Thirty Years of Global Education: a reminder of key principles and precedents

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ABSTRACT *With the Department for International Development (DfID) funding being made available to support a 'global dimension' in the school curriculum it seems an appropriate time to review the field of global education in the UK. This article therefore highlights some key principles and precedents in the emergence of this field in the UK and North America. It identifies the 'core elements' that need to be present before any initiative can claim to be 'global education' and concludes with a note on appropriate use of 'global' terminology.*

Introduction

Eight out of ten 11–16 year olds feel that it is important to learn about global issues at school in order to make better choices about how they might lead their lives (MORI, 1998). Official support for this is given in the DfEE (2000) document *Developing a Global Dimension in the School Curriculum* and non-governmental organisations (NGOs) such as Oxfam (1997) have espoused the need for an emphasis on 'global citizenship' in both primary and secondary schools. The Development Education Association (2001) stresses the importance of 'global perspectives in education' and the Sustainable Development Education Panel (2002) is concerned with both local and global issues. Moreover the Department for International Development (DfID, 2000) is making funding available to NGOs and others to provide support to schools on teaching about global issues (www.dfid.gov.uk).

   Lest many think this is a recent educational interest in global matters it is important to recall that there are a variety of cross-curricular concerns which have a long history in the UK—including 'global education'. What we are witnessing at this time therefore is a resurgence of interest. A variety of terms are used by educators to name this concern—that global matters need to be explored appropriately in the curriculum—these include global education, development education, global citizenship, global perspectives, global dimension. Whilst noting some of the differences between these terms this article will primarily focus on the international field of global education and its contribution to a global dimension in the curriculum.
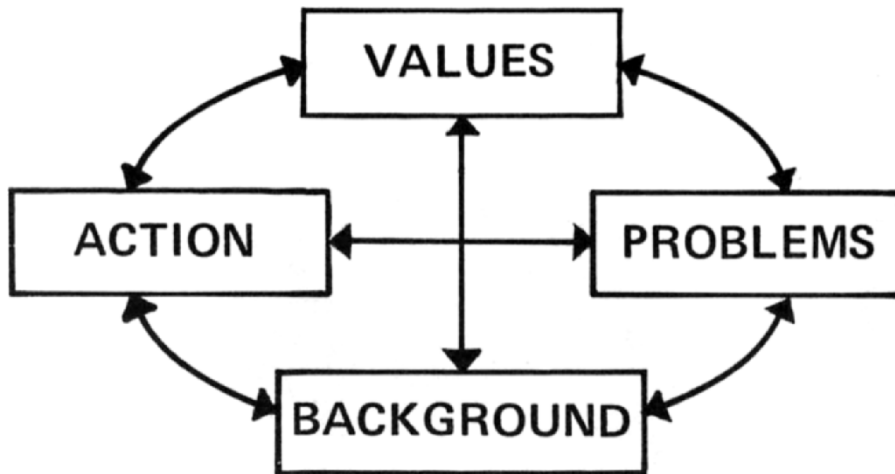
Fɪɢ. 1. Framework for exploring global issues (Richardson, 1976).

Principles and Precedents

Early Developments

Specific educational interest in world matters dates back to the 1920s when progressive teachers set up the World Education Fellowship with its journal *The New Era* and, in the late 1930s, the Council for Education in World Citizenship. Derek Heater (1980) has explored these and other developments in the post-war period which contributed to what was then known as 'education for international understanding'. In the 1960s James Henderson and his colleagues at the University of London Institute of Education coined the term 'world studies' as shorthand for recognition of the need for a global dimension in the curriculum. During the 1950s Henderson had worked with the Parliamentary Group for World Government, an all-party group of MPs who founded an educational charity called the One World Trust. In 1973 the Trust set up a curriculum project to look at issues of world order and, in so doing, gave birth to the UK variant of global education.

The World Studies Project

From 1973–1980 the World Studies Project was directed by Robin Richardson. It ran a series of inspiring and innovative conferences attended mainly by secondary teachers, tutors in initial teacher education and NGO educators. It was Richardson (1976) who provided the first conceptual map of world society that many educators then went on to use in their work. As a result, by the end of the 1970s, there was a loose national network of educators in the UK committed to promoting world studies in school and teacher education. At the time his framework for exploring global issues (Figure 1) was an important innovation as was his thesis that such issues fell into four broad categories: poverty, oppression, conflict, environment.

   Both the conceptual framework and the participatory pedagogy developed by Richardson owed much to the work of radical educators such as Johan Galtung (peace research), Paulo Freire (political education) and Carl Rogers (humanistic psychology). The Project's influential publication, *Learning for Change in World*

Society (Richardson, 1976), instantly became a benchmark for all those interested in developing a global dimension in the curriculum.

At the same time as the World Studies Project was beginning to influence UK teachers American educators were also beginning to develop a series of important conceptual frameworks for global education. Lee Anderson (1968), for example, was one of the first to argue that a systems view was now needed in order to understand global interdependence and that this should also be reflected in the curriculum. Other ground breaking work on learning objectives and classroom materials came from the Mid-America Program for Global Perspectives in Education at Indiana University (Becker, 1975). Robert Hanvey's (1976) work on 'an attainable global perspective' was also widely influential.

World Studies 8–13

In 1980, as a direct outcome and successor to Richardson's work, the World Studies 8–13 project was set up in order to work with pupils in the middle years of schooling. During the 1980s this highly successful national curriculum project, originally part-funded by the Schools Council, was involved with in-service work in 50 Local Education Authorities (LEAs), i.e. half those in England and Wales (Hicks, 1990). World studies was defined by the project as education 'which promotes the knowledge, attitudes and skills that are needed for living responsibly in a multicultural society and an interdependent world'. The project was based on Richardson's work and further developed conceptual frameworks for working with the 8–13 age range. The project worked with five themes which were: (i) ourselves and others; (ii) rich and poor; (iii) peace and conflict; (iv) our environment; (v) the world tomorrow.

World Studies 8–13: A Teacher's Handbook (Fisher & Hicks, 1985) was widely used by teachers in the UK and also by educators in a number of other countries. In 1989 the project, now under the auspices of the World Studies Trust, initiated a new phase of work on active learning and then on initial teacher education. This is described in *Developing the Global Teacher* (Steiner, 1996). Currently the Trust is continuing this work with the Global Teacher Project, based at Leeds Metropolitan University, which is working with initial teacher education and training (ITET) tutors, students and mentors in schools.

Centre for Global Education

Separate from the work of World Studies 8–13, but equally influential nationally in the 1980s, was the work of David Selby and Graham Pike at the Centre for Global Education then based at the University of York. They had also been deeply influenced by Richardson and Hanvey in the 1970s and worked mainly with secondary schools. Like the 8–13 project they produced innovative materials for teachers and ran regional and national in-service courses. At that time these two ventures together worked with probably two-thirds of the LEAs in England and Wales. In *Global Teacher, Global Learner* Pike and Selby (1988) further developed the conceptual map of the field. In particular they highlighted what they called 'the four dimensions of globality'. These are: (i) the spatial dimension; (ii) the temporal dimension; (iii) the issues dimension; (iv) the human potential dimension. They also set out five aims for global education which together they considered to be the 'irreducible minimum' for a global perspective (Table I).

In their later work, *Reconnecting: From National to Global Curriculum*, Pike and

TABLE I. Aims for global education (Pike & Selby, 1988)

1. *Systems consciousness*—Students should: (i) acquire the ability to think in a systems mode; (ii) acquire an understanding of the systemic nature of the world; (iii) acquire an holistic conception of their capacities and potential
2. *Perspective consciousness*—Students should: (i) recognise that they have a worldview that is not universally shared; (ii) develop receptivity to other perspectives
3. *Health of planet awareness*—Students should: (i) acquire an awareness and understanding of the global condition and of global developments and trends; (ii) develop an informed understanding of the concepts of justice, human rights and responsibilities and be able to apply that understanding to the global condition; (iii) develop a future orientation in their reflection upon the health of the planet
4. *Involvement consciousness and preparedness*—Students should: (i) become aware that the choices they make and the actions they take individually and collectively have repercussions for the global present and the global future; (iii) develop the social and political action skills necessary for becoming effective participants in democratic decision-making at a variety of levels, grassroots to global
5. *Process mindedness*—Students should: (i) learn that learning and personal development are continuous journeys with no fixed or final destination; (ii) learn that new ways of seeing the world are revitalising but risky

Selby (1995), again stress a four-dimensional model of global education: the issues dimension, the spatial dimension, the temporal dimension, and the inner dimension (relating to self-awareness). They then relate this to both individual subjects in the curriculum and whole-school case studies. The book came out, however, at a time when the rigours of the Conservative national curriculum were beginning to bite in schools and any concern with issues, global or otherwise, was being pushed to the margins of educational awareness.

Attacks from the Right

The growth of interest in global education in the 1980s did not go unnoticed by Conservative politicians. World studies, along with initiatives such as peace education and multicultural education, increasingly found themselves under attack by the political right which saw these concerns as forms of indoctrination. Scruton (1985) thus argued that education was being used for 'political' ends and that world studies was guilty of: indoctrination (giving one sided views of the world); politicisation (bringing politics into the classroom); improper teaching methods (using simulation games and role-play); and the lowering educational standards (world studies was not a proper subject).

This attack was harbinger of a Conservative national curriculum in the late 1980s and a broader assault on the professionalism of teachers in the 1990s. It reflected a wider international shift towards neo-conservative and neo-liberal forms of education (Apple, 2001) which opposed and marginalized progressive initiatives such as global education. In a sense Richardson had foreseen this when, influenced by the work of Freire, he drew up a 'map of the tensions' which highlighted the ideological differences between 'conservative', 'liberal', and 'radical' views of education (Hicks & Townley, 1982).

North America

In the mid-1990s Selby and Pike set up the International Institute for Global Education at the University of Toronto where they felt there was greater freedom to develop their ideas. The Institute has had a significant impact on the Canadian scene and on the form of global education in a number of countries around the world (www.oise.utoronto.ca). Selby (2000) has continued to develop a systems view of global education in particular through drawing on the insights of quantum research. During the 1990s many Canadian provinces set up global education projects as a result of funding from the Canadian International Development Agency but these too were eventually subject to the vagaries of political change.

Amongst important long-standing American initiatives are the American Forum for Global Education (www.globaled.org) and Global Education Associates (www.globaleduc.org) both of which provide valuable resources and professional newsletters for teachers. The American Forum has produced detailed guidelines on the different key aspects of global education focusing in particular on: (i) global issues, problems and challenges; (ii) culture and world areas; (iii) the US and the world: global connections. Detailed knowledge, skill and participation objectives are available for each of the three areas.

A Futures Perspective

During the 1990s a number of global educators have specifically explored the nature of the temporal dimension. This looks at how global issues affect and are affected by interrelationships between past, present and future. The broad purpose of such work is to help young people think more critically and creatively about the future, especially in relation to creating more just and sustainable futures. Jane Page (2000) has written about work in the early years, Hicks and Holden (1995) investigated young people's images of the future in the UK, Frank Hutchinson (1996) describes work with secondary students, and Gidley and Inayatullah (2002) have brought together comparative research on youth futures. Hicks (2002), however, argues that the future is still largely a missing dimension in education.

Some Issues Arising

Forms of Global Education

What then are some of the wider observations that have been made about the field of global education? Tye (1999) in his exploration of global education in more than 50 countries found that both acceptance of, and the form of, such education varied considerably. The most common issues identified (in order of frequency) were: ecology/environment, development, intercultural relations, peace, economics, technology, human rights. What is clear is that global education is largely a 'rich world' initiative and thus, not surprisingly, some of Tye's respondents were suspicious of this endeavour. He also refers to a major dilemma faced by global education, namely the existence of related fields which, whilst 'part of' global education, also have their own separate identities, e.g. peace education, environmental education, intercultural education and development education.

Also of interest is Pike's (2000) analysis of some of the similarities and differences between global education in the UK, Canada and the US. At the broadest level,

he argues, 'the big ideas of global education and its overall purpose as an educational reform movement are largely consistent.' Common key concepts in all three countries are interdependence, connections and multiple perspectives. American educators tend to focus on discrete countries and cultures and reformist goals which do not call for the reshaping of the world. Canadian and UK educators are more likely to focus on the common interests of people and planet and personal growth rather than national development. Whilst Americans emphasise harmony and similarity, British and Canadian practitioners tend to highlight differences in relation to wealth, power and rights. Global education in the UK is marked by a particular emphasis on the process of teaching and learning.

Core Elements

It is clear that a significant amount of work has been carried out over the last 30 years in the UK and North America which directly relates to the development of a global dimension in the curriculum. Today's DfID-inspired endeavours in the UK are thus part of a long educational tradition which embodies an enormous amount of theoretical and practical expertise. What is not clear, however, is whether current initiatives by NGOs and schools are actually drawing on that expertise since much of it was marginalized with the introduction of a national curriculum. A number of conceptual frameworks have been developed for global education and for some this diversity may seem confusing. However, Case (1993) argues, 'We should not automatically assume that greater clarity about the goals of global education is necessary. Loosely defined coalitions … often permit otherwise disparate factions to ally in pursuit of common, or at least compatible goals.'

If we look at what these frameworks have in common I believe it is possible to identify the core elements that are required for any endeavour to be labelled as global education. My own 'minimum' for any such initiative would echo Pike and Selby's model (Figure 2) and have a four-fold form as shown in Table II.

Each of these four elements needs to be present I believe before one can claim to be involved in global education or promoting a global dimension in the curriculum. Anything less than this fails to address adequately the global condition. Richardson (1990) succinctly summed this up when he wrote about the need to synthesise two vital traditions in education.

> The one tradition is concerned with learner-centred education, and the development and fulfilment of individuals. This tradition is humanistic and optimistic, and has a basic trust in the capacity and will of human beings to create healthy and empowering systems and structures.
>
> The second tradition is concerned with building equality, and with resisting the trend for education merely to reflect and replicate inequalities in wider society of race, gender and class; it is broadly pessimistic in its assumption that inequalities are the norm wherever and whenever they are not consciously and strenuously resisted. Both traditions are concerned with wholeness and holistic thinking, but neither, arguably, is complete without the other. There cannot be wholeness in individuals independently of strenuous attempts to heal rifts and contradictions in wider society and in the education system. Conversely, political struggle to create wholeness in society—that is, equality and justice in dealings and relationships between social classes, between countries, between ethnic groups, between
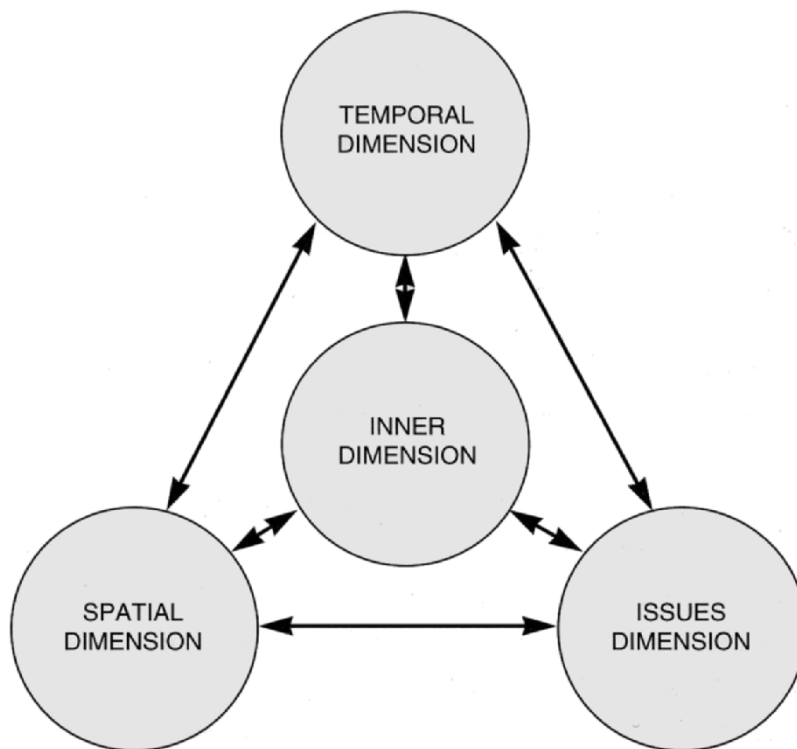
Fig. 2. The four dimensions of global education (Pike & Selby, 1995).

> women and men—is doomed to no more than a partial success and hollow
> victories, at best, if it is not accompanied by, and if it does not in its turn
> strengthen and sustain, the search for wholeness and integration in individuals.

There is currently a renewed interest in these matters as demonstrated through
subject associations, e.g. the 'new agenda' in geography of citizenship, personal,
social and health education (PSHE) and sustainable development (Grimwade *et al.*,
2000), in the Qualifications and Curriculum Authority (QCA) website on education
for sustainable development (www.nc.uk.net/esd) and in the emergence of citizen-
ship as a key element in the national curriculum. Many of these areas, including
citizenship education (Cogan & Derricott, 1999; Hahn, 1998) are also international
concerns. One of the most useful frameworks currently available for planning in the
UK is Oxfam's (1997) *A Curriculum for Global Citizenship* (see Figure 3). This
exemplifies many of the key principles of global education in action. Global

TABLE II. Global education: core elements

1. *Issues dimension*—This embraces five major *problem* areas (and *solutions* to them): inequality/
   equality; injustice/justice; conflict/peace; environmental damage/care; alienation/participation
2. *Spatial dimension*—This emphasises exploration of the *local–global connections* that exist in
   relation to these issues, including the nature of both interdependency and dependency
3. *Temporal dimension*—This emphasises exploration of the interconnections that exist between *past,
   present and future* in relation to such issues and in particular scenarios of preferred futures
4. *Process dimension*—This emphasises a participatory and experiential pedagogy which explores
   differing *value perspectives* and leads to politically aware local–global *citizenship*

Values and attitudes

Sense of identity and self-esteem
A feeling of one's own value and individuality.

Belief that people can make a difference
A realisation that individuals can act to improve situations and a desire to participate and take action.

Concern for the environment and commitment to sustainable development
Respect and concern for the environment and all life within it. A willingness to consider the needs of future generations and to act responsibly.

Commitment to social justice and equity
An interest in and concern about global issues; commitment to fairness and readiness to work for a more just world.

Empathy
Sensitivity to the feelings, needs and lives of others in the world; a sense of common humanity and common needs and rights. A capacity for compassion.

Ability to challenge injustice and inequalities
Ability to recognise injustice and inequality in whatever form it is met and to select appropriate action.

Value and respect for diversity
Appreciation that everyone is different but equal and that we can learn from each other.

Skills

Critical thinking
Ability to assess viewpoints and information in an open-minded and critical way and to be able to change one's own opinions, challenge one's own assumptions and make ethical judgements as a result.

Ability to argue effectively
Ability to find out information and to present an informed, persuasive argument based on reason.

Co-operation and conflict resolution
Ability to share and to work with others effectively; to analyse conflicts objectively and to find resolutions acceptable to all sides.

Knowledge and understanding

Peace and conflict
Understanding of historical and present day conflicts and conflict mediation and prevention.

Social justice & equity
Understanding of inequality and injustice within and between societies. Knowledge of basic human needs and rights and of our responsibilities as Global Citizens.

Globalisation and interdependence
Knowledge about the world and its affairs: the links between countries, power relationships and different political systems. An understanding of the complexities of global issues.

Sustainable development
Knowledge of how to take care of the earth's things. A recognition that the earth's resources are finite, precious and unequally used. An understanding of the global imperative of sustainable development.

Diversity
Understanding of cultural and other diversity within societies and how the lives of others can enrich our own. Knowledge of the nature of prejudice towards diversity and how it can be combated.

FIG. 3. A curriculum for global citizenship (Oxfam).

education has a crucial role to play in the promotion of excellence in the new DfID-influenced climate. It is not just about the amount of global work that goes on but, more importantly, about its quality. The purpose of this article is to remind practitioners of the history, key principles and precedents developed by global educators over the last 30 years and which need to underpin all such endeavours today.

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NOTE

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Appendix 1

Clarifying 'Global' Terminology

In their quest for wider recognition many globally minded educators in the UK have contributed to a muddying of the conceptual waters by using a number of key terms as if they were interchangeable. However, these terms have different histories and thus distinctly different meanings as outlined here.

Global Education

The term used internationally to designate the academic field concerned with teaching and learning about global issues, events and perspectives. Note: during the 1970s–1980s this field was known as world studies in the UK.

Development Education

Originated with the work of NGOs that were concerned about issues of development and north–south relationships. Focus of concern has widened to embrace other global issues but development remains the core concept.

Global Dimension

Refers to the curriculum taken as a whole and the ethos of a school; those subject elements and cross-curricular concerns that focus on global interdependence, issues and events.

Global Perspective(s)

What we want students to achieve as a result of having a global dimension in the curriculum; in the plural refers to the fact that there are different cultural and political perspectives on global matters.

International Dimension

Literally 'between countries'—as in international relationships; also refers to the study of a particular concern, e.g. education, as it manifests in different countries. Note: international refers to the 'parts' and 'global' to the whole.

Global Citizenship

That part of the Citizenship curriculum which refers to global issues, events and perspectives; also being or feeling a citizen of the global community (as well as cultural or national communities).

Globalisation

The innumerable interconnections—economic, cultural, technological, political—which bind the local and national into a global community; the consequence of neo-liberal economic policies which see everything, including education, as a commodity to be sold in the global market place.