

Facilitator Handbook #3

THE EVERYDAY BEYOND

EUROPEAN, INTERNATIONAL AND GLOBAL DIMENSIONS OF LEARNING PROCESSES

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Facilitation responding to the global interconnectedness of the 21st century

MitOst Editions 2017

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Editors: Matthias Haberl, Maria Prahl, Jana Teynor, Nils-Eyk Zimmermann

Featuring contributions by: Marta Gawinek-Dagargulia, Manfred Friedrich, Franz Halbartschlager, Elke Heublein, Rainhard Huber, Karina Jansone, Margot Kapfer, Susanne Kitlinski, Johannes Knierzinger, Magdalena Lapshin, Andreas Lichtenberger, Kazuma Matoba, Katharina Resch, Ingrid Schwarz, Sophia Stanger, Sebastian Wehrsig

Design & prepress: Slav Georgiev / Ideas Factory Association

Proofreading assistance: Meghan Stewart

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A NOTE FROM THE EDITORS

Why and for whom?

How can we inspire people to pursue personal, professional and societal development? As editors from a range of organizations representing the fields of empowerment, community development and education, this is our guiding question.

In an European collaboration, we identify best practices from education and learning. Together we elaborate on how to strengthen individuals' key competences. Competences are best developed by learning processes that include a broad range of learning opportunities such as incorporating knowledge, learning by doing, reflecting on specific actions, cooperative learning, and working on complex topics to understand life and work circumstances. In the 21st century this means including a European, international and global view in our work. This handbook offers a variety of opportunities to interlace these perspectives in your daily work as a teacher, tutor, trainer, facilitator, group leader, educator, or a volunteer in civic initiatives. We hope our facilitator handbooks will be useful, and will inspire you to include the "everyday beyond" in your work.

Facilitator handbooks and tools

This handbook is the third part of a series of four printed publications:

- Publication 1 explores facilitating self-driven initiatives;
- Publication 2 considers facilitating and planning experiential and holistic learning;
- Publication 3 discusses learning within European, global, and international contexts;
- Publication 4 delves into stimulating creativity: using art, culture, and holistic expression as tools of empowerment.

In addition to the Handbooks, our online toolbox offers information on a broad range of topics, from active citizenship education to the theoretical aspects of a broad range of educational approaches. It offers additional information and methods, and discusses the theory behind planning, conducting, and evaluating empowering learning processes in greater detail. Competendo is free of charge. The content of our toolbox is published under a CC Creative Commons License – feel free to use, share, and develop these materials within your educational context.

We encourage you to share your feedback, your approaches, and your visions on European, International and Global Learning.

Contact info: **editors@competendo.net**

www.competendo.net

The online platform Competendo and its Handbooks were awarded in 2016 by the Austrian Federal Ministry of Agriculture, Forestry, Environment and Water Management as the "Education for Sustainable Development – Best of Austria" Project.

Legend:

Throughout the publication we use three types of labels:

Under the label "Case study" you will find specific examples from real life that address a certain topic from the chapter.

Pay attention to the label "Task" if you are searching for tasks or methods for working with your group on a certain topic.

The label "Checklist" contains tools for individual reflection.

Task: List of contents

When starting a training and presenting the programme to participants, go through the "list of contents" and brainstorm with participants or students right at the beginning about how these features of the programme are connected to global issues. This small and quick exercise helps to broaden the view of participants immediately and, by placing it at the start of the training, it underscores the importance of a global view.

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EPILOGUE



OUTSET: HOW GLOBAL, INTERNATIONAL AND EUROPEAN LEARNING CONTRIBUTES TO COMPETENCY DEVELOPMENT

Umuntu ngumuntu ngabantu[1]
A human is a human because of other humans.

At the beginning of our handbook we would like to offer a thought experiment:

How many different countries are the objects in your direct surrounding from? Your T-shirt, your bike, your mobile? The orange juice you like most and the music you are listening to? If you start counting and naming the countries, you might be surprised. The development of a globalized world brought about a lot of movement in terms of goods. People are moving more – because of their needs, struggles, or for pleasure. Thus, even in everyday routines we are already embedded in a global context – we are global citizens. Objects, ideas, people from "beyond everyday," from beyond our city, region or even state contribute and shape our daily lives and our opportunities. As global humans, we talk about global issues with our friends and families, and as facilitators, teachers and trainers to children, youth or adult learners. Hardly any of the issues we work on can be fully understood without addressing the global connections behind them. This handbook is designed to support you in including global, international and European perspectives in your educational work.

The handbook suggests many approaches, from meetings and encounters with people from other countries to working on the Sustainable Development Goals of the United Nations or using scientific sources from the countries of the global South. All of these are important approaches, as they support participants to understand the world better and to gain the competences to act as responsible citizens of their city, country or world. Still, we want to underline the importance of keeping in mind the slightly disguised objects which surround our daily lives like coffee, jeans, energy,

the news, media or even names. These things which are often taken for granted tell a greater story about society and about the individuals in that society. The stories behind these objects can also tell a lot about global power structures, about wealth and poverty, about the sustainable use of resources, and about the connection between ourselves and other individuals on our common huge planet.

The handbook is structured in three main chapters:

European dimension:

Because the handbook was developed in a European partnership and most of our authors and readers are European,[2] the questions of what Europe is, and (maybe even more importantly) what it means to us and our participants is a crucial one. Europe today stands for conflicts and hope. It contributes to cohesion as well as to division of societies. It gives reasons for hope as well as for frustration. "European competence," defined as the ability to describe and reflect about the geographical, political and social ideas one connects with the term "Europe," helps us to better understand complex decision making and social processes. It allows us to participate and shape those processes. There is no single idea of what Europe or even the European Union is. Europe is as colourful, diverse and fragile as the people and peoples living in it. Even for those living in other parts of the world, Europe is an important social, economic and political factor.

International dimension:

The global system is in many ways still structured according to nation states. Questions about citizenship, human rights and measures against climate change are currently negotiated within states. Even in international meetings, often only a certain number of participants from a certain state may attend. National backgrounds structure our meetings and encounters. In contrast to the idea of global or European learning, the people inside international meetings remain, at least to some extent, representatives of a collective cultural-political identity. The identification as "African" is a much more open identity than Ghanaen. Often national identity is perceived as stereotypical or is too broad a label for each citizen of that nation (for example if one feels part of a cultural or social minority or group). International encounters need to reflect this tension between national identity and individual self-descriptions. Therefore, the handbook covers this issue separately from European and global questions.

Global dimension:

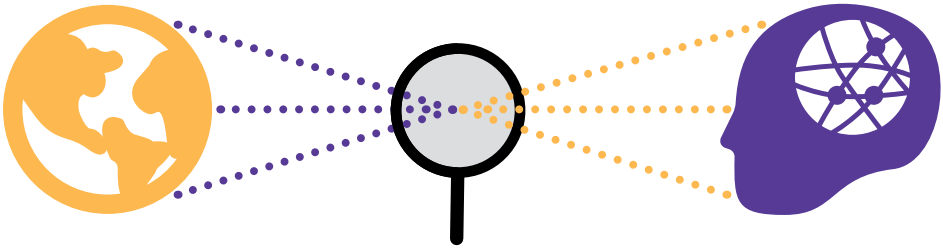
International corporations or transnational movements shape realities beyond the traditional reference frames of nation-states. Technology especially makes it easy for social actors, companies or states to interact on a global level. Global topics like distributive justice, procurement chains, climate change or the power of enterprises affect local and individual lives in a concrete way. They cannot be understood only in (inter-)national terms, but need an even broader view. A global perspective forces us, beyond all privileges, injustices and inequalities, to treat humans like humans and not according to their membership in a certain state. As summed up by the Zulu proverb at the very beginning of this chapter: *"A human is a human because of other humans."*

How European, international and global perspectives address key competences

Individuals gain and use competences when they are able to apply their knowledge, attitudes and skills in targeted, self-responsible and successful actions.[3] These can be described as the capacity to mobilize and evaluate experience, acquire new knowledge, find solutions and implement new learning outcomes.

Four fields of competences

Task-specific Factual Competence	Identifying adequate solutions for tasks and problems on the basis of knowledge about a topic and how it is systematically related within its field and to other fields.
Methodological Competence	Acting consciously, adequately and in a goal-oriented way. Ability to choose methodologies and to evaluate outcomes.
Social Competence	Living in relation to other people and actively shaping social relations. Reflecting on different interests, needs and tensions. Team and conflict management skills.
Personal Competence	Acting autonomously, in a self-organized and reflective way. Observing and evaluating challenges, requirements or options. Assuming responsibility.



The above mentioned model of the four fields is applied in various fields dealing with competences, amongst others also in global education and deeper described by the so called "global cube" by Scheunpflug and Schröck.[4]

Such universal models of key competences need to be concretized for each learning space, for individual learners and for each topical field of learning. Bringing together different competency models [5] based on the experience of the authors of the handbook, we suggest focusing on the following competences, which we find especially useful for the constantly developing, interconnected and globalized world of the 21st century.

Our competency model for an interconnected world

1. Sensitivity and reflection

- Understanding the individual's role in the European, international and global system
- Understanding the global power issues we are surrounded by
- Understanding and reflecting on assumptions, beliefs and role models and the concepts behind them (biases)

2. Building cognitive knowledge on certain European, international and global issues

- Being able to research materials about global issues, then working within the framework of that information to develop it further

3. Critical and systemic thinking

- Understanding the role, rights and duties of the individual in the society
- Understanding the role of human rights, development, interculturality and environment in systems
- Understanding power relations in the systems one participates in, especially regarding global issues and how those can change depending on the specific situation

4. Understanding global connectedness

- Understanding privileges and power biases in global issues
- Developing awareness of Euro- and ethnocentrism and its consequences
- Being able to see and research the global background and consequences of actions and products

5. Empathy and changing perspectives, appreciating diversity

- Being able to be empathic (even with "invisible" people connected "only" via procurement chains)
- Being able to consider and to respect different positions
- Being aware of different or shared values
- Reflecting on personal values and understanding other values without devaluing them
- Being able to show solidarity with less privileged persons
- Being able to be and stay globally open minded
- Being able to look for new perspectives and to integrate them in existing knowledge

6. Diversity-oriented communication

- Being able to communicate ideas with others who have different perspectives
- Understanding different communication styles and the influence of power in communication
- Being able to give and receive feedback in a culturally diverse environment, and being aware of shifting power relations depending on the situation and the communication partners

7. Coping with uncertainty

- Understanding the concept of identity in the context of global learning
- Being able to accept and deal with ambiguity
- Being able to broaden the perspective of personal identity and still feeling secure in it
- Being able to accept and deal with complexity
- Being able to accept the uncertainty of open situations

8. Taking responsibility

- Understanding personal responsibility for interaction with other humans and the environment
- Being aware of global responsibility as a consumer and citizen
- Being able to self-motivate to become active

9. Taking action

- Understanding basic planning tools
- Understanding basic methods of developing project and action ideas
- Being able to think in a problem solving oriented way and to estimate possible consequences of actions
- Being able to work successfully with others (in teams)
- Being able to reflect on and solve conflicts, which might have occurred because of different communication styles, values, interests and preferences, privileges and power, etc.
- Being able to motivate others to become active

There are manifold ideas on how to train and reflect on these competences with participants in this handbook. Depending on the aim of each educator, formal and non-formal, each can shape the approaches, content and methods in a way that is most useful for their participants.

In this handbook ideas and articles are clustered by their interconnection to the European, international and global dimensions. This supports readers looking more deeply at the layer they want to focus on, as some key competences are addressed in all kinds of dimensions – European, international and global. However, each dimension has specific potentials for competency development and in some contexts some competences should be given more focus than others. For planning activities, there is a clear and targeted concept for support. Ways to approach this are sketched out in the handbook about Holistic Learning.[6]

Knowledge Society – a global phenomenon

There was a global revolution in science and technology after the end of World War II. Modernization and optimism regarding social advancement was shared across the system borders of the whole Cold War world. Education was explored as a tool for economic growth and advancement – "*progress in education accompanies economic progress and, consequently, evolution in production techniques*", as the UNESCO education experts wrote in 1972 at

the "International Commission on the Development of Education" in their key document of education policy, the report "Learning to be."[7]

Since technology is essential for solving many of the problems in our modern society, the report concludes that scientific thinking should be an integral part of the educational curriculum on all levels – something that the old system based on Taylorism and standardized qualification for working on workbenches could not fulfill.

"One implication of the scientific and technological era is that knowledge is being continually modified and innovations renewed. It is therefore widely agreed that education should devote less effort to distributing and storing knowledge (although we should be careful not to exaggerate this) and more mastering methods of acquiring it (learning to learn)."[8]

Models for key competences were developed in this era. For example Dieter Mertens analyzes three dimensions of education in a holistic way.[9]

1. It helps individuals to shape their personalities
2. It is necessary for securing (material) existence
3. It provides orientation for societal behavior

In this context, growing empirical research and systematic examination led to a model which we still follow today and which is the focus of the editors' educational approach in this handbook: a transversal model of competences.

> Learning in the 21st century means using any possible source to learn and combining these sources with the goal of competency development. The applicability of knowledge, skills and attitudes comes more to the front: the mastering of topical fields is no longer the only goal.

This open definition of learning implies that the learner is partially overtaking the role of a (self-)teacher. This ability to define what kind of learning might be relevant, the ability to draw conclusions out of observed behavior, and the skill to shape appropriate learning conditions is often paraphrased as the idea of "learning to learn". Under the perspective of competency based learning all educational efforts seek to strengthen a learner's so called "self-competence": *"The main principle should be to centre educational activity on the learner, to allow him greater and greater freedom, as he matures, to decide for himself what he wants to learn, and how and where he wants to learn it and take his training."*[10]

This ideal is equally valid today and is the hope of any educational reform.

What goes for the individual is also crucial for that individual's social role. Competency based learning equips people with the skills, knowledge and attitudes to help them to interact and to involve themselves intentionally in social processes. In civic education, we often use the term *empowerment* as feeling, gaining, sharing und using individual and group power. *Participation on a higher quality level* in politics, civil society and state requires certain civic competences. In the economic system, these social competences also become more important the more the tertiary (service-oriented) sector in our economies increases.

For mastering the challenges of social modernization people need to develop the attitude of a self-responsible learner and follow the idea of lifelong learning.

Implications for facilitation

When we understand facilitation as the way or "art" of shaping spaces, where all these conscious and unconscious processes, learning in schools and from life are brought together with the aim of helping participants to make sense of it and understand its relevance, this has consequences for trainings. In a way, *lifelong learning* is declaring every aspect of life a potential source for knowledge: even when a person feels that they learn nothing, but in fact do learn something (so called “informal learning”).

Therefore the person who is, in traditional education, a teacher or "edutainer" in front of a group, becomes more and more a *coach*, an *assistant* and *learning process manager*.

New paradigms of lifelong learning

- Resource orientation instead of deficit orientation
- Shaping cooperative and collaborative learning environments
- Emphasis on the applicability of the learning outcome
- Consciously building connections between different kinds of learning
- Mobilizing empathy for the needs of learners, accepting their positions and trying to understand them
- Training the competence of systemic thinking and of reflective (self-)observation

The implementation of such modern approaches needs many kinds of resources: Financial ones for training teachers and trainers and to shape learning environments properly; access to information (on the topics the learners want to deepen their knowledge about and on a meta level about learning and "teaching" as such); non-authoritarian educational systems allowing spaces and processes to be shaped in this rather open and learner centered way. Obviously these resources are not distributed equally, neither globally nor even within states, where rural areas are often disadvantaged. The facilitator has the role of (re-)shaping equal chances.

The trend towards knowledge societies has different depths and speeds in different places. The handbook tries to support the path to a modern knowledge society and to illuminate the reasons for different speeds towards and opportunities in our global knowledge society, and our involvement in the framework behind those reasons. Facilitators can reflect on the reasons for these differences and they might apply learning approaches to the speed and needs of their learners and their learning culture.

1. Garton Ash, Timothy (2016): Redefreiheit. Prinzipien für eine vernetzte Welt. München, Carl Hanser. p.114.
2. Feel free to change that by sharing it with your partners in other parts of the world.
3. Many approaches, ideas and methods you find also in the already developed Handbooks "Steps Toward Action" and "Holistic Learning" (http://competendo.net/en/Handbooks_for_Facilitators)
4. For the table: Federal Institute for Vocational Education and Training. K. Hensge, B. Lorig, D. Schreiber: Kompetenzstandards in der Berufsausbildung; Abschlussbericht Forschungsprojekt 04.03.2017; For the global cube: A. Scheunpflug, N. Schröck: Globales Lernen: Einführung in eine pädagogische Konzeption zur entwicklungsbezogenen Bildung; Stuttgart 2002/ http://competendo.net/en/The_Global_Cube
5. Asia Society, http://asiasociety.org/files/book-globalcompetence.pdf; Overwien, B. (2011): Kompetenzmodelle im Lernbereich Globale Entwicklung - Bildung für Nachhaltige Entwicklung, In: Gritschke, H.; Metzger, C., Overwien, B. (Ed.): Erkennen - Bewerten - (Fair-)Handeln : Kompetenzerwerb im globalen Wandel, p. 24-49; www.globaleslernen.de/sites/default/files/files/link-elements/kompetenzmodelle_im_lernbereich_globale_entwicklung_-_bildung_fuer_nachhaltige_entwicklung.pdf Apart from the mentioned models above you could also use the Global Cube: http://competendo.net/en/The_Global_Cube
6. http://competendo.net/en/Handbooks_for_Facilitators . Especially Chapter 3 focuses on the planning of a learning process
7. United Nations Educational, Scientific and Cultural Organization: E. Faure, et.al. (1972): Learning to be - The world of education today and tomorrow. p. xxii
8. ibid. p.xxx
9. Mertens, Dieter (1974): Schlüsselqualifikationen – Thesen zur Schulung für eine moderne Gesellschaft; Mitteilungen aus der Arbeitsmarkt- und Berufsforschung. http://doku.iab.de/mittab/1974/1974_1_MittAB_Mertens.pdf
10. United Nations Educational, Scientific and Cultural Organization: E. Faure, et.al. (1972): Learning to be - The world of education today and tomorrow. p.255.



Chapter 1
EUROPEAN DIMENSION

Exploring the dimensions of Europe

The first thing that might come to mind when talking about Europe is the European Union (EU). The "unique economic and political union", which covers "much of the continent", is the self description of the EU and the reason why the EU is often perceived as representative of the whole continent.[1] But what is Europe really? On the one hand, to find the answers we need different definitions. On the other hand, we also need to critically deconstruct any potential definitions. Is the EU merely an economic and political union, or do we talk about European values, European standards, European history? Let's try to examine "Europe."

Europe – a geographical unit?

Geographically, the EU is hardly a correct term as it does not cover the whole of Europe. Many European countries are not part of the EU: Albania, Moldova, Norway, and Switzerland. But then, how many people think of Europe in strictly geographic terms? Do we mean the unit that dictionaries like the Oxford Dictionary describe as ending in the "east roughly by the Bosporus, the Caucasus Mountains, and the Ural Mountains?"[2] The eastern end of Europe is not that clear-cut and is more defined by historic and cultural spaces than by geographic boundaries.



Before Europe – a historical fact?

Another way of thinking of Europe is by looking at its history. Undeniably, many European countries share a common history. This allows us partly to speak about Europe as an entity. Trade flows, migration, economic and political unions existed in the past and united large territories in Europe. Even further, wars shaped the continent. The last war was not so long ago, World War II, which is called World War in many languages because it was not merely European. But here also this common history is limited to certain people and a concrete space. Wars divided and connected people in Europe. Many parts of today's Europe were more engaged with neighbouring regions than with each other. For example, for a long time Britain had more intensive contacts with North America and its overseas colonies than with Germany or Italy. The same could be said about North-Eastern Europe and Russia, Southern Europe or North Africa.

Value driven community?

Finally, for some, Europe is more an idea, a place where values unite people more than borders, languages, history or religion. Even the EU – originally an economic union, has included values in its basic law: respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. Similarly, a study from 2012 shows that the values that matter the most to EU citizens are human rights, peace and democracy.[4] With some historic analysis, we might argue that democracy, human rights, equality and freedom are values inherently "European," and so we can use them to distinguish between Europeans and non-Europeans. But then again, many countries like the Republic of Malawi, the Republic of Ecuador or the United States of America have the same or similar values enshrined in their constitutions: liberty, justice, and peace. This value based distinction is also muddled by colonialism: European countries ruled their colonial territories in stark contradiction to the "European" values they practiced at home. Today, many still maintain a strong influence over their former colonies. To say that Europeans have practiced certain values more than others, making democracy or human rights primarily "European" is therefore not correct. Hate speech, fascism, colonialism and exclusion are also part of the European identity and phenomenons which are visible in the core of Europe in all European countries.

European culture?

What about culture? A popular European view is that Europe is a cultural space, defined by religion, art, music, architecture, literature and political ideas that have spread around the world.[3] For example, the Greek and Roman empires had a huge influence on today's Europe. Although we again have the problem that both empires ruled over territories and people that today we do not consider European, such as parts of the Middle East and North Africa. Are these places, and the histories of these people part of Europe's story or have they nothing to do with it because the borders around them have changed? And what about foreign cultures shaping Europe, such as the Mongols, the Arab influence or the cultural hegemony of the US?

As we can see in these inconsistencies, Europe is a mix of geographic, historic, and cultural etc. perspectives. It is not a clearly defined unit. We have been taught to view the world in clear-cut categories, divided into cultural, geographic and political spaces. While this makes it easier to explain the world around us, it is also misleading. It fosters the impression that the world and Europe are organized in separate boxes by continent, country, culture and people.

If there are common European aspects, then this cannot be described through a model of clear borders between European and non-European aspects. Rather *several layers are in the center, forming a space where more aspects overlap*. In the peripheries, there are as well other layers influencing the identity of regions and people. And last but not least – Europe is fluid. What was the center for ages is now peripheral and vice versa.

Europe and "the rest of the world"

So, how do we talk about Europe then? Essentially, it is important to be transparent about the flaws of a "single Europe" narrative and show these flaws when choosing to use one or other perspective. Europe was always a mobile space, as the examples above make clear. Depending how individuals enter this space or how they move inside of Europe, their historical, cultural and social perspectives differ or shift.

One way is to try to step out of these categories by looking at *interactions between Europe and other parts of the world* – at contacts between people, at trade flows, wars, knowledge etc. Here, one must be careful to not only look from a European or *"Eurocentric"* perspective.

Eurocentrism is the explicit or implicit belief that Europe is the centre of the world, that Europeans are superior over non-Europeans. In this concept, Europe is culturally and historically superior and its histories, cultures, ways of life are better than those of non-Europeans. [5]

Eurocentrism might be an indicator that there is still space for improvement for including a diverse and global perspective into one's views. Milton Bennett shows in his model that the experience of difference and the reflection of global interconnectedness might lead to a stage where Eurocentrism and ethnocentrism can be left behind.

Development of intercultural sensitivity



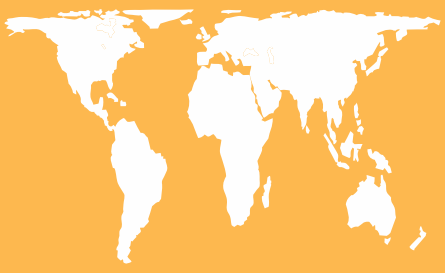
These typical sentences identify the different stages:

Denial of difference	*There is no "other" - we are all the same.*
Defense against difference	*My group is better than others. Others should act and live like we do. We could teach them soooo much!*
Minimization of difference	*We are all humans and we are all equal. There is no such thing as different privileges.*
Acceptance of difference	*My group is one of many. We would like to get to know more about others and learn about their perspectives.*
Adaptation to difference	*I understand other perspectives and I can walk in other people's shoes. I can explain other perspectives not based on my values, but on my counterpart's values.*
Integration of difference	*I can adapt my strategies and my behavior. I enjoy being part of different groups.*

Political geography: World map

An obvious example for Eurocentrism are world maps. Most of us are used to a map that incorrectly shows distorted proportions in terms of the size of continents and countries. Europe seems much bigger compared to other parts of the world. Asia, the Americas and especially Africa are all in fact proportionally much larger than shown in the so called "Mercator map." The real proportions are displayed in "Peters map." The language we use is a sign of how embedded Eurocentrism is in our lives. The Middle East and the Far East are only "in the middle" or "far" in relation to Europe.

Peters map



Mercator map



Europe through other eyes

There are as well opposite perceptions. In some people's perception in the US, Europe is old fashioned, sentimental and boring. Others say, Europe is degenerated, morally lost and self-referential like the Roman empire during its last ages.

A similar trap is the assumption that Europe is the leader of unstoppable, linear progress. Here are some examples often heard: "In our country, we have not arrived there yet"; "We still have a lot to do to be where Europe is now"; or "Our country is not as good as European countries".

These statements tend to ignore the fact that firstly these countries are connected to Europe in relations of unequal political and economic power. Secondly, all European countries underwent large social transformations: of the welfare states, migration, economical degression or unequal, nonlinear development. Even though we can observe the growth of radical movements, anti-system actors and exclusive tendencies in Europe, people still migrate to Europe.



Case study: Anti-Bias-Approach

In order to reflect on these unequal power relations, the Anti-Bias-Approach was developed in the USA and adapted in South Africa. It addresses so-called internalized power-relations, when people in everyday behavior use privileges or power unconsciously, which can be detected by quotes like "Our country is not as good as European countries" or "we in Europe have other standards."

One way to address this is to look at the influences of other regions on Europe: *how other ideas, people, knowledge, products have shaped Europe* and continue doing so. This way we can look at Europe as a *"product of interactions with the outside world."*[6] A good example of this is the work of medieval Arab scholars in science and philosophy which has contributed to European knowledge throughout the centuries.

Yet another example is to look even more critically at Europe's role in the world. Here, the history of colonialism, racism and holocaust, among others, can be analysed. Case studies can be used to look at how Europe is developing because of Europe's abuse of other parts of the world, as described in the World System Theory outlined by Immanuel Wallerstein. For example, we can examine how Europe's growing of palm trees in Indonesia to feed the huge palm oil demand in Europe deprives local farmers of much-needed farmland. However, this approach again puts Europe at the centre, making it a source of everything bad, which is also a one-way understanding. Other methods are to simply have a deeper look at places, people, knowledge, and heritage which comprise non-European living and not accepting the universality of a "European" path.

More: www.naeyc.org/anti-bias-education

European Union as a global actor

If we need to pick one perspective to talk about contemporary Europe's role in the world, using the European Union is the simplest way. The EU has a big influence on many of us – from the food we eat, to where we work and to which countries we travel. In recent years, EU's aspirations as a "global player"have grown and this influences our work as the EU is either financing parts of our activities, or has partnerships with countries we work in or actively promotes the same values as we do.

Until recently, the EU's role in the world has been mostly in development

cooperations. Since it institutionalized its aid delivery programmes in 2000, it has become the biggest donor, providing over 50% of all development aid in the world, amounting to almost 60 billion Euros per year.[7] This is still only a small amount compared to how much the EU and its citizens benefit from the uneven global trade system.

At the same time, with the establishment of the European External Action Service (EEAS), the EU looks to increase its political weight in the global arena. The recently released EU Global Strategy is a good example: "*A fragile world calls for a more confident and responsible European Union, it calls for an outward- and forward-looking European foreign and security policy. This Global Strategy will guide us in our daily work towards a Union that truly meets its citizens' needs, hopes and aspirations; a Union that builds on the success of 70 years of peace;* ***a Union with the strength to contribute to peace and security in our region and in the whole world***." [8]

Positive developments inside the EU sometimes conflict with developments in the rest of the world. For example, the above mentioned EU strategy towards "peace and security" and growth might contradict with the strategies of actors in other parts of the world.



Europe – close or distant?

Is Europe something located far away from ordinary people, something taking place in Brussels, which seems to be as distant as the moon? Or is it an important, tangible part of everydayness and a space one can feel attached to? With the support of the personal experience, critical thinking and a competent facilitator, a learner makes up their own mind and is able to support it with good arguments. Instead of either promoting or rejecting the European concept, an educator can make efforts to provide the experience of proximity with Europe and European Union regardless of personal preferences, as the following examples show:



Case study: I am Europe

By Marta Gawinek-Dagargulia, SKORO

In the project "I am Europe," (*http://iameurope.eu*) locally active citizens from 8 EU countries met 5 times with the aim to exchange, explore and evaluate participation tools used in their local communities and reflect upon what could work at the European level. As a result, a network of locally involved Europeans was created and recommendations with innovative models of citizen participation were put forward to be applied at the EU level. A catalogue of participatory approaches was published.

When looking back on the cooperative process it became obvious that the people involved had a relatively small background knowledge of EU structures and decision-making processes. Therefore, it was useful to build equality among participants regarding this knowledge. The diversity of the group was considered as a strength. In fact, the different perspectives of people helped to provide insights.

It was easier to focus on the on-going country-related problems than on developing tools applicable at the EU level. As half a year is short time for such a complex project and for creating the feeling of ownership over the policymaking at the EU level, such programs can have a big impact when they last longer and accompany real advocacy processes.



Case study: CitizensLab

By Marta Gawinek-Dagargulia, SKORO

Facilitators create space for young active Europeans to gain the experience of personal meeting with other Europeans, to get to know each other, to exchange and to build a network.

CitizensLab (*http://citizenslab.eu*) is a European network of local actors of change from different sectors of the society – NGOs, public administration, social businesses, media and academia. They set up new collaborations by joint transnational actions ("prototypes") and visits to each other ("mobility visits"). The network aims at developing a culture of sharing and of innovating and finding solutions for current European challenges.

The experience of personally meeting other Europeans is one of the most powerful tools in creating a European identity and a feeling of belonging to Europe as a community.[9]

Checklist: Ideas for European activities





Week of European cinema – movies give a powerful insight into the life of people in different European countries and regions. Teachers, facilitators and also pupils or participants can organize weeks of European cinema regularly in a city or school.

Workshops activating existing knowledge about Europe and the EU. As supporting material, the European Commission handbooks might be used, for example the online game "Let's explore Europe".[10]

The European Commission produces as lot of **promotional materials** about European Union countries. Facilitators can use them **for exercising critical thinking** and stimulating discussion about Europe.

Youth exchanges allow groups of young people from different countries to meet, live together and work on shared projects for short periods outside the school environment. They mostly utilise non-formal education methods, like exercises, debates, role-plays and outdoor activities.

European Voluntary Service aims at developing the skills and competences of individuals by supporting them to volunteer in an organization, usually outside their home country, for a period of up to 12 months.

Long-term transnational projects can help develop innovation or exchange of good practices in the field of education, youth and training (Strategic Partnerships). A product of a strategic partnership is this handbook.

Learning mobilities are trainings and opportunities for learners, teachers, trainers, staff of education institutions and civil society organisations to receive qualifications and different professional experiences in another country.[11]

International and European online platforms: Competendo is an international platform for sharing approaches and methods.[12] EPALE is a multilingual open membership community for teachers, trainers, researchers, academics, policy makers and anyone else with a professional role in adult learning across Europe. Both are open sources for taking and sharing materials: *https://ec.europa.eu/epale/*

Task: Powerful Europe

60 min | pens, paper or a blackboard | 6-25

Goal: Participants examine international power relations and reflect on their positions within this network.

Steps

1. Review and question the universality of concepts we use to describe Europe, to be aware of the language we use. The description of concepts from the text "Exploring the dimensions of Europe" can be used (p.15).
2. Discuss with participants power relations between:
   - Rich and poor people in their country.
   - Rich and poor countries in Europe.
   - Rich and poor parts of the world.

   It might be useful to draw this network and visualize power and include the reasons for it (next step).
3. Discuss the reasons for these uneven power structures. Explore together their historical development. Brainstorm possible solutions.

Reflection

Reflect with participants on where they stand in this European or global network. How would they describe their position, what characteristics does it have towards other positions of e.g. students in other countries? Can they contribute to the solutions they developed in Step 3?

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7. europa.eu/european-union/topics/development-cooperation_en, data from 2013
8. europa.eu/globalstrategy/sites/globalstrategy/files/regions/files/eugs_review_web.pdf
9. For more information about how to use the internationality in a training or meeting have a look at the specific article about this topic in this handbook. For more information about attitudes, approaches and methods for trainings have a look at www.competendo.net
10. http://europa.eu/kids-corner/explore_en.html
11. https://ec.europa.eu/programmes/erasmus-plus/programme-guide/part-b/three-key-actions/key-action-1/mobility-project-for-young-people-and-youth-workers_en
12. www.competendo.net



Chapter 2
INTERNATIONAL PERSPECTIVES ON AND IN EDUCATION

Social competences gain importance in so far as international cooperation shapes our societies and economies and people need to communicate more often across cultural and political borders. Furthermore, knowledge about developments in other parts of the world becomes increasingly relevant in all social groups and through all hierarchies.

Last but not least, education aims at comprehending the world we live in so we can act in a socially responsible manner. Only a few generations ago it was significantly easier to understand where "my food," "my clothes," "my stuff" [1] originated and how an individual's actions as a citizen, consumer or partner affected the producers and fellow citizens of that individual's society. Procurement chains, trade networks, migration structures and the exchange of ideas were more locally and regionally formed in the past. Today these connections are much more globalized. Global connections are more abstract and harder to grasp than before, yet they play a decisive role and influence and produce culture(s), ideas, power structures and "stuff." The aim of education however has not changed, and to support our students and participants in developing the skills and competences to understand the world and surrounding they live in, and to act accordingly in a socially responsible way, we need to include the European, international and global perspective in learning processes.

The concept of "nation"

By Matthias Haberl, Südwind

The modern "nation," a relatively new concept historically speaking, is today the most powerful political structure in the world . The highest political level worldwide is the *United Nations*. The concept of "nation" is deeply rooted in 20th and 21st century consciousness of the world and often individuals' self identity and understanding.

Benedict Anderson, an influential scholar calls a nation an "*imagined community,*" because the "*members of even the smallest nation will never know*

most of their fellow-members, meet them or even hear of them, yet in the mind of each lives the image of their communion."[2] Nations are constructed, not inevitable, and are limited in their sovereignty.

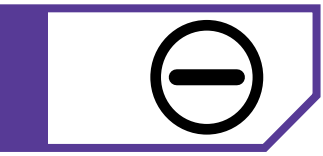
These three characteristics enable us to discuss in educational settings the construction of nations. We can question borders and ask who is in and who is not. The meaning of sovereignty must also be reflected on in the new global conditions of the 21st century.

Characteristics of a nation



Construction:
A nation is an intellectual construction. Therefore, we or our participants might also deconstruct and/or reconstruct, debate or change it.

Globally the basis of national ideas also vary. Language can be a decisive factor, sometimes it is based on religion or a constitution,[3] and often it is backed up with a seemingly long "national" history.



Borders:
There is always someone outside of "our" nation. However similar others are with us in other aspects (e.g. labour, hobbies, age, gender), and the rather "empty" concept of a nation might separate persons who have everything in common except a passport. These kinds of borders, based on common values, ideas, culture, worldviews, language etc., are not necessarily connected to state borders.



Sovereignty:
Anderson claims the genuine wish of nations to be sovereign: "The gage and emblem of this freedom is the sovereign state." Whether a nation was ever sovereign can be questioned in our era of a global "Cosmopolis". These global connections are relevant in more or less every societal field.[4]

The concept of nationality as the primary source of an individual's identity has been challenged. We live in a time when we must face the exciting question of what happens to the idea of a "nation" in a globalized world in progress. If I wanted to, I could get news from Brazil, Swaziland or Poland as quickly as the people living there [5]; the news in those countries might even affect me in my political surrounding as much as they affect the people

directly living there. Something similar goes for the European Union. It has in some cases more power than its national members. In other cases the European Parliament and Commission on the one side are checked and balanced by member states on the other side.

Will the importance of the nation rise in the near future or decline? Some authors, like the political scientist Herfried Münkler, predict a revival of the concept of "nation".[6] This seems to be contradictory in a time when new emerging structures such as the European Union or new private powers seem to be effectively more powerful than the nation-state. Multinational enterprises which are not connected to states, but have, like Facebook, more users than the biggest states have inhabitants, or which, like Google might know more about individual persons than secret service agencies.[7] There seems to exist a gap between the meaning and symbolism many people connect to their nation and the real political and societal power that nation actually has. The implications of this question can only be begun here and it might be interesting to discuss and explore it further with participants.

Global citizenship education

By Jana Teynor, Südwind

> "Global citizenship education aims to be transformative, building the knowledge, the skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world."[8]

As a starting point two general ongoing trends are relevant:

First, there is a political *shift toward conservative and right-wing parties.* Second, more and more *people are interacting globally* via the Internet, travelling all over the world, consuming products of global supply chains etc. These two trends symbolize very different forms of learners acting as national citizens versus citizens of the world.

"The concept of *global citizenship* does not relate to nation states or similar geographical and political units. It is rather about participation in a global community, about human identity and solidarity, and about the validity and adherence to human rights on a global scale." (Wintersteiner e.a. 2015:16)[9]

In a more and more complex world with multiple common challenges regarding finance, economics, wars/conflicts, refugees, democracies and climate change, questions of responsibilities and even guilt arise in education. Learners often are motivated to solve the above mentioned dynamics in a positive and humanist way.

The three learning levels of Global Citizenship Education are:

- Cognitive level: Acquiring knowledge, understanding and critical thinking
- Socio-emotional level: Values, empathy, feelings of belonging to a global community
- Behavioral level: Acting responsibly and politically from glocal[10] perspectives

Looking at the different directions of Global Citizenship Education, we can identify one group that understands it as civic education of global citizens (humanitarian approach) and another group that considers it education for global citizenship (political approach).

Global Citizenship Education is a tool to initiate systemic critique, to encourage participation and to empower for change, which are important facets of being a citizen.

Referring to the Sustainable Development Goals to be reached by 2030, the United Nations promotes and demonstrates the importance of global citizenship in goal 4.7 under the big "quality education for all" – goal.[11]

The following two tasks can be combined. With an advanced or experienced group, one can skip the task "the meaning of nation" and go directly to "rituals-relationships-restrictions".



Task: The meaning of nation

60 min | paper, pens | 6-50

Goal: Participants explore the popular idea of "national" characteristics or mentalities. They explore and reflect on how specific individual characteristics conflict with the idea of national characteristics.

Steps

1. Separate your participants into groups of 5 people. Each group defines 7 "characteristics of their nation." What is a South African person, what skills does someone from Canada have, what is typical for an Austrian? (15 minutes)
2. Compare the results of the different groups, find similarities and differences. (20 minutes)

3. Each participant checks to the extent he or she fulfils the criteria of the different groups. (5 minutes)

Example: Austrian characteristics

1) Cooks Apfelstrudel
2) Good in skijumping
3) Catholic
4) Wears Lederhose
5) Charming
6) Loves hiking
7) Plays the piano like Mozart

Reflection

- How easy/difficult was it, to find common points in step 1?
- How different are the results of the various groups?
- According to the results of step 3, how important and valid are so called "national characteristics"?
- What does it mean for us?

Experience

Once at a training in Azerbaijan there was an Austrian trainer using this method. At the end he was more "Azerbaijani" than some of the participants in terms of their criteria for what it means to be Azerbaijanian. Some of them were more "Austrian" according to his criteria than he was. With this kind of result, what is left of the meaning of what we consider a nation?

Rituals – Relationships – Restrictions

60-90 min

computer, projector, flipcharts, markers

8-20

By Working Between Cultures- Inspired by Taiye Selasi`s Ted Talk: www.ted.com/talks/taiye_selasi_don_t_ask_where_i_m_from_ask_where_i_m_a_local

„My experience is where I'm from. […] Culture exists in community, […]. Geography, tradition, collective memory: these things are important."

Taiye Selasi

Goals

Participants explore the concept of a nation and its relation to alternative sources of identity. They learn to speak about differences and commonalities in alternative contexts such as locality, shared experiences or social background. They connect among each other on that alternative base instead of mainly along national groups.

Steps

1. Watch the TED-Talk by Taiye Selasi together. (20 minutes)
2. Discuss in the whole group which questions of understanding people have. (5 minutes)
3. Suggest to do the 3-Rs-Test together as proposed in the Talk. Split the group in smaller groups of 3-4 persons.
4. Each group should make a big circle on their flipchart and divide this circle into 3 parts and name them 1) Rituals – 2) Relationships – 3) Restrictions.
5. Now they have 30-40 minutes to exchange about their daily routines following the questions and write them down.
6. Come back together in the big round and collect the key learnings from the group. (10-20 minutes)

Experience

We experienced so far, that in groups which are nationally diverse, people often see that they have more in common than they thought. Speaking about restrictions is often the hardest for the participants. Not because it might be sensitive, but because they have never thought about it before. Sometimes people discover their privileges and feel uncomfortable about it.

Facilitators should create an atmosphere in which people are not judged by their privileges and where people feel comfortable to begin to reflect on them. (Also see Task "Take a Step forward" in this book if you want to go more deeply into the topic of restrictions and privileges). Learning happens neither in the comfort nor in the panic zone, but in the stretching zone, where the participants feel secure and appreciated.

Reflection

1. **Rituals**

   Think of your daily rituals […]: making your coffee, driving to work,[…], saying your prayers.

   - ➔ What kind of rituals are these? Where do they occur?
   - ➔ In what city or cities in the world do shopkeepers know your face?

2. **Relationships**

   Think of your relationships, of the people who shape your days.

   - ➔ To whom do you speak at least once a week […]?
   - ➔ Who shapes your weekly emotional experience?

3. Restrictions

"We're local where we carry out our rituals and relationships, but how we experience our locality depends in part on our restrictions."

- Where are you able to live?
- What passport do you hold?
- Are you restricted from feeling fully at home where you live? By racism, civil war, dysfunctional governance, economic inflation or homophobia?
- Are you restricted from living in the locality where you had your rituals as a child?

For further reflection:

- When traveling, to which localities can you connect and where do you have any problems? When do you need a visa to travel?
- Which languages do you speak? Which accents do you have and are they any restriction for you?
- What are we really seeking when we ask where someone comes from?
- And what are we really seeing when we hear an answer?
- What are the stories which are important for your life? What do they tell about your Rituals, Relationships and Restrictions?

Learning from other parts of the world

This handbook could not be complete without approaches in trainings and education from other parts of the world outside Europe. Below is an example of a rather Eurocentric educational approach which might stand representatively for many of those approaches we are used to in European countries. There is also a selection of innovative approaches from other countries which can be useful for deeper discussion and learning.



Case study: Diversity in higher education

By Katharina Resch, University of Vienna

Global mobility is increasing among students. Universities are becoming more and more diverse not only in regards to socio-cultural background but also concerning the states where the students originate from.[13]

Different surveys of students at the University of Vienna, the largest university in Austria with 94,000 students, collected opinions about diversity issues. Approximately 24% of all students at the University of Vienna are non-Austrian students who came to study in Austria.[14]

Students' opinions about how diversity is handled in higher education today are controversial. Many students report a good sense of community spirit when they attend classes while studying abroad, but about 1/5 of the students reported no cultural variety of presentations, learning material or reading lists in their courses. Results of a survey performed within another European project[15] in 2016 strongly suggest the tendency or risk towards a Eurocentric point of view of teaching staff. One student comments:[16]



> *Even though the program is called 'International and European Business Law', all the classes refer to US, UK and EU. No reference to the rest of the world. USA, UK and EU alone don't make it international. No reference to China, Japan, Russia etc.*

The learning environment itself at university is described by the respondents as diverse and that it promotes inclusion from the perspective of the students. Classes which deal with conflict management or intercultural communication are viewed as positive because students from abroad can connect their own experiences more easily to others in such courses. Learning environments could even be made more attractive to diverse student population groups with extracurricular activities and tandems with Austrian students:

German as working language, in which courses are conducted, is not easy, especially if you have to write a scientific thesis or in case you need to learn further languages (Latin or English). Tandems with German speaking natives are needed; they benefit both sides. (Online survey in the course of the "Integrating Cultural Diversity into Higher Education" project, 2016).

Other solutions mentioned were:

- Global literature resources and methodologies from other non-European parts of the world
- Multi-cultural teachers and mentors (as role models)
- Language courses and tandems with Austrians students

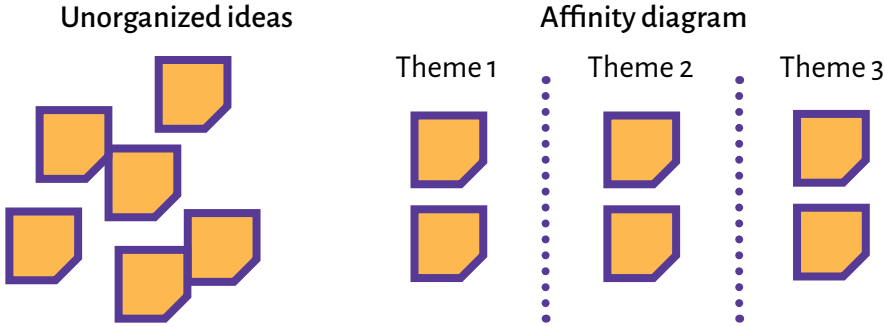
Case study: Buddhistic roots in training



According to Kawahita Jiro

Training in Japan is very much based on the ideas of buddhism. Buddhism teaches the interconnectedness of everything in the world. To find this hidden system behind the topics and the persons in the room is always very exciting. From the outer view their opinions might look very different from each other. But to find the secret and deep common ground is the first important step in conflict solution. Try to change perspectives and to broaden the context (reframing) and the system and it becomes possible to find and learn new things.

Japanese anthropologist Kawakita Jiro originally developed the affinity diagram in the 1960's.[17] If you have a huge amount of information, or very polarizing ideas in the group this tool can show the connections between them.



Step 1: Find the question and make sure the group understands it.

Step 2: Everybody writes information and ideas on cards or sticky notes. People do not speak, but write. Do not worry about the organization of information yet. And do not judge the points mentioned. Stick to the rules of good brainstorming.

Step 3: Start to find cluster boxes and write a title for them on a card and put it on the wall. It is okay if not every card fits in a group yet.

Step 4: Discuss with the group what they think. Do they see other connections or relations? Are they happy with the result or should it be reorganized in a different way?

Other approaches based on buddhistic ideas are, e.g. KAIZEN and the knowledge management principles by Ikujiro Nonaka and Hirotaka Takeuchi.

Case study: Theatre of the oppressed

An approach by Augusto Boal



In the 1970's, Augusto Boal, strongly referring to his fellow Brazilian countryman Paulo Freire, developed this methodology and approach. It uses methods of theatre to clarify and solve social conflicts as well as for approaching politics. First started in South America it later on became a global phenomenon used in many contexts all around the world. Boal often loosens the border between actors and spectators and gives the audience an active part. Varieties of the methodology are e.g. Invisible Theatre, Forum Theatre, Playback Theatre and many more.[18]

Case study: Betzavta



"Betzavta" (Hebrew "togetherness") was originally the name of the training manual used by the "Adam Institute for Democracy and Peace in Memory of Emil Greenzweig" in Jerusalem, founded in 1986, to open its series of programmes on education in democracy and tolerance in 1988.[19]

As far as international political education is concerned, Betzavta has become a synonym for an innovative conflict-based educational concept from Israel, whose learning process concentrates on creating conflicts and

dilemmas and working through them with the aim of achieving hostility-free democratic communication between citizens sharing a joint system of values.

More: www. adamsinstitute.org.il

Case study: The art of making peace – collaborative systems to sustain peace



This case study is based on an interview with Manfred Friedrich who lives in Christchurch, New Zealand. Manfred's mission as a Peacemaker is to support communities and organizations to implement systems that allow individuals to flourish and collaborate.

The aim of this approach is to equip communities and organizations to deal with and prevent conflicts.

The approach entails three components:

1. *Restorative justice*[20] – a system of justice which focuses on the rehabilitation of offenders through reconciliation with victims and the community at large. The focus lies on healing and learning instead of a punitive approach. The process is applied and brought to the community.
2. *Sociocracy or Holocracy*[21] – a conscious way to operate communities and organizations by introducing efficient, consent-based decision making processes. Consent and care are seen as ways to fulfill the needs of all parties. Through these lenses, democracy is seen as a system where the needs of the majority has power over the needs of the minority.
3. *Transformative mediation*[22] – an empathy-based approach to reinitiate the connection between parties and to arrive at strategies that fulfill the needs of all parties.

All of those approaches focus on creating connection through empathic active listening and speaking. The basis of each is the recognition of universal human needs. Having the ability to connect with needs of others allows strategies to meet everyone's needs with care. It is an application of one fundamental human driver "to contribute to each others well being."

The process fosters the application of "power-with" (in opposite to "power-over"). Truly seeing each other's human nature by creating a connection allows individuals to harvest our longing to make each other's life more wonderful.

Case study: LifeCo Unltd, South Africa



"Wisdom begins in wonder"

Pat Pillai founded LifeCo (*www.lcu-sa.com*) with the aim of empowering young people in South Africa by working with them on consciousness, identity, critical thinking and entrepreneurship. So far they have reached about 80,000 kids in the country. They are active in non-formal education and do not substitute but complete school education.

One of the core instruments is thinking and questioning in order to get many perspectives. It is not about the answer, but about the process of critical thinking. So they are asking, e.g. "Does the sun rise in the East? – Right or Wrong?" Most student answer with the obvious "Yes", because they learned it in their textbooks and they experienced it. Some people will think more deeply and answer: "Actually the sun does not rise, it is the earth which turns." This answer opens new possibilities for the others. (Example taken from the TED-Talk, mentioned below.)

Background

"After apartheid, many South African youth lack a sense of self, often passed on from their parents who were oppressed and marginalized for much of their lives. LifeCo UnLtd works to overcome these psychosocial issues by reinforcing people's critical thinking, purpose-detection and entrepreneurial mind-set. Their goal is to develop a more humanized, purpose-oriented individual."[23]

"LifeCo Unltd is an educational model focused on emotional intelligence and operates in addition to the mainstream school system to impart life skills. The idea is based on the insight of what makes individuals successful and what youth need to support themselves – no matter what level of education they complete. Each level prepares the student for a high "EQ" – emotional intelligence – based on confidence, communication, project management skills, leadership, and entrepreneurship."[24]

TED Talk by founder Pat Pillai: Great teachers and entrepreneurs think about their thinking: www.youtube.com/watch?v=FeJ96iZMVRY



Case study: International meetings – A method as such

By Magdalena Lapshin, SKORO

What is so good about meeting foreigners once in a while? One answer is given by the contact hypothesis of the psychologist Gordon W. Allport. He claimed that under suitable conditions, interpersonal contact is one of the most effective ways to reduce prejudice. He named four conditions:

1. both groups taking part in the contact have equal status
2. both groups work towards a common goal
3. intergroup cooperation takes place instead of competition
4. the contact is supported by authorities, law or customs[25]

Through international mobility or exchange, people learn substantially about the differences and, perhaps more importantly, commonalities in other people's lives. The more people exchange the more realistically they gain a picture of "the other," different from "the alien." The EU showed with its big exchange and international programs the huge impact of mobility on the European identity. Particularly those staying longer in another country can more easily imagine living abroad and enriching their identity with new aspects, which then leads to new professional perspectives in other EU countries or international working contexts.[26]

International contacts help us to cope better with conflicts, not to mention widening one's horizons, broaden general knowledge and for many participants, they can be literally a window to the world. The World Tourism Barometer estimates that in 2015, just 4.4% of the world population travelled abroad,[27] so travelling still remains a great privilege.



Checklist: Didactical questions for preparation of an international meeting

Goals and framework

- ☐ Why do I want to organize an international exchange?
- ☐ What do I want to achieve in the end?
- ☐ Who are my participants (pre-school children, old-age pensioners, unemployed youth) – what are their needs and what topics would be interesting for them?

Partner

- ☐ Which countries do I want to exchange with?
- ☐ Who will be my partner in the other country?
- ☐ How will I find the partner?
- ☐ Will shoulder to shoulder collaboration be possible or will I have to take more responsibility?
- ☐ How can we divide work?

When and where

- ☐ Where and when will the meeting take place?
- ☐ How long will it take?
- ☐ With how many participants?

Content and methods [28]

- ☐ What will be the main topic of the meeting?
- ☐ Do I know methods I could use or is some additional research or training needed?

Communication [29]

- ☐ How will the participants communicate with each other?
- ☐ How will I communicate with the partner and the whole project team?
- ☐ Do I need media support?

Practical issues

- ☐ What are the practical tasks that need to be done – step by step?
- ☐ How will the travel and accommodation be organized?

Resources [30]

- ☐ How much will the meeting cost?
- ☐ How will I gather the funds?
- ☐ How could money be replaced, for example with in-kind contributions?
- ☐ How can I use the resources that are already in place?

Evaluation

- ☐ How, when and for whom will the meeting be evaluated?
- ☐ Do I want the project to be continued in the future?

Why and how can youth get active across borders? [31]

- → **raising awareness of global issues** among other young people;
- → **exchange views with policy makers** on global issues;
- → **mutual understanding** among young people from all over the world through dialogue;
- → **volunteer** for environmental projects (**"green volunteering"**) and act green in everyday life (recycling, saving energy, using hybrid vehicles, etc.);
- → **cooperation with and exchanges between youth workers** on different continents;
- → **volunteer** in countries of the global south or work on development issues in their own countries.

Applied mainly after the goals of the EU Youth Strategy 2015.

Case study: Tips from practitioners for international meetings: Content and methods

For a long time, I was sceptical towards typical international youth exchange, which I considered trivial: to me it lacked merits, lacked content. I later discovered why international meetings were valuable as such, no matter what topic was discussed. The role of the facilitator is rather just to roughly moderate the spontaneous exchange and help the participants reflect the experience.

In my opinion a successful international meeting should keep the balance between formal and informal, indoor and outdoor. It is important to give the participants a lot of space for informal talk as well as to let them get enough fresh air and get acquainted with the host country in both organized and unorganized ways. Also, different types of activities need to be taken into account: cooking, singing, sports...

Magdalena Lapshin, trainer and organizer of international meetings



A well-thought-out program should include both intense work on merits, as well as enough space for leisure. For sure, the participants need to be given the opportunity to co-create the program and take responsibility for its realization. However, when working with youth, I always have the impression that even though participants want to have influence on the program, they also expect their trainers / teachers to give quite a strong framework or guidelines they could follow.

The presence of an interpreter or a language mediator is essential. To create an atmosphere of freedom and comfort, the participants need to be able to fully participate in the proposed undertakings, and to express their thoughts in an unrestricted manner.

Tomasz Lis, academic teacher and trainer in international youth exchange



Case study: From cultural assumptions to personal encounter

How stereotypes might be questioned. A talk with Jelena Kodič, coordinator of Balkans, let's get up!

What is the biggest advantage of doing education in an international way?

International seminar settings challenge stereotypes. For many of our participants, our programs are their first opportunity to meet other people from the neighboring countries (*www.balkansletsgetup.org*).

One example: I was once making a comment about Romanian participants towards a facilitator colleague – something like "the Romanians are always ambitious and pushy". That was surprising for the Serbian colleague since in Serbia stereotypes against Romanians are negative and originating from the wild 90ies. At the same time I realized that I was trapped in a positive stereotype. That's the challenge and the profit for participants as well as facilitators – trying to prevent thinking in categories.

What do you do then?

As in my example, I reflected later on how different all the Romanians who I met and got to know in a lot of different situations are. If you see one or

two people, let's say from one country, people tend to either confirm or reject stereotypization – but there still occurs the problem of generalization. But a real diverse group is also a chance for reflecting on generalizations. Therefore, it's important to make sure that there is a diverse group – not only in terms of national borders, but also in terms of social backgrounds, interests and personalities.

How does your specific learning approach work with these diverse groups and relate to competency building?

We include in our seminars a holistic environment. Certainly we take care of the topics and methods in the programme, but what happens during the informal parts of the programme is really powerful for social and interpersonal competences. During planning we treat these parts as well carefully. Give time and nice space for leisure time, and talks in the evening, from human to human.

Another simple example for exchange is the room arrangement. We had a good experience with mixing people from the different countries. It's a good opportunity for participants to encounter each other on a very personal level. It's not always easy, and can be tricky, but that's a learning zone and this learning experience might be met within the seminar.

All in all, the encounters in such a seminar address interpersonal competences: how participants perceive themselves, other people, their social environment and how they communicate their issues to others in a qualitative way.

What if conflicts arise?

Conflicts are normal part of seminars. The question is more how they become apparent. As facilitators, we can structure communication and conflicts and prevent escalation. For example, we can create a setting where each person can present themselves positively. People want to show their good aspects and understand that others want to be treated similarly. Therefore, give opportunities to complete tasks together, and to learn from the experiences of others.

Most conflicts do not originate from ethnic identity, but they can easily become ethnic or national conflicts. However, we have to be realistic: encounter and international collaboration might help to question stereotypes, but it's not a conflict management training. If a person with a more nationalist bias later remembers that in the seminar there were serious and friendly people from the neighboring country, and if the person tells this to their friends, this is already a big step.



The Culture-Person-Situation-Power model

"Blame it on culture" – A sentence often heard in international seminars and perfectly described in the case study above. In order to see a broader picture in seminar interaction, avoid stereotypical thinking and broaden perspectives, it might be helpful to take the points Culture, Person, Situation and Power into account.[32] This checklist is not only for planning an interaction, but also for analysing conflicts which appear and finding deeper explanations than cultural background.

Culture

- ☐ Which group-concerned issues are present?
- ☐ Which values influenced the behaviour of the character(s) in the interaction?
- ☐ Which different communication styles did the character(s) follow?
- ☐ Which culture dimensions were present in the interaction?

Person

- ☐ Which personal preferences do the participants bring?
- ☐ Which experiences have they had?
- ☐ How did the following aspects influence the interaction?
  - → personal background and personal history
  - → character
  - → tendencies and preferences
- ☐ Which needs might they have?

Situation

- ☐ Which situational aspects might be influencing?
- ☐ Are they still tired from their travel?
- ☐ Is the amount of people influencing the situation? (e.g. somebody might not dare to speak up if too many people are involved)
- ☐ Is it maybe their first seminar in an international context?
- ☐ How did the following aspects influence the interaction?
  - → venue and the frame of meeting
  - → place and time
  - → occasion (Why did the characters meet)

- ☐ How important was the meeting for the involved people?

Power

- ☐ Which roles did the people involved have? How does the role of facilitator and participants' expectations of this role interfere in our seminar? E.g. do they expect the facilitator to behave like a teacher or like a friend? Which experiences have they had with this before? Is it their first seminar in an international context?
- ☐ Which authority or power did people have?
- ☐ Are the characters conscious about a possible power bias? E.g. a conversation between two participants might be totally different than a conversation between a very experienced trainer (maybe additionally from abroad and from a highly appreciated institution) and a participant who for the first time is part of a workshop.

For finding solutions

- ☐ Which commonalities are there?
- ☐ Which differences are there?
- ☐ What impact did the differences have?
- ☐ Which strategies could the people involved develop in order to reach their individual goals or the common goal of the workshop?

Check it out

How to organize an international meeting:

- ➔ http://competendo.net/en/Before
- ➔ http://competendo.net/en/Handbooks_for_Facilitators

Language animation:

- ➔ http://competendo.net/en/Language_Animation
- ➔ http://www.triolinguale.eu



Case study: Fear and xenophobia – The Austrian example

By Margot Kapfer, ZARA Training

The political climate in Europe has been deteriorating steadily since an alarming discourse in politics and media has stirred up fear of certain groups, especially Muslims, and, since 2015, refugees in particular.

Xenophobic discourses are based on a concept of "Us" versus "Them", also called "Othering", and attribute mainly negative characteristics to the Outgroup, perceiving it as a threat. Such a climate of fear and rejection is a breeding ground for different forms of racial discrimination.

Racism can be seen throughout all areas of life, as shown in the yearly racism report [33] published by ZARA Zivilcourage & Anti-racism work in Austria. It documents cases of racist attacks and structures in Austria, as reported to the Counselling service of ZARA.

Reported fields of racism:

- Public sphere
- The Internet
- Politics and the media
- Racist graffiti
- Police
- Other authorities
- Employment and entrepreneurship
- Access to goods and services
- Racism as a reaction to anti-racism work

The number of online cases reported has risen substantially in the past few years: 70 cases were reported in 2010, 136 in 2014 and already 234 in 2015.[34] These numbers demonstrate the significance of the role that the online media in general and Social Media in particular play in reinforcing fear and hatred by spreading fake news, hatred posts and scaremongering.

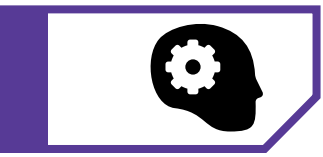
These figures also indicate that the situation has deteriorated since the refugee movement in 2015. The report "Kick them back into the sea". Online Hate Speech against Refugees Report [35] is a shocking documentation of this development.

As a consequence, fighting Cyber hate is crucial to combat racism and xenophobia. Therefore, ZARA has built a new online platform called

"Counter Act – Active against Hatred and Incitement on the Net" [36] which offers an important information and service tool for the effective fight against online hate. With a clearly structured presentation of the legal situation, concrete case studies and manuals, users can find information about how to report hate speech, how to argue against hate speech and how to recognise fake news.

ZARA Training

To effectively combat racism, preventive work is crucial. The training measures of *ZARA Training* (non-profit Ltd. founded by ZARA in 2014) focus on different levels:



Raising awareness

For *ZARA Training*, "raising awareness" means to encourage reflection upon one's own preconceptions and to deal with topics such as identity, ascriptions, diversity and individual and structural discrimination.

Unlike other concepts of "intercultural competences" that often lead to culturalization by assuming unchangeable cultures with typical characteristics and behaviours, *ZARA Training* raises *awareness about the complexity and changeability of identities and cultures*. The notion of immutable cultures forms the basis of cultural racism which prevails in Europe, having for the most part replaced biological racism over time. Cultural racism defines cultures as rigid and incompatible, treating some of them as superior and more developed than others.

To make ascriptions and discrimination perceptible, different methods allow participants to change their perspective. For instance, they are invited to picture themselves in the role of a person of the other sex, from a different ethnic background, with a different religion, with disabilities etc. and to imagine how certain aspects of daily life would be affected by this change of identity, in particular if it involves a minority group. It broaches the issue of structural discrimination and the different methods that help one to understand how discriminatory systems arise and are maintained.



Concrete options for action in case of discrimination

ZARA Training assumes that civil courage can be learned to a certain degree. Knowing different strategies against racist attacks will help individuals to feel less powerless in such situations. This applies to discrimination in the public arena, verbal attacks and hate speech on the Internet. After reflection on one own's perception of different forms of violence, an analysis of situations in our own

lives helps us to understand which factors make it easier to intervene and which ones hinder.

An important step is setting realistic goals. People often wish to persuade the other by verbal argumentation, which is very difficult and often leads to frustration. It is more encouraging to know that you can support a victim by standing up against a discrimination and set a good example for other witnesses, even without trying to change the offender's mind. An important goal can be achieved by interrupting or stopping a discriminating situation.

In role plays, participants can try different strategies against discrimination in a safe setting and acquire a repertoire of different options of action to be more reactive in difficult situations.



Acquisition of media literacy

To combat discrimination and disinformation, measures on the political and legislative level are indispensable, but not efficient on their own. We cannot be completely protected from fake news and manipulative information, considering the field of tension between legal regulations against disinformation and the protection of freedom of speech. Therefore, it is essential to train media literacy, especially when it comes to hatred on the Internet. It is important to know how to verify sources and how (dis)information is spread. These topics are covered in dedicated Cyber Hate Workshops.



Create new narratives, tell positive stories

It is a popular misconceptions that facts are the most effective measure against xenophobic discourses and disinformation. Obviously, it is important to know facts about a subject to feel safe in a discussion. Nevertheless, facts alone usually do not lead to the desired result, because xenophobic discourses are based mostly on emotions, and especially fear, as the name "Xenophobia" suggests. These fears are very resistant to facts: it is necessary to also address the feelings of a conversation partner.

Furthermore, to combat a discriminatory discourse, it is important to raise awareness about the impact of language in general and the importance of discursive frames that guide our thinking, mostly without our awareness. It is essential to create new narratives and to avoid taking over discursive frames even by negating them: "Not only does negating a frame activate that frame, but the more it is activated, the stronger it gets."[37]



Case studies: Glocal: The world in your district

A district is a miniature of the world. On-going processes in the world and challenges are mirrored in the ecosystem of the district.

By Marta Gawinek-Dagargulia, SKORO

As we see in Ursus, a district in Warsaw, many average citizens do not follow or comprehend the global problems covered in the media, but usually they do get involved in activities that aim at improving everyday life in the district. District inhabitants more easily claim their rights to the city and public space and are therefore more encouraged to participate and contribute with ideas. This is how grassroots self-organisation and creative actions are developed and they can be inspirations to decision-makers searching for innovative solutions at a higher level for the global challenges. Sharing ideas and strategies also empowers local communities, giving them appreciation, connecting them with others in the world and making them more resilient.

District inhabitants represent very different socio-political views, mirror the diversity of the society and present a wide variety of arguments. This is also where bottom-up initiatives are driven from. Social changes might be initiated by individuals, but require mass involvement. People who identify with their district and are encouraged to stand for a cause are the ones to trigger social change.



Neighbourhood dinners

Challenge: breakdown of social relations, atomization of the society, inability to associate for social change

Regular evening meetings promoting the culture of sharing, facilitated by SKORO activists. Neighbours brought food and drinks to a previously prepared big table. The networking events at the dinner encouraged the meeting of neighbours, talking about the district life and exchanging about current issues and ideas. Done with local or fair trade global products, a neighbourhood meeting respects the rights and the well being of the farmers in their own region and of the producers in remote countries.



Ursus exchange (Wymienialinia Ursus)[38]

Challenge: littering, one-off production, responsible use of goods, creating a sustainable system of reuse

SKORO invited inhabitants of the district to bring the goods they do not need anymore and exchange them for something of use. Simple ideas have great power and serve the planet and its global ecosystem by neither consuming new products (saving energy and raw material) nor producing waste.

The key to the success of community events turns out to be their regularity, consequence in conduction (it happens no matter how many join) and simply the creation of a comfortable and relaxed space in which participants can initiate discussions with ones another. Sustainability in its social (strengthening relations among people), financial and ecological (reusing goods) dimensions can be tracked in every action and connected to a global dimension.



Acoustic walk on the grounds of a former factory [39]

Challenge: Physical and socio-political vacuum (lack of ideas) after former industrial spaces close, especially considering the socio-cultural legacy of the place and involving those who are affiliated with the place

The walk took place in the former URSUS Factory of Agricultural Machinery, attended by several hundred people, former workers and young people. It was accompanied by the voices and unique stories of former factory workers and was guided along the production halls and the area of the plant. The author, Jaśmina Wójcik says "I believe that art can change reality and influence human attitudes" and so she initiated many other artistic interventions which can be an inspiration for other communities built around industrial areas all over the world: a participatory museum of the factory, a book with memories about the space, an art installation of a TRAKTOR-IDEA-URSUSA, a statue formed out of parts of the original brand of a tractor gifted by tractor drivers and lovers from all over Poland.

In such an event you can easily connect the local situation with industrial workers in other parts of the world and we can discuss in common the importance of proper wages and working conditions for a decent life.



Invite foreign guests

Challenge: To tackle stereotypes and fear of the "stranger"

Personal relations with others outside our district strengthened the feeling of being part of a great whole.

Sharing stories underscores that human needs are universal and many problems faced in the district are also shared all over the world. Hosting people from other countries, especially those not very well known, creates space for very human deeds that bring people closer: hospitality evokes gratitude, willingness to share and be together and in solidarity. This is how an international community can be created in small steps. Additionally, exchange stimulates open mindedness and expands horizons. Meeting others from the world shows alternatives, but also invites individuals to self-develop, learn languages and gain skills that empower them to play an active role in society.

1. For a properly simplified presentation of global connections see "Story of Stuff": www.youtube.com/watch?v=9GorqroigqM
2. Anderson, Benedict (1991): Imagined communities: reflections on the origin and spread of nationalism. London, Verso. Cit after: Anderson, Benedict (1996): Die Erfindung der Nation. Zur Karriere eines folgenreichen Konzepts. Frankfurt/Main, Campus. p.15
3. E.g. the Austrian right wing party sometimes refers to the German language and that is why they partly deny the idea of an "Austrian" nation. In the Balkans after the dissolution of Yugoslavia the religion became the defining factor, as Croats, Serbs and Bosniaks shared the same language. In the United States of America the constitution plays an important role in the idea of the nation.
4. Garton Ash, Timothy (2016): Free Speech. 10 Principles for a Connected World. Atlantic, London. Cit after: Garton Ash, Timothy (2016): Redefreiheit. Prinzipien für eine vernetzte Welt. München, Hanser. p.33.
5. This assumption has to be modified in a sense, that in many parts of the world, especially rural ones, people do not have access to the internet. According to the World Bank 40% of the population worldwide have internet and these quota differs a lot from region to region on our planet. http://data.worldbank.org/indicator/IT.NET.USER.P2
6. Fluter Nr.61 (2016/17): Kann ich nicht mal nicht ich sein? Identität. Dummy Verlag, Berlin. p.14ff

7. www.huffingtonpost.com/2015/01/28/facebook-biggest-country_n_6565428.html
www.vocativ.com/393689/war-on-drugs-human-rights-violation
8. UNESCO (2015): Global Citizenship Education. Topics and Learning Objectives. Paris: UNESCO
9. Wintersteiner, Werner/ Grobbauer, Heidi/ Diendorfer, Gertraud/ Reitmair-Juàrez, Susanne (2015): Global Citizenship Education. Citizenship Education for Globalizing Societies. Klagenfurt, UNESCO.
10. Glocal" is a portmanteau that comes from the word "glocalization" respectively from "globalization" and "local". It addresses global issues and their local contexts and means thinking globally and acting locally.
11. www.sustainabledevelopment.un.org/sdg4
12. www.ted.com/talks/taiye_selasi_don_t_ask_where_i_m_from_ask_where_i_m_a_local
13. Straub, Ute; Schirmer, Uta (2010): Die Hochschule als interkultureller Lernort. Zwischen Mobilität und Migration. In: Sozialmagazin, 35 (10): 34-43. Allemann-Ghionda, Cristina (2014). Internationalisierung und Diversität in der Hochschule. Zum Wandel von Diskurs und Praxis. In: Zeitschrift für Pädagogik, 60 (5): 668-680.
14. https://diversity.univie.ac.at/studierendenbefragung
15. http://he4u2.eucen.eu/
16. Online survey in the course of the "Integrating Cultural Diversity into Higher Education" project, 2016
17. https://en.wikipedia.org/wiki/Seven_Management_and_Planning_Tools
18. http://theatreoftheoppressed.org
19. www.dadalos.org/methoden_int/grundkurs_4/becavta.pdf
20. www.restorativecircles.org
21. https://en.wikipedia.org/wiki/Sociocracy
22. www.cnvc.org
23. http://thechanger.org/community/pat-pillai-lifeco-unltd-south-africa
24. www.ashoka.org/en/fellow/patmanathan-pillai
25. Allport, Gordon W. (1979): The Nature of Prejudice. Reading, Addison-Wesley. p.78.
26. The Erasmus Impact Study; Effects of mobility on the skills and employability of students and the internationalisation of higher education institutions; Luxembourg: Publications Office of the European Union, 2014; Catalogue number: NC- 04- 14- 545-EN-N; doi: 10.2766/75468; p. 141
27. http://cf.cdn.unwto.org/sites/all/files/pdf/unwto_fitur_2016_hq_jk.pdf
28. For more methods and content have a look at www.competendo.net
29. During international meetings, participants often switch to English as a common language or use the help of an interpreter. An alternative (or complementary) option is the so called language animation – tools and exercises that allow the participants to quickly learn basic phrases in the language of the other and reduce communication fears. Language animation is very inclusive in a way that helps to involve young people who think that they don't speak English good enough to go abroad – and, besides all, it's fun! You will find a variety of sources for this method below.
30. There are European Union programs dedicated to mobility of various age groups, such as the Erasmus+. An exchange program between your school and the school in your twin town / community abroad may receive funding from local authorities. If finances are scarce: why not reaching for the good old fashioned pen pal system? It is now also supported online, for example by the free of charge www.penpalworld.com
31. EU Youth Report 2015(2016): Luxembourg, Publications Office of the European Union. p.270
32. Developed through the experiences of Working Between Cultures, based on the Culture-Person-Situation-Model described in: Bosse, Elke (2010): Vielfalt erkunden – ein Konzept für interkulturelles Training an Hochschulen. In: Hiller, Gundula Gwenn; Vogler-Lipp, Stefanie (Ed.): Schlüsselqualifikation Interkulturelle Kompetenz an Hochschulen: Grundlagen, Konzepte, Methoden. Wiesbaden, VS Verlag. p. 109-133
33. www.zara.or.at/_wp/wp-content/uploads/2008/11/Zara_RR15_English_RZ_kl.pdf
34. ZARA – Civil courage and anti-racism work (2016): Racism Report 2015. Wien, ZARA
35. International Network Against Cyper Hate: www.inach.net/fileadmin/user_upload/Refugee_Report20161.pdf
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37. Lakoff, George (2014): The All New Don't Think of an Elephant. Vermont, Chelsea Green Publishing.p.XII
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Chapter 3
THE GLOBAL DIMENSION

Global Learning: seeing the world in a new way

By Franz Halbartschlager, Südwind

Global political, economic and socio-cultural developments have an increasing influence on our daily lives. Many changes pass by unnoticed, some of them are welcome, but most of them pose challenges that our grandparents would not have been able to imagine.

People all over the world are affected by the increasingly complex nature of our world and consequently many people are disoriented. Unanswered questions arise: How can we meet the challenges of workforce mobility and flexibility? How can we keep pace with rapid technological progress? How can we support participation in a pluralistic society? What are the consequences of our personal consumption? Given the fact that changes do not bring about all the answers, it is essential to have excellent orientation skills and critical thinking skills in order to be able to understand the complexity of our global, interconnected society.

What is Global Learning?

The following two common definitions of Global Learning are often quoted and stated in the Maastricht Global Education Declaration, which was adopted in 2002:

- Global Education is education that opens people's eyes and minds to the realities of the globalized world and awakens them to bring about a world of greater justice, equity and Human Rights for all.
- Global Education is understood to encompass Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention and Intercultural Education; being the global dimension of Education for Citizenship.

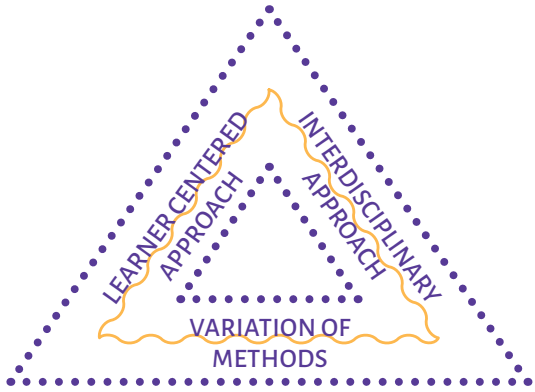
At this point Global Learning comes in. As an educational perspective *it deals with values and communicates knowledge and skills that help people to enjoy a fulfilling life in our globalized world*. Global Education is a concept committed to global sustainable development and social justice and considers global issues as part of general education.

The world as one whole – Global Learning topics

Global Learning is not primarily about problems far away in the so called "Third World". Global Learning deals in particular with questions of the roles we all play in a globalized and changing world that is characterised by diversity. In this context it is essential to acknowledge that our world-view is bound to our culture and has its own peculiarities and we need to encounter others' world-views respectfully and with curiosity. Additionally, it is critical to recognise changing perspectives and diverse views as a learning principle. For example, we should look at our lives in relation to the global world and realise how our lives may be connected with people and societies of the Global South.

Making the world comprehensible: Methods in Global Learning

Creating educational processes and methodological material in a reflective way plays an important role within the field of Global Learning. The following cornerstones are essential:



The starting point for the learning process is the learner's environment, experience, and interests. Global Learning should be designed to give learners the opportunity to reflect on their own values and points of views, including prejudices and stereotypes. It should create an atmosphere where complex situations such as contradictions and feelings of disorientation are

allowed and considered. In addition, it should help learners to improve their skills in dealing with these problematic issues.

Using a variety of methods and shifting between them is particularly important in the field of Global Learning. This addresses people with different learning styles and includes various types of learning. The choice of methods should be based on the learning contents, with the main emphasis on social and interactive learning.

An interdisciplinary and interconnected approach is central to Global Learning. This is an important challenge to meet, especially in formal education.

The Global Learning environment and approach

The Global Learning approach focuses on learning as an ongoing process, which cannot be narrowed down to content or predetermined learning and teaching roles. Interacting with others can imply changing roles. Being conscious of the fact that everyone is a learner and an educator is a fruitful approach which puts everyone on an equal footing.[1]

Global Learning contents and methods, as well as the learners' needs, require flexible management of time and space. This is why Global Learning should not be limited by fixed timetables, room schedules, and seating plans. Since Global Learning addresses sensitive issues like racism and forced migration, it is of particular importance to create an atmosphere where all participants are at ease, where free expression is welcome, and where conflicts and different opinions are discussed with respect. It is respect that makes it possible to live together and that enables us to take responsibility for the way we live our lives. At times, being empathetic can be quite challenging, but only when we confront ourselves with different viewpoints are we able to develop critical ways of thinking.

During this process, different positions are reflected, new ones are considered, and conflicting views are confronted. The focus is not on achieving a result which is satisfying for everyone, because it is not about levelling opinions and views. What is more important here is to respect and consider different opinions. As every person has different interests, their differing needs can lead to conflicts at a global as well as local level. That is why it is important to allow conflicts in the learning environment to happen in safe surroundings, so to speak. Conflicts will always exist and Global Learning should not be in an ivory tower separated from this phenomenon. Instead, a respectful solution-focused approach to conflicts should be encouraged.

Our long-term experience has shown that children, young people, and adult learners respond positively to these methodological approaches within a respectful atmosphere. The learner-centred approach, which conveys the feeling of being taken seriously, is crucial in this context.

Perspective

Global Learning does not teach specific contents or points of view. Global Learning enables learners to approach themselves and their environment in our globalization world with an open, critical mind and to form their own opinion and actively advocate for their point of view. Knowledge of global issues and respect for other people and our environment form the framework of the content and ideology of Global Learning. Global Learning does not provide the answers to all the questions of our time but offers the potential for supporting learners to become conscious global citizens who question the world and are committed to their ideals.

Task: Globalisation – a controversial issue?

30-45 min | paper | 8-30



Participants are given space to express their agreement or disagreement with various statements about globalization, listen to the opinions of the others and gain deeper knowledge and awareness about global issues.

Goal

Participants express and shape their opinion on various aspects of globalization. They practice the skill of active listening, decision-making, and involving in controverses.

Steps

1. Divide the room/space into two parts by a line and place the sign AGREE on one side and DISAGREE on the other side of the line. You can also just introduce an imaginary line.

   Ask the participants to stand in the middle (on the line) or in a space that you signify as "opinion free." Tell them that you are going to discuss various statements in a specific way.

2. Explain the rules

"I call out a statement and your task is to decide whether you agree or disagree with it and move to the respective side of the room. One condition is that you have to make a choice between "I agree" or "I disagree", because statements like "it depends on ...", "it is difficult to say..." are not relevant here. Later, you will have space to express your reasons and arguments and you are also allowed to move to the opposite side if you feel persuaded by the arguments of the other group. It is allowed to change your opinion."

3. Then tell them the first statement. After everybody has decided and moved, start the debate. Ask people from both sides to express why they agree or disagree with the statement. Make sure that both sides have equal opportunity to speak (they should take turns).

In our experience, statements about globalization like the following work fine (choose the ones that fit your context and the group you are working with best; feel free to rearrange the order of the statements):

- *The world has become richer in the last 30 years.*
- *Globalization has made people think more openly.*
- *In a globalized world we don't need borders anymore.*
- *Stopping climate change is an unrealistic goal in a trade-oriented world.*
- *Technology will save/is capable of saving humanity's future.*
- *Religious beliefs will become less important in a trade-oriented world.*
- *Multiculturalism doesn't work.*

4. Repeat the same procedure with other statements.

Reflection

- How did you feel when you had to make a decision?
- What was the most difficult one and why?
- Which of the statements did you particularly like or dislike and why?
- What have you found interesting or surprising? Why?
- What new things have you learned?

Experience

Some participants attending this task found it difficult to decide whether they agree or disagree. However, one could emphasize on the playful character of this task and in this way motivate them to take the risk of making a statement they are uncertain about. Inform them that they will have a possibility to reflect this process later.

How to calculate transnational friendship: Should I send Godwin money again?

By Johannes Knierzinger, Institut de recherche pour le développement (www.ird.fr)



Everyone who has spent some time in a low income country knows what Global Learning has to do with global inequality. Friendship that bridges such borders is something other than the relations we are used to within our countries and within our milieus. I have several friends in West Africa, but they somehow don't fit in the same category as my Austrian friends. Sometimes it's hard to keep contact with my West African friends because we don't really know what to talk about and most of the time money plays an annoyingly important role in these relationships. Take Godwin, for example, an old friend who lives in Ghana. He always wants to be invited to Europe when we talk and every Christmas he asks me for money so he can buy presents for his relatives. If it's not Christmas, he will continually be in some serious situation which can only be relieved by sending money again. In such relationships, I often feel exploited like some replaceable dairy cow from the land of milk and honey. However, at the same time, I know that exploitation is rather going the other way round. In the following section, I will try to shed some light on this contradiction: Who exploits whom in the end, and should I yet again send Godwin money?

In fact, there are lots of reasons for feeling guilty and indebted to many Africans as middle class Europeans. I am a person who has profited from the long history of exploitation, from slave trade, colonialism, and current processes of neoliberal globalization. There is for instance the current cause of the Herero, an ethnic group in Namibia, which was almost wiped out in the early 20th century by a German campaign of destruction. Only in 2015, was this genocide of over 100,000 Hereros acknowledged as such by the German government. However, the same government continues to reject reparation payments demanded by the Herero. Veraa Katuuo, a US-based activist, says that still today the Herero "live in overcrowded, overgrazed and overpopulated reserves – while our fertile grazing areas are occupied by the descendants of the perpetrators of the genocide against our ancestors. If

Germany pays reparation then the Ovaherero can buy back the land that was illegally confiscated from us through the force of arms."[2]

Godwin has no ancestors in Namibia, but he grew up in Tamale, a town in the Northern Region of Ghana, where climate change has had a strong impact on the relatively scarce vegetation. Due to global emissions of greenhouse gas, the grazing land of his family has seriously diminished in the last decades. However, the contribution of Godwin's family to climate change is insignificant compared to globetrotters like me. We could continue this list ad infinitum: Much of the fish you and I eat comes from giant trawlers illegally overfishing African coasts, and transnational mining companies are polluting rivers and destroying cultivable land for raw materials to build my car, my phone, and the airplane I use regularly and Godwin does not. And so on. But how exactly does this relate to my Christmas problem with Godwin?

I learned much in this respect from Marxist debates[3] about "Unequal Exchange", a term coined by the greek economist Arrighi Emmanuel, who wrote a controversial book about "Unequal Exchange".[4] Emmanuel essentially describes the uneven relationship between affluent and poor societies and concludes that "in the coming global revolution, the Western working class is likely to be on the wrong side" because it profits too much from capitalist exploitation in the Global South. To Emmanuel, citizens of industrialized countries do get a piece of the cake (or in Marxist terms a surplus value) that is taken from the Global South by transnational corporations. Whereas in the mid-19th century, inequality was mostly a matter within states, industrialization and colonialism led to a globalization of inequality. According to the Human Development Report of 1999, the relation of income between the poorest and the richest fifth of humankind rose from only 1 to 3 in the 1820s, to 1:74 in 1997.[5] Marx, who was born in 1818, did not have much to theorize about global inequality, but today things are different.

But how does this concern Godwin and me? Godwin sells shoes on the streets of Accra (Ghana) and I am a researcher at an institute in Paris (France). If I would buy his shoes for their local market value during my stays in Accra, I would probably pay him an hourly wage of 20 Cent. My hourly wage is about 20 Euro, which means that our exchange rate of working time is 1:100. I would only need 36 seconds of work to buy an hour of work of him. Or in other words, with my hourly wage transferred from France during my stay in Ghana, I could permanently employ 100 assistants like Godwin. When I first made these simple and yet quite confusing calculations, I did not want to believe the results. In any case, one could object that as long as I don't actually buy the shoes of Godwin we don't exchange working time, do we? Most of the time I live in France and not in Ghana.

> Here globalization comes in: Ghanaians produce, for instance, aluminum, a raw material I sometimes consume in the form of canned beer (only if there is no other way to drink it). Producing canned beer is a globalized matter: It not only necessitates the three famous ingredients of beer, but also bauxite mines, refineries, huge dams, aluminum smelters and so on. The workers in these factories do need something to eat and they also need clothes. Here Godwin comes in: He also sells his cheap shoes to Ghanaian bauxite miners, whose working time is more or less directly part of my canned beer. And Godwin's sister is also part of this chain, because she's the one that prepares the food for Godwin (for free!), who in turn can sell cheaper shoes based on this possibility to save money. And so on. Through these theoretically endless work chains, almost all people on the planet are permanently linked to each other.

Put in highly simplified terms, this means that everyone who earns more than the global average "exploits" others. It is true that among those who earn less than the world average, there are many who work relatively little and live relatively well, but I think we can agree that exchange rates of 1:100 like the one between Godwin and me cannot be created by more "industriousness".[6] Among the "exploiters" there are also different levels. For the sake of clarity, we could call them the global middle class and the global upper class. The middle class mostly uses its part of the Southern cake (its share of Southern surplus labor) for consumption: We have washing machines and personal cars, we take hot showers every morning, we spend our holidays in distant places and we can probably count on a personal care worker from a lower income country when we get old – something that can only work out in a world of unequal exchange. A well-known proof for this exploitation is the fact that we would need dozens of planets if everybody would live and consume like the global middle class.

The global upper class earns too much money to spend it all on consumption. For instance, a house where you don't live in is an investment: Sometime in the future you will sell it again and you will probably buy shares in a company instead. This means that the global upper class is like a capitalistic puppet player: Given the fact that they simply don't have enough time for their money, they cannot use it to tell others what they have to do for them, but they have to tell others what they should do for others (for instance building houses). With rising sums on their bank accounts, they indirectly control the working time of more and more people, with the aim of controlling even more. It seems that in the last decades this process has become more and more alarming. In the last 30 years, growth in the incomes

of the bottom 50% of the world has been zero, whereas the incomes of the top 1% have grown by 300%. This 1% is in fact more than 70 million people. In terms of wealth, this relation becomes increasingly drastic. Since 2015, the richest 1% own more wealth than the rest of the planet. CEO's of the 100 largest enterprises listed on the London Stock Exchange earn, on average, as much as 10,000 garment workers in Bangladesh.[7]

As this global upper class exploits others mainly for power and not for greater consumption (which most of them probably don't even recognize), our modern democratic institutions are at stake. Contrary to well-being, which can at least theoretically increase every year for everyone because of technological progress, control over people is a sum-zero-game. Since the 1980's, fewer and fewer people, who have become richer and richer,[8] tell much of the rest of the world how they should spend their working time, which kind of gadgets they should produce and under what circumstances. The last time the world was as unequal as it is today, in the so-called first wave of globalization in the late 19th century, this led to far-reaching political "perturbations" and, arguably, to the World Wars.

But back to Godwin and me: We certainly cannot change this situation any time soon, but maybe in the next decades we could start exchanging working time as we would like it to be in an ideal world. If I lived in a flatshare with Godwin, I would like to share our domestic work equally. So what if I paid him my own hourly wage for all he has done for me until now? Godwin arranged taxis that picked me up at the airport, showed me around in Accra and Tamale for days, assisted me in my field work and so on.[9] Let's assume a total amount of 100 working hours that I would have to remunerate with 20 euros per hour. This alone would be much more than I have sent him as Christmas money until now.

To conclude, even if I only look at the personal relationship between Godwin and me – and not on the structural context under which we are also exchanging working time – there would be space for some more Christmas presents. But then there is also Kwasi, Mouna, Mohammed, Francois, and Joy. Francois recently sent me the following email, I quote (there wasn't more text): "I need a computer. Please send me one!". He is right. I have an old laptop he could use, but if I send it what would he want next Christmas? I suppose we have to find another solution to this problem and until then I will continue to feel like a greedy dwarf or an exploited cow or both at the same time.

Task: Shall Johannes send Godwin money again?

60 min | paper, marker | 8-30

By Südwind

The task is based on the text above "How to calculate transnational friendship".

Transnational inequalities not only establish power relations in personal friendships, but also define the chances and opportunities individuals have depending on their place of origin.

Goal

Participants understand global inequalities and perceive their own positions in these global connections.

Steps

1. The participants read the text above: "How to calculate transnational friendship: Should I send Godwin money again?"
2. Divide your participants into groups of four persons. In these groups they should draw the connection between Godwin and Johannes (author of the text above) and position themselves in this network. They should also add important information from the text above (e.g. the amount of money Johannes, Godwin, and Godwin`s sister work for).

Reflection

- → Explore the drawings and the connections they found.
- → Reflect on the feelings they had when reading the text.
- → Brainstorm ideas for establishing a fairer connection.
- → Raise the question of whether Johannes should send Godwin money again.

Task: Become an actor of Sustainable Development Goals – encouraging other people to act

90-120 min

sticky notes, pen, paper, flipchart, an overview over the SDGs

10-30

By Susanne Kitlinski and Sebastian Wehrsig, MitOst e.V.

The Sustainable Development Goals (SDG) which were adopted by the United Nations in September 2015 aim to protect our planet, to end poverty, and to ensure prosperity for all. There are 17 goals with specific targets which should be reached in the next 15 years. They have global impact on our future and the future of the generations that will come after us.[10]



Source: www.un.org/sustainabledevelopment/

For successful implementation and a long term impact, everybody can contribute: Governments, private sector, civil society, and each individual. Individuals sometimes feel powerless. How can we activate and stimulate people in small steps to make sustainable behaviour more attractive? The following exercise is a tool for bringing people together and encouraging them to think about their own potential in a highly productive way.

Goals

- → Participants get to know the different aspects of SDGs and assess their relevance in participants' environment.
- → They experience how concretely and easily the SDGs can be adapted into one's living environment.
- → Participants are inspired to think about ways in which everybody can contribute to the SDGs in fields like mobility, food, education, clothing, financing, and consumption.

Steps

1. Introduce the aim of the workshop and the 17 SDGs to the group. We suggest using the following video (1 min): www.youtube.com/watch?v=5G0ndS3uRdo
2. The participants discover their own relationship to the SDGs on a Sticky Note (e.g. "I work at a school" is connected to the SDG about education) and stick it to the paper with the particular SDG. This step makes common and diverse connections between the participants visible.
3. The participants spread equally to different topic tables (topics depend on the SDGs chosen in the former step, or the facilitator prepares 3-5 tables beforehand). This depends also on the number of participants. At each table there should be at least 2 persons (5-6 participants at each table is ideal).

   After 10-15 minutes, participants can individually change to a different topic-table.

   On each topic-table is a big flipchart-paper where people write down their thoughts, ideas, and actions could help to reach the sustainable goals of this specific topic.
4. Participants walk from table to table. They look at the results with the following guiding questions: What is new to me? What do I want to try out?
5. Challenge yourself: Each participant thinks of a personal challenge they want to implement in the next three weeks. Sharing these challenges in the plenum or in tandems will foster a better chance of action and ability. The tandem partner can check if the partner has addressed challenges by mail or call.



Case study: Workshops on Sustainable Development Goals

Dachverband Entwicklungspolitik Baden-Württemberg; Interview with Maike Lambarth

Maike, you recently participated in a workshop about SDGs. What was the aim of the workshop?

We should get to know SDGs on the content level, but also in a personal and creative way.

And what were contents and approaches to become familiar with SDGs?

The main points were Humans – Planet – Wealth – Peace and Partnership and we learned about processes in the world, about population, migration, money transfer, economic exchange. We learned about SDG Watch (www.sdgwatcheurope.org) and 2030 Watch (https://2030-watch.de), about the structure of SDGs and its content.

Why was it important for you to participate?

All these things they sound so abstract, but it is so much about you personally. And we discussed how to bridge this gap. We discussed what we could do about the SDGs. And I could see that many young people actually think about political issues and they want to commit to a common future. It is just that you cannot set it from above. They want to participate!

What do you take from the workshop?

Besides what is mentioned above, I learned that without completely changing my life I can commit to the SDGs in my personal life every single day by my actions.

Sustainable Development Goals for more gender equality

By Ingrid Schwarz, Südwind

One of the 17 Sustainable Development Goals of the United Nations is gender equality (SDG #5). The international community aims to reach gender equality by 2030 and establish self-determination for all females globally.

To reach this aim, a structural frame must be set up. Currently there is no proper framework on an international level. The consequences can be seen in the overrepresentation of women amongst the people living in poverty worldwide.[11] Poverty and wealth are closely connected to power as is the representation in political forums such as national parliaments.

Females in national parliaments:

Rank #1: Rwanda (63.8%)

Rank #2: Bolivia (53.1%)

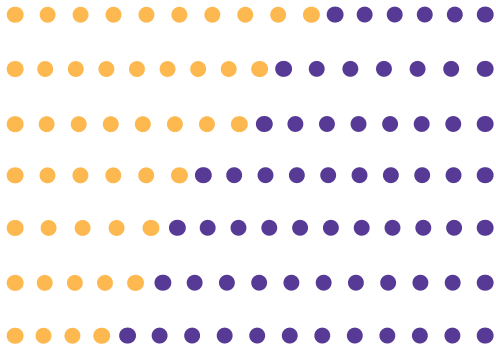
Rank #3: Cuba (48.9%)

Rank #24: Germany (36.5%)*

Rank #44: Austria (30.6%)*

Rank #56: Poland (27.4%)*

Rank #90: Bulgaria (20.4%)*



Last Rank: Haiti, Qatar, Tonga, Vanuatu, Micronesia, Yemen (0%)

*Partner countries in publishing this handbook.

Source: Inter-parliamentarian Union[12]

We are confronted with a low level of political participation, which means the participation in power, of women worldwide.[13] In 1995 the Fourth World Conference on Women took place in Beijing, which was a strong and motivating sign for women's empowerment, and connecting them on a global and political level. Women from various spheres (social, geographical, occupational etc.) took part, built networks and discussed political solutions for gender equality.

This Fourth Conference on Women took place more than 20 years ago. Since then no further conference has been organised by the politicians responsible. This is surprising, especially given that more than half of the Earth's population lives in (extreme) poverty and a proportionally big part of this are female.[14] What are the obstacles, the challenges, and the doubts about having another Conference on Women? Is it enough to have gender equality as the #5 SDG? Or is this a well located hiding spot for an important global issue, which affects so many individuals worldwide?

Task: Future workshop

45-60 min | markers, flipchart paper | 8-25

Future workshop is a method for planning and ideation in participatory group processes. It is characterized by the chronological steps of criticism-utopia-reality. With the help of the future workshop approach, we describe how something like the women's conference mentioned above can be organized in a participatory and action-oriented way.

Goal

Groups ideate and develop opportunities for collaborative action on social problems.

Steps

Introduce the phases "Criticism", "Utopia" and "Reality" of a future workshop. Explain how these build on each other. Criticism is often the starting point for civic engagement. It motivates people to becomes proactive and to engage. Utopia is the mission and vision that some people share. Utopism connects people. Reality is the action field where criticism and utopia must come together.

1. **Phase of criticism**

- → Which gender-specific socializations hinder women in becoming political leaders?
- → What kind of engagement and courage does it take for women to achieve high political positions?
- → To what extent does time play a role in preventing women from engaging in politics?

2. **Phase of utopia**

Here any thoughts and ideas are allowed: We do not have to be realistic!

- → What must happen so that women can be free to take political leadership?
- → What supports the courage of women to become political leaders?
- → How can women be supported to manage their time to become political leaders?

3. **Phase of reality**

- → Which utopian ideas can be realized?
- → What are the first steps that have to be put into reality?

Experience

By the end of the method clear concepts or at least directions for action are developed. Therefore it's worth thinking of combining such a workshop with advocacy.

Reflection

After this Future Lab if you have the opportunity you could invite a female politician from the city you have the training in and discuss the points with her.

Global empathy

By Elke Heublein, Working Between Cultures

Empathy is one of the key competences for modern societies: Empathizing with others helps us to communicate and to connect in a better way and improves relationships in private and business life. But it is not limited to personal interaction. It also has the power to change (global) society. The most common definitions of empathy include two facets: Sharing another's emotions and being able to step into their shoes and understand their perspective.

Sharing another's emotions is called "affective" empathy and must not be confused with sympathy. Feeling sorry for your friend who has just failed an important job interview is an expression of sympathy. *Sharing the emotional responses of your friend* (disappointment, anger) is an empathetic response.

The second facet is about comprehending the perspective of others by doing the imaginative act of *stepping into their shoes* (cognitive empathy).[15] This is what we as facilitators do when planning a seminar or as teachers preparing a lesson. We try to take the perspective of our future participants: What do they need? Which topics are important for them, considering their reality? [16]

Being able to understand others' perspectives and emotions is nice, but won't change your relationships or society if you are not acting in an empathic way. This is the third aspect: "Consequentialist empathy" [17], which means that the *outcome of empathizing is some sort of moral action*.

Global empathy

Empathy is often seen as a tool for improving understanding between two individuals. But today, when we face significant global problems, like political and ethnic violence, religious intolerance or global warming, empathy on an individual basis is not sufficient. If we want to find solutions for these challenges, it is essential to *"develop greater empathy for those who are suffering from those problems today, and those who will suffer from them in future generations."* This is a huge task since it is always easier to empathize with those who are similar to us, who share the same gender, ethnic background, ethnicity, personal experience.[18] We can practice empathy with our colleagues, friends, and family members, but it becomes difficult when we try to empathize with people who live far away in space (other countries) or in time (future generations). The concept of global empathy demands that we, as citizens of the world, must strive to develop the ability to understand, accept, and interact with individuals from all different backgrounds, regardless of ethnic background, nationality, language, religion, skin

colour, sex, etc.[19] The reason is quite a practical one: In our globalized world the distance between continents has become much smaller than it looks on the map. We are permanently connected in manifold ways. But how can we foster empathy in learning environments, in classrooms, youth organizations, ...?

Tool for encouraging empathy

We can practice empathy on the individual and on the global level. Both are important. Without experiencing empathy in personal interactions, we would not be able to develop empathetic skills on a global level. To be precise, connections on the global level are personal, because the banana I buy in the shop was produced by a farmer in the Global South, the dress was sewed by an individual in an (probably) Asian country. It is harder to comprehend and include personal connections in the abstract capitalistic lifecycles of the products we use.



Task: One step forward

30 min | paper, markers | 5-40

Detailed description: http://competendo.net/en/One_Step_Forward

We are all equal, but some are more equal than others. In this activity participants take on roles and move forward depending on their chances and opportunities in life.

Goal

Participants learn about different experiences with social advancement in a society. They develop empathy, perceive social diversity, and reflect on inequality of chances.

Steps

1. Hand out different role cards to the participants (one per person or they can also share a role in a pair). The role cards should reflect different social classes and positions such as daughter of the local bank manager, bus driver, illegal immigrant, university professor, etc. Give participants some time to think about their role.
2. The facilitator reads out loud some statements and the participants answer them by making a step forward or a step back. If you can answer a statement with yes, you make a step forward. If you cannot, you have to stay still. The statements can contain things that characterize a lifestyle that the majority perceives as normal or at the upper stage of normal, like:

- *"You have never encountered any serious financial difficulty."*
- *"You can go away on holiday once a year."*

After reading the statements you get a clear picture of who can participate and benefit from privileges and who cannot.

Reflection

- **Surprising aspects:** What was suprising to you?
- **Realism:** How realistic were the roles? How much stereotype did they include? How realistic is the result?
- **Empathy:** How easy or difficult was it to step into the role of somebody else?
- **Opportunities:** Which opportunities do we have in our lives?
- **Consequences:** What steps could be taken to address the inequalities we experienced in this exercise?
- **Responsibility:** What can the society do? What can I personally do? What can I start doing immediately?

Experience

Often participants appreciate the idea of stepping into someone else`s shoes. The method is a good way of discussing the topic of social privileges and helping participants reflect on their privileges as well as limited opportunities. It leads often to the surprising point that one is privileged and limited in the same time.

If you want to intensify the experience, provocatively ask during the exercise, how many steps the last ones have already taken or, how it feels to be the "Loser". You have to be very careful with the wording: For some groups its helpful or even necessary, and for others it is too much.

In many groups it makes sense to do a second round with different statements about social skills and other "values". Examples statements for this could be the following: "I know how to deal with difficult situations", "I have really good friends".

This second round shows that those who lost the "game" in terms of wealth and access to power might not lose in other senses, which are important, too.

The school – a global space

By Rainhard Huber, Selbstbestimmt Lernen (www.selbstbestimmtlernen.at)

Our world is deeply interconnected, so if we want to deal with the issue of globalization in educational frames properly, it is also logical to develop approaches for interconnectedness. For a school this strongly suggests an interdisciplinary approach. At school this topic gives us the chance to develop systematic thinking and to translate learning into concrete socio-political actions. Subjects that can be included range from philosophy or psychology to maths. Of course, history should be involved, as well as media studies and naturally geography (the motherland of global education, if you want to call that). What a chance for our brain and its neuronal networks!



We need teachers, who themselves are aware of global connections and who tackle the chances and challenges of our globalized planet with a realistic and positive attitude. A certain political and economic knowledge and awareness of current global processes and its consequences are needed. These teachers are passionate about using the ambivalence of global processes (amazing we can fly to China in just eight hours, but not so amazing we destroy the atmosphere by doing so) to support their students in critical thinking. Critical thinking and learning are actively done by the pupils themselves. In this sense we teachers are mainly supporters and companions for the students. Teachers do this by having proper conversations to trigger the interest of their participants, and to observe and give feedback in the right moments and phases.

And the students? We have a positive attitude towards our students. As human beings we genuinely do have everything we need to develop, which is mainly our wish and the curiosity to learn about ourselves and our surroundings. If we observe kids we can see that from the very first moment we, yes, learn! Learn to eat, to crawl, to walk, to talk (and even to communicate). We never stop learning, but sometimes we lose the joy in doing so.

When entering kindergarten or school, we often are pushed to exchange the curiosity to learn with the duty to learn. Out of something quite natural develops something forced. We learn, because we must, not because we want to. This is the decisive moment when we lose a big part of our passion to understand and create our space and our globalized surrounding.

To really find ways and approaches to make our planet sustainable and just, it is important to have free thinking kids who try out their own way of doing things. They might fail sometimes, and it is an important learning outcome to understand that failing might happen and that's okay. Because if failing is not okay anymore, our pupils and participants simply will stop trying because they are afraid to fail. To reach, for example, the UN Sustainable Development Goals we need creative ideas and solutions. These will only be developed by free, critical, creative, and courageous (and maybe even cheeky) human beings.

If a school seriously wants to tackle local, regional, and global challenges, it will try to use heterogeneity, which is always there in a social context. Despite and because of all the differences, globalization is simply part of our students' lives. For us as educators, an important and difficult task is, besides all the pressure we receive from our national educational curricula, to stop creating average and "normal" people out of our amazingly creative and diverse individual students, simply so in the end they have better grades than others at the final exam.

The main keyword behind all this is "inclusion." Inclusion means not excluding anyone from participating in our school, society, or world, and allowing influences from outside into the classroom, and being prepared to openly, critically, and smartly discuss these influences and use them in a way that supports an open and just world in every possible sense.

Ideas: Make your school globally responsible

Schools are more than a space for education. They are space where a whole local community grows, connects, and learns. Here are three ideas about how to concretely act globally fair:

- ☐ Procurement: For your school, you might buy computers, chairs, books, phones, juices, coffee, etc. Buy from local producers or buy fair trade. Ask in the local shop about the working conditions behind the products available.
- ☐ Organise a platform where parents can find each other to carpool to and from school and avoid emissions. Support the kids in using their bikes and put pressure on the local infrastructure to provide your pupils with proper public transport.
- ☐ Be a local and a global player. Your pupils know a lot about global connections if you allow them to learn about it. Give them the opportunity to share their knowledge in the local newspaper, on your city's homepage, with other schools, or maybe even with other schools from other parts of the world. What could be more authentic than getting global news from fellow students from other parts of the globe?

The power of language – talking globally

By Sophia Stanger and Andreas Lichtenberger, Jugend Eine Welt



If we want to communicate about global issues as global citizens we should be aware of the context shaping our livelihoods and reflect on the differences among socio-cultural backgrounds. People who meet from different parts of the world always inhere certain ways of behaviour and socialisation. Everyone has a certain story to tell that makes them unique.

Once people's lives become abstracted due to notional reductions (for instance assuming all street children have the same story) their background is not adequately appreciated. Moreover, we cannot lock out our own experiences and feelings, but we can become more aware of them and reflect on our impressions. The philosophical tradition of phenomenology is a rich source for such an intercultural challenge of gaining a more differentiated picture on our own views. It tells us that our consciousness is always based on experiences whereby stereotypes are nothing abnormal, but necessary because of our experiences. We cannot get rid of them, but we can try to reflect on our first impressions to find out what they mean to us. This is called practicing epoché. Thereby we are "*suspending our habitual beliefs*" and trying to "*incorporate into ourselves what is foreign and unusual to us.*"

Such a sharpened consciousness, however, is not established once and for all, but requires repeated cultivation.



Guiding questions for reflective use of language

Sound difficult? The following questions can help you to consider crucial aspects when preparing a workshop, game, or presentation which deals with global issues, people of foreign countries etc.

When generally talking

- Who am I talking to?
- Who am I referring to when I talk about We and They?
- Do terms or pictures I use foster stereotypes and/or discriminate people or regions?
- Do I talk about people or do I let people speak?
- Do I use respectful language?
- Do I explain contexts?
- Do I use terms which I would also use to describe myself or people in my surrounding?

When working with photos

- Who are the people in the pictures?
- Do I name them?
- Do I avoid interpreting pictures, in order to prevent modifying or distorting the meaning/context?
- Have people agreed to be in the pictures I use?
- Have they agreed to present them?
- Do I also talk about unexpected, surprising things which do not fit people's imaginations or prejudices?

Task: Association Chain 2.0

30 min | paper, pens | 6-20

Goal

Participants become aware of stereotypes and biases. They reflect on how language shapes their cognitive models.

Steps

1. Each participant gets a sheet of paper, a pen. At the top of each sheet of paper a word should be written that you have prepared beforehand. Use a combination of words that have strong associations such as house, hut, Slum, school, rice bowl, Safari, garbage, supermarket, street market, football. After receiving their pen and the paper with the word written at the top, each participant should draw that word beneath the written word.
2. When they have finished drawing, each participant folds their sheet of paper so that the original word is not visible, only the drawing. Then each participants hands their sheet to the person next to them. This participant only sees the drawing, and writes a word which he or she thinks accurately describes the drawing. Afterwards, the sheet must be folded again, this time so that only the new word and not the drawing are visible.
3. This process is repeated (word, drawing, word, drawing) until the sheet reaches the participant who had it first. (If you have a large group, you can interrupt earlier.) The participants look at their sheets and those who wish to can present the result in the plenum.

Reflection

- How did the meaning change? Why?
- How do the results differ if you use, for instance, hut or house?
- What does this mean for us when we are talking about the Global South?

Experience

We often use the Ted Talk mentioned below, which deepens the experience of the method and shows how powerful language and stories can be:

- Adichie Chimamanda: "The Danger of a Single Story": www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.html

Task: The description, interpretation, and evaluation exercise

50 min | whiteboard/flipchart, markers, cards, large pictures or unknown items

5-20

By Intercultural Institute, Portland, Oregon, USA, slightly adapted by Working Between Cultures

Goals

- Participants become familiar with the concept of separating description, interpretation, and evaluation.
- Participants experience their own individual and cultural relativity of interpretations.

Steps

1. Use an ambiguous object or picture. Ask the group the following: "Tell me something about this." Or: "What is the first word which comes to your mind?" (DO NOT ask them what they "see" or to describe it.) Let them touch the object, keep it moving very quickly. ("What else can you say?")

   Write or collect the associations on a board in three columns that fit description, interpretation and evaluation. Do not yet write these terms on the board; but cluster the responses into these three categories.

   The three aspects might be distinguished in the following way:

- **Description:** neutral observation
- **Interpretation:** giving sense to the observed
- **Evaluation:** judging (quality) of the observed

2. Introduce the model "Description, Interpretation, Evaluation". Refer to the three columns you prepared in Step 1.

   Use another object, and ask them first to describe only what they see. Chart in the "description" column. Correct them if they make any interpretations or evaluations. Next, have them interpret, charting their responses. Finally, ask them to evaluate it, both a positive and a negative evaluation for each interpretation.

3. Create smaller groups of 4-5 persons. Give them a photograph or an object and give them the task to make their own chart "Description, Interpretation, Evaluation".

4. Discuss the answers in the plenary and go into the phase of reflection.

Example

I can see a woman of Asian origin covering her mouth.

Possible Interpretation:

- She's yawning, so she must be bored.
- She's burping, and trying to be polite by covering her mouth.
- I think she's surprised.
- I think she's smiling because she's embarrassed.

Possible Evaluations:

- I think that's great, that she's trying to be polite.
- I think that's too repressed, she should relax.
- That's a natural reaction to a shock.
- She's should be embarrassed for exhibiting so much openness in her smiling.

Reflection

- What was the most difficult aspect of the exercise?
- How does it feel if you get interpreted or evaluated (maybe correctly or misunderstood)?

Also note that the processes we use to describe, interpret, and evaluate are culturally and personally bound, and limit our ability to understand other cultures and persons.

Experiences

In Step 1 each participant writes a word on a card or says it out loud. Our experience is that people are influenced by other words and do not stick to the word, which came to their mind when they first got in touch with the object. Writing is a good way to keep a wide range of differing terms.

1. For further information about such didactical principles and approaches see our Handbook #1 „Steps Toward Action": http://competendo.net/en/Handbooks_for_Facilitators
2. The Guardian, 25.12.2016
3. For a good overview of these discussions see: Howard, M.C. / King, J.E. (1992): A history of Marxian Economics, Volume II. London, Macmillan, p.186-204.
4. Emmanuel, Arrighi (1972): Unequal Exchange: A Study of the Imperialism of Trade. New York & London, Monthly Review Press.
5. http://hdr.undp.org/sites/default/files/reports/260/hdr_1999_en_nostats.pdf , p.3, 20.04.2017
6. There are two more major objections to this perspective on the international division of labor : First, one could argue that Godwin's costs of living are much lower than mine. This effect is considerable, but it does not change the main argument (see for instances comparisons of GDP per head measured in purchasing power parity). For instance, Godwin can buy eggs from Ghanaian compatriots whose income is much lower than European farmers', but most of the products he consumes come from

abroad, which means from workers (and investors) who earn more than he himself. Moreover, why should I pay less for Godwin's services than for an Austrian shoe seller – and therefore exploit him – only because he is able to exploit his compatriots in order to keep his prices lower? The second objection concerns the place of Africans in "globalization:" many economists think that Africa has been left out of globalization, because its share in world trade has remained low or even diminished in the last decades. However, a lower share in world trade does not necessarily mean that less people are connected to the world via their wages and unpaid labor. They could also earn less (or no) money. The sociologist Manuel Castells (1998: 91) therefore argues that in spite of being left out, Africa is rather something like an underbelly of globalization.

7. These numbers are from an Oxfam Briefing Paper titled "An Economy for the 1%": www.oxfam.org/en/research/economy-1

8. If you want to go deeper on this, read the important and precisely researched book "The Capital in the 21st century" by Thomas Picketty.

9. Yet we did not mention here the work he does indirectly for me, by selling cheap shoes to the miners who exploit the Ghanaian mines for my cars, electronic devices, airplanes,

10. www.un.org/sustainabledevelopment/sustainable-development-goals

11. You can go deeper on this issue with the UN report "The World`s Women 2010: Trends and Statistics". http://unstats.un.org/unsd/demographic/products/Worldswomen/wwPov2010.htm

12. www.ipu.org/WMN-e/classif.htm

13. This is also valid for regional and local political forums. In Austria in 2015 only 9% of the mayors were women. www.genderatlas.at/schule/articles/buergermeisterinnen.html,

14. www.globalincome.org/Deutsch/Fakten.html

15. A project how this abstract idea can be put into the reality is the project: "A mile in my shoes" by the Empathy Museum, see: www.youtube.com/watch?v=60em6n_j8I0

16. A helpful tool for raising empathy for your target group is the "Empathy Map" http://competendo.net/en/Empathy_Map

17. Krznaric, Roman (2008): You are therefore I am. How Empathy Education Can Create Social Change. Available online: www.oxfam.org.uk/~/media/Files/Education/Global Citizenship/Oxfam GB - You Are Therefore I Am.ashx , p.11,

18. Bachen, Christine M., Hernández-Ramos, Pedro F., Raphael, Chad (2012): Simulating REAL LIVES: Promoting Global Empathy and Interest in Learning Through Simulation Games, p.3.

19. https://sites.google.com/site/itrestrumenti/topic-taught/global-empathy

20. Lau, Kwok-Ying (2016): Phenomenology and Intercultural Understanding: Toward a New Cultural Flesh. Basel/Charm, Springer. p.192.



EPILOGUE: EVERYDAY BEYOND AS A FIELD FOR COMPETENCY DEVELOPMENT

This handbook showed how modernization of societies and cross-border issues became a global phenomenon. Today, the "everyday beyond" describes a fact and no longer something that might happen in the future. Modernization is at the same time a process of inner-societal and inter-societal differentiation. To understand the role of the individual in this changing world better, we need to understand the complexity of the world: How global developments are reorganizing human relations, social conditions, and social structures.

We figured out how social competencies, in particular, gain importance in so far as international cooperation shapes our societies and economies. People need to communicate more often across cultural, societal, and political borders. Knowledge about developments in other parts of the world becomes more and more relevant in all social groups and through all hierarchies.

We underlined the global interconnections we are always part of in our trainings and our daily lives. These "everyday beyond" – aspects are, for example, educational approaches from different countries (see the chapter about "Learning from other parts of the world") as well as the question of wealth and poverty (see the text "How to calculate transnational friendship") and the idea of sharing wealth in a fair global way (see the parts about the Sustainable Development Goals and about "global empathy").

As the most obvious aspect of international, global, and European issues in learning opportunities, people build *intercultural competencies* such as an attitude of curiosity toward new experiences, or gain inspiration for their life. In diverse teams they make *cooperation experience* and develop communication skills. Longer mobility and ongoing experiences especially helps people to build their personal competences to *adapt to new situations*, to *act with self-initiative* and to *improve their language abilities*.[1]

Through *international mobility* as well as through *interacting in diverse societies* people learn substantially about the differences and commonalities in other people's lives. The more people exchange, the more realistically they gain a picture of "the other", different from the "alien". The EU showed with their large exchange and international programs that mobility has an impact on the European identity. Those who stayed longer in another country could especially easily imagine the idea of living abroad and enrich their identity with new perspective, which then leads to new perspectives. Maybe this is one of the most significant values the EU has for young citizens' development today.

From ambiguity to competencies to act

The acquisition of more ambiguity tolerance through international collaboration and encounter is inspiring and confusing at the same time. People can learn to addapt to this ambiguity and gain new competencies for acting in uncertain situations. This is the biggest underlying challenge of this publication. Methodologically facilitators can help with shaping good conditions for a fair and trustful exchange, for example through making different social and cultural perceptions and opinions accessible for discussion and negotiation (i.e. by the distinction between description, interpretation, and evaluation of statements like on page 74).

Shaping inspirational learning spaces

Furthermore facilitators might shape inspirational learning spaces in international encounters and in their community. Our handbook offered checklists, experiences, and case studies. It represents only a small selection from the broad field of innovative and passionate global, intercultural, or international education delivered by passionate teachers, trainers, or other facilitators.

Our common challenge is the everyday beyond in our learners' lives with the two general questions: How might learners develop openness toward other cultures and be aware of social diversity? And how they might apply such experience as a competence for self-responsible action? The Competendo platform will follow these questions beyond this handbook and hopefully will include your own experience.

Contact: books@competendo.net

1. The Erasmus Impact Study; Effects of mobility on the skills and employability of students and the internationalisation of higher education institutions; Luxembourg: Publications Office of the European Union, 2014; Catalogue number: NC- 04- 14- 545-EN-N; ISBN 978-92-79-38380-9; doi: 10.2766/75468; p. 136

METHOD TEMPLATE

Save and share your experience.
If you like, please send it to Competendo: editors@competendo.net

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Teaser

Purpose and quality of this method. How does it work? 1-3 sentences...

In short

- Time: XX minutes/hours
- Material:
- Number of participants:
- Author: First name, last name or organization
- 3 Keywords:

Goals

Describe the goals from the perspective of your participants, ideally using active words.

"*The participants analyze, apply, compare, explain, implement, reflect, develop, understand...*"

Steps

1. Introduction: xyz
2. Xyz
3. Xyz
4. Xyz

Photocopy

Reflection

Leading questions for reflection in your group:

- Question 1?
- Question 2?

Variation

Do you recommend alternative options for using this method?

Experiences

- Remarkable things to mention?
- About what to take care?
- Where especially did you make good experience with the method?

Reference

Authors, source name:
URL: https://
Preferred: Primary sources. Please mention only valid and quality sources!
No copyright violations!

The Handbooks for Facilitators series seeks to assist teachers and facilitators in strengthening individuals' key competences by highlighting best practices from education and learning. A key issue in this process is empowering people with different social background to act as responsible and active citizens. This handbook emphasizes the opinion of the authors and editors that in the 21st century our lives and education always include European, international and global aspects, and that these should be properly addressed in learning processes.

We introduce a wide variety of approaches in this book, which are always accompanied by their theoretical framework and reflections on the attitudes of the facilitators as well as the methodologies used.



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