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Transforming Today's Students into Tomorrow's Global Citizens: Challenges for U.S. Educators

Irene V. Langran*

Elizabeth Langran†

Kathy Ozment‡

*Albright College, ilangran@alb.edu

†Fairfield University, elangran@mail.fairfield.edu

‡Albright College, kozment@alb.edu

Transforming Today's Students into Tomorrow's Global Citizens: Challenges for U.S. Educators

Irene V. Langran, Elizabeth Langran, and Kathy Ozment

Abstract

Global citizenship represents an area of growing interest at U.S. colleges and universities. In spite of this interest, there remains a need to define global citizenship and provide a framework for integrating this concept in the undergraduate curriculum. We revisit studies on citizenship in the national context to consider whether they provide a framework when applied to the global level. We then discuss ways in which the concept of global citizenship can be integrated in undergraduate education with a focus on classroom techniques, experiential learning, service learning, study abroad, and technology. These tools help students “make the connection” between their lives and their role as global citizens. The paper ends by proposing core competencies that can be used in assessing student learning.

KEYWORDS: global citizenship, undergraduate education, technology, globalization, service learning

We often hear individuals say that the world is changing. Although one can argue that world history and culture have never been static, there is truth to this statement. The pace of change in our world today seems greater than it has been in the past. Globalization, propelled by technology and the marketplace, creates growing integration and interdependence. At the same time, there is a backlash against the perception of cultural homogenization and westernization that some believe results from globalization. There is little consensus about whether this trend is a tide that lifts all boats or a divisive force that creates winners and losers. There are questions about the role of states themselves and the extent to which they—or other actors—provide a basis for citizenship in a more globalized environment.

Today there are growing cries for individuals to take up their roles as “global citizens.” While these cries may be frequent, a common understanding of global citizenship is not. Often the concept of global citizenship is limited to the idea that one should “care” about other human beings, the environment, or disarmament.

How do we begin to understand the phenomena of global citizenship? Even more challenging, how do we teach it to today’s generation of students? Revisiting studies on citizenship on the national level provides a starting point. Political scientist Joseph Carens offers a particularly useful framework in this regard. His 2000 work, *Culture, Citizenship, and Community: A Conceptual Exploration of Justice as Evenhandedness*, outlines three dimensions of citizenship: legal (rights and duties), psychological (membership in a political community) and political (representational legitimacy). Here we present the roadmap laid out by these three dimensions for understanding citizenship in today’s world. Our focus is on undergraduate students and how the concept of global citizenship should be integrated in liberal arts education with a focus on classroom techniques, experiential learning, service learning, study abroad, technology and the development of core competencies. These tools help students connect their lives and their role as global citizens.

DEFINING GLOBAL CITIZENSHIP

A more complete understanding of global citizenship may be gained through an examination of what citizenship itself entails. Citizenship is most commonly discussed in the context of states. Carens’ framework may also be applied to the global level. According to him, rights belong to citizens because they are members of a state. The extent to which rights are accorded equally among citizens and between citizens and non-citizen residents varies widely. States will also vary in the extent to which they emphasize political rights, such as freedom

of speech or religion; social and economic rights, such as the right to education or health care; and group rights, including self-determination and language rights.

The idea that rights extend beyond national borders and are inherent to all human beings is one that has existed for centuries but it is only in the post-World War II era that it has gained widespread acceptance. In 1948 the United Nations General Assembly passed the Universal Declaration of Human Rights. While this declaration was not an international law, it provided the basis for numerous human rights laws that were passed in subsequent years. Rights—a critical component of citizenship at any level—are therefore seen by many individuals, states, and international organizations on a global scale. Although this concept is greatly contested, the basis for this contestation is eroding. For example, the idea that states should not intervene in the internal affairs of other states (the nonintervention norm) has been challenged repeatedly. Most recently, the crisis in Darfur serves as an example of the growing challenges to the nonintervention norm.

The legal dimension of citizenship also involves duties. On a state level, duties entail a responsibility toward fellow citizens. The idea of being a good citizen is based on a normative and ethical position that seeks a collective public good that transcends narrow, individual self-interests. The balance that exists between individual rights and the collective good varies by state, but there is recognition in all states that there are limits to individual behavior. Being a good citizen is generally understood as moving beyond the principle of doing no harm to one's fellow citizen and contributing actively to civic life by voting and participating in its institutions.

The basis for this level of citizenship is a duty that comes from membership in a state. As such, can it exist on a global level? We believe that it can and should. Because of the current structure and pace of globalization, individual actions have impacts that reverberate beyond state borders. Daily acts, such as driving, shopping and banking, have effects that are felt in other parts of the world. Just as the concept of state citizenship implies a desire to promote the public collective good, we now have a growing responsibility to promote the global collective good. This is especially true in the United States, where our use of natural resources, economic might, and military power is unmatched.

The second dimension of citizenship that Carens proposes is psychological, namely involving identity. According to him, citizens are members of political communities whereby political communities are “groups that possess (or aspire to) extensive self-government” (p. 167). Citizens feel a sense of identity with a particular political community, generally but not exclusively linked to states. This dimension is psychological in that it involves individual perceptions of membership and should be differentiated from other groups that do not aspire to self-government—these groups may be based, for example, on gender,

religious affiliation, or sexual orientation. Carens also notes that a sense of attachment may not always accompany this sense of identity; this may be especially true in cases where there may be discrimination against a particular group (pp.167, 168).

Is Carens right? Is it possible to extend this dimension of citizenship to the global level? Are we entering an era in which individuals will think of themselves as global citizens? Does this imply that states are becoming weaker and other institutions are becoming more powerful?

Scholars are divided on these questions. Some argue that the patterns of citizenship identification will continue to evolve, as they did in the United States where earlier identity was based at the local or state levels. Robert Dahl (2000) disagrees with this perspective and argues it is unlikely that individuals will begin to identify themselves as global or regional citizens. Dahl claims that citizenship will continue to be associated with states (p. 115). While Carens does not address global citizenship directly, he does maintain that individuals can experience multiple levels of citizenship. As such, the coexistence of identity with communities on the state and global level is indeed possible. The growing focus on global citizenship demonstrates the reality of this identification, as does the use of terms such as “global village” to describe our world.

The third and last dimension Carens outlines is the political dimension. Here political citizenship involves “one’s sense of the representational legitimacy of those who act authoritatively on behalf of and in the name of the political community” (p. 162). This concept is relatively straightforward when applied to states. States represent citizens in a political dimension and act on their behalf. The issue of legitimacy is important because it distinguishes between those governments that are elected in a free and fair manner and those that lack legitimacy. The example Carens uses to illustrate the latter states is South Africa under apartheid (p. 173).

The greatest challenge to the concept of global citizenship comes from the democratic character of legitimacy. According to a narrow view of citizenship, citizenship is an objective determination of belonging to a political unit. This membership is determined by representation (usually democratic) of an individual by an institution (usually a state). Can institutions at a global level represent individuals in this manner?

Those who argue that institutions cannot provide such representation point to the democratic deficit found at organizations at the global level. According to this perspective, international organizations, including the United Nations, World Bank, International Monetary Fund, and nongovernmental organizations claim to represent individuals throughout the world and yet they are not elected by the people they represent. The single exception to this pattern is the European Union

(EU), which provides for direct elections by the 495 million citizens of 27 member states for the European Parliament, one of three main EU bodies.

Although the EU remains an exception in terms of permitting direct elections, other international bodies maintain a degree of democratic legitimacy. Most democratic states are categorized as representational as opposed to direct democracies. As such, representatives are elected to make decisions. The decisions our representatives make include those as members of international organizations. The United Nations, World Bank, and International Monetary Fund are all intergovernmental organizations, or organizations of independent, sovereign states; these international organizations are not independent of the states themselves. When citizens of the United States elect a president, they elect someone whose administration will represent them in such organizations. This representation and the related decisions they make constitute an important part of an administration's foreign policy. Recognition of this reality could lead to a greater focus on issues related to intergovernmental organizations in election years.

The representational legitimacy that constitutes the third dimension of global citizenship is evident in the work of intergovernmental organizations—yet this is also an area in need of greater reform. The extent to which these organizations permit opportunities for individuals or groups to lobby, influence, and participate in their work varies dramatically by organization. There have been increasing calls for greater transparency and community participation in the work of these organizations in recent years, especially in the cases of the World Bank and International Monetary Fund. Intergovernmental organizations themselves are also deficient in the application of democratic ideals within their own decision-making processes, as some states may carry more weight in their votes than others. Reforms can address some of these inequities, although differences in power among states will always result in unequal representation within intergovernmental organizations.

What about international non-state organizations—including nongovernmental organizations (NGOs) and multinational corporations (MNCs)? How should they play a role in global citizenship? NGOs can and do play an active role in this realm by fostering an awareness of how individuals throughout the world are related to each other through actions—in other words, our rights and duties as global citizens. This is particularly evident in the areas of the environment, human rights and resource utilization. Through such actions NGOs promote an awareness of identity on a global scale. NGOs increasingly seek to influence the policies of intergovernmental organizations and thus can provide a vehicle for citizen participation on a global scale. However, our understanding of global citizenship in many ways remains state-centric: while NGOs can promote global citizenship and, to some extent, represent some groups, they cannot claim

to represent legitimately member citizens as they lack the means for serving as elected representatives. This demonstrates that states may be joined but not replaced by other actors in today's world.

MNCs can also play a role in fostering global citizenship by adopting policies that respect universal human rights and promote a sense of duty towards all people. This role is increasingly important in today's world with its emphasis on capital, human and resource mobility. Former United Nations Secretary-General Kofi Annan played an instrumental role in creating a voluntary framework for international corporate responsibility through the establishment of the UN Global Compact. Like NGOs, MNCs lack a claim to representational legitimacy that is found among many intergovernmental organizations.

Defining the concept of global citizenship is not about promoting a particular ideology or political perspective. Instead, it is about fostering an awareness of how our world works. Global citizenship is the recognition that individuals in the 21st century have rights, duties, identity and the potential for representation on a global scale. Representation rests upon the legitimacy of individual states, which may or may not be elected democratically and therefore justified in their claims to represent the interests of their citizens.

TEACHING GLOBAL CITIZENSHIP

The argument for including global citizenship in undergraduate education is compelling—and recent studies indicate that U.S. students are woefully unprepared to undertake the challenges of a globalized environment. Indeed, global competency—the ability to understand the interconnectedness of today's world—is lacking among many American undergraduates. Policymakers, business leaders and a wide range of employers have noted the extent to which these undergraduates are unprepared for work in a globalized environment. According to Douglas McGray (2006), only one percent of college students travel abroad; of those who do travel, almost half limit their travel to Britain, France, Italy and Spain; and ninety-two percent of U.S. undergraduates do not take any foreign-language classes (pp. 42, 44).

Historically, the mission statements of liberal arts colleges have included a commitment to prepare students who are “civically engaged,” “effective citizens,” “citizen-scholars” and “citizens of the world.” Mission statements, however, do not define how to achieve these abstract goals. There are hundreds of course descriptions across the disciplines in college catalogues which profess to teach the above educational goals.

Teaching students about global citizenship in the classroom presents a range of challenges. What should instructors teach? How do instructors assess

learning in this field? Is the success of instruction measured by student commitment to protect the environment or purchase fair trade products?

The three dimensions of citizenship outlined by Carens and applied to a global setting provide a useful framework. Students should understand the concepts of universal human rights and the ways in which our actions impact others, leading to an understanding of duty to others (the legal dimension); the ways in which global citizenship provides a new sense of identity (the psychological dimension); and the role of intergovernmental organizations in today's world (the political dimension). Methods for teaching these concepts include identifying key questions for student reflection; integrating experiential learning, including service learning; promoting study abroad opportunities; and using technology to connect to others across the globe.

A classroom discussion on fair trade helps illustrate the challenges of teaching this topic. Students can learn about fair trade in any number of ways. Readings can cover unfair labor practices, including sweatshops and child labor, destruction of the environment and unethical marketing practices. However, inclusion of these topics may not result in students making the connection between their daily lives and the concept of global citizenship.

The use of specific case studies helps illustrate this point. For example, the cocoa industry illustrates the different dimensions of global citizenship. Cocoa forms the basis for a number of products popular among college students. Before students can consider the duties they have as citizens in this regard, they need to understand the connection between their purchases and the ways in which these products are made. Much of the cocoa used in chocolate products comes from West Africa, where it constitutes a significant source of revenue for producing countries. The International Institute of Tropical Agriculture (2002) has found that more than 284,000 children work on these farms. Many of these children are sold into slavery by destitute families to work on the cocoa farms with little protection from environmental or other working hazards.

The cocoa industry can form the basis for an examination of rights. Numerous international laws cover the issue of child labor, including the International Covenant on the Rights of the Child and International Labor Convention 182. In the United States, the Harkin-Engel Protocol on Chocolate and Child Slavery—a voluntary protocol for chocolate manufacturers—was promoted to end abuses in the industry. The protocol expired in 2005 amid reports of widespread noncompliance. The cocoa example thus helps illustrate the rights and duties that comprise the legal dimension of global citizenship. It can serve to help students explore the psychological dimension of a larger global identity and the political dimension in which intergovernmental organizations can choose to represent public interests on the global level.

This example helps to recognize the connection between the students' daily lives and events around the world. Helping students make this connection is closely linked to the ability to ask the appropriate questions. Popular (and important) questions for this and other issues tend to focus on the role of the United States or the United Nations. For example, does the U.S. have a role to play in fighting child labor around the world? Protecting the environment? Helping countries fight poverty? What about the role of the United Nations?

The advantages of using the concept of global citizenship in these discussions lie in its ability to enable students to analyze more deeply critical questions in a personal context. It is the difference between asking only "What responsibility should the *U.S.* play in fighting child labor?" and also asking "What responsibility do *you* have as a global citizen in fighting child labor?" How do we help students ask and answer these questions in an informed manner? Part of the solution lies in exposing students to a diverse set of experiences and perspectives. The students are active—not passive—in globalization and its effects even in the most remote areas of the world. Students buy chocolate that is produced in a country about which they may know little—yet they are shaping the lives of the farmers involved in its production. It is important to also educate students on alternative decisions, such as the purchase of fair trade products that are made without child labor. Students as consumers will become more informed as they weigh both the price of the product they wish to purchase and the human costs involved in its production.

Experiential learning can help students bridge this gap and make a connection with those who are impacted by their actions. In the classroom, there are numerous opportunities for role-playing and using simulations to help students reflect more critically on abstract ideas and statistics. Many students are surprised to learn about the percentage of the world that lives in poverty—a reality that is often only comprehended when the students see their class as representing the world and the percentages that constitute high-, middle- and low-income populations. This can be accomplished by dividing the class into these three groups and using tools to show variations in resources. The nongovernmental organization Oxfam has developed a particularly useful exercise in this program through their Hunger Banquet, where students are placed in one of three groups at random and participate in a meal with variations in the food provided.¹

Understanding global citizenship also requires understanding the experiences of others. Grant H. Cornwell and Eve Walsh Stoddard (2006) have written about the challenges of learning about other realities in a world dominated by mainstream culture. Using the metaphor of a Global Positioning System, they

¹ For more information, please see Oxfam's website at http://www.oxfamamerica.org/whatyoucando/act_now/fast/skip_meal?gclid=CK3rktSZtpUCFRN OagodWi_BQg.

argue that learning about global citizenship requires “triangulation,” or “readings taken from as many locations as possible, especially readings that reflect the knower as viewed from outside” (pp. 30, 31). As Cornwell and Stoddard note, when students from the U.S. consider how they and their country are seen by others, the experience can be both “very disturbing and very liberating” (p. 31). There are many ways to learn about these other experiences, including written and oral personal accounts. Service learning is also an important tool to use in this effort.

GLOBAL CITIZENSHIP AND SERVICE LEARNING

Service learning—locally, nationally and internationally—is playing an increasingly popular role in education at all levels. Service learning can promote students’ understanding of the experiences of others, foster a sense of mutual identity, and recognize the interconnectedness of students’ own lives with global trends and events. An awareness of these connections can in turn lead to what we call the “butterfly effect”: individual actions can cause ripples which can lead to further action and create changes locally, nationally and internationally.

Local, national and international service learning all create multiple levels of identity for students as represented in the psychological dimension of citizenship. As guided temporary citizens in communities previously unexperienced by them, they are involved, albeit superficially, in the legal and political dimensions of citizenship within the community where the service project is located. Through an international service learning program, students become temporary citizens of another “global” community. The psychological dimension of citizenship on a global level is heightened as is the legal dimension. Students create multiple identities as citizens of multiple communities. They deepen their understanding of themselves as citizens of their initial communities when they are exposed to perceptions of themselves as “the other.” Outside perceptions of their state identity and its place in the global community allow students to incorporate new visions of themselves as global citizens.

The legal dimension of citizenship is addressed as well through students’ service learning experiences within an international community. They begin to grasp on a practical level the duty to others as well as the existence of the rights of others. A conceptualization of action, reaction, choice and impact of choice is realized through the service learning project undertaken and its connections to global political realities. The political dimension of citizenship is less obvious and more difficult to experience on a personal level through international service learning. The course content can provide the framework and theory necessary to situate globally the representational conditions (or lack thereof) surrounding the project.

In spite of service learning's popularity, it is not defined uniformly. As a component of the academy, it is a relatively new pedagogy. Service learning is a form of structured experiential learning tied directly to a particular community's needs. Generally, students are "assigned" to a service project in the local community and must complete a certain number of hours on site as a requirement of the course. Service learning is not merely volunteerism in that it is more highly structured and tied directly to course content, goals and objectives. It is not an add-on to the course, but a direct integration of course theories and content. According to Battistoni and Longo (2006), service-learning is not meant to be simply a method to help students understand the theories and concepts they have learned in a course. While this is a piece of service learning, the broader goal should be one of "... rich, democratic pedagogy that transforms students and the broader university, while solving public problems." Students are required to make connections between the theoretical content of a course and their service-learning experiences.

Service learning has become a buzzword at all educational levels, particularly since the 1990s. Undergraduate institutions today are challenged to overcome the gap that all too often exists between the stated goals of the institution and the experience of the students. The gap in the educational process occurs when the theory learned in the classroom is not applied to a practical situation. The National Survey of Student Engagement (NSSE) and its Documenting Effective Educational Practices (DEEP) project identified five benchmarks critical to engage students actively in the learning process. Two of these benchmarks directly support and promote both service-learning and study abroad (Enriching Educational Experience and Active and Collaborative Learning). Service learning and study abroad are what NSSE calls "high impact activities," or educational activities that are rated by students as having a "high impact" on their overall educational experience and their personal growth and development during the educational process. Tye and Tye (1992) argue that formal education for global citizens must engage students across the disciplines in "...the study of themselves as members of the human species, as inhabitants of planet earth, and as participants in the global social order..." (p. xvii). While this can and does occur in the traditional classroom setting, service learning has the potential to move students from what Battistoni and Longo (2006) refer to as "disinterested knowers of global economics and institutions or disembodied theorists of international human rights" (p.3) to active promoters of social change.

An example of service learning at the local, national and international levels is Amizade, a nonprofit organization that has partnered with over sixty institutions of higher education to offer service experiences specifically linked to students' academic study in ten countries around the world as well as the United States. As noted by Eric Michael Hartman and Richard Kiely (2004), Amizade's

main academic partner has been the University of Pittsburgh. Since 2002, the University of Pittsburgh, in collaboration with Amizade, has worked to overtly integrate global citizenship in all of its service learning course offerings.² Other examples of service learning with a focus on global citizenship are the Live Learning Program in collaboration with the University of Vermont, SEE! The World at Duke University, the Roosevelt Institution, and Service Learning at Marquette University.

Service learning can also be integrated with study abroad programs to enrich the student experience. Because service learning is based on intercultural and engaging collaboration, the experience not only increases the diversity of the communities within which our students interact when studying in another country, but has the potential to open the minds of participants and hosts alike and create understanding between the cultures. The result is reciprocal learning where the students and the community act as partners in an educational process that is occurring on a global level. This reciprocity will occur best in a democratic collaboration of all participants. Therefore, it is imperative that the community identify the potential service-projects, not the host institution.

Additional challenges to international service learning involve both institutions and students. At the institutional level, there may be a lack of institutional direction and commitment, financially and physically (office and staff support). Institutions that have committed themselves to nurturing global citizenship among their students have created offices responsible for the development of service learning opportunities locally, nationally and internationally. These offices are a resource for faculty interested in creating a service learning component for a course but not equipped to organize nor lead such an adventure. The offices establish contacts and work with faculty and the community to identify a project which the faculty member then integrates into course content. There are also a number of nongovernmental organizations that provide support for these activities.

There are also challenges that emerge from working with individual students in an international setting. A common tendency among students, whether learning about another culture in their home country or abroad, is to blame those who are disadvantaged for their situation. This is due in part to an individualistic perception of collectivist societies. As a defense mechanism to all that is occurring psychologically and physically with the student participants, they may

² Amizade “empowers individuals and communities through worldwide service and learning.” (<http://amizade.org/about/index.html>). Amizade runs seven sites in foreign countries and three sites in the United States. They offer five opportunities for students and volunteers: service learning courses for university credit, individual service learning placements, group volunteer programs, individual volunteer programs, and open volunteer programs. Programs vary from 16 to 98 days.

begin to believe that the in-country culture is responsible for its economic, political and social constructions and, therefore, so are its citizens; they are to blame for their current situation. Students who cannot identify with those who are different from themselves tend to objectify and blame the “other.” Also, students may see themselves as “experts” who can “fix” the problem. On the other hand, some students may withdraw because they do not feel they have the “expertise” necessary to contribute to the project. Often this interpretation will neglect the precise reality that studies of global citizenship seek to address and the interconnectedness of societies around the world.

As Hironimus-Wendt and Lovell-Troy (1999) emphasize in their article “Grounding Service Learning in Social Theory,” a service learning project in which the student is uninformed about how the project is tied to course goals and objectives, “...may actually hinder rather than promote movement towards the realization of global citizenship” (p.360). Because the service learning experience is tied directly to a specific course, it is possible to educate the students prior to their trip abroad. Critical within the course content is instruction in how people’s lives are framed by economic, political, cultural and historical contexts. Students must be taught to take the role of the “other” and see various perspectives of specific situations. If a service learning experience is to be intercultural, students consciously must be aware of their own cultural biases and norms and compare them with the culture of the service learning project country. An excellent resource for creating this awareness is Renate Schulz’s *Culture Portfolio*, an appendix to her article “The Challenge of Assessing Cultural Understanding in the Context of Foreign Language Instruction.”

Additional resources for creating awareness of the perspective of the “other” are the World Values Surveys and the Inglehart-Welzel Cultural Map of the World (<http://www.worldvaluessurvey.org/>). These resources are available on the web and were designed to provide educators with a resource that illustrates in graphic form a comprehensive measure of major areas of social concern. The approach is both cross-cultural and transnational.

On site requirements, such as assigned readings and writings, continue the process begun in the pre-trip assignments. Reflective engagement must be a conscious activity occurring throughout the experience. This reflection most often takes the form of defined journal writing. Students are assigned specific reflective questions that connect theory and practice and force the students to consciously analyze their experiences, actions, reactions, and judgments of the activity occurring around them. In addition to reflective journaling, reflective discussion with the host participants creates dialogue and discussion between two groups who may be experiencing many of the same sentiments and concerns. The international service learning experience has the potential to change both the student and the host participants as long as the service is combined with

structured opportunities to link the project to self-reflection and self-discovery. International service learning becomes a powerful tool for developing intercultural understanding, appreciation and connection when opportunities to reflect and discover are created mutually between the students and the project community members.

One basic example of international service learning as an opportunity to develop global citizens is illustrated through the experience of Albright College. A small liberal arts college in eastern Pennsylvania, Albright offers a service learning course in the Dominican Republic during its three-week January interim period. Students travel to the town of Samaná to work on a project developed by local doctors and educators. Students live with families during their stay and are incorporated into the daily life of the rural community. While actively participating in the service project, students are introduced to global issues that include labor, health and education. Previous projects have included health surveys of the residents, beach clean-ups, painting educational murals in the local school, teaching English classes, and disseminating information on HIV/AIDS. This course includes many excursions to rural schools, farms, rice paddies, and coconut plantations. While traveling throughout the island, students always ask what the mounds of “brown things” along the highways are and why men are always raking them into piles. These are cocoa beans spread out to dry along the side of the highways. This visual experience leads to discussion on how cocoa beans are actually grown. The group visits a small farm and talks with the local farmer about what he is paid for his beans, how he grows and harvests them, where the beans go from his farm, how they are processed and where they end up. Students quickly begin to understand working conditions and wages. The experience raises questions about workers’ rights, the global marketplace and the students’ place in it as consumers of chocolate. Students learn that their choices locally have effects globally.

While some proponents of service learning advocate for local experiences for novices, there is the possibility for “reverse” service learning to occur. Upon the student’s return from an international experience, the preparation, action, reflection and evaluation that has occurred prior to, during and after the international experience can now be applied to the local community, including the student’s home institution. The practical application of what has been learned during the service learning experience must be applied to future opportunities. If we are insistent in the post-experience, we are educating “global citizens.” The reflective questions that must be asked during the experience and upon return to the United States are critical to creating a sense of awareness of the other and empowerment in our students. An excellent resource for facilitating this reflection is available through the University of Vermont at http://www.uvm.edu/~dewey/reflection_manual. *Facilitating Reflection: A*

Manual for Leaders and Educators is specifically designed for service learning reflection and is comprehensive in scope.

USING TECHNOLOGY IN TEACHING GLOBAL CITIZENSHIP

The introduction of digital technology, and particularly the internet, has had the potential to transform classrooms that have taken advantage of it. Early practice to connect to other countries via the internet was generally in the domain of the foreign language classroom and included “epals” (communicating with other classrooms via e-mail) and visiting websites to gain access to authentic foreign language materials. In recent years, the Web has been transformed from a “read only” format to a space known as Web 2.0, where users are able to create, share, and comment on content through web logs (blogs), video-sharing sites like YouTube, and even 3-D virtual worlds like Second Life, to name just a few of the ever-growing list of sites that allow users opportunities for “social networking.” In 2008, U.S. citizens were invited to submit video-recorded questions and post them on YouTube to be considered for broadcast during televised debates of the U.S. presidential primary candidates. As reported by Paul Glazowski (2008), New Zealand is offering the same opportunity to its voters for their November 2008 elections. Bloggers such as Arianna Huffington (www.huffingtonpost.com) and Josh Marshall (www.talkingpointsmemo.com) have received mainstream media attention. In countries with governments that restrict free speech, citizens are using blogs to voice their dissent on sensitive human rights and political issues, as in Egypt, where activist bloggers and users of the website Facebook are leading an opposition movement and organizing protests and strikes (Agence France-Presse, 2008; Kasinof, 2008). Terry Flew (2007) notes that access to the internet allows users to view a wide range of sources of information as well as permits citizen journalism, where citizens are able to challenge the power of traditional media outlets by producing, collaboratively editing, and distributing their own journalistic content online. Netizens (a combination of the words “internet” and “citizen”) have used cell phones to record videos that are later uploaded to YouTube or other video-sharing sites, such as Anti-CNN, to expose corruption and biased reporting, from showing a railroad worker in the act of taking bribes to documenting the 2008 Tibetan unrest in China to give evidence of underreporting by the media. The “modern citizen” is able to use technology as a democratic tool to play an active role in political deliberation, elections and the formation of public opinion, actions Carens describes in his political dimension.

Within the context of this Web 2.0 participatory model and our increasing ability to communicate and participate in a broader context via the Web is the possibility for classrooms to connect across distances, with more opportunities to learn with and from the global community. Preparing students for a global society

includes preparing them to use technology to connect with people around the world. While students can access materials from websites originating in countries across the globe, there is also the possibility to engage in dialogue with individuals. Some highly interactive methods of internet usage include live chats, participation in online courses, support for study abroad by keeping students connected with the home university and video conferencing. For example, Global Nomads (www.gng.org) is a non-profit organization that uses live broadcasting and videoconferencing to foster dialogue and understanding among the world's youth, from panel discussions with young survivors of genocide, war and gang violence from Liberia, Rwanda, Burma and the United States, to "virtual classrooms" in Antarctica to study the effects of global warming. The internet has been an important source of information for a range of issues, including the global cocoa trade. The ability to connect to distant locations allows us to think of a class' learning experience as extending beyond the four walls of a classroom.

It is questionable whether technology levels the playing field or highlights the differences between "haves" and "have nots." One university in Connecticut ran a videoconferencing test with a partner university in Nicaragua. While the test was successful inasmuch as the universities were able to hold the videoconference for an hour, the university in Nicaragua had to devote 100 percent of its internet resources to the videoconference, effectively shutting down access to the rest of the campus, in order to have sufficient bandwidth. While increasing numbers of countries are gaining access to computers and the internet, a digital divide still remains between those that have easy access to a lot of sophisticated technology and those with little, particularly in the area of bandwidth. Robert B. Kozma (2003) notes another issue is the lack of teacher preparedness to incorporate technology into classroom teaching. Fortunately, there has been an increase in the number of open-source software applications available. These applications, with their software code in the public domain, are often free or low-cost, enabling users to legally install and run software.

The United Nations Development Programme (UNDP) released a report entitled *Making New Technologies Work for Human Development* (Fukuda-Parr & Birdsall, 2001). This report linked technology and education as tools to enable people to lift themselves out of poverty by facilitating participation in decisions and policy-making activities and enabling timely and low-cost access to information. Maly McNabb (2002) notes that access to the internet's information and communication capacities improves people's knowledge and "increases their ability to participate more actively in the social, economic, and political life of a community" (p. 59).

Students from all countries can benefit from learning to use the internet as a tool to increase communication and democracy capacity, even in an already

plugged-in culture like the United States. The Global Nomads Group mentioned above uses technology

To serve as a vehicle for awareness, bridging the boundaries of cultural misconception and instilling in our audience a heightened appreciation and comprehension of the world in which we live... Mankind's future hinges on our ability to teach our children - tomorrow's leaders - to look beyond their borders and to lay the foundation for increased cooperation among nations... However, as many recent reports have shown, young Americans in particular seriously lack basic knowledge of foreign countries, cultures and international matters (Global Nomads Group, 2008).

Using technology as a vehicle for cultural awareness addresses Carens' psychological dimension, aiding students in identifying with a broader, global group. Despite this, many teachers are reluctant to use technology in the classroom. This may be due to a lack of comfort with technology on the part of the teacher, or the fear that promoting the use of technology may in some way curtail the students' interpersonal skills, encouraging interaction virtually rather than in-person; some schools may even block social networking sites in the classroom, with the belief that these sites cannot be used for legitimate academic purposes. However, the technology use described here is aiming to achieve something that is impossible to do without technology: connecting with people at a distance, whether to become more aware of other cultures or to actively connect and organize with other students involved in political causes. The social networking site Facebook has become a favorite among young activists worldwide, with groups that range from Barack Obama's 1,300,000-strong supporters to "The campus antiwar network" to "Support the Monks' protest in Burma," even though today's college students are accused of being largely disinterested in politics.

Whether the students' online presence is being translated into action is still being revealed. Students are comfortable with posting their opinions to a website, but will that translate into Carens' legal and political dimensions of citizenship? Will the ability to use the Web to research sustainable fishing practices or fair trade practices change the students' behavior as consumers, seeing a relationship between their actions and the lives of people around the world?

According to Thomas Friedman in his bestselling book, *The World is Flat* (2005), in order to remain competitive in global markets, the U.S. must produce knowledge workers, not manual laborers; we are moving from a vertical (command and control) world to horizontal (connect and collaborate) flat world. If "communications technology leads to a more-informed public, which leads to more informed personal decision making, which leads to a better functioning democracy" (McNabb 2002, p. 61), then students (and teachers) must master a host of new skills in order to become successful global citizens.

STUDENT COMPETENCIES

One of our goals is to design a conceptual framework for global citizenship that will lead to a defined set of core competencies that provide the basis for assessment. As noted above, there is a compelling need to integrate this topic in the undergraduate curriculum. A successful integration will produce graduates who are better prepared to take on the challenges of a more globalized environment.

The legal dimension of global citizenship encompasses both rights and duties. A basic understanding of rights in a global context should include knowledge of universal human rights as articulated in international documents. These documents include the Universal Declaration of Human Rights. While there are many other rights-based documents, the Universal Declaration is a cornerstone document that outlines many of the rights that have been enshrined in international laws in recent decades. It is important that students understand that the Universal Declaration is not a law itself but rather a statement that lists the rights to which all states should aspire. While the document is frequently criticized for a western bias, it was written with widespread collaboration of representatives from a range of countries, religions, and cultures.

One of the most challenging aspects of global citizenship involves the issue of duties. For example, should instructors measure students' understanding of the topic through their commitment to protect the environment or purchase fair trade products? While these may be desired outcomes, they are difficult to assess and may only become apparent over time. While the costs of many fair trade products have decreased in recent years, at times they pose a financial burden on those with limited resources. Once again, a reflection on citizenship on state levels provides useful guidelines. On this level, good citizenship refers to a commitment to civic participation, an informed opinion and a public good that extends beyond narrow, self-interest. This is broadly defined and encompasses a range of viewpoints. On the global level, students should be able to identify the impact actions in their own lives have in other parts of the world, relating this to the question of global citizenship duties.

The psychological dimension of global citizenship can be measured by student ability to define the term "political community," recognition that citizenship can exist on multiple levels, and articulation of how political community can shape the personal identity of self and others. The political dimension of citizenship can be assessed by the ability of students to distinguish among different international organizations, including intergovernmental organizations and non-state organizations; possess a basic understanding of the former, especially the United Nations; and explain the concept of "democratic

deficit.” The three dimensions and the related competencies are summarized in the table below.

| Dimension of Global Citizenship | Competencies to Assess |
|--|--|
| Legal global citizenship: Rights and duties | <ul style="list-style-type: none"> • Defining rights and rights-based documents in a global context • Identifying the impact actions in the students’ own daily lives have in other parts of the world and relating this to the question of global citizenship duties |
| Psychological global citizenship: Identity in a global political community | <ul style="list-style-type: none"> • Defining political community • Distinguishing the meaning of citizenship on multiple levels, including the global level • Articulating the ways in which experience shapes identity |
| Political global citizenship: Representational legitimacy in intergovernmental organizations | <ul style="list-style-type: none"> • Distinguishing among different international organizations, including intergovernmental organizations and non-state organizations • Demonstrating a basic understanding of international organizations, including the United Nations, and the role that their own states plays in such bodies • Defining the concept of the “democratic deficit” |

CONCLUSION

The importance of global citizenship in today’s world cannot be understated. Revolutions in technology and markets bring the world together in a web of interconnectedness. As a result, the actions of our students have an impact that extends beyond our borders. The job market demands graduates that understand the world today, and yet we find that many of our own students are woefully unprepared.

In spite of these demands and a growing interest in the topic, there is a need for a comprehensive framework with which to approach global citizenship. The three dimensions of citizenship as applied to the global level provide such a framework. The legal dimension reflects the reality of rights that are now widely accepted on a global level; this dimension also reflects the responsibilities that come from the interconnectedness of our world. The psychological dimension illustrates the growing sense of identity in a global political community that crosses borders. Although not all intergovernmental organizations or member states are democratic, the political dimension of global citizenship demonstrates that such organizations have a degree of representational legitimacy that can be enhanced through organizational reform, increased awareness within states of the related decisions their elected representatives make, and democratic consolidation within member states.

There are a range of teaching methods that can be employed to promote effective education on global citizenship. These methods include introducing key topics and questions in the classroom, experiential learning, service learning, study abroad opportunities and the use of technology. Providing students with an understanding of global citizenship will prepare them for life after graduation—in their careers and in their roles as global citizens of the 21st century.

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