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# Education et vivre ensemble

ACTES DU COLLOQUE

La problématique du *vivre  
ensemble* dans les curricula

LEARNING TO LIVE TOGETHER  
AND CURRICULAR CONTENT

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Norberto Bottani  
éditeurs





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## The didactics of global education: a tool for combining the international and intercultural dimensions of education

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**Résumé.** Les curriculum nationaux sont mis sous la pression d'internationaliser leurs buts, leurs contenus et leurs résultats en fonction de différents développements internes et externes. Sur le plan des programmes d'éducation, on trouve, par exemple, « l'éducation internationale », « l'éducation pour la paix et les Droits de l'Homme » depuis longtemps proclamées par l'UNESCO ; des programmes « d'éducation pour le développement durable » faisant suite à la Conférence de Rio en 1992 ; des curriculums qui, face aux minorités culturelles, intègrent « l'éducation interculturelle » dans les systèmes nationaux d'éducation. Au niveau des évolutions scolaires générales, on trouve également des tendances globales marquant une internationalisation de ces évolutions. C'est le cas notamment des convergences transnationales des curriculums quant aux matières et aux contenus, des demandes pour plus de compétitivité internationale, des normes internationales compatibles et communes pour faire face à la globalisation, ainsi qu'une pertinence croissante accordée aux tests comparatifs internationaux sur les résultats d'élèves.

Dans cet article, l'auteur relève ces différents courants et programmes qui présentent un défi pour la philosophie de l'éducation, le développement des curriculums et les stratégies d'enseignement au sein de l'école. Plutôt que d'ajouter simplement de nouveaux sujets et de nouvelles dimensions curriculaires aux programmes nationaux d'éducation, le modèle proposé préconise d'incorporer dans le développement général de l'éducation et des curriculums « des didactiques d'apprentissage global ». Cette nouvelle approche didactique répondrait – tout en les intégrant – aux divers courants et programmes d'internationalisation et d'éducation interculturelle.

### 1. Internationalization of education and international education: trends and policies in the process of globalization

The term “internationalization of education” is used to describe *factual developments* within national education systems world-wide pointing to universal—i.e. transnational—convergencies in the structure, functioning and content of schooling. In contrast, “international education” refers to *normative ideas and programmes*



which are directed to consciously making schooling and teaching more international in their outlook and content. Although, at first glance, both dimensions seem to address the same questions, they are different in that “internationalization of education” points to secular trends as they appear in the results of empirical research, and “international education” means discourses on contents, values and norms which should—following the ideas of such policies—be incorporated into national curricula. The difference lies in that the first dimension is descriptive and analytical—it is concerned with *what is*; the second one is prescriptively directed to norms and aims and thus to the question of *what ought to be*.

Both aspects, i.e. international trends and programmes of international education, are part of our modern world society, which comprises many factors other than education: Among them, the world economy seems to be fuelling the process of “globalization”, and this has been the case for a long time already, if we follow theories of “the modern world system” and prominently among them the works of Immanuel Wallerstein (1979, and subsequently). The basic idea behind this concept is that a supranational level called “the modern world system” emerged from European origins some 500 years ago as a new social aggregate beyond national and other social structures. In this view, global developments are characterized by the following “secular trends” (cf. Hopkins & Wallerstein, 1977, p. 166): (a) the global “expansion” of an economic model based on capitalist principles around the world and the inclusion of ever more regions of the world into this model; (b) “commodification” as the process by which ever more material and immaterial goods (human labour, natural resources, time, risk, natural beauty) are commercialized into products to be exchanged for profit on a competitive world market; (c) “mechanization” as the trend to make all processes of production more automatic, a trend which manifests itself in the industrial and in all subsequent technical/scientific revolutions. The resulting “modern world system” is a competitive and hierarchical one consisting of countries belonging to the centre, the semi-periphery or the periphery, yet not in a static and deterministic way since some possibilities for mobility from one to the other remain.

From this point of view, the recent discourse on “globalization” is just a new phase in the historical evolution of “the modern world system”. This new phase is characterized especially by a threefold claim for more liberalization, privatization and deregulation, which is seen as the motor of recent globalization processes (Die Gruppe von Lissabon, 1997, p. 63). Some factual developments already point beyond rhetoric to the effects of such neo-liberal policies that tend to make national governments and civil society powerless to regulate national labour markets and also national educational policies (Brown, 1996). But this is not (yet) true everywhere as it is still the object of international discourse and is heavily debated, as is evident from social protest movements and non-governmental pressure groups like ATTAC that mobilize civil society, provoking public concern and protesting aggressively at world trade conferences.



### 1.1 The internationalization of education

To speak of “internationalization” when referring to education refers to a threefold meaning (cf. Adick, 1995a):

- Schooling has become universal in the sense that an institutionalized formal education called “the school” is known and basically accepted world-wide today.
- The model of modern schooling is a global one since, despite national and cultural peculiarities, it displays common features—such as compulsory education amongst others—everywhere.
- National educational developments are increasingly influenced by globalization and supranational organizations, and the pedagogical discourse, including the debate on reform concepts, has become an international one.

It suffices to summarize only briefly a few trends which have led and still lead to this “internationalization” (cf. Adick, 1995b): There seems to exist a long-term trend towards the convergence of national school processes. Convergence patterns have been found particularly in the structures of school systems concerning State-control, compulsory education, the right to education, public finance and administration. But they also encompass the articulation of types and levels of schooling, diplomas, professionalized teacher training, the standardization of a set of knowledge into a syllabus and curriculum, and tests of achievement for certification purposes (Inkeles & Sirowy, 1983). Certainly, diplomas and the transfer of certain aspects of human knowledge in schools are becoming more and more internationally compatible, and there are already numerous conventions to be found on the international recognition of national diplomas and certificates.

Empirical research on the internationalization of education has become abundant within the last decades, largely due to the multitude of studies which have been presented, especially by the “Stanford group” initiated by J.W. Meyer and others. In order to identify principles of didactics for global education, research in the realms of curricula, values and norms is especially relevant, and to a lesser extent the findings on the expansion of enrolments or on the structure and administration of schooling. For this purpose, then, the following findings are especially worthy of note: Obviously “development”—and not individual happiness, or the transmission of a religious faith or cultural traditions—has become the main objective and justification of all national school systems. This has been shown in a content analysis of the official declarations on schooling of more than 100 countries by Fiala and Lanford (1987). Formal schooling shall thus serve the development of the individual so as to become a valuable member of his or her society, as well as contributing to and fostering the economic, political and cultural development of a given society. In accordance with Meyer and Hannan (1979), the authors interpret the worldwide

tendency to insist on “development” as the utmost objective of education as the ideological basis of the “world educational revolution”, referring to the expansion of enrolments. In other words, one could also say that the legitimization of power and influence in the educational policy sector is centred around a societal discourse on development, the State being the promoter of this development ideology and the moderator of this discourse on development.

Increasingly, the contents of education seem to converge over time, especially within primary education. Subjects in primary schools and the time allocated to them in the national curriculum are very similar around the world. There seems to be a transnational consensus at least on what children should learn at school during the elementary stage of formal education, with priority for national or local languages (principally the mother-tongue) and mathematics, but also including subjects such as foreign languages, natural science, social science and aesthetic education (Benavot et al. 1991; Meyer, Kamens & Benavot, 1992; cf. also the article by Benavot in this book). In another study on academic secondary education, curricular convergence trends were not (or not yet?) this outspoken; but there does seem to be some tendency for the decline of “classical curricula” (containing Latin and Greek) and the rise of modern languages and natural sciences together with a commitment on curricula of a comprehensive type addressed to “general knowledge” (Kamens et al., 1996). To sum up, one could say that national curricula have come under pressure from various internal and external developments to internationalize their aims and contents.

Testing achievement no longer occurs only at the level of the classroom, the school and the national education system, but also at the level of international comparisons. Most influential in this sector are a number of studies by the International Association for the Evaluation of Educational Achievement (IEA), founded in 1959 and today comprising over fifty member countries, who are interested in international testing and comparison of the achievement of national education systems in subject areas, such as mathematics, natural science and civics (for the latter, cf. Torney-Purta 2001). Achievement of learning in school is also tested and compared by other agencies, such as the Programme for International Students’ Assessment (PISA) of the Organization for Economic Co-operation and Development (OECD), while even non-school-based testing has been launched that compares competencies across countries, like the International Adult Literacy Survey (IALS), the last of which took place in twenty OECD countries in 1998 (Hautecoeur, 2000). From these developments, it seems plausible to suppose that demands for more international competitiveness, compatibility and common standards resulting from globalization and students studying abroad, as well as labour migration, may possibly increase such international achievement testing in the future.

## 1.2 International education

As defined above, “international education” pertains to programmes and policies that are explicitly directed to deepen the teaching and understanding of world citizenship, international co-operation and global responsibility in schools. Again, only a brief summary of important approaches to “international education” must suffice here. Among them, UNESCO’s policies and programmes are especially prominent, since the mere existence of this supranational organization is itself a symbol of “international education”.

Some important steps have to be recalled here: Already as early as 1974 recommendations for international understanding, peace and human rights education were adopted (UNESCO, 1974). In this far-sighted document, “international education” was defined as combining international understanding, co-operation and peace education “as an indivisible whole”; it was applied “to all stages and forms of education”; and the guiding principle for such an “international education” was seen firstly in “an international and a global perspective in education at all levels and in all its forms” (ibid., p. 4). From this perspective, a clear definition of “international education” can be derived as part and parcel of any general education, instead of just adding some new and optional topics to school curricula, a principle which will also form the basis of any “didactics for global education” (see the next section). Even though there were claims to revise these recommendations twenty years later, UNESCO decided to adhere to the original document, because it symbolized a global consensus which had been achieved under difficult circumstances and which was still valid. Furthermore, it obliges Member States to report at regular six yearly intervals on the progress made in implementing the recommendations in their education systems (Schöfthaler, 2000, p. 20).

It was also UNESCO that later advanced human rights education worldwide by issuing manuals for use at primary and secondary school levels during the United Nations Decade for Human Rights Education, which was proclaimed for the years 1995-2004 (UNESCO 1997; 1998). In these manuals human rights education is not only fostered again as part of general education, but there are also numerous examples of how education about and for human rights might effectively be incorporated into practically every school subject by way of different teaching methods.

Some other documents should be mentioned here: In 1991, UNESCO requested an independent World Commission on Culture and Development to prepare a report, which was first published in 1995 under the title *Our creative diversity*, in view of the fact that “the world system itself appeared increasingly unbalanced, indeterminate and incoherent, leading many to turn to culture as a means of resistance to the entropy of the global system, as a bulwark and as a refuge” (Perez de Cuéllar, 1998,





p. 9). While for some “culture” is primarily seen as a means to enhance or hinder economic development, for others it is an end in itself and the aim of all development (ibid., p. 22). This report published by UNESCO stresses cultural pluralism, while at the same time calling for “a new global ethic”, which is possible since “cultures” are no “unified systems of ideas and beliefs”, but overlap—they are diverse within themselves and they do not always form homogeneous units (ibid., p. 35). The main elements of a global ethic are considered to be the following:

1. Human rights and responsibilities;
2. Democracy and the elements of civil society;
3. The protection of minorities;
4. Commitment to peaceful conflict resolution and fair negotiation;
5. Equity within and between generations (ibid., p. 40-46).

With regard to education, the report supposes that children have a “natural disposition” to accept cultural pluralism, because they are curious and explorative, from which it follows that: “Schools can easily encourage positive exposure to diversity. While the physical frontiers dividing nations will not soon disappear, education can help dismantle the barriers that separate and oppose people in their minds”; curricular efforts to realise this aim could be multilingualism from early childhood, interdisciplinary and intercultural concepts of subjects like history and geography, and the “co-production of textbooks to foster an awareness of a common heritage, shared values and a common vision of the future” (ibid., p. 168).

We have to turn to still another report presented to UNESCO by the International Commission on Education for the Twenty-first Century, which began its work in 1993 and published its report under the title *Learning: the treasure within* (Delors et al., 1996). The aim of this report is to develop—as Jacques Delors calls it in his prologue (ibid., p. 13)—a necessary “utopia” of education in our future world society. Education has to cater for four pillars: learning to know, learning to do, learning to live together/to live with others; and learning to be (ibid., ch. 4); by which the notion of learning is not restricted to schools only, but is conceived of as “learning throughout life” (ibid., ch. 5), even though learning at school does form a major part of what the book points to. On numerous occasions, the report highlights the importance of international education; for instance, when illustrating what is meant by “learning to live together”, “two complementary paths” are distinguished: “discovering others” in a spirit “to teach, at one and the same time, the diversity of the human race and an awareness of the similarities between, and the interdependence of, all humans”; and “working towards common objectives” as a means of reducing differences and achieving conflict resolution and a new common identity (ibid., p. 91).

Different origins account for what is commonly discussed as “multicultural” or “intercultural education”. The term “intercultural education” is preferred here due to



the fact that in French, German and other languages “intercultural” instead of “multicultural” education is widely used (e.g. *éducation interculturelle* and *interkulturelle Erziehung*), and that the English-speaking literature seems to follow this line, as has already been the case in the UNESCO report mentioned above (Perez de Cuéllar, 1998, p. 167) or by the *European journal of intercultural education* from the year 2000 onwards. Other than on the supranational level, the discourse on “intercultural education” emerged after the Second World War on national levels as a reaction to the growing migration of labourers and refugees, though ultimately it was no longer addressed to these population groups alone. There seems to be a similar process of reaction that has developed in many Western countries and possibly also in other regions of the world (cf. Auernheimer, 1990, p. 18): Policies and programmes first started to cater for the education of cultural minorities, especially children from the families of migrant workers. This type of “minority education” concentrated on allegedly typical learning deficits and problems of children from these groups, e.g. language problems and cultural or identity conflicts. In the next phase, awareness on political and educational discrimination of these minorities arose, which led to questioning the concept of “minority education” altogether and gave way to the idea of conceiving “multiculturalism” as one of the important topics of teaching in schools. The final step, then, declared “intercultural education” as a new principle underlying all curricular contents and pertaining to all—minority and majority—children alike. As has been shown in the case of Anglo-American countries, there seems to be a trend that national education systems are now systematically applying “intercultural education” as part of their general education in schools (cf. Davies & Guppy, 1997, p. 442). And the same holds true for many other countries.

It has to be noted that the wider discourse on “intercultural education” also encompasses concepts of “anti-racist education”, although these were sometimes discussed as alternative models to multiculturalism taken for an ideological concept hiding or even furthering institutionalized racism (cf. Auernheimer, 1990, p. 194; Hornberg, 1999, p. 156). Even though there are differences, it would be an advantage if “anti-racist education” was considered as part of “intercultural education”. Similarly, other concepts like those of “bilingual” or “bicultural” education should also then be subsumed under the broader heading of “intercultural education”.

Upon closer examination, the internationalization of education—as a reaction to globalization—and the invention of “intercultural education”—as a reaction to multiculturalism within national education systems—can both be seen as pertaining to one and the same historical process containing, among other things, economic globalization, international communication networks and movements of populations across national borders. This overall process challenges the basic assumption of cultural homogeneity as a fact and/or objective underlying most nation-State organized and controlled education systems, as e.g. Rodolfo Stavenhagen, one of the members of the International Commission on Education for the Twenty-first Century stresses in his quest for “education for a multicultural world” (cf. Delors et al., 1996, p. 229-33). In this same line of thinking, then, intercultural education abandoning its



restricted objective of reacting to multiculturalism within nation-States, but instead opening its horizon for a multicultural world situation, can rightly be conceived as part of “international education”.

Yet another line of discourse was introduced by the global ecological and developmental crisis, which led to notions of “global education” comprising the objectives of environmental, developmental and international education. In this case, ecological concerns were the motor, but it soon became obvious that environmental education could not be realised without taking into account the total global situation, especially concerning poverty and underdevelopment leading to claims for “development education”, including making people aware of social justice and political participation by all world citizens, which brings “development education” near to what was and is otherwise discussed as “international education”. Following the United Nations Conference on Environment and Development in Rio de Janeiro in 1992, a new label for this sort of “global education” spread, namely “education for sustainable development”. It caters for more justice between nations and for societal developments designated to be in harmony with ecological demands in the twenty-first century. Teaching and learning about global problems in schools has thus become part of the “Agenda 21”, which was ratified by most nations of the world: The fourth part of this latter document, devoted to implementation, has a special chapter 36 on education for sustainability. Education in this perspective should be concerned with the global economy, ecology and social justice. And nations are called upon to set up a process of implementation of the Agenda 21 in their countries including their education systems (for such an example, cf. the case of Germany: BLK, 1998; de Haan & Seitz, 2001).

### 1.3 “Global education” as a response to the international and intercultural challenges of the modern world

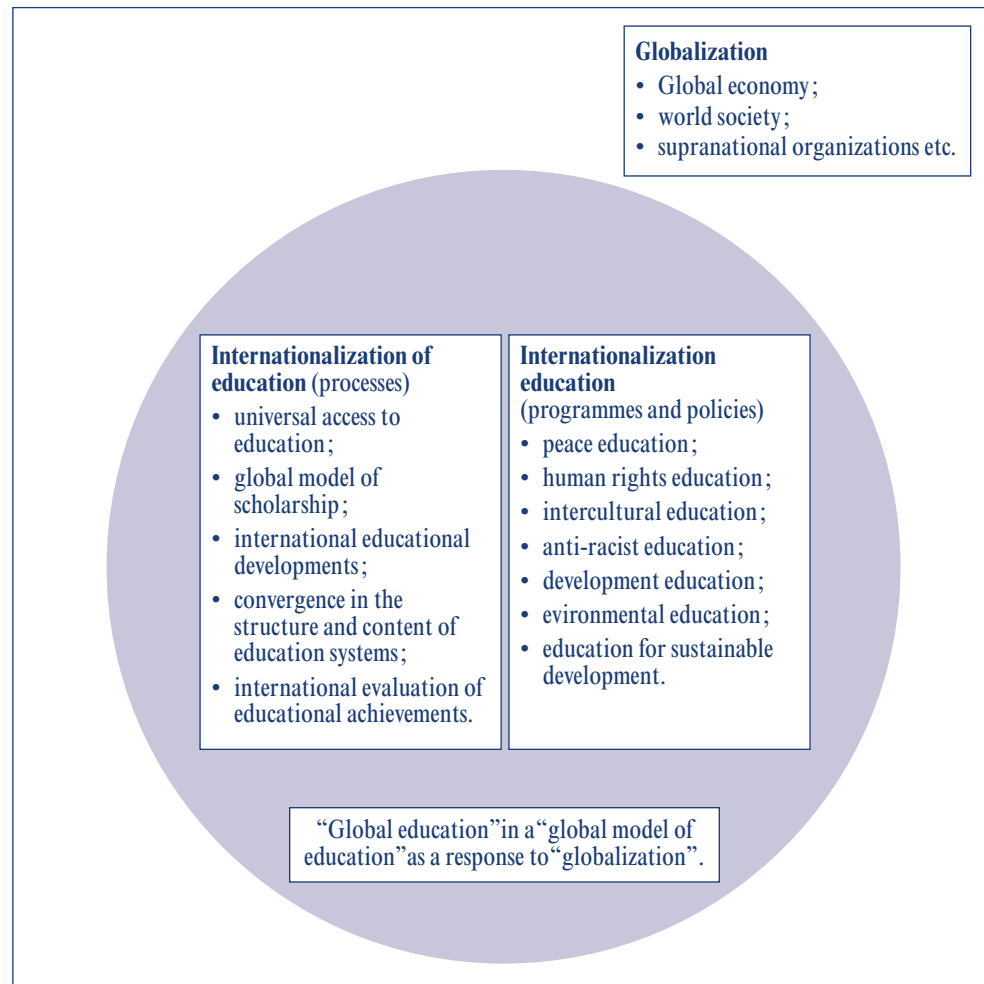
From here on, the term “global education” is used as a generic term that best encompasses all the various labels and facets of “intercultural” and “international” education, including “education for sustainable development” and the other concepts described above. The reason for this decision is that the various approaches show some basic similarities:

- They can be considered as reactions to a new world order which affects all humankind and hence all national education systems alike. As such, they are an integral part of the internationalization of educational developments, in this case pertaining to the curricular (and not so much to the structural) dimension of schooling.
- They all address the contents and aims of learning in school that transgress national, cultural and religious boundaries; in this sense, then, they may be called “global”.



- Furthermore, they all claim to be part and parcel of “general education”, instead of just adding new topics to some of the school subjects or being reserved for certain types of school only.
- Finally they all cater for formal teaching and learning about challenges deriving from our modern “globalized” world society and thus pertaining transnationally to every human being, be it education for international and intercultural understanding, for peace and human rights, or be it education for worldwide development in harmony with ecological requirements and the challenges of social justice between nations.
- Finally, they all apply multiple perspectives to human knowledge and its inculcation in schools, ranging from local to global perspectives, which are considered as interrelated.

**Figure 1.** Background to “global education”



In summary, “global education” applied in and part of a “global model of schooling” can be comprehended as an educational reaction or response to the factual processes of “globalization”, which manifest themselves in the educational sector of national societies in the ways that have been described above. But, calling “global education a rapid response to globalization” does not imply a purely passive submission of education to external pressures. The mechanisms by which these external, international influences are translated—and not just passively incorporated—into educational actions would be the following (cf. Adick, 1995b, p. 56):

Increasing international division of labour, competition and interdependence lead to new political and economic relationships. As examples, one can cite the recent

processes towards European unity, or the re-structuring of world society after the fall of socialist Eastern Europe.

The resulting societal problems are partly transformed into “objectives of the school”, i.e. they are delegated in part to be tackled and solved by the national education systems. For instance, there are inter-State agreements on the mutual recognition of national diplomas, or on creating new educational programmes and certificates to cater for the new situation.

The education system, then, deals with these external challenges in a specifically pedagogical manner due to its relative autonomy, and this is exactly its specific contribution, which other sub-systems of society like the economy or politics do not achieve (cf. Bourdieu & Passeron, 1974). This means that the education system does not simply conform to external pressures, but instead—by using specific educational means (e.g. curricula or teacher training)—transforms them to make sense in an educational way. To take the example of the new information technologies: computers are not simply put into the classrooms, and students are not simply instructed in using them, but there is an on-going debate on the educational aims, and on the relevance of teaching computer techniques and new technologies for the purpose of general education and enlightenment.

As part of international developments the school not only reflects global pressure, but is actively concerned with the attempt to master it and how to deal with it in a productive way. Human knowledge of the world is selected and transformed in an educational manner to be actively appropriated by pupils and students. And this acquisition of knowledge in the school includes a critique and new possibilities to interpret the world. Thus, the process of education may eventually lead to a transformation of human knowledge and to a re-interpretation of the world situation into new possibilities for mankind to survive, evoking responsibility and insight into the complex economic, social and cultural world situation.

## 2. Didactics for global education

### 2.1 What is meant by “didactics”?

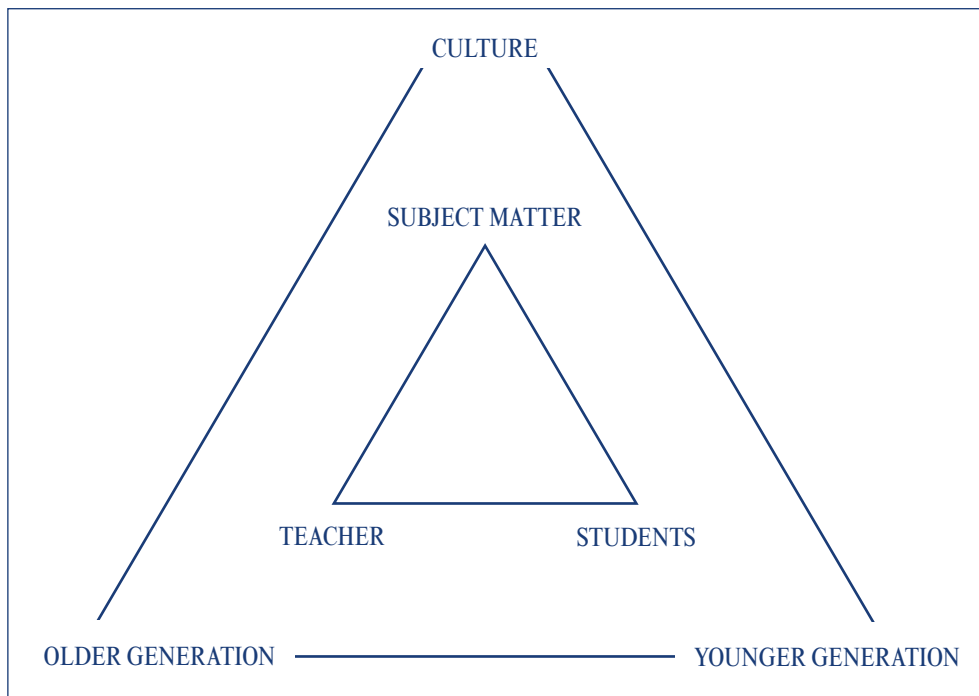
In the English-speaking tradition, activities and reflections concerning the choice of contents, aims and methods for the purpose of teaching and learning in schools are part of what is called the “curriculum”, whereas the notion of “didactic” describes rather pejoratively the more or less masterly preparation of lessons by teachers. In continental European tradition, however, the above-named processes belong to what is called in German *Didaktik*, with equivalents in other continental European languages. Without going into details of the new international discourse between “curriculum” and *Didaktik*, it may be said that “curriculum” mainly focuses questions of processes and outcomes of learning in schools, whereas *Didaktik* primarily refers to



questions of legitimate choice of contents and aims of teaching. Of course, the two approaches are not totally at odds with one another, but rather mutually overlapping (for a comparison, cf. Westbury, 1998).

For the purposes of this article, the term “didactics” is used referring to the entire set of reflections and planning concerned with what is called “the didactical triangle” (consisting of “subject matter”, “students” and “teacher”) in its societal context (see figure 2).

**Figure 2.** The didactical triangle in its context



(Source: Menck 2000, p. 25)

Pedagogical reasoning called “didactics”, then, supposes that instruction, or—in a more comprehensive term: classroom work in schools—is a means of passing on culture from one generation to another, with “culture” representing:

humanity’s achievements in broadening its natural state of being so as to make possible a humane life in the world [...]. Within this global and timeless process of the transmission of cultural tradition within a particular society, it is the task of the “school” to pass on a particular “cultural minimum”, which will endow the young members of the particular culture with the achievements of humanity, thus turning

them into full members of society. When this point has been reached, they have all the rights of an adult human being, they accept all the duties of an adult human being, and they have the abilities and the knowledge to allow them to make responsible use of their rights and to perform their duties (Menck, 2000, p. 14).

Didactics responds the following basic question: How is it possible to derive a pedagogically sound selection from the potentially unlimited and factually undetermined universe of human knowledge (i.e. “culture” in Figure 2 above) of what should be the object of the interaction between the teacher (as a representative of the “older generation”) and the students (in their capacity as “younger generation”) in their classroom work at school?

Adapting the didactic triangle described above to the idea of global education, the concept of cultural transmission within a particular society has to be enlarged to include global dimensions. Thus, it has to be understood that the societal context in which didactics has to be reflected is conceived as world society, including the interrelation between the local and the global. “Culture”, then, should entail the whole range of world economy, international politics, international communication, global culture and multiculturalism, as the large universe from which, in the process of lesson planning, topics are taken for instruction in school. The pedagogical interests of the “older generation” in transferring knowledge to the “younger generation” are represented by what they officially declare, e.g. in programmes towards all kinds of “international education” as depicted above. The interests of the “younger generation” are to be seen in their supposed general interest to survive and to acquire the competences that are necessary to conduct their future lives meaningfully. “Subject matter” should treat the contents of classroom instruction in such a way that they represent and reflect global culture. The “teacher” has to teach in a culturally sensitive way, being conscious about international and intercultural matters and his or her role in world society. The “students” have to be conceived as globally socialized individuals and, in view of the classroom settings in school, they will in most cases form a multicultural learning group.

## 2.2 The different levels of didactical decision-making

Didactics pertains to different levels of decision-making ranging from the concept and outlook of a whole national education system via decisions which concern different levels of education ultimately to specific classroom interactions. Posch et al. (1996, p. 187), for instance, distinguish between five such levels: 1. the school system, 2. the type of school, 3. the subject, 4. the design of instruction, and 5. instructional practice. In a similar way, Menck (2000, p. 13) speaks of “different areas of didactical reasoning” and distinguishes between a “political” point of view concerning the framing of the education system, the “disciplinary point of view” pertaining to the production of curricula, a “topic-centred” point of view addressing lesson planning and textbook production, and a “classroom-centred” point of view which caters for the organization of classroom work. Comparing these two classifi-



cations, it is obvious that both do not include a supranational level of didactical reasoning, because they start from the level of the particular (i.e. implicitly “national”) education system. The inclusion of such a supra- or transnational level is, however, indispensable when considering “global education”. This level could then be called “the world model of education”, if we follow the concept of different dimensions of Posch et al., or a “global” point of view pertaining to the internationalization of education and policies of international education, if we follow the concept of areas of didactical discourse according to Menck.

**Table 1.** Levels of didactical decision-making

Dimension/point of view	Area of didactical discourse
1. World model of education	Actions and programmes of supranational and international organizations, e.g. UNESCO, IEA, international teachers associations, etc.
2. National education system	Framing of the school system, e.g. structure of the education system, national curricula and testing schemes.
3. Subjects	Subject matter didactics, curriculum and textbook development for specific school subjects, at times also for specific types and levels of school.
4. Topic-centered	Lesson planning and preparation of classroom activities by the individual teacher.
5. Instructional practice	Classroom work corresponding to the specific teaching situation.

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The idea behind this is to clarify that didactics do not only concern the immediate requirements of lesson planning and classroom instruction, but form an integral part of all decisions concerning the framing and outlook of what is taught and learned at school. It should also be pointed out that the levels of decision-making are inter-linked. If, for instance, the results of an international comparison of educational achievements (level 1) puts a nation on a rather low rank, the national policy may take steps to further or alter its education system by issuing reform projects (level 2). These reform ideas are then incorporated, e.g. into new teaching materials (level 3), from which teachers may derive new strategies in their lesson planning (level 4) and ultimately some differences in classroom instruction may occur (level 5).

This could also be the way in which “global education” enters the classroom, as may be exemplified by human rights education as part of global education: The United Nations declared a decade on human rights education (1995-2004) with UNESCO supporting this by research, conferences and manuals (for the latter, cf. UNESCO,



1997; 1998). Debates on national levels take up the ideas, and ministries of education issue guidelines which cater for the inclusion of human rights education into national syllabi (as is the case, for example, in Germany, with several official recommendations on human rights education, intercultural education, development education and others, cf. Hornberg, 2002). These national guidelines are then incorporated into textbooks of various subjects, or alternatively special curricula and programmes are devoted to the teaching of human rights. The instructional materials may stem from official sources, such as textbooks approved by the ministry of education or issued by government agencies; but they may also be published by non-governmental organizations for use in schools. In Germany, for instance, teachers can make use of different types of curricula for their human rights education: they may take chapters from approved textbooks, e.g. in history or social sciences, devoted to this topic. They can order specific material on the topic published and distributed free of charge by a government agency responsible for political enlightenment (Herrmann, 1997) consisting of a leaflet for students and an accompanying one for the teacher. Or they may at times incorporate material from non-governmental organizations, such as Amnesty International, on human rights topics. Teachers then transfer these concepts into their classrooms by making use of what they have generally learned about didactics, but possibly also by applying specific didactical tools addressed to human rights education (cf. Weinbrenner & Fritzsche, 1993, to which I will refer to in the following section “Guidelines for global education: some examples”). Hopefully, students will effectively appropriate some of that which has been intended by such human rights education. (For examples of experiences with human rights education in other countries, cf. Bourne et al. 1997, and the special issue on this topic of the journal *Internationale Schulbuchforschung*, 1994).

By similar mechanisms other sectors of “global education”, like environmental, anti-racist, intercultural or development education, may also enter classroom activities and eventually the minds of individual students. There are even concepts which point to the necessity of determining some common core curriculum devoted to global education and being applied in every school system around the world (Klafki, 1996). This core curriculum might account for a reasonable part of the total curriculum and could be prepared by supranational institutions—such as UNESCO or others. It should be devoted to “key problems of the modern world”, namely concerning the following five areas: peace; environment; socially engendered inequality within and between societies; critical education in information and communication technology; and individual subjectivity and social relations (ibid., p. 9-13). The idea behind this concept would ideally fit into the levels of didactical decision-making described above (Table 1), starting from decisions on the global level and continuing downwards to classroom practice. Klafki puts forward this suggestion, even though it might seem utopian at first sight, as “necessary and in the medium-to-long term possible” (ibid., p. 9). But questions on such a “global core curriculum on global education”, as one might call it, do not arise only in respect to realistic chances for its implementation, but also in view of its desirability. Determining it would need a lot of international consensus, and practicing it in classrooms around the world

would reduce or even suppress the range of cultural variance in education. But, nevertheless, it might not be impossible that due to international convergence in curriculum developments some kind of worldwide adopted core concept of global education might evolve and be applied everywhere in the future. Then, of course, it would have to be balanced by a “culture-sensitive pedagogy”, which caters for the transmission of culture specific heritage and traditions in school (Thomas, 1997). “Global education” cannot mean the devaluation of all cultural specificity, but instead would mean learning to become a world citizen, one who is capable of acting meaningfully on a global level and in his or her respective surroundings at the same time (Adick, 1991).

But drawing the line downwards from the global level to the individual students’ minds would be one-sided and deterministic. In principle, the idea of “interlinking” levels also means feedback processes from the work in classrooms up to the supranational level, even though such bottom-up processes are not so easily detectable as the top-down decision-making procedures described above. So, when looking at the levels of decision-making, we should not underrate the autonomous learning processes of students in school. Learning theories, especially cognitive and constructivist ones, stress the fact that it is the individual who is actively seeking, filtering, structuring and re-structuring knowledge, and is not just a passive recipient of information flows. Learning in school may be influenced by international competition, regulated by State-controlled curricula and filtered by teaching strategies, but acquiring knowledge is an active, self-regulated process (cf. Schunk & Zimmermann, 1994). So, in the long run, the effects of learning at school will filter back up to the global level through, for example, choosing to study abroad or not, by voting for governments which follow neo-liberal policies or by being active in appropriate protest movements, by practising a life-style which is environmentally friendly and development conscious or, on the other hand, one which promotes wastage and affluence.

### 2.3 Guidelines for global education: some examples

Looking for didactical criteria on how to select and structure “global education” for classroom instruction and keeping in mind the basic idea of the “didactical triangle” (Figure 2 above), we have to point out that this is not identical to the notion of summarizing a list of relevant topics and deciding on which of these topics should be taught at what age level or grade. It must also include the philosophy on how these contents are to be taught, and reflections on what kind of knowledge acquisition on the side of the learner is expected to take place.

The author will propose a three-dimensional didactical model, making use and integrating ideas proposed by Selby (2000) and by Weinbrenner & Fritzsche (1993). Both sets of ideas will be described and evaluated in this section before presenting the author’s model in the following one.

Selby proposes a four-dimensional model of global education:

- “Reflecting the global educator’s twin and complementary goals of helping students explore the dynamics, conditions and future of the world in which they live (the ‘global village’) and, through that exploration, helping them better comprehend, realise and utilize their own potential as human beings (the ‘global self’). All four dimensions are to be seen as profoundly interrelated” (Selby 2000, p. 2).
- “The spatial dimension” (ibid., p. 3) reflects the interconnectedness of different levels ranging from the intrapersonal to the interpersonal, local, bio-regional to the national, international and finally the global level, all of which are not just conceived as concentric circles but as forming an “unbroken wholeness”.
- “The issues dimension” (ibid., p. 4) encompasses key topics of global education in the areas of development education, environmental education, human rights education, peace education, health education, gender equity education, education for a multicultural society, humane education, citizenship education and media education.
- “The temporal dimension” (ibid., p. 6) contains past, present and future, stressing the normative pedagogical impetus on the latter. Curricula should reflect on “alternative futures” as “possible”, “probable” and “preferred” futures. “Futures-oriented education is only in a very limited sense about *prediction* of what is going to happen. It is rather about the future as a *zone of potentiality*, about knowledge of what is possible rather than knowledge of certainties. It is also about helping students recognize that human choices and actions (including their own choices and actions) flow into, and help shape, the future” (ibid., p. 7).
- “The inner dimension” (ibid., p. 7) focuses on the learner as a human being who is part of a totality. Here, the author reflects on “relational holism”, which he defines as follows: “The holistic paradigm emerging from fields such as quantum physics sees the well-being and prospects of person and planet as in dynamic synthesis; if each of us endeavours to bring together the many dimensions of our divided self, we benefit the planet and if we work towards a better world we emerge with heightened powers and as profounder conception of our own personhood. *Relational holisms*. Our inner world, therefore, is as much the focus of global education as our outer world. Our programmes and projects need to address the ‘global self’ as much as the ‘global village’ ” (ibid., p. 8).

At the end of his didactical outline, Selby offers a complex table pertaining to “key components of global education” (ibid., p. 9), in which the four dimensions summarized above are then crossed with the classical dimensions of “knowledge”, “skills” and “attitudes”, which are well-known from any curriculum development.



The other set of ideas refers to “The didactic cube of human rights” offered by Weinbrenner and Fritzsche (1993, p. 31), which was the result of an evaluation of textbooks from various countries and of documents concerning human rights education. It marks the end of a reflective process on different dimensions of didactics. On the level of aims and objectives of the curriculum, the ubiquitous concept of discerning between knowledge, attitudes/values and skills was also used by the authors (ibid., p. 8). But their analysis of content (subject matter) introduced the search for “didactic principles of selection and legitimation”, which among others was found in a stratification of human rights along levels from individual rights via social and collective to finally global rights (ibid., p. 16). Considering the essence of human rights education, the authors developed the thesis that “Human Rights Education is much more a perspective than a specific content” (ibid., p. 24). This was their conclusion to uneasiness about an alleged paradox concerning “goal-rich” and “content-poor” recommendations and the finding that on the one hand many different things can be considered human rights education and, on the other, there was no idea of what should be the essentials of such teaching.

In a further step, three distinct yet interrelated dimensions were distinguished in a table and ultimately lead to the “didactic cube” (cf. ibid., p. 30), although the dimensions or the axes of the cube carry no names, i.e. they are not labelled or headed by a specific term, and it is not explained very clearly how the authors arrived at this model. They distinguish in the one dimension between three levels: a normative level pertaining to human rights rhetoric (value approach); an empirical or factual level concerning human rights violations (critical approach); and an action and implementation level addressed to human rights implementation (political approach). This axis of the ultimate “didactic cube” could tentatively be conceived as one pertaining to the structure or quality of knowledge transmission. The second dimension, which again has no label, refers to what I would call “contextuality”, because the authors draw lines from the particular to the general: When unfolding the above-named empirical/factual level, this goes from “my rights” via family, society, foreign countries to the world; and when unfolding the action and implementation level, a similar approach is chosen which leads from the question “What can I do?” via “What can we/the others/nations do?” ultimately to “What can the UN and other world organizations do?”. The third axis of the cube, however, is clear in that it concerns past, present and future and thus evidently represents the historical dimension.

Comparing the two concepts, it is rather easy to see that two criteria are alike, which are the temporal or historical dimension and the spatial or contextual dimension. But does the “normative/factual/action” dimension of Weinbrenner & Fritzsche match the “issues dimension” of Selby, or rather his “inner dimension”, or possibly both? Upon a closer look, it is interesting to note that the “key areas” of Selby in his “issues dimension” (containing lots of subject matters, such as Third World, sustainability, equal opportunities, animal welfare, media messages, etc.) turn to three “key ideas” in his last table on “key components of global education”, which read as



follows: “—interpersonal/local/global issues; —interconnectedness between issues, —perspectives on issues, common moral values”, and are then broken down into more specific competencies on the “knowledge/skills/attitudes” dimension (Selby, 2000, p. 9). Thus, they have become as “goal-rich and content-poor” as was the observation in Weinbrenner & Fritzsche concerning human rights education. May we not conclude from this that it is practically impossible to determine a positive list of subject matters which make up “global education”? Can we not, instead, only give a tentative list of “perspectives” in which such subject matters should be treated? In the same way as in Weinbrenner & Fritzsche, we read that human rights education appeared much more as a perspective rather than as a specific content?

Even though the authors did not deal with this question, it has to be pointed out that the “paradox” of which the publication of Weinbrenner & Fritzsche speaks, and which is also implicit in the concept of Selby, has to do with one of the core problems of didactics, which is the interrelatedness between goals (aims, objectives) and contents (subject matter): It is impossible to teach contents without goals and vice versa. One dimension necessarily implies the other. And didactics are concerned with questions on how to derive a legitimate selection and structuring of both at the same time. Menck (2000, p. 96) identifies this as the “knowledge-conscience problem” with Comenius as his witness, who presupposed a unity between *scientia* and *conscientia*. In Menck’s view, today “conscience” would have to be understood as “a code word for motives in general, understood not in a moralizing but rather in a moral way, not as an expression of a certain moral system but, rather, as an expression of an autonomous subject’s responsibility—a subject who acts and accepts responsibility for his or her actions.” He then continues to state: “In other words, both acquisition of knowledge [...] and acquisition of motives [...] should be the task of a school teaching which aims at contributing to the adolescents’ maturity, that is, responsible and independent living in the world” (ibid., p. 97).

Thus, when teaching in school, we by necessity do convey *scientia* and *conscientia*, which is one and the same dimension of the process to impart “culture” to the younger generation. And didactics has to inspire curriculum development, lesson planning and teaching so that this cultural transmission becomes successful to the benefit of the learner and for the sake of intergenerational continuity of “culture”, whereby of course “continuity” does not imply a pure reproduction of traditions and heritage, but an active appropriation of such “culture” by the learning students. In my view, the “inner dimension” in Selby’s concept may be seen as part of this transmission of culture in classroom work.

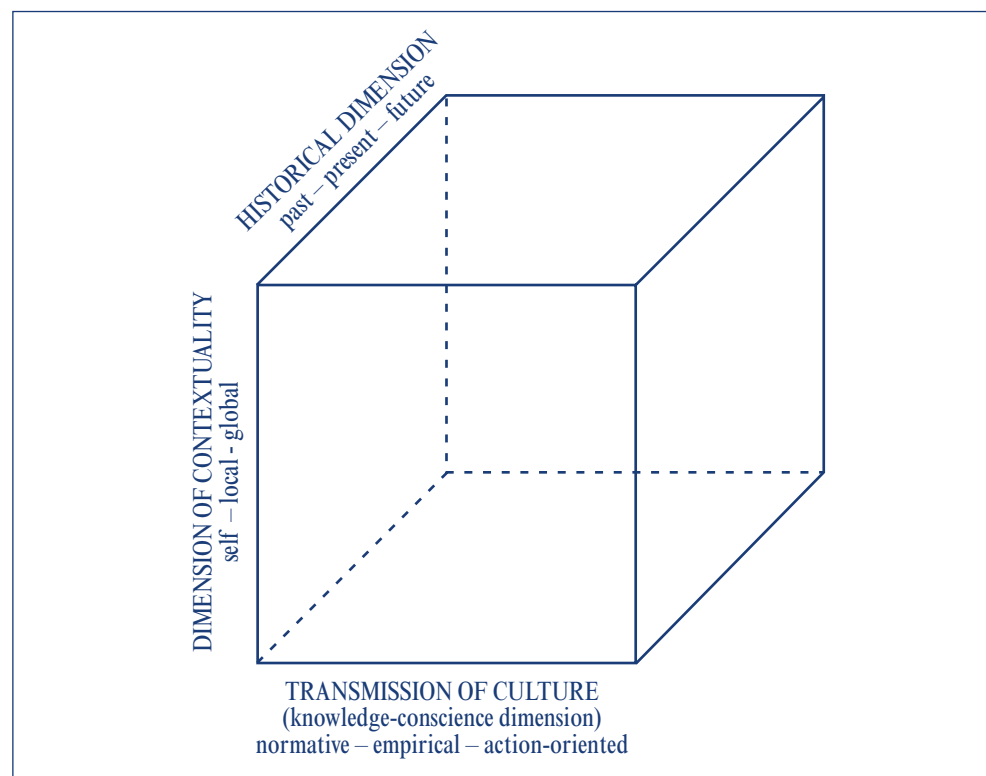
#### 2.4 A model for didactics of global education

In the following model, the historical (or temporal) and the contextual (or spatial) dimensions were chosen referring to more or less the same connotations as in the two models described above. The third dimension, however, was chosen to represent “the transmissions of culture” as containing the “knowledge-conscience dimension”



in the sense that has been discussed above: the transmission of culture in schools needs to impart empirical/factual knowledge as well as normative reflections and has to lead to action-oriented dispositions in the minds of the students. For the sake of visualizing these three dimensions the idea of a “didactic cube” was borrowed from the concept of Weinbrenner and Fritzsche.

**Figure 3.** Model for didactics of global education



The idea behind the model is not so much to generate topics to be taught and learned at school, which are already abundant and due to the explosion of human knowledge constantly increasing and changing. Instead, it proposes three relevant reflection axes, which should make it possible to select and structure existing instructional content and areas of human knowledge that such subject matters represent. In this sense, the model may be applied in two different ways, which will be illustrated later:

- As an analytical tool it may help to detect one-sidedness, omissions or other deficits in existing programmes, curricula and textbooks.

- As a constructive tool it may inspire curriculum commissions, textbook writers and teachers when they are about to develop new curricula, write new textbooks or plan their lessons.
1. “The transmission of culture” refers to the implications of subject matter and goals (you cannot teach content without goals, and vice-versa). The concern of didactical planning is to prepare a topic in such a way that it might instil knowledge and form the conscience at the same time. This can be done by conceiving a topic in such a way that it enables classroom work on normative, on empirical and on action implications. If, for example, a textbook offers statistics on poverty in the world (i.e. empirical facts)—and nothing else—the teacher would “detect” this to be didactically deficient and would necessarily have to add normative reflections and also movements referring to the possible actions to tackle poverty. If, on the other hand, only possible action projects were proposed in some curriculum material, the teacher would have to add the normative and the empirical dimensions, etc.
  2. “Contextuality” means to reflect on the topic in a spatial and holistic way: The subject matter to be treated may, for instance, be the Amazon Basin in geography. In order to achieve “global education”, it would not suffice to direct students’ work to the geography of that region, but the horizon would have to be enlarged to include self-reflection on the one hand (in what way does the Amazon Basin concern us as consumers of furniture made from wood of that region?), and reflections on the global relevance on the other hand (in this case, e.g. ecological consequences affecting the global climate). The three points of reference mentioned in that dimension: self/local/global, can, of course, be differentiated into a larger scale in the way it was proposed by the “spatial dimension” in the above-mentioned concept of Selby (see previous section).
  3. The “historical dimension” puts human knowledge and the way it is treated in classroom work into a process-oriented consideration. As Selby (2000, p. 6) puts it: “Past, present and future are perceived of as in dynamic embedded relationship. Interpretations of the past grow out of our present concerns and prioritizations and out of our (conscious or unconscious) perceptions of the future. Likewise, both our present images of the future and the future itself are shaped by our current preoccupations and interpretations (including our interpretations of the past) and by our ongoing decision-making and action-taking.” In a similar way to what was described for the “contextuality” dimension, topics that address, for example, a present event, would have to be enlarged by looking backwards (past) and forwards (future). This opens up questions on the supposed origins of present situations and on what might result from present trends if they were continued or altered in the future.

Why the model of a cube? The model of the cube conceptualizes that what is taught and learned is the result of a set of complex and interwoven aspects, and not just an



arbitrary amalgamation of pieces of knowledge forged together under the title of a lesson in school. The aspects are interconnected and it should be the task of didactics to guarantee that in principle the complexity and wholeness of a topic becomes the objective of the common work of teacher and students on that topic. Thus, when interpreting a statistical table, when discussing a definition, when memorizing facts, when discussing a document, it would be possible to be aware of what the specific classroom activity in a particular moment actually stands for: A Human Rights Convention would be didactically located at the co-ordination points of “normative”, “global” and “present”, because it is a document of our present which contains a globally approved intention towards respecting universal human rights. A statistical table on child mortality dealt with in the classroom would represent national, empirical evidence of the present. The example of a violation of human rights stands for “what can I do in the future to prevent this?”—thus also combining all three axes of the cube (self, action-orientation, future).

What is achieved by such trying to locate—in a visual form—the didactical co-ordinates of actual classroom work? After all, experienced teachers might do this all the time and would not need the help of such a diagnostic instrument. The answer is that not every teacher, and less so newly appointed teachers, might be aware at all times of where the classroom work is leading at the moment. In this case, the visualized form of the didactical cube may help as a checklist to structure and legitimize didactical decisions and lesson planning. Let us take up the case in which some human rights convention is the topic of a lesson or a series of lessons, for example, because the national curriculum declares this to be part of history teaching at school. Some teachers would leave it at that and more or less interpret and memorize the document. But when looking at the model, it becomes obvious that the document representing the aspects “normative”, “global” and “present” is only a part of a larger “story”. It is the task of didactics, then, to embed it into the wider context or, so to speak, “to globalize it”, by making use of the whole network of didactical aspects which the cube stands for, taking up questions and preparing tasks for classroom work on issues like: How did the convention come about? Whose interests does it serve? What is the factual state of its implementation? Does it affect my own life? Am I ready to defend it?

In the same way, all other topics of “global education” referring to poverty, peace, family, nutrition, health care, gender equity, pollution, unemployment, media and communication, etc., may be enriched and enlarged by considering all the didactical dimensions which the model of the cube visualizes. In this way, the proposed model tries to give the topics (subject matter) which are to be found in the recommendations of supranational organizations, in national curricula, in official textbooks or in instructional material published by NGOs, their “global perspective”. The model would then be applied in both ways: in an analytical way in order to detect deficits in existing curricula and textbooks; and in a constructive way so as to inspire teaching aware of a global multiple perspective.

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## Vivre ensemble et éducation à la citoyenneté : Entre acquis, zones d’ombre, débats et nécessaires recherches

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**Abstract.** *Over a number of years, citizenship has become an integral part of education. One can take pleasure in this and interpret this event as recognition of the values of democracy and individual rights. At the same time, it is possible to identify a strong disparity between the search for keeping the peace at the school, the maintenance of order within the school and the expression of individual liberty and the search for new democratic practices. From this point of view, this text proposes, firstly, to examine some of the concepts and some of the references widely used and to show clearly the hopes and the elements providing a common foundation, as well as those that animate the debate and express different conceptions about living together. This examination is a necessary preliminary step if these concepts are not to become hidden concepts around which false agreements are forged. Secondly, some of the ways in which citizenship education contributes to training for living together are analysed; in whatever ways it is found, citizenship education incorporates an indispensable legal dimension.*

### Introduction

Dès que l’on parle du vivre ensemble dans les pays démocratiques, la citoyenneté est devenue, depuis quelques lustres, une référence obligée, l’éducation à la citoyenneté un lieu commun pour définir le rôle de l’Ecole. L’examen de nombreux curriculums<sup>1</sup>, projets et ouvrages qui lui sont consacrés, témoigne de la convergence d’un certain nombre d’orientations, convergences qui se traduisent par l’usage fréquent de quelques mots clés tels que *démocratie, participation, responsabilité, autonomie, expérience...* Contre une ancienne « instruction civique » ou une « *civic education* » jugées trop exclusivement politiques, trop formelles et trop abstraites, est mise en

<sup>1</sup> Pour désigner les textes officiels régissant les contenus et méthodes d’enseignement, les termes varient dans le temps et selon les institutions éducatives : plans d’étude, programmes, instructions, commentaires, curriculum, etc. Nous employons ici le terme le plus couramment admis aujourd’hui, celui de curriculum, en y incluant donc les autres désignations.