Education for Global Responsibility
– Finnish Perspectives

Edited by
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Education for Global Responsibility – Finnish Perspectives

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Foreword

This publication is the first outcome of the project *Education for Global Responsibility* launched by the Finnish Ministry of Education in spring 2007. One of the cornerstones of this project is *the Global Education 2010 Programme.* The project intends to provide a conceptual framework based on science, which the programme still lacks. The broad purpose of the project *Education for Global Responsibility* is to cover not only the educational system but the whole of Finnish society. Its essential objective is to open the eyes and minds of citizens to the necessity of education for global understanding, respect and responsibility.

Global education has been defined as the global dimension of citizenship education. It consists of five widely recognised concurrent sub-themes. These are development education, human rights education, education for sustainable development, education for peace and conflict prevention and intercultural education. All five sub-themes will be discussed in this publication by scholars that represent several academic fields.

This publication aims to promote discussion and collaboration between academics of different disciplines working with these global education related themes. In order to achieve this, we hand-picked a select group of researchers to write about their understanding of this concept and asked them to give their suggestions for further development. We would like to see this as a starting point for further discussion not only in educational settings but in the whole of civil society. Global education concerns all citizens and is firmly anchored into lifelong learning that happens outside of formal education in organisations, work places, clubs and everyday life in general.

The purpose of this publication is manifold. First, the aim is to have researchers analyse and give us an overview of the meanings and concepts associated with global education.

Second, we want to raise awareness of the importance of citizenship education in today's societies. Third, we would like to introduce the idea of the cultural and emotional sides of global education as being equal partners of science. This is one of the reasons art plays an important role in our publication in the form of paintings and drawings.

To our minds, art is the other side of science, or, expressed more fancifully, the magical part of science. After all, collaborative and cooperative knowledge building in study groups and between colleagues has many parallels with creating and interpreting art. Both a piece of art and scientific information can be meticulously analysed, but the outcome of a learning process is more than the sum of its parts. We hope our publication will incite a lively discussion on the global aspects of education in initial and further teacher education, in liberal adult education and non-governmental organisations, in higher education in general, and last but not least, in the research and development groups of different organisations and institutes.

Several experts have contributed to this publication. Our sincere thanks go to the steering group of the project and all the individual experts that have contributed to the contents of this publication with their valuable comments. Obviously we would also like to thank the authors for their articles and the artist for letting us use her artwork. We are also most grateful for the way our language specialists and visual lay-out experts have set to work on this publication. A special thanks belongs to Monica Melén-Paaso, the co-editor of this publication, who has not spared an effort when it came to leading our project *Education for Global Responsibility.*

Helsinki, 6 September 2007

On behalf of all contributors to this publication,

Taina Kaivola
Scientific Editor
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Contents

1 Prologue

Martin Scheinin

1 Prologue

Martin Scheinin

The call for Global Education should be seen in the context of the objective and irreversible process of globalization. Although often discussed loosely as a new step on the path of "going international", globalization means something qualitatively new. Instead of only covering the various forms in which international contacts increase on all levels and in all spheres of social life, the notion of globalization also refers to the emergence of new actors on the level of international relations and to the relative weakening of nation states as the intermediary between people and other actors located in different countries. Globalization entails the death of protectionism, and constitutes an irresistible obstacle for authoritarian governments that try to prevent people from interacting across borders.

In the phase of "internationalization" sovereign states were in the position to regulate, restrict and even prevent contact across their national borders, inter alia through enacting laws concerning foreign investment and trade. Today, in the era of globalization states still try to control the movement of persons, e.g. through their immigration laws. But information, ideas, art, propaganda, money, telecommunications, media, commodities, investments etc. have "gone global" in the sense that states have had to remove obstacles they created, and to deregulate many spheres of economic and social life. As a consequence, a number

of other actors than states now are in the position of directly influencing people's lives in other parts of the world: transnational corporations, media enterprises, international financial institutions, intergovernmental organizations, armed groups, criminal networks and terrorist organizations, among others, have at their disposal ways and means to affect developments on the other side of the world.

The emergence of new actors comes together with the capacity of a postmodern individual to be simultaneously a member of several communities. A single person can alternate his or her identity and loyalty between being a loyal citizen of a nation state, a determined member of an religious, ethnic or cultural group with its own traditions and norms, and an active participant in a global community of persons sharing a common interest and communicating with each other by various means offered by modern telecommunications media. None of these identities needs to be more "real" than the other ones, as one and the same person may both objectively and subjectively shift between these and other roles.

Both formal and informal education is confronted with new challenges in the era of globalization. The notion of Global Education is an effort to address those challenges. How to respond to the new intensity and breadth of internationalization in the everyday lives of people? How to provide individuals with tools to cope with the emergence of new actors affecting their lives across national borders? And how to help individuals who are facing the pull of competing identities as simultaneously members of a group, of a nation and of humankind?

Globalization offers huge opportunities for people to communicate with each other, to learn and to grow, and to participate in and influence decision-making. Hence, there is a huge demand for education that would equip individuals with the required skills and capacities. Clearly, there is a need for global education.

However, globalization also has its dark side. The negative side effects of economic liberalization are well-known. Without global social consciousness, the deregulation of the economy may result in social dumping, in the exploitation of workers and in local traditional producers, such as indigenous peoples or family farmers, losing their livelihood because of competition against global mass-scale producers. What is perhaps less commonly understood is that globalization may have negative dimensions also on the psychological or intellectual dimension.

The call for global education should be seen as an effort to combat such negative side effects. Education is widely recognized as one of the main means to combat traditional forms of evil, such as racist violence against foreigners or against members of minorities. Already before the shift from internationalization to globalization, education was seen to have an important role in disseminating not only knowledge about equality and rights but also the values of tolerance, empathy and human rights. Old forms of evil, such as racism, persist in modern and postmodern societies, basically because of the refusal by some individuals to recognize the humanity and equal dignity of all members of the human race. The distinction between "us" and "the others" is still today the driving force behind discrimination, persecution and violence against persons who do not happen to fit the perceived parameters of "us" as experienced by some people. Such negative phenomena can often be explained by factors in the lives of groups and individuals that may feel attracted by racist or xenophobic slogans, such as unemployment and social instability. However, one task for educators is in reminding their clients and other members of society of the need to distinguish efforts to explain from approving or condoning racism or intolerance. To tolerate intolerance is not a form of tolerance.

The age of globalization, however, poses also new challenges to formal and informal education. The shift to postmodern alternation between different identities in a person's life and the new means of influencing developments irrespective of the mediation by the nation state have, somewhat paradoxically, resulted in a situation where marginalized and frustrated individuals may have at their disposal more means to do evil things than ever before. The development of international terrorism may be the most illustrative example of this shift. By becoming a copycat, for example through building a bomb and blowing oneself into pieces in the London Underground a person may join the cause of his brothers in another part

of the world, get a day of media attention and fame for himself, and perhaps even influence international politics by creating fear among the general population and affecting the priorities of politicians, inter alia in matters of foreign policy and the deployment of military forces in other parts of the world.

When I moved from Helsinki to Turku I became, at the age of seven, a regular customer of the municipal library, which was located by the river in a beautiful building donated by a local tobacco industrialist. I still remember the smell of books in that building. In the 45 years that have passed I have moved only 200 meters from that spot, the Åbo Akademi University Institute for Human Rights being located in another historical building donated by another local businessman. Then, in the early 1960s, I had no difficulty in finding books about building bombs. Of course, bombs were only one of my numerous fields of interest, and I never came in practice further than mixing small quantities of the ingredients and testing how they burn, without packing them into a bomb.

With the internet and other global means of communication, it might today be easier to find information on building stronger bombs than what the books in the Turku municipal library described. But this is not the crux of the matter in preventing terrorism. Much more important than eliminating recipes for explosives from the internet is to address the other factors why some people may feel tempted to resort to terrorism. Confronted with postmodern individuals with multiple identities and loyalties, educators have new and demanding tasks in combining the dissemination of information with facilitating individual growth towards global citizens. They may still possess multiple roles and may dedicate their lives to different causes but whose actions nevertheless are governed by the values of respecting human dignity and the ability to distinguish between morally legitimate and morally inexcusable methods of furthering any cause.

Terrorism is, of course, an extreme example, used here to illustrate the challenges we face in the era of globalization. But if global education is a matter of life and death in respect of such extreme situations, this does not diminish its importance in relation to everyday practices in formal and informal education.

2 About the Expedition this Publication Intends to Take You on

Monica Melén-Paaso

Contents

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Monica Melén-Paaso

What expedition?

Lilla vattendjuret
i blågrönt hav
söker mat
simmar aningslöst omkring
vet ingenting om att döda
snart någon annans föda.

A small animal of the water
in the blue green sea
is looking for food
swimming around notionless
knows nothing about killing
soon somebody else's prey.

"Defenseless" by Lily Maria Ehnborg

This story about a small water animal describes one of the realities of this world that can feel nightmarish to many of us. Alas, real it is all the same. When we wake up from a nightmare we usually try to calm ourselves with rational, logical thoughts. But that is not enough; we have to combine these thoughts with an emotional insight of what happened, of what is going to happen. This example is applicable to other situations as well: in order to understand we need knowledge. And not only knowledge and experience, but wisdom from our hearts and souls.

This publication covers two different stories about education for global understanding – one is in the language of science and the other in the language of arts. This publication is thus cross-sectoral and relates to both of the Ministry of Education's main areas of action competence – education and science on the one hand and culture, sport and youth on the other. We hope you can experience this connection while on the expedition that this publication will take you on. The expedition is planned, but hopefully holds some surprises for you.

In an interview broadcast on Finnish television in July 2007, cosmopolitan Finnish interior architect, designer and sculptor Stefan Lindfors said that the most important goal for him as an artist is to communicate with and surprise the public. This is what we had in mind when we were choosing illustrations for this publication in the studio of the cosmopolitan Swedish artist Lily Maria Ehnborg (see pages 122–123). The writers of the articles in this publication, on the other hand, take responsibility for the scientific landmarks you will encounter during this expedition and which we hope you will enjoy.

The bridge between science and arts in a global society

According to Carl Gustav Jung[1], science represents two things for humans. Intellectuals see it as a means of attaining a greater understanding the world. Science, however, can also serve as a refuge where one can hide from uncertainty and call one's own restless prejudice "being critical". Art and culture, on the other hand, give us the possibility of expanding our world view beyond the confines of reality defined by science. Thus science and art offer us two different ways of experiencing, fathoming and describing the world. They provide us with different ways of engaging in intercultural dialogue, of taking part in our global society as empowered global citizens.

When speaking about globalisation we no longer speak about interactions between different nations but about interactions between all kinds of players in a world society. Therefore we should no longer speak about international education but instead about global education. Interaction happens in networks that are flexible and in virtual environments independent of time and place. Individuals build their identities on new, special (sub)cultures more related to their own interests rather than the national cultures of their nations.

We have to open up our societies and recognise that we are living in a world society where the local can influence the global and vice versa. The challenge is making globalisation work for all in a responsible way.

About the project Education for Global Responsibility

The committee on global education submitted its report to the Ministry of Education at the end of 2005. In its report the committee paid special attention to the role of the education sector in managing globalisation. In March 2007, the Ministry of Education published a programme called Global Education 2010, which is largely based on the development lines and measures put forward by the aforementioned committee. These documents form the backbone of the present project on global education – Education for Global Responsibility.

The preparatory process of the Global Education 2010 Programme can be traced back to the Council of Europe's evaluation of Finland's education system from a global education perspective. The evaluation was part of the European Global Education Peer Review Process. The Peer Review Process was preceded by a Europe-wide Global Education Congress organized by the North-South Centre of the Council of Europe in partnership with a number of organizations (e.g. OECD, UNESCO, UNAPT) and member states in Maastricht, the Netherlands, in November 2002. The theme of the congress was *"Achieving the Millennium Development Goals, Learning for Sustainability: Increased Commitment to Global Education for Increased Critical Public Support"*. One of the highlights of the Congress was the adoption of a European Strategy Framework for Increased and Improved Global Education to the Year 2015, also known as the Maastricht Global Education Declaration[2].

The Global Education Congress accepted the Council of Europe's North-South Centre's definition of Global Education:

> Global Education is education that opens people's eyes and minds to the realities of the 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 dimensions of Education for Citizenship.

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[1] Carl Gustav Jung 1875–1961 was a Swiss psychiatrist, influential thinker, and founder of analytical psychology.

[2] *<http://www.coe.int/t/e/north-south_centre/programmes/3_global_education/b_Maastricht_Declaration/Maastricht_Declaration.pdf>*

This all-encompassing definition of global education was felt to be a valid starting point for our follow-up project on education for global responsibility.

The project Education for Global Responsibility aims to enhance global education according to the following objective set by the General Assembly of the Council of Europe (2003): *"to promote global education to strengthen public awareness of sustainable development, bearing in mind that global education is essential for all citizens to acquire the knowledge and skills to understand, participate in and interact critically with our global society, as empowered global citizens."*

As many strategic documents (including the OECD thematic review of tertiary education in Finland 2006) include recommendations to universities in the field of global education, it felt natural to continue the work on the content and programme for global education within the university sector. It is also worth noting that (in Finland) universities have a supervising role not only in relation to all other sectors of the education system, but also to society as a whole.

The intention is that the whole Education for Global Responsibility project – which in 2007 starts with a conceptual clarification – later covers not only the entire educational system but in one way or another the whole of Finnish society as well. The objective is to open peoples' eyes and minds to the necessity of education for global responsibility especially within the framework of sustainable development in a globalizing world (see Appendix 1).

It is up to us

In his interview artist Stefan Lindfors stated that he prefers open-ended projects. To my mind, the objectives and the whole idea behind our project of enhancing global understanding and promoting shared responsibility is constructively aligned with what Stefan Lindfors meant with his comment.

I will conclude these reflections with some wise words which we should bear in mind when we try to take our global responsibility in this world society. In her New Year's Speech for 2007 the President of Finland Tarja Halonen spoke thus:

The world is not a fair and just place naturally. It is up to us, the people in it, to make it so. Our efforts are needed both at home and abroad. In today's world, peace, security and welfare of people are indivisible.

Everyday, the human rights of millions of people are violated all around the world through gender discrimination, ethnic discrimination or religious discrimination. Famine, extreme poverty, exploitation, armed conflicts and terrorism are a fact of life in today's world. In many countries, the building of a dignified and sustainable development simply starts by combating hunger and contagious diseases and by providing education. The help of the more affluent countries and peoples is needed to realize these efforts.

3 Intercultural Education as Education for Global Responsibility

Rauni Räsänen

Contents

Picture 4. Sea

3 Intercultural Education as Education for Global Responsibility

Rauni Räsänen

Challenges for intercultural education

Change is often said to be the only permanent thing in present-day societies. There are changes in multiple aspects: in cultures and living environments, societies and eco-systems as well as social, political and economical structures. In addition, the changes and trends sometimes seem paradoxical or the discourses and actions contradictory, which makes it even more confusing to navigate and make sense out of the phenomena. On the one hand we experience the unifying effects of globalisation, but on the other hand decentralisation and the value of local cultures are emphasised. Postmodern times are described as constituting an era that celebrates diversity and variety of identities and values. Even so neo-liberalism seems to be the driving force in many discussions and decisions. Equality, human rights and peace are recognised as central values and aims in international relations and social policies (including education), yet at the same time social inequity within nations has increased rather than decreased, and many practices, such as high competition, have increased tensions between individuals and nations.

Amongst the many changes there are numerous tendencies, however, which indicate that future

citizens will have to have the special skills to cope with diversity and be able to direct transitions. Differences can be a reason for appreciation, but also for discrimination; not just a cause of delight and enjoyment, but also of clash and conflict. One aspect of this diversity is cultural differences. The mingling of cultures and identities can be a source of enrichment, empowerment and new perspectives. Globalisation, concurrent migration and communication technology could, at their best, free people from the tyranny of geography and revitalize societies (Hernes 2004: 17–19).

Cooperation is relatively easy as far as cultural surface structures such as food, drink and clothing are concerned, but as soon as we touch cultural deep structures such as values, beliefs and worldviews, communication tends to become more difficult – and tensions may emerge. Changes are troublesome when they concern aspects that are considered valuable, that are rooted in the emotional deep structures or are fundamental parts of people's personality, faith system, and worldview. Besides, individuals represent cultural groups with their histories and collective memories. Affiliations and loyalties are often used (and misused) in power struggles and fights for cultural, economic or political hegemony, which makes the need for critical intercultural education even more urgent (May 1999).

All in all, there are many reasons why intercultural cooperation and sensitivity are needed, and, as schools and educational institutions are arenas where issues of diversity and identity are inevitably encountered and where future citizens are prepared for multicultural realities, intercultural education is an area that should be taken seriously. This article attempts to contribute to the discussion about intercultural education particularly from the perspective of global responsibility, which inevitably leads to discussion about values and ethics.

The discussion begins with a brief description of the Finnish challenges by focusing on the responses in the latest national core curricula (i.e. national framework, guidelines and core contents). The main part of the article introduces and discusses various definitions of intercultural education, approaches to international education and theories of intercultural learning. After that, the connection is built between intercultural education and other aspects of global responsibility by elaborating on their value basis. In the conclusions I draw together the main ideas that attempt to construct a comprehensive framework for further discussion about education for global responsibility.

Intercultural education in Finnish curricula

Education for international contexts has been recognised in the aims of Finnish education since the very beginning of the comprehensive school reform. In the Finnish educational discourse, the concept 'international education' is older than 'multicultural' or 'intercultural education', and is founded on United Nations documents, UNESCO recommendations (1974) and a declaration (1995), and the terms introduced in them. In the national curricula of the 1970s and 1980s (POPS 1970; POPS 1985) the scope of international education was wide: according to UNESCO documents, it included education for peace, human rights, equality, development studies, environmental education and respect for other cultures. International education was singled out as the core element of ethical education, and attention was drawn to educating citizens who would demonstrate global concern and responsibility.

The curricula for the 1990s emphasised more a knowledge of cultures, growth to multiculturalism and value discussions. It was pointed out that societal changes are fast and the future unpredictable in many areas of human life; schools and teachers were encouraged to take an active role in shaping the future. This was considered to presuppose ethical deliberation and discussion about values, as most human decisions were stated to be value-laden. The national guidelines for the 1990s curricula did not leave value discussion or international education completely open, but emphasised that the main contents for ethical deliberations should derive from United Nations documents and basic classic values such as truth, beauty and goodness (Framework curriculum for the comprehensive school 1994; Framework curriculum for the senior secondary school 1994).

The new core curriculum for Finnish basic education was issued in 2004, and all schools have been entitled to apply it from autumn 2006. At the beginning of the curriculum, the value basis is characterised as follows:

> The underlying values of basic education are human rights, equality, democracy, natural diversity, preservation of environmental viability, and the endorsement of multiculturalism. Basic education promotes responsibility, a sense of community, and respect for the rights and freedoms of the individual. The basis of instruction is *Finnish culture, which has developed in interaction with indigenous, Nordic and European cultures.* In the instruction, special national and local attributes, the national languages, the two national churches, the Sami as an indigenous people and national minorities must be taken into consideration. The instruction must also take into account the diversification of Finnish culture through the arrival of people from other cultures (National core curriculum for basic education 2004: 12).

It is very clear from the text above that the core curriculum acknowledges the multicultural nature of Finnish people and considers it a richness, instead of a burden or extra expense, when organising education. It is also obvious that Europe and European cultures have received more attention than previously, and identity is discussed as a construction consisting of several elements. In the cross-curricular theme *Cultural identity and internationalism,* the various layers of cultural identity are further analysed in the following way:

• The objective of the theme Cultural identity and internationalism is to help pupils understand the essence of Finnish and European cultural identities, to discover his or her cultural identity, and to develop capabilities for cross-cultural interaction and internationalism.

During their schooling, pupils should learn to

• come to know and appreciate their respective cultural heritages, spiritual and material, and to see the Finnish cultural identity as an element of indigenous, Nordic and European cultures,

• come to understand the roots and diversity of their own cultures and to see their own generation as a continuer and developer of previous generations' ways of life,

• get an introduction to other cultures and philosophies of life, and acquire capabilities for functioning in a multicultural community, and international cooperation,

• come to understand the component factors of cultural identity and their meaning for the individual and community (National core curriculum for basic education 2004: 37).

In addition to the cross-curricular theme Cultural identity and internationalism, the theme *Participatory citizenship and entrepreneurship* is relevant when discussing the relationship between intercultural education and global responsibility. The close connection between active citizenship and entrepreneurship seems a little strange in the curriculum for 7–16-year-olds, but participatory citizenship is a central concept when analysing global responsibility. It is also of special interest what citizenship means in the globalised world and what levels are included in its definitions.

In the core curriculum for basic education, the objective for participatory citizenship education is stated to be to help pupils perceive society from the viewpoints of different players and to develop the capabilities needed for civic involvement. According to the curriculum, the learning culture and methods of the school should support the pupil's development as an independent, initiative, goal-conscious, cooperative and engaged citizen as well as help the pupil form a realistic image of his or her own possibilities to influence matters. Society is not specifically defined in the text, but the emphasis is clearly on the school and home contexts and cooperation with the near-by communities (National core curriculum for basic education 2004: 37).

The circle of participatory citizenship is expanded in the core curriculum for upper secondary schools (16–19 years of age), where the curriculum states that the aim in the theme area is to educate students to **become contributing, responsible and critical citizens,** which means becoming active in the various sectors of society: the political, social, cultural and economical. The curriculum points out that one should be **active on a local, national, European**

and global level. The curriculum emphasises that students should gain personal experience about the functioning of a democratic society and about their own possibilities at having an influence in school, in different organisations and work places (National core curriculum for upper secondary schools 2003: 27).

The cross-curricular theme of *Cultural identity and knowledge of cultures* for upper secondary levels further strengthens the idea of multi-levelled citizenship, responsibility and identity by stating that students *"should become aware of the shared Nordic, European and universal human values and the manifestations of such values or of the lack thereof in their everyday life, in Finnish society and in the world as a whole"* (National core curriculum for upper secondary schools 2003: 29).

When analysing the core contents of the various school subjects in the Finnish core curricula and the models they present for international and multicultural education, it seems that they mostly follow the traditional concept of identity construction: first you learn about the town/city where the school is located and the immediate environment, then Finland, neighbouring countries and Europe, and finally countries and cultures outside of Europe. This approach must have been particularly valid before increasing migration, internationalisation, multiculturalism, television and the Internet. Although this approach still has its benefits, the world in which children live in may no longer be limited to one city or even one country. Children can have close ties with two or three cultures, they may have longer experiences from several countries, and other cultures are introduced to them via electronic media at a very early age. That is why the former modes of approaching various teaching contents need to be reconsidered and partly adjusted to the new learning environment.

Many questions need to be raised, e.g. how should the contents of teaching be structured in the globalised world, how can complete ethnocentrism be avoided, and whose culture should be introduced and transmitted when we teach pupils about our national culture or European culture. Further attention should also be given to such questions as whether there is such a thing as European culture and what does it consist of. Besides, what do we mean by multi-levelled citizenship and how could it be taught – particularly if we do not exactly know what European citizenship is based on? Or maybe it would be better to start with the globe, global citizenship and global responsibility first (cf. Boulding 1988; Gerle 1995), and then concentrate on European, local and national cultures?

Various definitions of international and intercultural education

When we educate future generations for a rapidly changing, multicultural and interdependent world, we should ask what kind of society and internationalisation we are aiming at: what are its values, basic assumptions, contents and methods, and on whose terms does intercultural education take place. We should also clarify relevant concepts; central terms such as 'multicultural' or 'intercultural' have acquired various meanings in public debates, and consequently the same applies to 'international and intercultural education'.

A variety of definitions also characterize the educational institutions, which, in one form or another, indicate international education in their mission statements or curriculum profiles. Initially, many international schools targeted small, selected groups of people who often were expatriates. In spite of their international image, the schools largely followed the curriculum of one specific country – the United States, England or France, for example. The student body represented several nationalities and thus was very multicultural in terms of ethnicity, but could be rather homogeneous as to other aspects such as social class or parents' occupation.

Compared to these international schools, the history and position of UNESCO Associated Schools has been very different. They are usually 'normal' state schools, which have committed themselves to working towards global education in line with the United Nations ideals and declarations. These two historically and ideologically different schools are not mutually exclusive, however; an international school can be a UNESCO school as well (Räsänen 1999: 175–176). It is also obvious in the present world situation that international or intercultural education must not be restricted only to the international schools.

Internationalisation and multiculturalism concern everyone and all schools.

Multiculturalism is an even more complex and versatile term than internationalism, as culture in itself can include almost any aspect of life. Cultural subgroups, such as ethnicity, social class, religion, gender, age, sexual orientation and place of residence are given increasing emphasis. In many cultures, the life worlds of men and women can be very different, and the same country can be socially and religiously very multicultural (Gollnick & Chinn 1998: 9–19). Different aspects of culture can be significant to various people within the majority culture, and to the same person at different times. People who have been exposed to several ethnic groups might have constructed a bi- or tri-cultural identity. Besides, cultures are not static and people's identities are constructed through a dynamic dialogue with others (Werbner & Modood 1997).

In education, the word multicultural has been largely replaced by intercultural or pluralistic education. The supporters of the term intercultural education emphasise that it is not enough to recognise different cultures in society and on the globe, but members of the groups should also collaborate and learn from mutual discourse and dialogue. Those who prefer the term pluralistic education want to emphasise the wide scope of the term so that it includes various subcultures but also other diversities such as special needs. A distinction can also be made between international and intercultural; international could refer to relations between states and intercultural to cultural relations between and inside states. As stated before, most often international education has been understood as a wider concept, and intercultural education as its sub-area together with human rights, peace, equity, development and ecological concerns.

Global education has been used as an alternative term for international education, but it can also be a deliberate choice in order to better indicate the responsibility for the common globe and the skills required in the globalised world. Haywood (2007: 79), for instance, argues that the word international, whose literal meaning refers to interaction between nations, may not be adequate to describe what many educators really intend when using it as an adjective in the educational context where they would like it to imply a combination of political astuteness, communication skills, intercultural understanding, global awareness, ecological concerns, and responsibilities involved with national, European and global citizenship.

Compared to international education, global education is maybe the more relevant term in the present situation also for the reason that, besides nation states, there are at least three other influential actors on the global scene: transnational corporations, international agencies and organisations, and global civil society. In addition to these two terms, the *Handbook of Research in International Education* (Hayden et al. 2007) suggests some other alternatives, but concludes that at the moment we cannot settle on one term that would satisfy everyone. Distinctions between the terms are not clear and definitions of the same term can differ. Besides, authors may use different words but still mean the same thing.

Approaches to intercultural education

Approaches to how cultural diversity should be taught have equally differed and the methods have been divided into several categories (see e.g. Grant & Sleeter 1989; Banks 1999: 31). In some approaches individual development and intercultural competences are the focus of education, whereas in others societal problems and structural inequities are the starting point in order to change things for the better (James 2005: 313–17). Banks (1999: 30–32) discusses the following approaches:

1 Approaches where minority cultures are regarded as a deviance to be 'cured' and normalised.

2 Approaches where other cultures are recognised, but are included in the curriculum as separate courses or content areas, as exceptions from the 'normal' and mainstream teaching.

3 Approaches where the entire curriculum is reconstructed in a way that acknowledges various perspectives and viewpoints, and thus makes students aware of the tendencies of monoacculturation and ethnocentrism in schools.
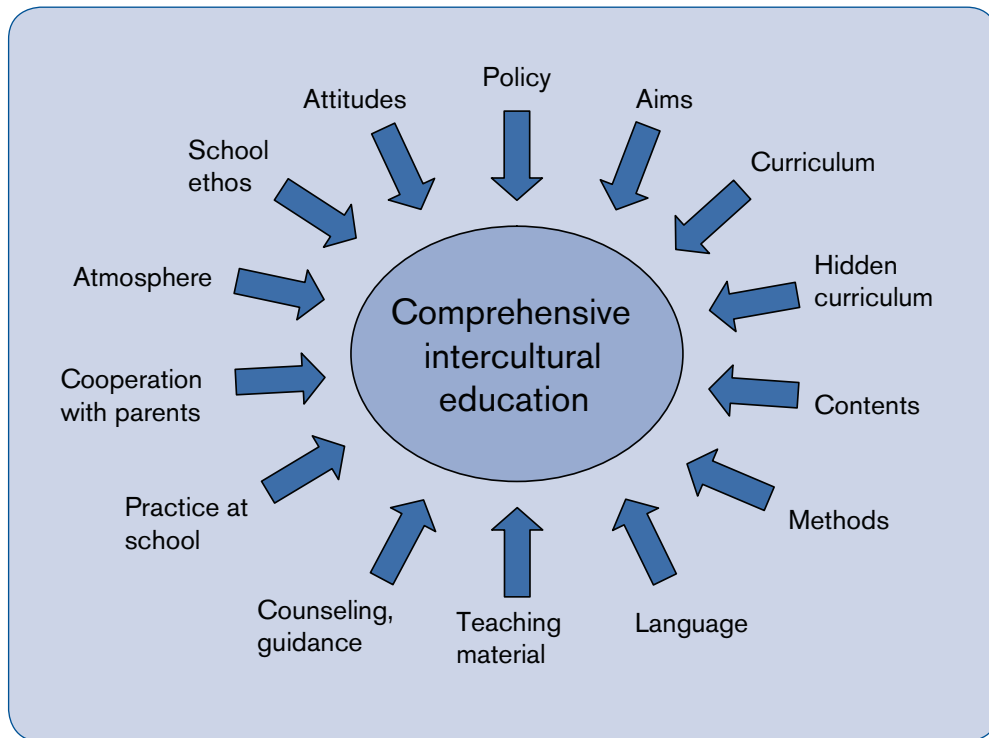
Figure 1. Comprehensive intercultural education.

According to the first approach, particularly at the times when assimilation policies have been applied, states and schools have taken cultural difference as a handicap. The majority has been considered the norm which e.g. immigrants should catch up to through special education and other remedial arrangements. In the other two approaches the presence of other cultures is recognised as such, but not necessarily as an integral part of school activities. The school curriculum can still be ethnocentric and monocultural, and other cultures are introduced as separate courses, books and theme weeks or through the celebration of certain festivals, heroes or significant incidents of the respective groups. A major problem in mainstream-centric education is that it provides pupils with only one way of seeing the world, a way which is usually taken for granted.

The third alternative represents more comprehensive approaches that aim to break monoacculturation and make students conscious of the possible hegemony of mainstream culture and power structures in the society. The goal is to work towards an equal and just society

through care, consciousness-raising, critical thinking and democratic societal action. In these approaches, it is acknowledged that a truly intercultural education, which recognises diversity as a starting point, requires a holistic reform, which includes policy, contents, curricula, methods, school material and the entire school ethos (Figure 1).

This comprehensive approach means that intercultural education forms a logical continuum, which starts from early childhood and continues throughout the whole educational path to higher education and adult education. In addition to formal education, it includes free-time activities, informal education and work places. Higher education institutions need special attention in intercultural and global education, as it is their responsibility to develop both teaching and research in these respective areas (Räsänen et al. 2002).

In Finland, intercultural education is often realised through theme weeks and separate projects. Nieto (1996: 306–323) has criticised this simplistic approach and has discussed guidelines for a more thorough and

pervasive approach. She emphasises that intercultural education is not a question of methods and projects but a philosophy, a way of looking at the world from several perspectives; and that is why it should be present throughout education and would require changes in the entire curriculum (cf. Banks 1999: 13–34). She also states that intercultural education is not only for minority students or ethnically mixed groups, but it is about all people and for all. It is often the majority that needs attitude change and awareness-raising the most because they are seldom forced to encounter their difference or to evaluate their assumptions.

Nieto (1996) remarks that monocultural education deprives all students of recognising the diversity that is part of our world. It constructs ethnocentrism and makes perspective transformation and mental border crossing increasingly difficult. She does concede that intercultural education is not a neutral approach but a strongly value-laden activity, cultural richness, equity, non-violence and human rights being its core values. She encourages active participation and open discussion about social justice, poverty, discrimination, and gender issues. When intercultural education is combined with social awareness, it enforces action towards these goals on local as well as national, European and global arenas.

Theories of intercultural learning

Most of the writing on intercultural education has focused on pedagogical activities and competencies or on identifying the characteristics of successful intercultural intercourse and actors. There is not as much research that focuses on the perspective of learning. However, understanding the learning processes is essential for developing more efficient educational programmes and for identifying the conditions and factors that can aid learners during their cultural experiences. Bennett (1993) and Taylor (1994) are among the relatively few who have concentrated on the aspect of learning in intercultural encounters. Taylor has applied Mezirow's transformative learning theory to illustrate the process of developing intercultural competence, and Bennett

has developed an individual's growth model from ethnocentrism – through various stages – to a greater understanding and sensitivity of differences.

When "outsiders" stay in contact with another culture, according to Taylor (1994: 389–392), they are gradually forced to experience transformation, which means that they must look at their world from a different point of view – a perspective that might be in conflict with their earlier values and beliefs. Taylor emphasises that becoming interculturally competent requires perspective transformation, which usually occurs either through a series of changes in meaning schemes or as a result of an acute personal crisis or shock. These meaning schemes are like a "double-edged sword" – they give meaning to our own experiences but at the same time limit our perception of reality. These meaning perspectives are often acquired uncritically, in the course of our childhood, through socialisation, mostly through significant experiences with parents and teachers. These assumptions may constrain us, but can also be widened or transformed if we are willing to re-evaluate them and if the conditions are favourable for change (Anderson 1994: 320–322).

Bennett (1993: 24–26) is especially interested in the way people construe and encounter cultural difference and in the diverse experiences that accompany these different constructions. He argues that intercultural sensitivity and the ability to view things from several cultural perspectives are not natural skills, but must grow and be developed through learning and education. Intercultural sensitivity grows from the realisation that my own culture is only one meaning-making context in a variety of world-views. Learning is expanded to an understanding and awareness of other perspectives. Instead of perspective transformation, Bennett talks about the ability to make perspective shifts and development of intercultural sensitivity, which is usually gradual and includes several stages.

The outcomes of an intercultural learning process can be recognised in cognitive, affective and behavioural aspects (Kim 1988: 94–103; Taylor 1994: 399–400; cf. Bennett 1993: 26). Cognitive outcomes are seen as an increase in a person's capacity for perspective taking. Affective outcomes manifest themselves in a person's development of emotional

co-orientation with the members of another culture. Behaviourally the person is able to perform many of the required social roles in another culture and context and has the potential for that as a result of the learning process.

As prerequisites for change, Taylor names, referring to Mezirow (1991), critical reflection and particularly self-reflection. However, he points out that critical reflection alone will not lead to a perspective transformation, but it needs to take place in conjunction with action and discourse. One should explore, experiment and experience new roles in the other culture. It also implies seeking out new skills and knowledge. Furthermore, the newcomer needs to be in dialogue with others, to get constant feedback. It is through a learning process which includes encountering others, reflecting on the experiences, seeking out new skills and knowledge, action and dialogue, that the "stranger" interprets the meaning of her/his experiences in the new culture and develops intercultural competences (Taylor 1994: 401–403).

Although Bennett's and Taylor's theories sound very comprehensive in many respects, certain questions emerge when educational contexts are considered. They base their theories mostly on situations where learners stay in contact with another culture for a longer period of time and experience the need to change in order to survive and cope with the context. Pedagogical situations, e.g. in the classroom, are different, however, and raise questions of how perspective-shift or transformation can take place in such an "artificial" situation.

In classroom teaching and in most formal education, experiences, intercultural encounters, dialogue and cognitive tension have to be specifically planned and monitored. That is why such methods as role-plays, dramas, debates, visitors from other cultures, visits and exchange programmes, in addition to diverse reading and knowledge, are important methods to apply. A multicultural group in itself is a very fruitful starting point for intercultural education as it naturally provides differing perspectives, critical thinking and possibilities for cross-cultural feedback and dialogue. Noddings (2002: 190–192) also reminds of the importance of modelling and caring relations in education and points out the significance

of teachers' models in responsible actions. A logically constructed culture-sensitive curriculum and carefully planned modes of learning together with competent teachers provide an excellent context for the gradual learning process.

Both Bennett and Taylor (see also Kim & Ruben 1988) speak about taking new perspectives, about transformation, understanding and acceptance. These are important elements in intercultural relations, but lead to the crucial question: change or transformation in what direction? Understanding and appreciating other cultures and the ability to assume several perspectives are essential requirements in multicultural societies, but do not mean that one should accept everything or anything in one's own or other cultures. In addition to personal intercultural relations, intercultural education should also pay attention to the societal structures and relations between groups, and search for ethical guidelines that would protect people from discrimination, violence, oppression or injustice, which can sometimes be justified by cultural context and traditions.

In addition to intercultural sensitivity, teachers should make their students aware of social and political challenges, power struggles and ethical responsibilities in the global village (Boulding 1988; Gerle 1995; Our creative diversity 1995). Educators should also remember that, although versatile knowledge and critical analyses are vitally important in education, they are not necessarily sufficient in order to make a positive sustainable change. Commitment to altruistic action requires reflection which touches emotional and ethical sides of a human being, and examples of caring and responsible action. That is why knowledge, emotions and action must all be involved in successful intercultural and international education.

Beyond culture in building global responsibility

The ethical principles that bind cultures and societies together have been discussed at length, as can be seen from the United Nations' human rights process, which emerged out of the experiences of the world wars and the conviction that similar catastrophes

must be avoided in the future. One of the crucial dilemmas in this discussion seems to be the question of how should specific cultural values and general ethical principles be combined in order to safeguard the human rights process and peaceful cooperation in the world (Sunnari & Räsänen 1994: 158; Gylling 2004: 15–26; Sihvola 2004: 222). It has been debated whether representatives of all cultures could agree on at least a few common principles, or whether values and norms will remain fundamentally different because of cultural differences. Another essential ethical challenge in our multicultural globalised world is how to expand the scope of caring and responsibility beyond the immediate environment and one's own cultural context (Noddings 1988).

The idea of universal values or global ethics is not new. Besides the United Nations' human rights process, the search for universal ethical principles has been common for many researchers of ethics (e.g. Boulding 1988; Gerle 1995; Sihvola 2004). It has been suggested that the so called Golden Rule of Ethics (treating others as you would like to be treated yourself) could form a basis for universal ethics, because it exists in some form in all major religions and philosophies (Räsänen 1993: 22–23). The fact that we are all members of the same species should also evoke in us a sense of unity and oneness. Categories defining people and divisions between groups are man-made, changing and changeable, and thus, in many respects, artificial. Our concern should not stop at borders; as human beings we have moral responsibilities towards each other notwithstanding state borders, culture, ethnicity, religion, gender, intelligence, skills, social class or sexual orientation.

Human rights documents give special attention to minorities, the marginalized, and those who, for various reasons, are not capable of taking care of their own rights. Defending the strong and powerful does not demand high moral standards; ethical orientation and courage is manifested in how individuals and society defend the human dignity and rights of those who are marginalized, discriminated or have no power. Similarly it has been reminded that adults have special duties towards children and future generations. That is why present generations should use the cultural and environmental resources for the benefit of future generations.

In her book *Mikä meitä yhdistää – ihmisyys ja perusarvot (What binds us together – humanity and basic values),* Pietilä (2003: 45–51) argues that human dignity is the key concept and starting point to an ethical orientation in an international world. The same principle is emphasised by Sihvola (2004) in his book *Maailmankansalaisen etiikka (The Ethics of the World Citizen)* when he, referring to Immanuel Kant, states that the basis for global ethics is the respect for humanity, which presupposes treating everyone as a subject and as an aim instead of suppressing people to the position of an object or a means for gaining something.

Sihvola (2004: 12) points out that respecting human dignity means more than guaranteeing formal democracy or the equality of clients and businessmen in the business world. It includes respect, listening, empathy, dialogue and the ability to take other perspectives. Genuine global citizenship requires the appreciation of the many dimensions of humanity: the perception of human beings as thinking, feeling, acting, and purposeful creatures. Global citizenship means committing to a world order in which it is possible for everyone to construct humanity in all its dimensions. According to the basic moral teachings of the great traditions, the notion of the basic moral equality of all human beings, and the profoundly human urge to avoid unnecessary suffering form essential points of reference when searching for global ethics.

UNESCO's report on culture and development, *Our Creative Diversity* (1995), singles out global ethics as the main starting point for its discussion about challenges on the globe. It emphasises that the Golden Rule, equality, human vulnerability and attention to the human impulse to alleviate suffering are the central sources of inspiration for the core of global ethics. *Our Creative Diversity* argues that human rights are, at present, widely regarded as the standard of international conduct. It states that protecting individual, physical and emotional integrity against intrusion from society; providing the minimal social and economic conditions for a decent life; fair treatment; and equal access to remedying injustices are key concerns in global ethics. It adds that because of fundamental threats to the eco-system, it is

essential that certain new human rights be included in the existing codes, such as the right to a healthy environment. The report emphasises that rights must always be combined with duties (Our Creative Diversity 1995: 40–41).

Our Creative Diversity mainly explores the relationship between culture and development, which, one can argue, makes its approach too anthropocentric. Although social, economical and ecological aspects are not ignored in the report, they would merit more attention. The discussion about global ethics suggests that ethical consciousness and global ethics are the foundation for intercultural and international cooperation, and could thus pave the road for sustainable development and a sustainable future as well.

Conclusions

On the basis of the discussion above, I will now gather together the ethical guidelines for fruitful international cooperation and intercultural education. First of all, cooperation must be regarded as valuable and important; people must be **willing and motivated to communicate and cooperate.** In an interrelated world with common interests and resources, there is a desperate need to cooperate, at the very least, on the most essential principles that affect us all. Intercultural cooperation, as any cooperation or human contact, should be based on the idea of **treating others as subjects and as goals** instead of as a means for something. This implies respect, listening, and appreciating the other: **the commitment to equity** between people, groups and cultural areas, remembering particularly the weak and less privileged. Fruitful intercultural cooperation also requires **a commitment to mutual learning and dialogue.** Equal intercultural dialogue challenges us to consider new perspectives and to widen our horizons and scope of caring – to open our minds and hearts. As stated before, it can thus become a powerful means for learning and empowerment.

There are two more commitments to be added as ethical conditions for national and international cooperation. These are **the commitment to peace, and**

the commitment to seek sustainable development. In this context, peace and non-violence must be understood in the broader sense, implying that peace presupposes societal structures and processes, which support equity, justice and non-violence. Societies suffering from severe poverty and hunger cannot be considered as non-violent or peaceful. The same can be stated about a world order that maintains or produces poverty, inequity and discrimination. Sustainable development is often discussed in the context of environmental issues, but it is essential to include economical, social, and cultural aspects in its evaluation as well. Envisioning a sustainable future is not easy, but it is our duty to try to protect the environment and the globe for future generations (Räsänen 2005: 30).

The UNESCO report *Our Creative Diversity* (1995) suggests that global ethics be considered as a compass with which to navigate in international cooperation and our globalised world. The idea is that the values and principles of global ethics would provide the minimal moral guidance the world should heed to in its search for the good life and in its manifold efforts to tackle the global challenges. That is why I would like to present, on the basis of the ideas discussed in this article and the definition of global ethics presented by the Council of Europe (2002), ten conclusions in order to sum up the central ideas of intercultural education or education for global responsibility (Box 1).

I have spent 40 years of my life teaching at different educational institutions, the last 20 of which at a university working with future teachers. These years have made me realise how crucial education, and particularly teacher education, is for future generations, both locally and globally. However, it has also taught me how difficult it is sometimes to maintain hope and prevent cynicism even amongst the most optimistic young people when they learn about the political and societal realities, the present world order or burning ecological problems.

I have been asked several times whether I really believe that individuals or ordinary people can make a difference, and whether I truly believe that people have learnt from past experiences or are capable of altruistic deeds. Young people know that most often the

Box 1. Ten conclusive remarks about education for global responsibility

1   Global education as a term is wider than international education and better describes the globalised reality and includes the other actors on the global scene in addition to nation states. It also hopefully serves to remind us of the common globe we all inhabit and of the need to take care of it. 'Education for global responsibility' implies commitment and ethical action.

2   Global education includes human rights education, education for peace and conflict resolution, intercultural education, development education and sustainable education, which together can be considered as constituting the global dimension of citizenship.

3   The above-mentioned five sub-areas are not separate but strive for the same aims of opening people's eyes and minds to the realities of the world, and to awakening them to bringing about greater justice, equity and human rights to all. Goals and various activities are driven by the principles of global ethics, which are based on the following values: a willingness and motivation to cooperate, treating others as subjects and aims, a commitment to equity, a commitment to mutual learning and dialogue, a commitment to peace, and a commitment to continuously strive for sustainable development.

4   Intercultural education is an essential part of global education. It must include the various aspects of culture (e.g. ethnicity, religion, gender, age, social class, place of residence, sexual orientation) and pay attention to individual cultural encounters and competences. Power relations and structural factors must also be addressed, because they can become sources of prejudice, stereotypes, discrimination, violence, injustice and inequity. One must also remember that cultures and cultural identities are dynamic and versatile, and citizenship is multi-levelled in many present-day globalised societies.

5   Cultural sensitivity does not mean accepting anything and everything but actions are guided by the common value-basis of global education. Cultural sensitivity means understanding that one's own culture is just one meaning-making system, and that is why we need to learn to interpret situations from various points of view in order to understand each other. However, realising one's ethnocentrism and increasing one's cultural sensitivity does not mean that one accepts ethical relativism.

6   Rights and freedoms must be balanced with duties and responsibilities in accordance with the common value-basis of global education and the ideas of global partnership and international solidarity discussed in the Millennium Development Goals and World Declaration on Education for All.

7   It is important to pay attention to both national and international relations and contexts in education. According to the Millennium Goals and Education for All -process, special attention must be paid to poverty reduction and removing educational disparities, to health and environmental issues – everywhere, but particularly among the most deprived people and in the poorest areas.

8   Global education is not a question of separate methods and techniques, but a holistic philosophy and a way of looking at the world. Such a comprehensive approach means changes in policy, aims, curriculum, contents, methods, teaching material, attitudes, teacher education and the whole educational culture. It is systematic and logical, life-long and life-wide. It requires dialogue and cooperation on national and international levels, paying special attention to the relations between the North and South and East and West.

9   Intercultural learning and development for global responsibility are usually long-term transformative processes towards increased cultural sensitivity, awareness and competences. They involve cognitive and affective aspects as well as commitment and empowerment for action.

10 The quest for sustainable development (cultural, social, economical, ecological) needs the joint efforts of different professionals and sectors of life: e.g. educators, researchers, politicians, media, administrators, employers, businesses, various institutions, international agencies, non-governmental organisations.

(Our Creative Diversity 1995)

knowledge and economic resources to put things right exist, but there is not enough wisdom or will, courage or far-sighted thinking. Luckily, there are positive examples, clear improvements and rapid progresses to be told of as well. There is enough evidence to show that people's determined action and joint efforts have also been successful. But more examples of concrete deeds are needed. Young people need affirmation – particularly about will, commitment and actions.

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4 Education on Human Rights – a Method for Inducing Global Critical Thinking

Reetta Toivanen

Contents

Picture 5. The Secret

4 Education on Human Rights – a Method for Inducing Global Critical Thinking

Reetta Toivanen

Introduction

In this contribution my aim is to underline the importance of recognizing the centrality of human rights education when discussing the contents of global education. First, I will argue that on the basis of international human rights norms, every person has a human right to human rights education. I will then discuss the global efforts undertaken by the United Nations in order to promote human rights education, especially those taken during the Decade for Human Rights Education (1995–2004). After addressing the international aims and goals of the Decade as they were laid out by the UN, I will elaborate on how Finland has implemented the objectives of the Decade. As the goal of Finnish government is to realise the internationally agreed standards on right to human rights education, it is crucial to think about the concrete obstacles and challenges for the realisation of these global goals. In this article, I will analyse how these hurdles could be overcome in Finland.[1]

The key argument of my paper is that educational efforts to give people the appropriate tools to cope with globalised structures and the intended and non-intended consequences of globalisation are disjointed. Instead of looking for common denominators, diverse strands of education seem to compete against each other. My personal view is that a curriculum for global education needs to be built around a core of human rights education because human rights education has the tools and methods to address the central issues of global education: *"Global Education is education that opens people's eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all"* (North-South Centre of the Council of Europe 2004: 15).

Human rights education for peace and stability

From a European perspective, the political turbulences at the end of the cold war had dramatic global consequences and this led to a growing societal need to stabilize Europe and guarantee peaceful development. For example, the Organisation for Security and Cooperation in Europe (OSCE) initiated several projects that stressed the importance of human rights education as a means to increase peace and stability (Toivanen 2004). The Council of Europe has been particularly active in launching (a great variety of) projects and programmes in and on human rights education in general and for special targets groups (Mahler 2004). 'Human rights' has become a very fashionable formula in Europe and elsewhere.

The general feeling among those who had long fought for human rights education to become universally recognized was that of optimism: it was gathering momentum. After forceful lobbying by many non-governmental organisations (NGOs) active in the field of human rights, the People's Decade for Human Rights Education (PDHRE) in particular, the World Conference on Human Rights held in Vienna in 1993 took the universal right to human rights education on its agenda. In 1994, the United Nations declared 1995–2004 a Decade for Human Rights Education. The Decade was welcomed by all states

– and strongly supported by civil society actors. The explicit aim of the Decade was to use the next ten years to promote knowledge of human rights and respect towards universal human rights worldwide. During the Decade one could witness a rapidly growing civil society community with various NGO networks (most prominently the Human Rights Education Associates) everywhere in the world disseminating human rights in formal (meaning education offered according to standards set by federal or state authorities), non-formal (referring to supplementary or complementary field of education such as after-school activities) and informal educational fields (referring to education offered by associations and voluntary organisations).

Networking between different NGOs, governmental agencies and international organisations has thus reached a new dimension and quality that can be called "cultural globalisation".

According to David Suarez and Francisco Ramirez (2004:2):

> Cultural globalisation has produced two dramatic worldwide changes that fuel this movement for human rights education. One is the human rights movement itself and the degree to which this brings about a shift in perspective from the individual as a citizen and a member of the nation to the person as a human member of world society. A second shift is the enormous expansion of education and its diffuse empowerment of individual persons. This expansion in the salience and prevalence of human rights education thus has its roots in the broader human rights movement and in the empowerment of the individual in the modern world polity.

The globalisation of markets, the media, blue prints and life styles clearly underlines the need to spread the knowledge about human rights as a universal chance to combat the possible negative effects of market globalisation and neo-liberalism (Suarez & Ramirez 2004). Thus, the human rights education movement could be defined as a constraining power that tries to help regulate the rampant general trend towards globalisation. Simultaneously, human rights education must be seen as a coherent part of cultural globalisation and even as a product of it. This multifaceted relationship between globalisation and

human rights education should be reflected on in any analysis of what kind of education is necessary for the 21st century.

Human rights education and its holistic approach to education

Human rights education can be described as consisting of activities that are developed with the explicit goal of disseminating practice-orientated knowledge and understanding of human rights as set out in the Universal Declaration of Human Rights (UN 1948), related conventions and their systems of protection. Some authors have divided human rights education into three different interdependent levels. The first level consists of conveying knowledge about universal human rights standards, the second level of activities endorsing awareness-raising, and the third level of actions leading to active use of human rights (Benedek & Nikolova 2003: 15; Mihr 2004: 5).

Lothar Müller (2002: 7–9) has developed an interesting categorisation based on his empirical findings in UNESCO schools in Germany. "Explicit human rights education" involves Universal Declaration on Human Rights and other UN human rights documents as teaching materials. "Implicit human rights education" does not include the use of legal human rights documents but instead illustrates through the teaching that we have the right to do specific things such as use our mother tongues in public. "Education with human rights approach" (orig. Menschenrechtliche Erziehung) meaning education which takes as its starting point human rights in any aspect of education. In these models, human rights education is perceived as something that aims to establish a culture where human rights are understood, respected, and defended. Similarly Shulamith Koenig has emphasised that the basic aim of human rights education is to evoke critical thinking among people (Koenig cit. in Flowers 2004: 112).

Katarina Tomaševski, the former independent UN Special Rapporteur on the Right to Education of the UN Commission on Human Rights, developed within the United Nations, a "Four-A scheme" system, which lays down quality criteria for education from a human rights perspective (UN 1999a, UN 1999b). The four A's are availability, accessibility, acceptability, adaptability. *Availability* means functioning educational institutions, trained teachers and teaching materials, adequate and safe buildings. *Accessibility* includes the dimensions of non-discrimination, physical accessibility and economic accessibility. Primary education must be "free to all", as reiterated in the General Comment 11 by the Committee on Economic, Social and Cultural Rights (UN 1999c). *Acceptability* refers to education that is relevant and appropriate both in form and substance. *Adaptability* means the ability to adapt education according to changing societies and communities and to act in response to the needs of students' backgrounds and life situations (Tomaševski 2001; 2003).

The four-A-scheme is helpful in assessing whether education is indeed in line with the agreed international human rights norms. The term, human rights education (HRE), is sometimes used even when the correct term would be citizenship education. Sometimes citizenship education or civic education can have the sole purpose of teaching students to "obey" the state constitution regardless of whether the constitution and the national laws derived from it conform to human rights standards. Consequently, one problematic issue is that as people do not know the real contents of human rights, human rights education can be interpreted and used by decision-makers as a means to produce loyal citizens. Tomaševski has in several of her critical reports ruminated on the question: if civic education is about producing useful citizens, who can define to whom they should be useful. She has stated that an answer emphasizing the loyalty to governments is dissatisfactory as no state is free from human rights abuse (e.g. Tomaševski 2002).

Human rights education, which aims to question hierarchies, hegemonies and customs, is always about challenging governments. This is why human rights education may prove to be incongruous with other educative goals. It is exactly this unavoidable tension that makes the teaching of human rights especially challenging for teachers and means that targeted training for teachers and other educators is necessary. Human rights education is, however, vital if the state intends to fulfil its commitments towards

the international community. This is not to say that citizenship education would not be important and useful too, but it should be acknowledged that its goal is fundamentally different from that of human rights education. Citizenship education does not seek to challenge the prevailing political and social order.

The human right to human rights education

Ever since 1948 when the General Assembly of the United Nations adopted the Universal Declaration of Human Rights (UN 1948), the UN and the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in cooperation with several human rights organisations and NGOs have tried to enhance human rights education. They have based their arguments both on articles in international human rights law and other documents produced by the different bodies of the UN, the underlying theme being that if people do not know their rights, they cannot claim them or respect the rights of others.

Article 26 of the 1948 Universal Declaration of Human Rights defines education as something which should always strengthen respect for human rights: "*It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace*" (UN 1948). The UDHR invites every individual and every institution in society to promote respect for human rights and to make every effort to promote their universal and successful recognition. At the same time, it is generally held today that human rights education can be seen as a fundamental human right itself (Lehnhart 2003: 89–95; Mahler, Mihr & Toivanen 2006: 170). This understanding is based on several other UN treaties, for example article 13 of the International Covenant on Economic, Social and Cultural Rights (UN 1966b), article 29 of the Convention of the Rights of the Child (UN 1989) and article 10 of the Convention on the Elimination of all Forms of Racial Discrimination (UN 1965).

In addition, article 7 of the International Convention on the Elimination of All Forms of Racial Discrimination is relevant here as it states clearly why human rights education is vital:

> States parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating, prejudices which lead to racial discrimination and to promote understanding, tolerance and friendship among nations and racial or ethnic groups, as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and this Convention (UN 1965, Art. 7).

Committees of the United Nations that monitor the compliance of states in respect to the human rights treaties have expressed their concern about the lack of human rights education. The Human Rights Committee, the treaty body that monitors the International Covenant on Civil and Political Rights (UN 1966b), stresses in its General Comment No. 3:

> It is very important that individuals should know what their rights under the Covenant (and the Optional Protocol, as the case may be) are and also that all administrative and judicial authorities should be aware of the obligations which the State party has assumed under the Covenant (UN 1981).

Article 10(c) of the Convention on the Elimination of all Forms of Discrimination Against Women (UN 1979) stresses the obligations of states to eliminate "any stereotyped concept of the roles of men and women at all levels and in all forms of education". The paragraph continues with tangible steps as to how gender equality can be achieved in the field of education (see Mahler 2006: 4). The Convention on the Rights of the Child gives very concrete proposals how to achieve qualified human rights education:

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The Convention on the Rights of the Child gives very concrete proposals how to achieve qualified human rights education. It envisions the *"development of respect for human rights and fundamental freedoms"* as the core of an educational curriculum. It also notes that education is *"the preparation of the child for a responsible life in a free society, in the spirit of understanding, peace, tolerance equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin"* (UN 1989, art 29 (1)).

Interestingly, a United Nations Decade for Human Rights Education was not possible before the turbulent years of the early 1990s. Different factors have contributed to a resistance against human rights education on the part of governmental and various societal actors (such as religious authorities, moral authorities, educational personnel) because they fear what might happen when people know their rights and claim them. Such resistance against human rights education has been forceful and remains the biggest challenge for the realisation of the human right to human rights education (even if wearing the mask of ignorance) (Mahler, Mihr & Toivanen 2006).

The call for human rights education was repeated with new urgency during the World Conference on Human Rights held in Vienna in 1993. The proposal for a World Decade for Human Rights Education was received with enthusiasm by the UN member states and in December 1994 the UN Secretary General proclaimed 1995 to 2004 to be the UN Decade for Human Rights Education (UN 1994). This proclamation was accepted unanimously by the member states' governments. Previously, the General Assembly had created the new post of United Nations High Commissioner for Human Rights with the purpose of strengthening the coordination between different UN activities in the field of human rights, the field of promotion of human rights education included (UN 1993).

According to the second High Commissioner, Mary Robinson, the proclamation of the Decade reaffirmed that the education in and of human rights is indeed a human right in itself, a right of all to learn about the rights and dignity of all and about the means to ensure their respect (Robinson 1998). In

the proclamation it was stated that the most import task during the Decade would be the dissemination of information and knowledge about human rights as they are formulated in the UDHR. The member states and other partners were also expected to seek to endorse the furtherance of a "culture of human rights" (basically meaning promotion of values and attitudes endorsing human rights) and to actively promote and defend human rights wherever and whenever human rights abuses occur (Mahler, Mihr & Toivanen 2006). A year into the Decade the UN and the UNESCO launched jointly an International Plan of Action for Human Rights Education with the aim of providing guidance for governments in fulfilling their responsibilities (UN 1996). The Action Plan defines HRE as training, dissemination and information efforts aimed at building a universal culture of human rights through imparting knowledge and skills, and moulding attitudes (see also Mihr 2004: 190–195).

One should note, however, that a UN Decade has pure declaratory status, as the honouring of commitments is up to the political will of governments. Now that the Decade for Human Rights Education is over, it is fair to say that not one government gave it high priority (some governments having not even realised that such a decade had existed).

Human rights education in Finland 1995–2004

Although the Finnish government did not give the Decade high priority either, it did endorse the agenda set by the UN and UNESCO right from the very beginning of the UN Decade for Human Rights Education. During the Decade, Finland revised the national core curricula for basic and upper secondary education, and human rights education was included in both as an explicitly mentioned value in 2004. This means that every teacher in every subject should be able to incorporate human rights education in his or her teaching (Finnish National Board of Education 2004: 12; 2003: 12). The idea of mainstreaming human rights into the whole curriculum was based on the view that human rights should not be a separate subject matter but one that cross-cuts the whole of

education. One serious problem in mainstreaming, however, is that most teachers are not trained to teach human rights. It should be noted that only two universities in Finland offer human rights training in their [initial] teacher education (University of Oulu and University of Helsinki). Even at these two universities course participation is voluntary, which most probably leads to a situation where only those teachers that are already quite knowledgeable about human rights take the course. Teachers who would need human rights based training in order to meet the standards set out in the curricula can get their degrees without any understanding of human rights (Mahler 2006).[3]

The other related problem is that there is no systematic way of monitoring what teachers actually do in practice when it comes to human rights education. That is why the Finnish National Board of Education cannot produce data on how many teachers are actually following the new guiding principle of human rights. This lack of monitoring has also been criticised by the UN Committee of the Rights of the Child in its recent concluding observations on Finland. The Committee also recommended that Finnish authorities examine to what extent human rights education is available in schools and ensure that all children get involved in human rights learning (UN 2005, para. 44–45).

Finland has at least officially started work on a National Action Plan on Human Rights Education as required by the UN but seemingly due to other priorities this work has never been completed (Mahler, Mihr & Toivanen 2006). The general attitude in different state agencies is that, because Finland is already above the world average in human rights, drafting a national plan is not a matter of urgency. This despite the fact that civil society actors were constantly pointing out that xenophobia and intolerance are not about to decrease and that human rights education could provide tools to combat these phenomena (see e.g. Salonen & Villa 2005 and other reports by the Finnish League of Human Rights).

The involvement of state authorities, parliamentarians and even the president in the implementation of the Decade can be interpreted as very positive signs. Nevertheless, it remains a regretful fact that even in this context the NGOs that were pushing for human rights education in Finland were struggling with financial difficulties and were facing problems getting proper recognition for their human rights work. At the same time one should note that if the state is sufficiently interested in an educational theme, it can very quickly amass the resources and funds necessary for the successful implementation of any programme. For instance, when 2005 was announced as the European Year of Citizenship (within the Council of Europe's programme Education for Democratic Citizenship), it was fascinating to see how quickly a country such as Finland was able to allocate substantial resources in a remarkable activity programme. The Ministry of Education and the National Board of Education jointly coordinated the Year, and it had its own homepage providing information on a wide variety of different activities including monthly themes, camps, weekend courses and competitions.[4] The UN Decade, on the other hand, was not even considered worth a homepage.

Many Finnish NGOs both big and small, such as Amnesty International Finland, Finnish League for Human Rights, KEPA (Service Centre for Development Cooperation) and Youth Alliance, have actively promoted human rights education projects ever since the start of the Decade in Finland (and partly of course already even earlier). The Finnish League for Human Rights, a leading Finnish human rights organisation, was able to get funding for a human rights education coordinator. Due to this part-time post and the successful cooperation of many human rights organisations, some leading (human rights) NGOs were able to set up the website www.ihmisoikeudet.net for the training and teaching/learning of human rights. The project was financially

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[3] This is indicated in the results of interviews carried out by Claudia Mahler and me among teachers, education personnel, and administrative staff of Finnish National Board of Education and human rights NGO activists between the years 2003–2006. The results of the study will be published in Mahler, Mihr & Toivanen 2008.

[4] See for the whole programme <http://www.edu.fi/SubPage.asp?path=498,24009,24538,34823>

supported by the Ministry of Education and the Ministry for Foreign Affairs.

It should also be stressed that because the Finnish UNESCO Commission was active right from the beginning in implementing the objectives of the Decade, it was internationally considered as an important supporting partner of UNESCO at the headquarters in Paris. The Finnish UNESCO Commission organised a European conference on human rights education in partnership with Åbo Akademi University's Institute for Human Rights in 1997 (Spiliopolou Åkermark 1998). Several human rights education books and leaflets targeted at different audiences were also published under its auspices, as, for example, a guide book on human rights education by the Finnish UNESCO Commission (2000). The Finnish UNICEF and the Finnish UN Association were also active in producing training material for teachers, youth workers and other interested persons (Scheinin 1998; UNICEF 2003).

Åbo Akademi University's Institute for Human Rights organised several human rights courses for students, state authorities and NGO members during the theme year. Its' staff is on a regular basis as a part of the institute's normal activities providing in-service training for judges, police and defence force personnel. Even though all research indicates that human rights education and human rights based education should start as early as possible, inter alia already in day care and primary school (Tomaševski 2003), a lifelong learning approach is necessary: education on human rights for administrative staff, police officers, people working in development agencies or any one should be made available as a part of normal in-service training. The Finnish UN Association, the Finnish Red Cross and KEPA have all produced relevant education material and organised educational courses and workshops. However, a general coordination and evaluation of these activities is non-existent.

An interesting feature of Finnish society is the personal connections people have across different social, political, administrative, economic etc. sectors. For e.g., several members of parliament were also active in the biggest human rights organisations and could thus, through their position, use different channels to lobby and support educational activities aimed at

raising human rights awareness among citizens. One sign of this rather close cooperation is the readiness of different ministries, the Ministry for Foreign Affairs in particular, to provide funding for several human rights education projects and publications.

There is a prevailing and persistent tendency in Finland to think that other people in far-away countries need human rights education whereas people in Finland do not. This is why authorities have with such ease ignored human rights education as a state responsibility. Voluntary workers in different associations shoulder the biggest responsibility for the realisation of human rights education in the Finnish context. National core curricula serve as guidelines for individual schools when they formulate their own school curricula. When human rights education was mainstreamed into the national curricula, no systematic monitoring system was envisaged and so it is difficult to assess the success of the reform at this point. The general situation in the field of formal education and even outside the school remains very problematic. The question must be addressed again and again: if people do not know their human rights, how could they respect them or how could they claim them?

Challenges and obstacles for human rights education in Finland

In order to comply with the universal human right to human rights education, a lot of work remains to be done in Finland. Whereas the school is a complex environment that changes only slowly, the informal and non-formal sectors of education are less so. In effect, it is in these sectors where most of the current human rights education is taking place. There are a few issues one needs to take seriously, though: the first is the lack of monitoring in these activities, the second is lack of resources and the third is the lack of coordination between different activities.

The word 'monitoring' may sound negative, even potentially restricting or contrary to human rights. Monitoring is not used here as a synonym for control. Rather, it is essential to evaluate and monitor that

what is called human rights education is also carried out from a clear human rights perspective. As there is no monitoring, it is difficult to stop organisations from using the term human rights education for activities which are not in line with human rights. As the Finnish school law does not include school inspections, the quality and contents of human rights education should be a part of school evaluation and learning assessment. These problems should also be taken seriously by funding agencies, be they EU institutions, private foundations or states.

The state, in Finland as elsewhere, seems to have resorted extensively to the method of outsourcing in the field of promoting human rights. This means that the state delegates state obligations to the NGO sector and finances their activities. Monitoring may be minimal, especially with regard to the contents of the projects. There is also the troublesome issue that when human rights education essentially takes place outside of schools, those who do not have an interest in human rights will also not engage in human rights activities provided by non-governmental organisations. Therefore it must be stressed: placing human rights as a basic value in the national core curriculum is certainly a good start, but definitely not enough. Every teacher should be trained to understand the value of human rights and they should be capable of transmitting this understanding to their students. In addition, a lifelong learning approach to human rights should be considered seriously, because human rights education is necessary in various stages of one's life.

The lack of resources is evidently linked with the issue of monitoring and evaluation. It would be advisable that Finland keep a stable set of resources allocated for human rights education carried out by non-governmental organisations in and outside of schools on a regular basis. Funding should be of a continuous nature in order to secure the sustainability of human rights education. If a pilot project is carried out successfully, the financial support should include all related administrative costs needed to carry out the project – from office materials to teachers' salaries.

Many good projects die out, as they depend far too much on the goodwill of those who have committed themselves to the project (often young enthusiastic people) – yet these people need to earn a living like anybody else. It is unrealistic to assume that all human rights education work (and I need to remind here that we are talking here about a task which is a state responsibility) can be carried out by volunteers/people willing to volunteer only.

Nevertheless, it is good to have serious non-governmental human rights organisations involved in human rights education activities and the funding of the human rights education coordinator at the Finnish League for Human Rights proved to be a very fruitful decision. It could be further strengthened, as envisioned by the UN, with a National Focal Point, i.e. a national coordinator's office, which could be placed, for example, at a relevant university institute or within the Parliamentary Ombudsman's office.

In order to guarantee the quality of human rights education, I would like to put forward some concrete proposals. They apply mainly to the Finnish society but similar shortcomings probably exist in other countries as well. First of all it seems to me that cooperation among law faculties or departments offering education on human rights law and kindergarten and teacher training institutions would be helpful. Future teachers should know that human rights are not just empty rhetoric but include many important dimensions, not the least of which is that they also are binding international law. Firstly, kindergarten and teacher education should include an obligatory course on education for global responsibility which would comprise human rights education. In addition, there should be enough in-service courses. School principles should also have to attend courses where human rights education is presented as an inherent part of global education. Secondly, there should be a national coordinator that brings human rights NGO, state authorities, university researchers and international organisations closer together. This institution would induce networking between different organisations and activists, and help close gaps and avoid overlaps. Thirdly, evaluation of what is offered in the field of human rights education should be monitored on a regular basis by independent evaluators. Much more academic research of what is actually carried out in the field of human rights education is urgently needed as well.

Human rights education as global education

The perspective on human rights is rather stubbornly directed towards other countries and other cultures. The fact that serious human rights abuses (high domestic violence rate, child abuse, racism) take place here in Finland is seldom addressed in human rights courses or material. It is, however, necessary to recognise human rights problems as *our* common problems, as problems that take place all over the world. There is no culture where human rights are innate nor is there a place where human rights would not be possible.

In this article I have attempted to cast light on what human rights education is, how the international community has tried to enhance it and how Finland has responded to this global need. Ultimately, my aim has been to show how (and why) human rights education defined as efforts to educate every single person of their rights and duties in the global community of humanity should be understood as constituting the core of any global education activity.

Human rights education is based on the Universal Declaration of Human Rights adopted in 1948 by the member states of the United Nations. Today, 192 states are members of this organisation and through their membership they have subscribed not only to the contents of the formally non-binding universal declaration but also to many conventions that further elaborate and refine the contents of the declaration and that are legally binding by their nature. This already makes human rights and education on human rights a global necessity. Globality also means that even though states are parties to the human rights treaties, the monitoring and enforcement of the fulfilment of human rights is an international (or should one say global) concern. It is not up to a government to do what ever fits its purposes; it is a common responsibility of all of us to make sure that human rights are respected everywhere. This is only possible if we know what human rights are about.

The general purpose of global education is to reach over national borders and to seek to understand the own nation as being surrounded by other states. One of the most urgent challenges is to turn this approach "bottoms up" and to start understanding that what is defined as "we" is inherently constituted and shaped by a global diversity, *"[w]e the peoples of the United Nations"* (as stated in the Charter of the United Nations of 1945) are interconnected and interdependent of each other. A national "us" when understood as ethnic and moral sameness is only a political construct serving particular power interests which does not hold against critical scrutiny. Global education has to take this "bottoms up" view on education. In order to understand diversity in any given society, education should pay attention to acknowledging and recognizing diversity. Not in the sense of celebrating diversity (and at the same time rejecting difference) but in a manner that shows deep recognition of diversity by having the everyday reality of students reflected in education books and materials. This globalist human rights approach should equally be a part of all education programmes and curricula.

Globalisation is in essence not about us going somewhere, nor is it about others coming to us. The complex rapidly changing world is increasingly difficult to understand. Causal explanations tend to fail and we all wonder how to educate our children to make the best of this world. Respecting the dignity of everyone as declared in the UDHR is a good starting point for education which aims to help people cope with globalisation. What we need is for everyone to have an equal chance to develop their ability for critical thought, knowledge and skills. Fairness, tolerance, peace and respect would then be more likely prospects than they are now.

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5 On the Importance of Peace Education

Unto Vesa

Contents

5 On the Importance of Peace Education

Unto Vesa

... new times are of such a character that the fortunes and misfortunes of all nations are closely connected; there is hardly any remote corner, hardly a little cottage in the faraway Finnish forests that would remain untouched by the events of the greater world.

It is God's wise will that all nations should perpetually learn from one another. And all nations are labourers in the great community of mankind...

What one country lacks, that is produced by another. What one man cannot carry out, that is carried out by another, and many together are carrying out more than each one alone. Thus they are all useful to one another, and replenish one another. It is God's wise order that countries and nations do need each other.

Thus is also our country connected with other countries through sea traffic, trade and communication.[1]

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[1] The quotes of Topelius (1982, 14–16) were translated for this article by Unto Vesa and Kaisa Koskinen.

Introduction

The quotations above are taken from an old Finnish textbook, first published in 1875 and subsequently updated and revised several times. It was used in every Finnish school for decades. The first quote refers to the impact of Napoleon's wars on Finland's fate. The author does not use the terminology of >peace education=, nor does he write about =interdependence= or >interrelatedness of global problems=, but effectively that is the subject matter of his teaching. We can note that the author derives those wisdoms from the traditions of Enlightenment, humanism and religion.

With those old and brief quotes I wish to illustrate that even though peace education as a term is relatively new, its contents necessarily are not. Another point worth emphasizing is that - although we today refer to universally adopted international documents like the UN Charter, the Constitution of UNESCO or the Universal Declaration of Human Rights as the basic value sources for peace education – it is equally possible, in every country and culture, to find local and national cultural frames of reference with which to reach target audiences.

This chapter attempts to describe what peace education is, what its challenges are in today's world and what kind of visions and strategies are needed in Finland in the implementation of peace education as part of global education. I shall approach the subject from the perspective of peace research.

Broad and narrow definitions of peace education

The concept of peace education has been used to denote different things. According to the broad definition it is approximately synonymous to *international education or global education* or something even wider than these, while according to the narrow definition peace education is just one sub-field or dimension of international education or global education that focuses on the traditionally understood issues of war and peace. One can find justifications and arguments for both definitions in official documents adopted by governments as well as in the debates of the international academic community or civil society.

The broad definition is provided, for instance, in the Hague Appeal for Peace[2] from 1999, according to which:

> Peace education is a participatory holistic process that includes teaching for and about democracy and human rights, non-violence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, international law, and human security.

Similarly the *Journal of Peace Education* defines on its website that its understanding of peace education is that it is education for the achievement of a non-violent, ecologically sustainable, just and participatory society. This leading journal consequently publishes contributions on conflict resolution, global issues, disarmament, environmental care, ecological sustainability, indigenous peoples, gender equality, anti-racism, educational social movements, civic responsibility, human rights, cultural diversity, intercultural understanding and social futures. The main organization behind *the Journal of Peace Education* is the Peace Education Commission (PEC) of the International Peace Research Association (IPRA). For more than thirty years it has placed all educational issues related to global concerns – peace, development, human rights, etc. – under the concept of peace education (Journal details 2007).

The Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, adopted by UNESCO in 1974 – hereafter referred to as the UNESCO recommendation (1974) – in fact chooses to use international education in the same broad meaning as an umbrella concept to cover the whole field.

The narrow definition of peace education is

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2 <http://www.haguepeace.org/>

endorsed, on the other hand, by the North-South Centre. For it, the broad umbrella concept is global education, *"understood to encompass development education, human rights education, education for sustainability, education for peace and conflict prevention, and intercultural education"*. According to this definition, education for peace and conflict prevention would thus be only one of five dimensions or sectors of global education.

If the narrow concept is preferred, then one definition for its scope would be in Paragraph 18 of the UNESCO recommendation (1974). It stresses that the study of the major problems of mankind must necessarily be of an interdisciplinary nature and should relate to such problems as – and then under sub-paragraph 18b enumerates the following issues:

- the maintenance of peace,

- different types of war and their causes and effects,

- disarmament,

- the inadmissibility of using science and technology for warlike purposes and their use for the purposes of peace and progress,

- the nature and effect of economic, cultural and political relations between countries and the importance of international law for these relations, particularly for the maintenance of peace.

Under other sub-paragraphs the recommendation enumerates issues related to human rights, development, culture, ecology, etc., providing thus respectively a basis for human rights education, development education, inter-cultural education, etc.

It is worth noting that whatever definition is preferred, there is a general consensus on covering all relevant global issues as well as value commitments and learning goals. Thus, the issue about definitions is mainly about conceptual clarity and its implications for the implementation and structuring of peace education. That is why it is reasonable to spell out the arguments in favour of both definitions.

There are two strong arguments for the broad definition, thus making peace education the comprehensive umbrella concept. First, since at least the 1960s it has become commonly accepted that peace is not only about the absence of war (*absentia*

belli), as has been the traditional way of defining it. Instead, in the peace research discourse, peace has been defined as the absence of both direct and structural violence, the latter aspect bringing in the issue of social justice (Galtung 1969). In the political discourse emanating from that same time period the respective slogan was "*the new name of peace is development*". This brings us to the second argument for the broad definition: the interrelatedness of global problems of peace, development, ecology, human rights and democracy. Interrelatedness has been stated in numerous international documents (see e.g. UN Summit 2005), but even before that stage, it was amply documented and underlined in academic research. If we conclude that peace is a prerequisite for the achievement of the other values, then peace education would seem to be the appropriate umbrella concept.

Obviously the most pressing argument for a narrow, sector-based definition is the assumption of clarity: that there are distinct issues of development, human rights, peace, etc. and that it is possible to develop respective educational programmes, materials and curricula for each. This view may be valid as long as the linkages between all the issue areas are taken into account and a holistic approach is adopted.

Peace research – peace education – peace action

Peace research, peace education and peace action form a triangle where every component is relevant to the other. All three can be conceived of as broad concepts. Peace research has traditionally been defined as an inquiry into the causes of war and conditions of peace, which by necessity requires inter- and multidisciplinary research. Peace education respectively is understood as life-long open education that covers all institutions and forums, and peace action as any form of activity or movement that promotes peace. The importance of peace education becomes crystal clear once you take into consideration the fact that peace is now conceived of as a broad concept and that the interrelatedness of all global concerns and peace is recognised.

The relationship between peace research and peace education is manifold. First, research focuses on issues that education is expected to provide information on. Second, research can directly be focused on education. Thus for instance, the *Journal of Peace Education* aims to link theory and research to educational practices and is committed to furthering original research on peace education, theory, curriculum and pedagogy (Journal details 2007). And third, since peace education is expected to contribute to peace through "*the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, inter-group, national or international level*" – to quote UNICEF's peace education definition (2007) – research can be focused on the empirical analysis of the impact of peace education on practice.

UNICEF's definition illustrates nicely the ambitions of peace education with regard to expected results at the level of action: first, to bring about changes in behaviour; second, that everyone learns to prevent conflict and violence and to resolve conflicts peacefully, and third that results are expected at all levels, from interpersonal to global. This makes it clear that peace education is relevant at both micro- and macro-level. When it comes to the pre-school and kindergarten age, which can be crucial for attitude formation, the immediate objectives may relate to learning friendship, tolerance, multiculturalism, anti-bullying, etc. When it comes to peace education contents in schools and in adult age environments, the role of macro-level issues, the attention given to global problems and holistic picture becomes more important.

Goals and contents

Peace education is committed to the values of peace and social justice, human rights, solidarity and global responsibility. The 1974 UNESCO recommendation underlines that it is the responsibility incumbent on states to achieve through education the aims that have been set forth in the Charter of the United Nations, the Constitution of UNESCO, the Universal Declaration of Human Rights and the Geneva Conventions for the Protection of Victims of War. The notion mentioned in the Recommendation that there prevails a wide disparity between proclaimed ideals, declared intentions and the actual situation is as valid today as it was in 1974.

Peace education is expected to provide *knowledge* and *skills*, and to have an impact on *attitudes* and to encourage people into *action*. It has thus both cognitive and affective goals, and it should foster aptitudes with which the child or youth or adult can learn to learn more and act for the implementation of the values concerned. "*Combining learning, training, information and action, international education should further the appropriate intellectual and emotional development of the individual*", states the UNESCO recommendation, and consequently the respective questions are: learning and training what, information about what and action for what?

What should be included in the peace education programmes, textbooks and curricula is a vital question (see Wulf 1974; Haavelsrud 1975). The contents of course vary according to the intellectual and emotional maturity of the learner. However, the traditional view, according to which at the pre-school age and the primary level the contents should be about the close local and national environments and that a transition to wider, regional and global issues should then follow later on, is not necessarily valid in today's globalised world. Little children may be puzzled by the same global issues as their parents and teachers, because they may be confronted with those issues through their own experience, e.g. by seeing television news or by having refugee children in their neighbourhood.

The contents of peace education curricula obviously depend on the culture and context they are being taught in. And it is not only about what is being taught but how (Freire 1970). Let us first consider the issues of war and peace in the traditional sense, i.e. according to the narrow definition. Wars have, of course, occupied quite a central place in traditional history textbooks, so the suggested recipe cannot simply be: more information about wars. The UNESCO recommendation (1974) provides an additional element, an ethical and legal perspective:

Education should stress the inadmissibility of recourse to war for purposes of expansion, aggression and domination, or to the use of force and violence for purposes of repression, and should bring every person to understand his or her responsibilities for the maintenance of peace.

The same document also suggests that peace education should cover issues like different types of war and their causes and effects, thus requesting a discussion of the political and social aspects of war. It is possible that the focus on the economic, social, ecological and human consequences of wars – on the suffering – might evoke such emotional reactions that they might in certain circumstances mobilize learners into action, at least more probably than the studying the glorified history of war as a series of dramatic events or heroic national narratives.

There have been more than one hundred major armed conflicts after the second world war, and although the number of armed conflicts per annum has decreased in the post cold war period, there are about twenty major armed conflicts going on every year in addition to several minor ones. A very important change in the character of these wars has been the decrease of the share of inter-state wars and the respective increase of internal, ethnic or identity wars (See Figure 1). More than a hundred seventy million have died in the wars of the twentieth century, and tens of millions have perished because of other politically motivated violence. Even after the end of the cold war more than five million people have died in armed struggles. Most of these have been civilians, and the share of civilians in battle-related deaths has continuously increased. These are some of the most prominent figures and trends from recent wars, and obviously they should somehow be incorporated in the curricula as have been the wars of the past, but added somehow with the ethical and legal reasoning referred to above.
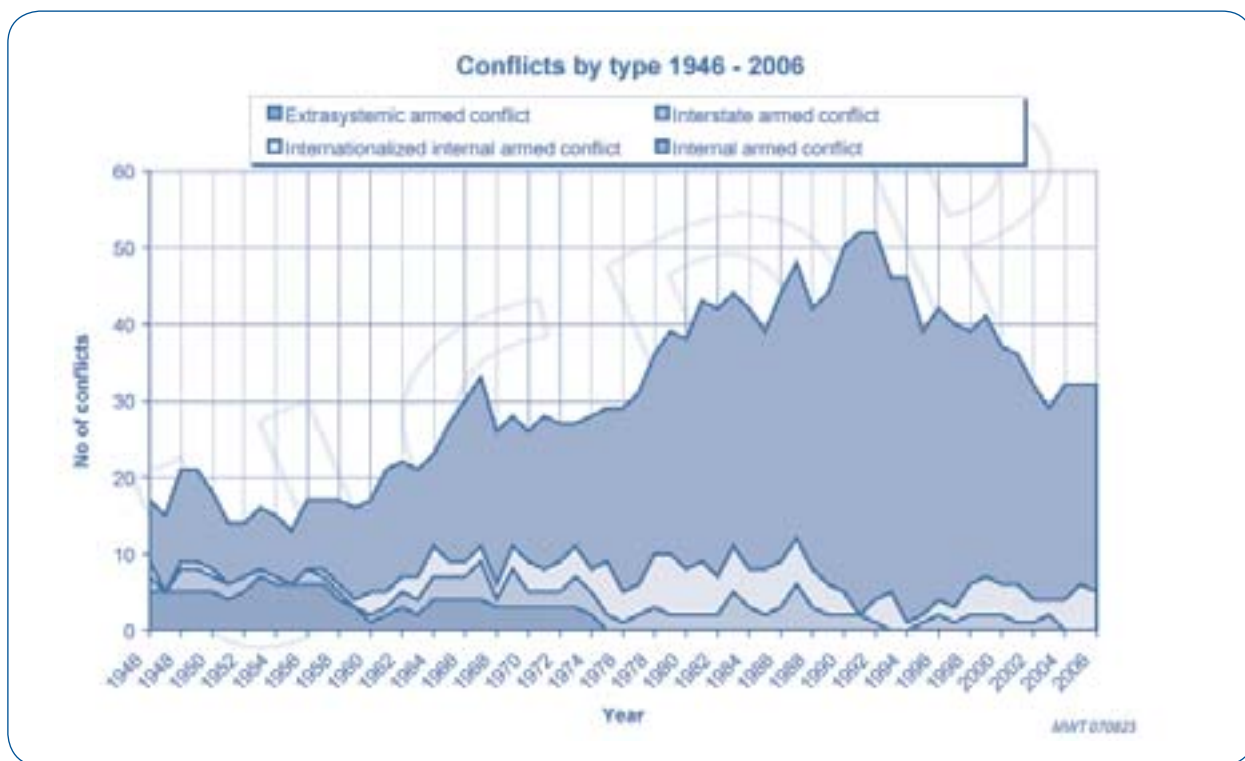

Figure 1. Conflicts by type 1946–2005 (Uppsala Conflict Database 2007).

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³ For the final document and report 1980, see <http://disarmament.un.org/education/docs/unesco.pdf>

> **Box 1. Recent trends in military expenditure**
>
> World military expenditure in 2005 is estimated to have reached $1 001 billion at constant (2003) prices and exchange rates, or $1 118 billion in current dollars. This corresponds to 2.5 per cent of world GDP or an average spending of $173 per capita. World military expenditure in 2005 represents a real terms increase of 3.4 per cent since 2004, and of 34 per cent over the 10-year period 1996–2005. The USA, responsible for about 80 per cent of the increase in 2005, is the principal determinant of the current world trend, and its military expenditure now accounts for almost half of the world total.
>
> The process of concentration of military expenditure continued in 2005 with a decreasing number of countries responsible for a growing proportion of spending: the 15 countries with the highest spending now account for 84 per cent of the total. The USA is responsible for 48 per cent of the world total, distantly followed by the UK, France, Japan and China with 4–5 per cent each.
>
> *Stockholm International Peace Research Institute (SIPRI)*[4]

Another issue area explicitly mentioned even within the narrow concept of peace education is armaments and disarmament. This has been one of the core fields of peace research, and consequently quite a lot is known about the dynamics of arms races, about the economic and social consequences of armaments as well as about the possibility of arms control and disarmament. Surveys show that surprisingly little of this knowledge is included in any curricula, apart from some general notions regarding nuclear weapons (Hiroshima, Nagasaki). Again it would be possible to introduce information on armaments and disarmament in various disciplines (history, social sciences, economics, chemistry, physics, ethics, etc.) as recommended unanimously by the UNESCO world congress on disarmament education almost thirty years ago[3].

One ethical, economic and legal starting point for such a discussion is again provided by the UN Charter which stipulates that the establishment and maintenance of international peace and security should be promoted "*with the least diversion for armaments of the world's human and economic resources*" – yet nowadays the world is spending more than ever on military expenditures! It is in such a context, as integrated parts of global education, that the problems of peace have to be discussed along with development issues, ecology and human rights.

The previous paragraphs refer to the discussion of wars and armaments in peace education curricula, but what about the discussion of peace or peace activities or peace movement? While history textbooks provide some information about past peace movements, material on present movements or activities, which the learners could join in, is usually rather scarce. The traditional context for discussing global peace issues has been UN Day, but they could be approached on other occasions as well, e.g. by discussing the multitude of various peace-promoting activities on the Day of International Human Rights or on the day when the Nobel Peace Prizes are announced. From the mobilization perspective it would be important to stress that everyone can participate in peace work in their own way through the many different channels and organizations that exist.

In terms of peace research the main message is that whatever the contents of peace education curricula are and regardless of what level, research can provide – if not any final and perfect answers to every question – at least the best known answers to all relevant questions. During the past ten to fifteen years there has been a rise in studies on the totality of complex humanitarian emergencies, on the linkages of poverty, social misery, political instability and armed conflicts, and respectively on how sustainable development,

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[4] <*http://yearbook2006.sipri.org/chap8*>

human rights, democracy, rule of law, disarmament and peace are connected (see e.g. Nafziger, Stewart & Väyrynen 2000). If and when there are loopholes in such knowledge, peace research institutes are ready and willing to undertake new projects to explore the open issues.

Whom to educate?

Peace education is not restricted to any age level or to any institutional frame. It should always be conceived of as an open lifelong exercise. However, the old advice according to which peace education should pervade the whole school system or all disciplines, has an inherent weakness, as when something is everyone's responsibility, often no one ends up taking care of it. Therefore it is also necessary to explicitly define e.g. what belongs to the teaching – and learning goals - of history or geography or ethics or citizen education at any given level.

Peace research has always had a multitude of audiences: decision-makers, mass media, civil society, non-governmental organizations, students, activists, the general public. All of these are thereby also potential receivers of peace education, and it has to be guaranteed that there is something for every group be they at schools, universities or adult education institutions. While research-based information may not be a necessary condition for peace mobilization – spontaneous peace movements have emerged in the past, especially after all great wars – I would argue that a solid and reliable research basis can provide a sustainable basis for peace education and action. Johan Galtung's (2000) well-known programme for peace research and action consists of three steps borrowed from medicine: diagnosis, prognosis and therapy.

The challenge, as given in the Global Education Declaration of Maastricht in 2002[5] – "*to open people's eyes and minds to the realities of the world*", and "*to awaken them to bring about a world of greater justice,*

equity and human rights" – is formidable because it sets three types of tasks for education:

- to establish what the *realities of the world* are (a task for the research community),

- to *open people's eyes and minds* (a task for the education community), and

- to *awaken them to bring about a [better] world* (a mobilization task for each).

It is worth emphasizing that from a peace research perspective 'conflict prevention' as a concept is a misnomer, because the goal is not really to eliminate conflict as such – first, because that would be an impossible goal, and second, because conflicts can have a fruitful positive potential. Therefore, the real goal is to learn creative conflict resolution, i.e. to live with conflicts, but resolve them peacefully. Therefore, conflict prevention – if that term remains in our vocabularies – as a goal has to denote the prevention of armed conflicts.

Creative conflict resolution can and must start in early childhood, and it requires that everyone learns to respect each other's values and views, to reconcile conflicting interests in a mutually acceptable and beneficial way and to express responsiveness in mutual relations. These basic precepts are equally valid in inter-personal, societal and inter-state relations. In practice their implementation also requires the goal of unlearning prejudices, stereotypes, enemy images and mistrust that are rooted in everyday social realities.

If the challenges for peace education are as immense as pointed out above and despite the fact that efforts to improve educational practices to the desired direction have continued for decades, two important questions arise. First, has there been real progress in the implementation of peace education in schools, universities, adult education institutes, non-governmental organizations, etc.? And second, has it had the desired impact at the level of attitudes and action? Both questions are rather difficult.

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[5] Maastricht Global Education Declaration 2002. <*http://www.coe.int/t/e/north-south_centre/programmes/3_global_education/ b_Maastricht_Declaration/Maastricht_Declaration.pdf*>

With regard to the first question I would argue that there are conflicting trends, as there has been both progress and retrogression. The most obvious examples of progress are today's history and geography textbooks, which in general provide a more accurate and balanced account of other countries, regions and cultures than textbooks in the past. Joint international projects that aim to eradicate intended and unintended biases from textbooks have been going on for decades. The Nordic countries were among the first to launch this practice on a mutual basis. At a wider international level even this method has proved to be difficult and slow.

In spite of general positive trends, I feel there have been moves backwards as well. The fate of disarmament education is one example: when global military expenditure decreased during the post cold war period, a general and deceptive feeling emerged that disarmament issues are no longer as important or urgent as before. This attitude and false prognosis had its impact not only on peace education, but on peace research and the peace movement as well; other issues seemed more vital now. At a more general level, the objectives of peace education are not as explicit and strong in present curricular plans as they were for instance in the 1970s. Such an omission may easily lead to a lack of a holistic picture even if relevant peace education related elements are scattered here and there in curricula.

The second question related to impact would require more empirical research. Also here the answer may be bifurcated: on the one hand, there is no doubt that today's youth on average are much more cosmopolitan in their attitudes, know more foreign languages, and have a more global worldview – including wider contacts around the world – than older generations. But parallel to such positive trends we have also witnessed negative ones – although perhaps in lesser numbers – manifesting themselves in e.g. nationalism, chauvinism, cultural prejudices, or even violent behaviour.

At a more general level, the inquiry into the potential impact of peace education on human, social and inter-state behaviour is related to the 'lessons of history'. A strong anti-war reaction and movement emerges after every major war: 'no more wars!' But as time passes, this idea, the general mood and impetus seem to wane, and new arms races and new wars follow. The obvious crucial question for peace education consequently is why are the lessons of history not learnt, and why are the same mistakes repeated again and again. One answer may be that different actors draw different conclusions from the same events. While the lesson for some actors remains 'no more wars', others may reason that the failures and losses of past wars were due to erroneous strategies or tactics or deficiencies in own armaments and thus suggest changes to policies of this level only. Therefore, the challenge of educating decision-makers at all levels about creative and peaceful conflict resolution remains permanently high on the agenda of peace educators and peace researchers. The international network of Global Campaign for Peace Education (see GCPE Newsletter 2007), serves as testimony to the effort educators and researchers put in to respond to this challenge.

Towards a peace education strategy in Finland

The practical conclusions from the discussion above are quite obvious. We need a clear vision and strategy for peace education programmes at all levels as part of the global education strategy. It has to cover the whole educational system from kindergarten to higher education and adult educations institutes, specifying appropriate forms and contents for each level. It requires explicit attention in curriculum planning, in teacher education, in textbook authoring, and in relevant research institutes. It has to underline the interrelatedness of global issues such as peace, sustainable development and human rights, as reflected, for instance, in the Millennium Development Goals adopted by the United Nations.

One of the early pioneers of peace education, Dr. Maria Montessori, stated in 1932, when addressing the League of Nations: "*The Science of Peace, were it to become a special discipline, would be the most noble of all, for the very life of humanity depends on it*", and her overall view about the importance of peace education was that "*avoiding war is the work of politics,*

establishing peace is the work of education".[6] I believe that these words reflecting on the relationship between peace, education and learning voiced by a leading pioneer of peace education are – like the teachings of Zacharis Topelius quoted at the beginning of this chapter – at least as valid today as they were already decades ago.

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[6] *<http://www.montessoriconnections.com/peace_ed/>*

6 Making Sense of Development in a Divided World

Liisa Laakso

Contents

Picture 7. Source

6 Making Sense of Development in a Divided World

Liisa Laakso

Development is one of the most important points of reference when global social, political and economic processes and structures are analysed and described. Development problems relate to poverty and inequalities, and thus also to fundamental questions of social justice and human dignity. Development is a multisided, complex and contested notion, as what is development for some is not that for others.

If citizens are to contribute to and monitor the discussion on development and development cooperation, they need skills and opportunities to learn about them. Development education should support citizens' awareness of global transformations and the interdependencies between governmental and private actors in different parts of the world. It should be linked to praxis and actions to change the world and thus be based on interactive methodologies where knowledge is personal, public, shared and continuously questioned.

In this chapter I will look at the challenges of development education by outlining the policy principles that guide the development cooperation work of the Finnish government and civil society organizations. I will then discuss development needs, some of the key issues in contemporary development thinking and the new actors in development

cooperation. My aim is not to give a definite picture or even a list of the most topical development issues – the array of which is vast. Rather I want to show how eclectic the picture is and how a variety of issues can have utmost relevance to development.

Development education and development policy

The necessity of development education to enhance public awareness for development aid and programmes has been debated internationally since the early days of development cooperation. Several non-governmental organisations have included it in their agenda. Governments of donor countries, Finland among them, support development education projects. In Ireland, for instance, a specific Development Education Unit was established at the Department of Foreign Affairs (Government of Ireland 2003). Development education as such is a specific issue, because it relates to people's socio-economic rights and responsibilities in a world of interdependencies. However, development education should not be strictly separated from environment, peace or human rights education, because it overlaps with these in many ways. The 1992 UN Sustainable Development Summit in Rio, for instance, explicitly combined environmental and developmental issues together.

One useful definition of development education is given by the British Development Education Association. According to the definition, development education:

1 explores the links between people living in the "developed" countries of the North with those of the "developing" South, enabling people to understand the links between their own lives and those of people throughout the world,

2 increases understanding of the economic, social, political and environmental forces which shape our lives,

3 develops the skills, attitudes and values which enable people to work together to take action to bring about change and take control of their own lives,

4 works towards achieving a more just and a more sustainable world in which power and resources are more equitably shared (DEA 2007).

This entails the conceptualisation of development in a global context as a common goal for mankind and not as an issue that differentiates the West from the 'rest', or the rich industrialised countries from the poor and agrarian ones. In a globalised world, the possibilities and constraints of development are concerns for all states and citizens.

This is also increasingly the tone in the official development cooperation discourse, as, for instance, in the Finnish government's programme (Government of Finland 2007). The programme begins by stating that "*globalisation reinforce[s] the inter-dependence between nations and citizens*". Therefore, Finland is said to contribute to global solidarity and support the promotion of human rights, democracy, the rule of law, and sustainable development in all parts of the world. As a matter of fact, *developing countries* are mentioned in the programme only after this general principle. Finnish development policy is then explicitly defined as part of international development policy. References are first made to the UN target of rich countries allocating 0.7% of their gross national product (GNP) to development aid and then to the UN Millennium Development Goals. Furthermore, it is stated that "*in development cooperation, emphasis must be placed on the efficiency and effectiveness of work, the division of labour between various donors and the recipient countries' ownership*". The government promises to "*continue to improve policy coherence for development in various policy sectors*" and notes that "*the special needs of developing countries will be acknowledged in trade policy*" (Government of Finland 2007: 11). At least on the level of rhetoric, structural arrangements and coordination of mutual work are highlighted.

With regard to civil society, the initiatives to influence the largely negative and sensational images of developing countries in the media are particularly noteworthy. The General Assembly of European NGO's, for instance, adopted a Code of Conduct on this already in 1989 (see DEEEP 2007, *Development Education Exchange in Europe Project*). The guiding principles of the code aim to assist development work practitioners to present as complete a picture as possible of the reality of the lives of people living in extreme poverty and humanitarian distress with sensitivity and respect for their dignity (Box 1).

Not only money

Far too often development cooperation is seen in terms of money only and narrowly contrasted to other needs in society. We hear such comparisons as whether the Finnish tax payer's money should be used to take care of the elderly or combat infant mortality in Africa. Firstly, such comparisons are not only ethically inconceivable, they are also unnecessary. Development is not a zero-sum game and cannot be reduced to a mere competition of scarce public funds. Rich industrial countries can take care of their elderly people irrespective of the aid they are giving to developing countries. As a matter of fact, good performance in national social policies correlates with high levels of development assistance. Scandinavian countries, the Netherlands and Canada support extensive social security systems and are at the top of the list of donor countries (Siitonen 2005). Secondly, while money is important and while it is a scarce resource in all societies, global development involves various cooperation possibilities which, if successfully utilized, turn into win-win situations benefiting both rich and poor countries. Conflict prevention is a good example.

Unfortunately, frequent references to the percentage of GNP used for official development aid (ODA) keep alive a narrow and money-centred development discourse. This is not the best possible starting point for enhancing citizen understanding of

development problems and to get them engaged. How can responsibility for global development be reduced to an anonymous percentage of an almost arbitrarily changing GNP? It cannot. A fixed percentage of rich country GNP is not a meaningful measure for the adequacy of aid in any sense. This should be solely based on an evaluation of how aid affects development and what the actual development needs are. And yet the above mentioned target of 0.7% is one of the cornerstones of the contemporary global development aid regime. Already in 1970, rich developed countries pledged at the UN General Assembly to move towards giving at least 0.7% of their GNP to international development as part of the International Development Strategy (Box 2). This target has become a powerful lobbying slogan for NGOs and governmental agencies alike, turning it into a functional tool for official aid budgeting of the donor countries (Clemens & Moss 2005).

Narrow money-centred definitions are also present in the goal setting for actual development (not only aid). The *UN Millennium Development Goals* from year 2000, although very comprehensive and multidimensional, include, for example, reducing by half the proportion of people living on less than one U.S. dollar a day (see Box 3). From a moral point of view, the goal, of course, should be eradication of all poverty. Furthermore, the purchasing power of one dollar is not only fluctuating but also differs in different parts of the world. Besides, should it not be reduction of inequality and not so much reduction of 'absolute poverty' we should focus on? Poverty, in the end, is a subjective and relative concept: if somebody is seen as poor or sees himself or herself as poor, the immediate question is *compared to whom?*

In practice it seems impossible to speak about global development or contributions to it without easily measurable issues and therefore unambiguous figures. This is the first dilemma of development education.

Box 2. International Development Strategy for the Second UN Development Decade

The United Nations General Assembly Resolution from October 24, 1970 says:

In recognition of the special importance of the role which can be fulfilled only by official development assistance, a major part of financial resource transfers to the developing countries should be provided in the form of official development assistance. Each economically advanced country will progressively increase its official development assistance to the developing countries and will exert its best efforts to reach a minimum net amount of 0.7 per cent of its gross national product at market prices by the middle of the Decade (UN General Assembly 1970).

Box 3. The UN Millennium Development Goals

The UN Millennium Declaration, signed on September 18, 2000, commits the states to:

1 *Eradicate extreme poverty and hunger*

- Reduce by half the proportion of people living on less than one U.S. dollar a day.
- Reduce by half the proportion of people who suffer from hunger.
- Increase the amount of food for those who suffer from hunger.

2 *Achieve universal primary education*

- Ensure that all boys and girls complete a full course of primary schooling.
- Increased enrollment must be accompanied by efforts to ensure that all children
- Remain in school and receive a high-quality education

3 *Promote gender equality and empower women*

- Eliminate gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015.

4 *Reduce child mortality*

- Reduce the mortality rate among children under five by two thirds.

5 *Improve maternal health*

- Reduce by three quarters the maternal mortality ratio.

6 *Combat HIV/AIDS, malaria, and other diseases*

- Halt and begin to reverse the spread of HIV/AIDS.
- Halt and begin to reverse the incidence of malaria and other major diseases.

7 *Ensure environmental sustainability*

- Integrate the principles of sustainable development into country policies and programmes; reverse loss of environmental resources.
- Reduce by half the proportion of people without sustainable access to safe drinking water (for more information see the entry on water supply).
- Achieve significant improvement in lives of at least 100 million slum dwellers, by 2020.

8 *Develop a global partnership for development*

- Develop further an open trading and financial system that is rule-based, predictable and non-discriminatory. Includes a commitment to good governance, development and poverty reduction — nationally and internationally.
- Address the least developed countries' special needs. This includes tariff- and quota-free access for their exports; enhanced debt relief for heavily indebted poor countries; cancellation of official bilateral debt; and more generous official development assistance for countries committed to poverty reduction.
- Address the special needs of landlocked and small island developing States.
- Deal comprehensively with developing countries' debt problems through national and international measures to make debt sustainable in the long term.
- In cooperation with the developing countries, develop decent and productive work for youth.
- In cooperation with pharmaceutical companies, provide access to affordable essential drugs in developing countries.
- In cooperation with the private sector, make available the benefits of new technologies — especially information and communications technologies.

UN Millennium Development Goals (2007)

Whose knowledge?
Whose experience?

A second dilemma inherent to development education stems from the dominance of rich countries in the *development aid regime*, in the industry of aid and therefore also in the knowledge of development. Whether we like or not, we have inherited an idea of 'advanced Europeans helping backward nations' and a world divided into those who are 'developed' and those who are 'developing' or 'underdeveloped.' Today, a further distinction with regard to the second category is made between 'least advanced' and 'emerging' countries. Dominant approaches to development have been strongly influenced by the modernization school that conceptualizes development as a process that has already occurred in the West and can be repeated in other parts of the world if only conditions enable it. Development aid and advice, then, are merely trying to affect those conditions.

But how can we assume even in theory that there would be a final stage which would have been reached by certain nations, while others are still in the process? The pressure for change and adjustment in the economically most powerful industrialised countries is no less substantial than elsewhere in the world. Even rich countries have to continuously modify their economic structure, their technology and their infrastructure in order to compete on the international market and to maintain the living standards of their citizens. While it is possible for countries to develop, it is also possible for them to decline.

The 1970s and 1980s in particular showed that the path to development is anything but linear: some countries like South Korea were able to reach and maintain rapid economic growth rates and diversify their production, while others like Zambia remained underdeveloped and witnessed growing poverty. Some already developed countries like Argentina were not able to keep their position and their economies declined within a relatively short period of time. By the 1970s, attention was also paid to structural factors in the world economy: i.e. dependency and unequal exchange stemming from the fact that certain countries in the global division of labour are producing merely raw materials and non-processed agricultural products for the international markets. The profit margins of such products are not only narrow but also volatile due to the fluctuation of prices. Industrial products or services, in turn, involve several levels of processing, design and research where the value of the product is upgraded and profits can be made.

The 1973 oil crisis and the sudden increase in oil prices planted the seed of economic troubles in many countries. It caused a massive demand for US dollars, as oil importing countries had to pay their bills to the OPEC countries in dollars. These so called petrodollars were eventually deposited in Western banks, which leniently lent them to countries that could no longer finance their oil imports otherwise. This circulation of petrodollars produced a huge burden of debt on countries that failed to invest in profitable activities. It soon became apparent that a vicious circle had been created.

From the late 1980s onwards, development aid donors started to condition both their loans and their aid in order to promote policies that, according to their assumptions, would lead recipient countries to sound economic policies and good governance and hence relieve them of their debt problems. By applying these so called structural adjustment programmes, some of these countries were eventually able to balance their economies, but many more were punished without positive results. Privatisation, for instance, was expected to enhance the efficiency of production and marketing. Too often, however, state owned companies were sold in haste for prices that were under their real value and, ironically, to the elite that had enriched itself when responsible for the corrupted management of the very same companies in the first place as under the ownership of the state.

Too sudden opening of the markets for imported products killed domestic production while the new freedom of financial markets increased interest rates to levels with which companies were not able to redirect their production in order to respond to the new situation. As a result bankruptcies ensued and corruption increased. Even the International Monetary Fund (IMF), one of the main architects of structural adjustment, has admitted that the sequels resulted from adjustments that were not adequately timed. A case in point is Zimbabwe in the early 1990s for

which the IMF has assumed responsibility (Addison & Laakso 2003).

After a decade of largely failing adjustment, international financial institutions were left with only one tool to ease the situation: debt cancellation. The World Bank and the IMF launched the Debt Initiative for Heavily Indebted Poor Countries (HIPC) in 1996. Its purpose was to provide debt relief to the most indebted poor countries in order to enhance economic growth and poverty reduction. Relatively speaking Africa has been the most indebted continent. In 2005, the G8 heads of state pledged to forgive the debts of around thirty sub-Saharan African states, most importantly the debt owed to the World Bank and IMF. This was part of their promise to double aid to Africa by 2010. Also smaller donors, Finland among them, have forgiven the bilateral debts of the poorest countries. But debt cancellation, of course, is not enough. Direct investments in development are also needed.

In 2006, no region was on track to meet all eight *Millennium Development Goals* (see Box 3) by the year 2015 although some regions have made better progress than others. North Africa has done well in all other goals except Goal 3 on promoting gender equality and Goal 5 on improving maternal health. East Asia has succeeded in all other goals except Goal 2 on universal education, Goal 4 on reducing child mortality and Goal 6 on combating diseases. Latin America and the Commonwealth of Independent States (CIS) region have seemed to achieve over half of the goals. South East Asia seems likely to meet three goals. South Asia is going to meet Goal 2 and Western Asia Goal 6 by 2015. The situation is worst in Sub-Saharan Africa and Oceania where none of the goals are being met (United Nations 2007).

Sharing responsibility

If the West is assumed to be developed, then development might be effortlessly deduced to mean Westernization – a deduction which logically does not hold water but nevertheless is common and fuels volatile dichotomies between the West and the rest. If, however, development is defined as a cross-cultural

phenomenon, we can admit that the West can also learn from others. This should be the essence of development education with development being seen as a common goal and a shared responsibility.

On the other hand the West alone should not be blamed. If development is a shared responsibility, then also a failure to reach it has to be shared. While rich countries can provide resources and are the most powerful players to influence the structural economic constraints on development, much of the blame can also be placed with the governments of the poor countries themselves. Lack of democratic processes and institutions, of good governance and of respect for human rights, in particular, contribute to mismanagement of national resources and even violent conflicts that hamper development and increase poverty.

After the end of the Cold War, the significance of political liberties and rule of law have become widely recognised. This is a result of the advocacy work, attention and pressure exerted by human rights groups, international actors and the media, but it is also due to changes within many governments. Possibilities for free association, monitoring the use of public power and electoral competition have increased all over the world. Yet violence stemming from political competition, corruption and a criminalised economy are still more common in poor countries than in rich ones. Thus promoting democracy and human rights, and the strengthening of good governance remain critical in development work. These are also areas that benefit from long term commitments and partnerships between different kinds of actors, both governmental and non-governmental, and a detailed knowledge and understanding of the local socio-historical circumstances.

In the end the best, or perhaps the only, way for donors to contribute to sustainable development elsewhere is to be engaged – even with the most 'difficult partners' – and to empower the local people to participate in the development process. Even though there can be steps backward and serious disappointments, in the long run committed and continuous support bears fruit. Recent comparative studies suggest that by assisting the arrangement of multiparty elections in Africa, donors have enhanced

democratic development there. Repeated multiparty elections increase civil liberties even in countries where the political culture has been very authoritarian and where the experiences of the first and second elections have rendered many cynical and disillusioned (Lindberg 2006).

Likewise economic support in a post-conflict situation can be very cost effective, although researchers have warned against policy recommendations that are too general (see e.g. Suhrke et al. 2005). Support to countries with an authoritarian or violent past should not be reduced after the first multiparty elections or peace agreement, even though their performance is not always what was expected of them by the donor community. Many problems, including serious human rights violations, can be observed. What is important in such situations is that support is carefully targeted and monitored through partnerships with the government, civil society and the private sector. Such cooperation requires expertise, and this in turn requires independent research.

Unfortunately the aid conditionality regime has made it too easy for donors to turn their backs on 'bad performers'. A demand for the withdrawal of aid from authoritarian governments usually goes down well with tax payers back home. If donors choose such a course of action, they should simultaneously be prepared for a likely increase in the need for humanitarian aid. Actual savings are not made by withdrawing aid from countries that are in need of it. In the worst cases stopping aid can isolate countries, contribute to their collapse and open up safe heavens for terrorists or criminals. Paradoxically failed states also belong to the global system: the more they are ignored in cooperation regulated by international agreements, treaties and other governments, the more they depend on informal and criminal contacts to the outside world. Human trafficking, illegal arms trading, drugs and toxic waste dumping are examples of ways in which the elites of failed or collapsed states can earn foreign exchange. These can have repercussions on the well-being of Finnish people, too.

New issues and new actors

Growth in the global economy has never been as rapid as in recent years. It approaches 3% per capita annually. As to growths' impact on the reduction of poverty, the picture is gloomy. This is because growth is accompanied with increasing income differences. The ratio of income per capita between the ten richest and poorest countries in the world, for instance, has been growing steadily. In the 1990s, the ratio was 34, but, in 2005, it was already 50; today the ten richest countries are 50 times richer than the ten poorest countries (Derviş 2006). Convergence trends do of course exist; emerging countries like China and India have been growing more rapidly than rich countries. Yet it can be stated that the beginning of the 21st century is witnessing exploding inequalities between regions, between countries and inside countries.

There is a debate on how much these inequalities matter to development. According to some, poverty reduction should be the only focus of development efforts. However, although there has been progress in the reduction of the share of the world's population that lives in poverty, the absolute number has hardly decreased. As already noted with regard to the Millennium Development Goals, entire regions are still afflicted by poverty. Although economic growth is undoubtedly important, it alone cannot eradicate poverty. A pattern where growth is associated with increasing inequality means that a small reduction of poverty is accompanied with a big increase of the wealth of the richest part of the world population. Therefore more and more growth would be required, which evidently is not ecologically sustainable – not to mention the social and political volatility caused by rising inequality. Inequality also leads to overproduction if the rich invest in production that the poor cannot afford and that cannot be consumed by a too small middle class. Overproduction was very much the cause of the East Asian economic crisis in 1998, which quickly destabilized the entire international markets. Development and sustainable poverty reduction schemes should first and foremost target inequality and global divergence in order to meet the millennium goals.

Equally important with attention to inequalities is that development cooperation should not be seen merely in terms of aid. In the long run, what is most significant for international development strategies is the enhancement of coherence within and between all policy sectors that affect the development opportunities of poor countries. Coherence refers to the absence of non-intended policy consequences. Development policy objectives should not be undermined or obstructed by actions or activities taken within the realm of other policies. Trade, agricultural, security or immigration policies are examples where the objectives of the rich countries might contrast their development policies. Domestic agricultural subsidies within the European Union or the Unites States, for instance, mean producers from African or Latin American countries are unable to compete on an equal footing in their markets.

The distinction between intended and unintended incoherence in policy-making is important. What should be avoided is a situation where policies unintentionally frustrate each other. Since it is evident that the objectives and interests of different policies occasionally clash (with each other), they must be duly weighted and certain goals must be prioritised at the expense of others. If development policy objectives are undermined by the objectives of agricultural policy, for instance, this has to be monitored and adequately discussed and justified to society. If this is not done, the actual policies might not only be ineffective, but in the end also illegitimate and unpopular.

A critical issue is how the world community gives voice to the citizens' of poor countries in decision making that explicitly affects their lives. For example the developing countries make up three-fourths of the membership of the World Trade Organization (WTO). This means that in theory they could strongly influence trade negotiations. In practice the developing countries have never used this voting power to their advantage. Instead, they follow the consensus reached by the rich industrialised countries. This is firstly because they are economically dependent on the rich industrialised countries and secondly because they do not have enough resources to participate fully in the complicated negotiations (Kwa 1998).

It seems to be evident that some of the WTO rules do not accommodate the realities of the developing countries. One example is the *Trade-Related Intellectual Property Rights Agreement* (TRIPS 2007), which protects the rights of corporations but not that of indigenous communities whose centuries old innovations can be patented by transnational corporations. Furthermore, while TRIPS benefit biotechnology, it threatens the biodiversity and genetic purity of plant species. This can be catastrophic for sustainable agricultural systems in developing countries. Medicinal drugs should also be exempt from TRIPS in order to preserve basic health care in developing countries. People and the environment, rather than the expansion of markets, should be the primary objectives of international cooperation. The volume of world trade or the lowering of trade barriers mean very little if the well-being of people does not improve.

Multiple actors

It is almost a truism that nation-states are not the only significant actors in development. NGOs and their global networks are also very important. The Kimberley Process, i.e. the banning of diamonds originating from conflict areas, is a good example of a project that was lobbied by NGOs but eventually evolved into a joint civil society, government and international diamond industry initiative. It has been quite efficient precisely because of the stakeholders' strong commitment (see Global Witness 2006).

It has become common for private companies to have a stated *Social Responsibility* policy. Corporations are understood to have an obligation to take into account the social, political and ecological consequences of their operations. In other words, enterprises should make decisions based not only on short-term and narrow financial factors such as profits or dividends, but also on the long-term and wider impacts of their activities. This extends beyond their statutory obligation to comply with legislation constitutes an important part of their public image. In this regard customers could have a lot to say. Responsible consuming is the other side of the coin.

Diasporas represent another kind of example

of international actors that are rapidly gaining new significance. Remittances sent by Diaspora communities to their countries of origin represent more than double the sum of official development aid, and are increasing. Diaspora is thus a far more important funding link between rich and poor countries than development aid. There are much more professionals from Africa, for instance, working in Europe than vice versa. This trend is likely to continue as Europe desperately needs to increase its labour force by taking in immigrants. The expression 'brain drain' is complemented by the expression 'brain gain'. Diasporas are involved in development cooperation and sometimes even in the processes of reconciliation and state formation, and they are also represented in the political elites of their former home countries. While much of Diaspora support goes privately to family members, there are organizations that specifically focus on development projects and get support from European governments (including the Finnish government). Yet these organizations remain relatively unknown and isolated with regard to the general public and to the work and co-operation of officially endorsed European and international development actors.

Diaspora networks present specific advantages that can benefit overall development work: a knowledge of local needs, local ownership of the projects and accountability. Development cooperation also provides channels for the Diaspora youth (in particular): it can give meaning to their connectedness between two worlds and prevent them from becoming marginalised in European societies. Last but not least, if remittances from the Diaspora are not taken to be part of the wider development effort they can even fuel conflicts and undermine peace building efforts at the local level, particularly in conflict regions. Radical Islamist mobilisation among the Diaspora may also exacerbate tensions in the countries of origin.

For development strategies to work, coordination between very different kinds of actors is needed. Governments and multilateral organizations can harmonize their policies and practices so that they complement rather than overlap or compete (with each other). At the local level, scarce capacities to manage development are easily abused if coordination between the donors and multiple NGOs is not effective. Coordination is important at all levels – global, regional, national, and local – and between all actors working for development. The same applies to policy principles and objectives.

Conclusions

The purpose of my brief overview on development policies, development and development needs, and new issues and actors was to point out how wide and open the field of development education can and should be. What then are the implications of such a picture with regard to the actual challenges of development education in Finland?

While it is easy to list the objectives of development education as well as the skills and attitudes that are valuable to global development at present, I do not think that would bring us very far. I do not think that we can teach 'correct' attitudes to people by explaining to them how a better world should look like and what they should do for it. I also do not think that we can equip people with adequate toolkits or declare that certain skills are more valuable than others. What is important is an ability to ask meaningful questions and to find out constantly changing linkages, interdependencies, problems and also possibilities to act for development.

Instead of a specific discipline called development education, development questions should be mainstreamed and integrated to other disciplines and activities. Development education should be on the agenda of all those committed: governments, civil society, media and private companies. In the long term this is also in the interest of governmental agencies. The more informed the public is on development issues the better their governments perform in development policy. And even beyond that. Governments must present and consult their citizens on what their development goals and strategies should be – all the while not neglecting to mention their other international activities so as to ensure that these are in concert with their intended development policies.

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7 Towards Cultural Literacy

Liisa Salo-Lee

Contents

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Cultural literacy – an aim of global education

Increasing multiculturalism in all societies is one of the consequences of globalization. People encounter, globally and locally, other people with different world views, values, communication ways and habits on a more frequent base than ever before. These encounters are further facilitated by the development of technology. Multiculturalism and intercultural interactions are, at best, a possibility for dialogue and creativity. They can, however, become a problem or threat if conflicts are not foreseen and there is no intercultural awareness, knowledge and skills to deal with intercultural challenges. Intercultural interactions offer possibilities for reaching out, understanding and making relationships. They can also easily lead to misunderstandings and breaking relationships.

This paper is about *intercultural competence* which is needed for successful intercultural interactions in multicultural societies both locally and globally. Intercultural competence has many names in research literature: *intercultural awareness, intercultural sensitivity, intercultural adaptation, intercultural effectiveness*. Just to mention a few. The core of intercultural competence consists, however, of cultural awareness, knowledge, motivation and skills. And of

the interplay of all these in practice. For the purposes of this paper, I prefer to use the concept of *cultural literacy* for intercultural competence as an important aim of global education. Cultural literacy is after Wood, Landry & Bloomfield (2006: 20):

> The ability to read, understand and find the significance of diverse cultures and, as a consequence, to be able to evaluate, compare and decode the varied cultures that are interwoven in a place. It allows one to attribute meaning and significance to anything seen and produced. It is a form of cultural capital that enables us to act sensitively and effectively in a world of differences.

Cultural literacy is as crucial for people's survival in the global and multicultural world as the ability to read, write or count. Fostering the culture of sharing knowledge across perceived boundaries will be, a major challenge to the education system and professional life in the years to come.

Intercultural Communication perspective

I will be looking at intercultural competence, or cultural literacy, from the perspective of Intercultural Communication. Intercultural Communication is an interdisciplinary field of inquiry and encompasses insights and approaches from such fields as communication science, psychology, linguistics, and anthropology. The interface of theory and applications, research and practice, is characteristic of this field. Intercultural competence is one of the major focuses of Intercultural Communication research.

Culture can be studied from many different perspectives. The Intercultural Communication perspective means looking at the interplay between culture and communication in human interactions, be it face-to-face or virtual. In this paper, culture is understood broadly to include ecology, history, socio-economical factors and values which, together with contextual factors, influence communication and behaviour, i.e. what people say and do. The scope of Intercultural Communication studies proper cover perceptions, attributions, evaluations, values, verbal and nonverbal communication as well as communication styles. Culture and communication are intriguingly intertwined – often in ways

that go unnoticed by communicators. Effective communication depends on how well people perceive each others' intentions and how they interpret the messages conveyed in the interaction. When all parties seem to understand each other, and there is no obvious miscommunication, interpretation processes are not paid attention to. Should misunderstandings in intercultural communication occur, their origins are often difficult to pinpoint, even more so if the people involved are not knowledgeable about intercultural communication (Box 1 and 2).

Communication can be looked at from various perspectives. In technical sciences, for instance, communication is understood as the transmission of information. Communication can take place between machines, or between people and machines. In the humanities and social sciences the focus is on meaning and meaning sharing. Human communication is social interaction which is affected by people themselves, their feelings, communication contexts and culture. Communication research has traditionally been divided into interpersonal, group and mass communication studies. This division has lately been challenged by the development of technology, virtual communication in particular (e.g. mobile telephones). Also, communicative links between various groups of interaction (e.g. family, neighbourhood, society, global societies) and the function of communication in interaction are changing. This also affects intercultural communication and challenges intercultural competence.

Intercultural competence research: varying focuses reflecting internationalization and globalization processes

I will now briefly discuss various focuses found in studies on intercultural competence. This is particularly relevant here, because the different research focuses reflect the processes of internationalization and globalization worldwide, as well as the challenges that multicultural life and societies bring forth for intercultural competence. I have identified four focuses in intercultural competence research: (1) "*We there*", i.e. focus on expatriates abroad, (2) "*They here*", i.e. focus on immigrants, (3) "*We all here*", i.e. focus on increasing domestic multiculturalism, and (4) "*We all here and there*", i.e. focus on global

multiculturalism and, also, development of technology (Salo-Lee 2005; 2006a; 2006b).

The focuses and target groups of intercultural competence research have varied over the years. Earlier studies typically focused on *expatriates*, people sent abroad by their organizations for a specified period of time. These studies are still made, the role of expatriates in their respective destinations has, however, changed. Whereas expatriates used to assume the role of superior specialists they are now becoming equal partners carrying out tasks together with the locals. I call studies with the focus on expatriates "we there" studies. Kealey, one of the most prominent researchers on expatriates from various professional fields (development work, diplomacy, business, etc.) talks about intercultural competence understandably

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[1] Translated from Swedish by Liisa Salo-Lee.

as *overseas effectiveness* (e.g. Kealey 1990; Kealey & Protheroe 1995).

As to intercultural competence studies in domestic contexts, two principal focuses can be identified. The "*they here*" perspective mainly features studies on the adaptation processes of immigrants, people moving to a country on a permanent basis. Kim's studies on adaptation and acquiring "*host communication competence*" (2001) are an example of this approach. Kim sees intercultural adaptation as a continuous cyclic learning process. Competence develops during an intercultural transformation process. Competence entails psychological health, functional fitness and a new intercultural identity. Host communication competence includes the knowledge of the host culture language and converts into *social currency* which empowers immigrants and makes active participation in civic society possible. The acquisition of social currency, the ability to communicate with the locals on a wider scale, and to follow, for instance, the local media, also facilitate the acquisition of *cultural capital* needed for cultural literacy, i.e. the ability to understand the local mindsets and to act sensitively and effectively in the new environment.

More recently, another inclusive "*we all here*" perspective can be identified in intercultural studies focusing on intercultural competence in the domestic contexts. This reflects the increasing awareness of living in a multicultural society and the diversity within. This also reflects the understanding of intercultural adaptation as a mutual process. A multicultural society – like Finland today and increasingly in the future – consists of a growing number of diverse people, among them Finns of different ethnic backgrounds. We all need to live and work together, different – yet equals.

A still small but increasing number of studies attempt to address the issue of mutual adaptation and intercultural competence. For instance, Kielo Brewis (Ph.D. dissertation in progress) looks at the intercultural competence of Finnish civil servants (Directorate of Immigration in Finland and Social Insurance Institution of Finland, KELA). Her aim is to develop models and tools for intercultural training towards "critical pragmatic intercultural professionalism" According to Young (1996: 197):

The global village will not be created by immigrants everywhere adapting to host societies but only by ´host societies´ also adapting to immigrants and both immigrants and host moving to a more sophisticated awareness of intercultural problems.

The forth focus in intercultural competence research which I have identified is the inclusive "*we all here and there*" perspective. Impermanency, independency of place and multiculturalism characterize today's professional life. People work, physically and virtually, in teams with fluctuating memberships of varying longevity (Holden 2002: 272–273). They meet in each others' cultures, or in a culture foreign to all. They communicate, often in groups, in various languages, or in a lingua franca which might not be the native language of any of the group members. They need not only to be multilingual but also able to work and communicate across professional cultures: engineers with humanists, psychologists with economists, researchers with practitioners. Mutual learning and knowledge transfer in multicultural environments requires intercultural competence from all participants in intercultural interactions.

In the two last mentioned categories, "*we all here*" and "*we all here and there*" multiculturalism has ceased to be 'exotisized'. Diversity in society and professional life is desired and respected, and is considered a richness.

Intercultural competences identified

What does it take to become culturally literate? Can it be learned? Can it be taught? Can it be measured? Various studies have been undertaken to answer these questions.

Investigations into intercultural competence have identified personal attributes, such as *openness*, that contribute to successful intercultural interactions. These qualities may not be easily acquired. Certain skills, such as *listening*, which many studies have found to be crucial in effective intercultural communication, can however be learned and improved.

For Kealey (1990) overseas effectiveness consists of three central areas: *professional expertise, interaction*

and *adaptation*. Professional expertise has traditionally been the major criterion, for instance, for the selection of expatriates. For intercultural effectiveness more is needed. Beyond foreign language knowledge and communication skills, one's own and other cultural awareness are necessary for the understanding of the other. Adaptation includes acceptance, participation and satisfaction. Kealey's later studies emphasize the influence of context, tasks, organizational and environmental factors on intercultural effectiveness (e.g. Kealey & Protheroe 1995).

One of the problems with identified competences is how to operationalize them, i.e. to investigate how they might be manifested in behaviour. Recent attempts have been made to suggest behavioural indicators for various intercultural skills. One of them is the Profile of The Interculturally Effective Person produced by an international group of researchers for the Canadian Foreign Service Institute, Center for Intercultural Learning (Vulpe et al. 2000). The profile identifies nine essential skills or qualities of an interculturally effective person:

- adaptation skills
- attitude of modesty and respect
- understanding of concept of culture
- knowledge of the host country and culture
- relationship-building
- self-knowledge
- intercultural communication
- organizational skills
- personal and professional commitment.

Studies related to a specific context, such as intercultural management and leadership, have identified further competences in addition to adaptation and flexibility, these being, for instance, *tolerance of ambiguity, empathy, nonjudgementalness and meta-communication skills* (Stahl 2001). In multicultural team work, Holden (2002: 317) emphasizes the importance of *participative competence*, i.e. the ability to participate fully in an interaction so that knowledge is shared and the learning experience is professionally rewarding.

There seems to be a consensus among researchers that intercultural communication education and training enhances intercultural competence. The interplay of theory and practice produces over time, according to Bhawuk and Triandis (1996), *intercultural experts*. *Intercultural sensitivity*, which Bennett (e.g. 1998) sees as the essence of intercultural competence, can also be developed with education from ethnocentric stages (denial, defense and minimization) to ethnorelativistic stages (acceptance, adaptation and integration).

In the ethnocentric stages one's own standards and customs are still, to various degrees, used to judge people. In the ethnorelativistic stages people gradually start to be comfortable with many different standards and customs. They have an ability to adapt behaviour and judgements to various settings. At the integration stage, people have gained a multicultural identity and they are able to interpret and evaluate behaviour from different cultural frames of reference. Their behaviour is appropriate in various cultural settings, and they display contextual awareness and ethical responsibility. Intercultural sensitivity can also be measured and measurements can be used as diagnostic tools. One of these tools is the "Intercultural Development Inventory" (IDI) developed by Bennett and Hammer and based on the above model of Development of Intercultural Sensitivity by Bennett.

While intercultural competence and competencies have been extensively studied for several decades now, intercultural learning processes, i.e. how to become competent, have received relatively little attention in research. These questions are addressed by Rauni Räsänen in her article on the problems and challenges of multicultural education.

Dialogue and dialogical competence as means to mutual understanding

Dialogue goes beyond mere discussion. It is active mutual interaction aiming at mutual understanding. It also means orientation towards the other person. Dialogue entails openness, empathy and trust. Dialogue both presupposes and creates an atmosphere where understanding can be reached and new ideas emerge (Salo-Lee 2003: 121):

Intercultural communication is at best intercultural dialogue, a jointly traveled path towards learning and understanding, respect and responsibility. Different opinions become a source for new solutions, and culture turns to a valuable resource. In the multicultural and interdependent world intercultural dialogue is our chance to make a difference.

Listening is one of the key elements of dialogue. As one of the interviewees of Carl W. Rogers on the impact of empathy said (cited in Rosenberg 2001: 119):

> When someone really hears you without passing judgement on you, without trying to take responsibility for you, without trying to mold you, it feels dawn good… When I have been listened to and when I have been heard, I am able to reperceive my world in a new way and go on. It is astonishing how elements that seem insoluble become soluble when someone listens.

Dialogue does not mean consensus, or homogeneity of opinions: "*In dialogue there is opposition, yes, but no head-on-collisions. Smashing heads does not open minds.*" (Tannen 1999: 26). In a dialogical organizational culture, people can express their opinions, also those differing from the views of their superiors. Törrönen (2001) talks about *dialogical competence*, which refers to knowledge, skills and motivation to participate in an interaction so that participation is both effective and appropriate in the respective context. In multicultural professional contexts true dialogue is a powerful tool for finding new perspectives, insights and innovations.

Dialogue is furthermore an effective way to understand and grasp increasingly complex and changing realities in everyday life. It is challenging to maintain the ability to understand and to act meaningfully when encountering situations that appear different, chaotic or paradoxical. Dialogue means "both-and" thinking and allows for the simultaneous existence of and attention to different perspectives. In international and global interactions dialogue and competence is needed both in everyday communication and serious intercultural conflict situations.

The influence of the media and dialogical competence are also important factors in interaction and mutual understanding. Various studies in communication

suggest that communication as such does not increase or enhance mutual understanding. The quality of communication is decisive. If interactions are dialogical, open and mutual, on an equal basis, continuous, and take place in natural situations, they can have a positive influence in reducing, even removing negative stereotypes (Salo-Lee & Tamminen 2006).

Cultural literacy, media literacy, visual literacy

New technology and increasing mobility offer people the possibility of both face-to-face and virtual communication, locally and globally, and this increases the need to be able to read, understand, and to cope with different cultural codes. Cultural literacy is needed both at home and abroad. The same applies to *media literacy*. The information environment is changing: new information is being offered more aggressively and more emotionally to a wider public. This challenges the individual's ability to see and understand meanings and find cohesion in a big variety of contexts as well as to find a balance between knowledge and emotions.

The technological development also brings new possibilities to participate. People have more chances of becoming active and getting their voices heard. International contexts add further challenges: how to participate appropriately and effectively interculturally, how to find out, how to get floor, how to get heard etc.

Visual literacy also becomes an intercultural challenge. How to make visual information accessible and interesting to different groups of people both at home and abroad? Didactic materials, home pages, advertisements, mobile telephone instructions, art exhibitions? Just to mention a few examples. In all levels of work and social life, understanding, adaptation and intercultural knowledge and skills are needed.

Concluding remarks

Cultural literacy has been suggested here as an important aim of global education. Mutual intercultural understanding and intercultural competence do not

necessarily come from just being in intercultural environments, or communicating with people from different backgrounds. Cultural exchanges, international educational and professional mobility, and increasing frequent encounters with strangers are, as beneficial they are in the process of internationalization and globalization, yet not sufficient in themselves for developing enlightened, sensitive and effective global citizens. In the words of Bhawuk and Triandis (1996), one needs both international experience and theory-based education and training to become an intercultural expert.

The ability to reflect upon and analyze what is happening in intercultural encounters, and why, as well as the ability to change one's own behaviour to be interculturally appropriate whenever deemed necessary, are important pre-requisites for any further intercultural learning.

In order to develop intercultural competence, or cultural literacy, in educational settings, I would like to put forward the following suggestions:

- Include intercultural communication courses in the educational curricula to enhance cultural self- and other awareness and give the participants tools to reflect upon and analyze intercultural interactions.

- See intercultural communication as a very concrete, everyday phenomenon. Intercultural communication is always involved when different people interact, also in one's own culture.

- Do not exotisize multiculturalism but do respect differences.

- See diversity as a richness and source of creativity.

- Promote dialogue and dialogical competence.

- Promote participative competence by creating a communication atmosphere where mutual learning and knowledge transfer can take place.

- Create inclusive work and life environments with inclusive communication.

- Create spaces and opportunities for informal intercultural encounters, both for staff and students.

- Introduce intercultural meta-communication (talk about culture and communication) in educational activities.

- Use educational materials which promote respect for diversity and allow for reflection and discussion about intercultural issues. Be conscious of hidden ethnocentrism, including your own.

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8 Education for Sustainable Development in a Global Perspective

Paula Lindroos
Mikko Cantell

Contents

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Introduction

For 20 years the international community has been concerned with how education may/could contribute to reversing the alarming non-sustainable trends we see in today's world. It is clear that not only is it necessary that both specialists and the general public become aware of the status of the world and its course. Climate change, decreasing biodiversity, water scarcity, increasing human poverty, overfishing, and deforestation are only the most serious and large scale of many trends which have been examined in detail in several international reports such as the millennium ecosystems assessment, the IPCC reports and UNDP reports. A basic understanding of what measures are needed to remedy these trends must be made available on a broad scale. A multitude of smaller processes in our societies need to be re-examined and changed so as to veer global development in a more healthy direction. Education is the route by which all those who will have a role in reversing these global trends can be reached.

The dangers we are facing are truly of an unforeseen scale. Then again, looking back, the global responses to challenges to sustainability can appear rather swift. After all, twenty years is not a very long time in global politics. And it was only in 1987 that the World Commission on Environment and Development chaired by the prime minister of Norway, Mrs Gro Harlem Brundtland, published the report *Our Common Future*. The report brought the concept of sustainable development to the international agenda and it also provided the most commonly used definition of sustainable development: *"Development which meets the needs of the present without compromising the ability of future generations to meet their own needs."*

The principle of sustainable development has since been incorporated in a number of regional and global treaties and declarations, e.g. the Maastricht and Amsterdam Treaties of the European Union, and in the Rio Declaration and Agenda 21 adopted by the United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro in June 1992. The European Community and its member states have subscribed to the Rio Declaration and Agenda 21 and thereby committed themselves to the rapid implementation of the measures agreed at UNCED.

The central role of education in promoting sustainable development has been clear from the very beginning. As a partial precursor of the Brundtland commission, the UN Conference on the Human Environment in Stockholm 1972 laid the groundwork for this explicitly, citing environmental education as a means to tackle the challenges facing our planet. Surely, no one ever thought to overcome unsustainable patterns of production or consumption without profound changes in the patterns in which people think, or without new and available information on the devastating impact of our current ways of life. Indeed, it was agreed that the goals could only be achieved through education. Decision-makers in the 1970s could never have foreseen how important a role education would acquire over time; approaches towards education have become very sophisticated and multi-layered, similar to the multi-faceted and complex challenges we are trying to tackle.

In his follow-up report on Agenda 21 in 2002, the then UN Secretary-General Kofi Annan writes:

Education at all levels is a key to sustainable development. Educating people for sustainable development means not just adding environmental protection to the curriculum but also promoting a balance among economic goals, social needs and ecological responsibility. Education should provide students with the skills, perspectives, values, and knowledge to live sustainably in their communities. It should be interdisciplinary, integrating concepts and analytical tools from a variety of disciplines. Few successful working models of education programmes for sustainable development currently exist.

Based on a recommendation from the 2002 Johannesburg Summit, in December 2002 the UN General Assembly unanimously proclaimed a UN Decade for Education for Sustainable Development 2005–2014, with UNESCO as the lead agency to promote the Decade.

In a nutshell, education is the way to reach all those who will have a role in reversing these unsustainable global trends and changing them for the better. Luckily, this is increasingly acknowledged. Work towards sustainability also requires one to think big and think wide. Sustainability science, therefore, is oftentimes considered a systems study of intertwining challenges, urging intersectoral cooperation and challenging old barriers, both academic and general cognitive ones.

Seen from this vantage point, global education is a very relevant form of education. It is education designed to wake people of all walks of life to the realities of the world, to bring justice, equality and human rights for all. It is comprised of five different but complementary concepts: development education; human rights education; education for sustainability; education for peace and conflict prevention; and intercultural education.

To further clarify the context of education for sustainable development, we will elucidate the international framework, attempt to define the concept of sustainable development, touch upon the issue of the higher education sector's commitments towards sustainable development and, finally, to connect the dots between global education and sustainable development in a concise manner.

The international, the European and the Finnish national framework

Starting from Stockholm

The UN Conference on the Human Environment held in Stockholm in 1972 was the first of its kind where people discussed the impending problems caused by unbridled development. On the agenda were pollution, the use of natural resources, the living environment, environmental education, communication as well as social and cultural matters.

The next sizeable step was the foundation of the UN World Commission on Environment and Development in 1983. Four years later, the commission published its famous final report Our Common Future (Brundtland 1987). In the prologue the authors argue that: *"The changes in attitudes, in social values, and in aspirations that the report urges will depend on vast campaigns of education, debate and public participation."*

In turn, the Brundtland Commission's report paved the way for the UN Earth Summit, which was held in Rio de Janeiro, Brazil, in 1992. The conference led to a declaration and a comprehensive plan of action, labelled Agenda 21. With Agenda 21, sustainable development acquired the international aims necessary to propel it forwards and it also became an established concept in international politics. The UN founded a special commission, the Commission on Sustainable Development (CSD), so as to monitor progress on Agenda 21.

The 36th chapter of Agenda 21 is devoted to education. Again, education's salient role is emphasised, as the chapter begins by stating that *"education is critical for promoting sustainable development (...) Both formal and non-formal education are indispensable to changing people's attitudes so that they have the capacity to assess and address their sustainable development concerns."* The chapter provides an excellent starting point for planning and offering sustainable development education. The UN CSD clarified certain parts and extended the chapter both in 1996 and 1998. The UN Educational, Scientific and Cultural Organisation UNESCO was appointed the main coordinator within the UN to look after the implementation of these educational goals.

The Millennium Declaration and Education for All

In an important show of will to commit themselves to furthering sustainable development in the year 2000, heads of government and state gathered under the auspices of the UN to show their support for the world organisation's efforts concerning sustainable development and so to strengthen the positive aspects of globalisation. The ensuing Millennium Summit Declaration as well as the eight Millennium Development Goals form a formidable set of time-bound international goals in a qualitative and quantitative sense. One can add here that the values and goals of the Millennium Declaration and the concept of sustainable development form the core of Finland's Development Policy (Government Resolution 5.2.2004[1]).

In terms of education, an important step towards implementing the Millennium Goals was already achieved in 1990 in Jomtien, Thailand, when the Education for All (EFA) process was started. In the follow-up meeting held in Dakar in 2000, the World Education Forum set six goals for the EFA process. They included two Millennium Development Goals pertaining to education: firstly, to ensure that all boys and girls complete a full course of primary schooling by the year 2015 and, secondly, that gender disparity in primary and secondary education be eliminated preferably by 2005, and at all levels by 2015.

The quality of education was also at the forefront at Dakar and was thus crystallized in the EFA goal to improve all aspects of the quality of education and to ensure excellence of all so that recognized and measurable learning outcomes are achieved,

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[1]Ministry for Foreign Affairs of Finland. *<http://formin.finland.fi/public/default.aspx?nodeid=15319&contentlan=2&culture=en-US>*

especially in literacy, numeracy and essential life skills. Reinforcing the quality of education has a strong positive impact on furthering the principles and goals of sustainable development and assures a successful teaching and learning process.

There is no universal model of education for sustainable development. While there is overall agreement on the principles of sustainability and its supporting concepts, there are differences according to local contexts and priorities. Therefore content and relevance become important aspects of quality.

Johannesburg 2002

The UN World Summit on Sustainable Development organized in 2002 in Johannesburg, South Africa, was a continuation of the Rio de Janeiro Earth Summit. A plan of action based on post-Earth Summit experiences was devised so as to complement and further Agenda 21's goals. The Johannesburg Plan of Implementation (JPOI) stressed the pivotal role of education by defining teaching and schooling as the key elements with which to promote the aims of sustainable development. The JPOI reaffirmed both the Millennium Declaration goal of achieving universal primary education and the goal of the Dakar Framework for Action on Education for All to eliminate gender disparity in primary and secondary education. The JPOI addressed the need to integrate sustainable development into formal education at all levels, as well as through informal and non-formal education.

The Decade of Education for Sustainable Development

The UN's decision to declare 2005–2014 the Decade of Education for Sustainable Development (DESD) proves that the role of education has finally been truly understood, as the basic aim of the DESD is none other than to have the goals of sustainable development incorporated and streamlined into all national teaching curriculums. As the leading agency, UNESCO provides the framework for member states setting up their sustainable development education and offers advice for the launching of the DESD on

a national level. The aim is that UNESCO supports states and organisations in planning and implementing their own plans to further sustainable development. UNESCO does not, therefore, offer a generic universal plan of action, as fostering sustainable development has all to do with local social, cultural, economic and ecological circumstances.

A strategy on education for sustainable development was adopted in 2002 by the Baltic 21, the Agenda 21 for the Baltic Sea Region. In its education and research development plan for 2003–2008, the Finnish government states that sustainable development depends on education and research and Finland has, therefore, been applying the Baltic 21 strategy for education (Baltic 21 E) to further this aim. The agenda's pilot phase ended in 2005 after which the Finnish Strategy and Guidelines for the Decade of Education for Sustainable Development (2005–2014) were published in 2006.

Ministers of the environment from Europe, Canada and the United States had already stressed the necessity of improving educational systems and the design of learning programmes for sustainable development in order to increase the general understanding of how to promote and implement sustainable development at a conference held in Kiev, Ukraine, in 2003. The ministers also identified the key principles for education for sustainable development and recognised the need to reorient environmental education towards sustainable development. The ministers will convene for a follow-up conference in 2007 in Belgrade where they will be joined by the ministers of education.

As was mentioned above, UNESCO does not offer a ready-made, universally applicable plan of action for the implementation of the DESD on a national level, as sustainable development is intricately tied to local social, cultural, economic and ecological circumstances. The UN Economic Commission for Europe Strategy on Education for Sustainable Development, a DESD for Europe, was adopted in March 2005 in Vilnius, Lithuania. This European DESD has been constructed along the lines of the strategy for ESD adopted by the countries participating in the Baltic 21 – the regional agenda 21 process for the Baltic Sea region.

The European Union and Sustainable Development

The European Council of June 2006 adopted an ambitious and comprehensive renewed SD strategy for an enlarged EU. It builds on the Gothenburg Strategy of 2001 and is the result of an extensive review process started in 2004. The EU has revised its strategy on sustainable development wisely, as it sees sustainable development more holistically than before. The global dimension of sustainable development is crucial, and it is important that the EU understand this. Not only should the EU be at the forefront when it comes to promoting sustainable development in general, but it should also pave the way when it comes to implementing the commitments of the UN Millennium Declaration, international development goals and the Johannesburg Summit. The promotion of development policy and sustainable development are closely related and complement each other in terms of goals.

Finnish perspectives

The EU and Finland have fairly similar strategies on sustainable development (Kalliomäki 2007). Finland's National Commission on Sustainable Development adopted a reviewed national strategy on sustainable development in June 2006. In February 2006, the Ministry of Education's Committee published its strategy on education for sustainable development (ESD), which now serves as Finland's national action plan for the UN Decade of Education for Sustainable Development.

The promotion of sustainable development was already included in the Council of State's education and research development plan in 2003. The plan is one of the central steering documents of the Ministry of Education. In April 2006, the Finnish government presented its report on education policy to the Finnish parliament. The report emphasises the importance of sustainable development in education, research and innovation.

Education, research and innovation play a central part in the promotion of sustainable development. It is no exaggeration to say that the promotion of sustainable development is an integral part of the objectives of Finland's education policy.

What is sustainable development, actually?

The definition of sustainable development given in the Brundtland Committee Report is by no means easy to operationalise. The discussion on the definition of sustainable development has been highly diverse and partly even contradictory. Difficulties appear especially when the three pillars of sustainable development – the environmental, the social and the economic – are merged into one definition.

Most definitions characterize sustainable development as an adjustment of three relationships (Jüdes 2002; 2005):

- The connection between human needs and nature's capacity

- The connection between the needs of the poor and the rich (problem of intra-generational equity)

- The connection between needs of the present and those of the future generations (problem of inter-generational equity).

Two additional definitions are: *"A sustainable system is a system which may continue forever. Thus, sustainable development can be seen as a development that approaches a sustainable system"* (Rydén, 2006), and *"Sustainable development is a process of improving the quality of human life within the carrying capacity of supporting ecosystems"* (IUCN/UNEP/WWF). Sustainable development could also be described as *"creating wellbeing within available natural resources"*.

In short, the science of sustainability is often defined as a systems study where the system to be studied is the nature-society system. Education needs to emphasize an understanding of systems, management skills and the management of conflicting interests and ethics. Research needs to look at how science can be organised so that problem-solving becomes the leading paradigm.

Higher education commitments for sustainable development

Universities provide literature on sustainable development to all professionals through their core competencies generation and dissemination

of knowledge. They have committed themselves either independently or through networks to the principles of sustainable development through several declarations, which have been adopted by university networks, i.e.): the Talloires declaration (1990), the Halifax declaration (1991), the Copernicus-Campus (1994) and the Thessaloniki declaration (1997). The most recent is the Graz-declaration from 2005. Every one of these declarations is founded on the idea that university graduates should be responsible citizens capable of responding to the challenges of sustainable development. Universities should also help society to meet the challenge of sustainable development at a local level. Furthermore, institutions of higher education should make sustainable development a leading principle in their own logistics and management.

The final communiqué issued by the recent meeting of European ministers of education in London *Towards the European Higher Education Area: responding to challenges in a globalised world* (May 2007) states that:

> Higher education should play a strong role in fostering social cohesion, reducing inequalities and raising the level of knowledge, skills and competences in society. Policy should therefore aim to maximise the potential of individuals in terms of their personal development and their contribution to a sustainable and democratic knowledge-based society. We share the societal aspiration that the student body entering, participating in and completing higher education at all levels should reflect the diversity of our populations.

Higher education and the UN Decade of Education for Sustainable Development

While it is understood that literacy and education for all plays a crucial role in preparing people for their future in a highly connected, interlinked and globalised world, UNESCO ,emphasizes that higher education occupies an important position in shaping the way in which future generations will learn to cope with the complexities of sustainable development.

In considering the roles and functions of universities in promoting sustainable development, the following

issues (are among those which) should be particularly addressed:

- increasing the relevance of teaching and research for the societal processes leading to more sustainable patterns of life;
- improving the quality and efficiency of teaching and research;
- bridging the gap between science and education, (and) traditional knowledge and education.

Regarding transfer of knowledge to society, UNESCO emphasizes that societal problems are almost always complex problems that demand multidisciplinary approaches. In contrast to the traditionally strongly disciplinary academic research the learning environments of students should therefore:

- offer access to scientific knowledge of good quality;
- enable students to obtain the competences needed to work together in multi-disciplinary and multi-cultural teams in participatory processes;
- bring the global dimension into individual learning environments.

Sustainable development research

A research area as wide as sustainable development is bound to appear vague and abstract. With its strong policy orientation, sustainability research is as much concerned with the integration, redefinition and use of existing knowledge as it is with the discovery of new theoretical concepts. Sustainability research is therefore not necessarily an attempt to establish a new discipline. Nor is it simply a case of creating new research programmes or institutions. If the global challenges facing us are truly to be addressed and the goals of a better quality of life for all achieved, then sustainable development must also be a crosscutting theme.

In accordance with the definitions of sustainable development listed above, the scientific framework for sustainability research could include the following issues (Fudge 2000):

1 Environmental limits in relation to carrying capacity

2 Social and cultural limits in relation to welfare, human capacity, ethics

3 Economic and institutional limits in relation to governance, resource management and demand management.

There are presently several well-known research groups which focus on sustainable development. Among the European groups a significant contribution to research on sustainable development at a global scale is provided by a research group at the Karolinska Institutet in Stockholm, as the 'group monitors the achievement/ attainment of MDGs using the World Health Chart[2]. The Sustainable Europe Research Institute (SERI) has its focus on the social and economic aspects, as has the Wupperthal-Institute in Germany. The Factor10-institute[3] in France focuses on different aspects of global equity. The Baltic University Programme focuses[4] on regional aspects of sustainability, with the Baltic Sea Region at the forefront.

Recent overviews of research for sustainable development are given in articles by Niiniluoto (2007) and Rydén (2007). Both authors emphasize the role of ethics and values in sustainable development. For example, according to Niiniluoto (2007: 40):

> Empirical and theoretical expert knowledge alone is not a sufficient basis of environmental and social planning and decision-making, but we need also a clear value-based vision of desirable futures. Such value questions cannot be reduced to the empirical study of human needs, since they always include a personal commitment to what we regard as desirable or valuable. Conflicts arise easily between different interest groups – e.g. landowners and active citizens in environmental protection. In democratic societies, different moral opinions are accepted, and such controversies are reconciled by legislation and by the political system (e.g. the parliament).

Education for sustainable development

Environmental education and education for sustainable development

Environmental education and education for sustainable development are not one and the same thing. Education for sustainable development will have to address several categories of issues that were not part of traditional environmental education. These include questions on the wise and sustainable use of resources, threats towards biodiversity, the value basis of sustainability, especially the question of equity and the just use of resources, and the related questions/ issues of participation and democracy, the economic dimensions of sustainability not least poverty in the developing world (Rydén & Leal Filho 2001). Additionally, communication of uncertainty and risk is one essential part of education for sustainable development, whereas the traditional evolution of knowledge aims at minimizing uncertainty.

In some discussions environmental education is considered to be more focused on environmental problems, and in this sense more concentrated on the relationship between man and nature. Consequently different environmental impacts are highlighted. Education for sustainable development brings in the social and economic aspects of development, ie. human relations, which means that the management of environmental problems and the solutions become essential in the process. This interpretation of environmental education in relation to education for sustainable development might also have a historic explanation: the focus had to be on problems first, only then could solutions be included as well.

Åhlberg and Kaivola (2006; 2007) have made an important input to the understanding of education for sustainable development as well as to the development of methods for teaching and learning for sustainable development. According to UNESCO documents (see

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[2] <www.whc.ki.se>

[3] <www.factor10-institute.org>

[4] <http://www.balticuniv.uu.se>

e.g. Kaivola 2006), quality education for sustainable development includes:

- Interdisciplinary and holistic approaches. Learning for sustainable development is integrated in the whole curriculum and not only as an independent discipline.

- A common value base for sustainable development.

- Development of critical thinking.

- The use of several teaching and learning methods and the transparency of learning processes.

- Participatory decision-making where students participate in decisions regarding their learning

- Integration of local, regional and global aspects in education (and using the local language).

These principles follow the overall direction of sustainable development which aims at the empowerment of citizens to act for a positive change and which implies a process-oriented and participatory approach. In the following some aspects are more elaborated on, as they could serve as links to the more general concept of education for global responsibility.

Multi- and interdisciplinary approaches in higher education

One can generally say that in order to learn about sustainable development, one must be acquainted with several different branches of science. Learning about sustainable development is guided by a principle of organizing science and at the same time focusing on the problem-solving capabilities of the students. This means that both content and learning methods become important for the courses. Students need to know about models that show how to organize knowledge and need to be familiarized with different theories of knowledge, and they need to be provided with a context for information that could otherwise be out of reach for them. At the same time, students should be provided with instruments to deal with complexity and they should be taught how to effectively take responsibilities. Special attention should therefore be given to problem-solving capabilities.

Higher education is by definition based on research. Because of the traditional division in academic institutions, however, research which is multi- or interdisciplinary becomes even more problematic than education which is multi- or interdisciplinary. The first problem is the divide between the cultures of different disciplines. This cultural gap is wider the longer the temporal distance between the academic disciplines is. The second gap is between research and application, as research that can be used by decision-makers or enterprises is in general of a poor academic standard.

The place of sustainability in curricula

What is easy to agree on, however, is the fact that the most central aspect of the education strategy for sustainable development is the improvement of "human capital" (knowledge, perception, attitudes) and that this is a prerequisite for all other sustainable development strategies and for the implementation of sustainable development in society. Sterling (2005) writes:

Sustainability is not just another issue to be added to an overcrowded curriculum, but a gateway to a different view of curriculum, of pedagogy, of organizational change, of policy and particularly of ethos…. We need to see the relationship the other way around — that is, the necessary transformation of higher education towards the integrative and more whole state implied by a systemic view of sustainability in education and society.

The far and the near

One of the most important factors in the implementation of sustainable development is closeness. As mentioned before, sustainable development is dependent on local contexts and priorities, and learning methods should therefore be considered from this perspective. Wals (2006) presents several anchors for integrating sustainability in education, one of which focuses on balancing the far and the near. Similar observations were reported earlier in a study by Lindroos (2002), where closeness to the everyday life situations of the student was found to facilitate learning for sustainable development. At the same time it was emphasized that education for sustainable development becomes meaningful when it is linked to a specific academic

field and the future profession of the student in a manner which promotes the ability to practice the knowledge outside the campus. As long as sustainable development is regarded as a separate issue or a fast fading trend it becomes relevant only to a few.

Wals writes further that a balance needs to be struck between the far and the near of the physical, social and psychological dimensions in order for empowerment of learners to take place. Empowerment here refers to the feeling that one, albeit as an individual or as a member of a group, can shape one's own life and environment at the core of transformative learning. This balancing takes place in an integrative way, leaping back and forth between the now and the then, one culture and another, one geographical area and another (global-local/North-South/East-West), and from one discipline to the other.

Connecting global education and sustainable development

The vision for education for sustainable development is that sustainability should be integrated in curricula at all levels and in every subject. Key themes for the DESD 2005–2014 (which have crystallized) include biodiversity, rural transformation, health promotion, sustainable production and consumption, human rights, peace and international understanding, and the cross-cutting themes of poverty alleviation and gender equality.

The value base and the learning methods of education for sustainable development should be in focus, both for future generalists and specialists in the area. These aspects are shared with several other areas of education, not the least with the overarching concept of global education and active global citizenship. The connections between global education and education for sustainable development can be found along the following list of knowledge and skills that are required in education for sustainable development:

- Resource management – in relation to the concept of carrying capacity
- Demand management – in relation to patterns of production, consumption and lifestyle

- Welfare efficiency
- Equity between present and future generations
- Competence to handle conflicting interests.

The strong international commitment for cooperation is especially emphasized when it is linked with the Millenium Development Goals. The commitment was originally presented in the resolution of the Parliamentary Assembly of the Council of Europe (2003):

> To promote global education to strengthen public awareness of sustainable development, bearing in mind that global education is essential for all citizens to acquire the knowledge and skills to understand, participate in and interact critically with our global society, as empowered global citizens.

In the preparatory process for the Parliamentary Assembly mentioned above the North-South Centre of the Council of Europe together with a number of other organizations and member countries arranged a congress in Maastricht (2002) with the theme *"Achieving the Millennium Goals, Learning for Sustainability: Increased Commitment to Global Education for Increased Critical Public Support".* At this conference the following definition of global education was accepted:

> Global education is education that opens people´s eyes and minds to the realities of the 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 dimensions of education for citizenship.

These five different concepts of education strive towards the same goal, and generally share the same values. Competence building, empowerment and awareness-raising are seen as ways in which to achieve these goals, the focal points being responsibility and active citizenship. Democracy is understood as one necessary prerequisite for development towards sustainability. However, we need to bear in mind

that values and ethics, as well as the conceptual understanding of sustainable development are context dependent. We should thus leave space for several ways and solutions.

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9 An Agenda for Global Responsibility and Citizenship

Lars Rydén

Contents

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Lars Rydén

A plea for global cooperation

It is today a triviality to say that we live in a globalised world. Everyone notice it from the things around and from whichever news reports he/she listens to. Quite many also knows it from personal experiences during vacations to far away countries or inter-railing. Not as many know that all over the planet we are also connected in a number of other aspects, all linked to the future of our societies, of our children, grandchildren and the larger living world. We depend on each other in very concrete terms – economic, social, political. What each one of us – world inhabitants – does have consequences for fellow beings all over the world today and for the future.

There are different ways to deal with this interdependency. One is to defend what you have, to be prepared to fight "the others" in order to secure your own resources, privileges, ways of life etc. (How to define the others is here a crucial question.) It will almost certainly lead to a conflict which risks devastating what you have rather than preserving what you have. The other way to react is to seek contact in order to solve the common problems, to accept that it is no longer possible to maintain your own group isolated.

This choice between conflict and cooperation is thus also a choice between isolation and globalisation. The American political scientist Benjamin Barber in the mid 1990s published a much debated book called *Jihad vs McWorld.* Jihad was the conflict-oriented or isolationistic attitude, or tribalism, as Barber calls it. McWorld stands for globalisation, albeit in its rather economic sense. It is not a simple choice. It touches on identity – who we are – and values – what we believe in.

This chapter will argue that the search for global cooperation is the only responsible or even acceptable way. I will in particular focus on what new competences and insights are needed to be successful in global cooperation, that is, what we need to include in a programme for global development and global responsibility. Such a programme has to address many aspect of society including politics, business, and the civil society. Even if many of the aspects are well researched, we may also point out which parts in such an agenda need research to develop further.

Living in a time that experienced two world wars, threat of annihilation by nuclear holocaust, seeing several ethnic conflict, and massive violations of human rights we should need no further arguments for a programme for global cooperation. But there are even more mandatory reasons. These are the massive overuse and exploitation of the world's resources that we all depend on, to the point that there appears to be no alternative but to change world politics towards increased cooperation. An agenda for global cooperation is thus not only ethically demanded but also the only way out for survival and a decent life for coming generations and all life forms.

It should already at this point be said that a programme for global education or global responsibility is not very theoretical, even if some advanced tools are used. It is rather basic and applied. The basic components need to reach everyone. That is, education, both public information and school and higher education, has a key role. We may also say that it requires political change and an understanding of what value base it rests on. In short, it is at the same time *a political programme* requiring changed politics, *a moral programme* arguing for common values, and a competence programme requesting

that new knowledge and new forms of education is introduced.

The short history of global mismanagement

The agenda for global cooperation is both new and old. We may differentiate between a classical discourse and a modern one. The modern discourse is derived from, more than anything, the pursuit of sustainable development. The publication of Limits to Growth in 1972 by a team of young scientists at the Massachusetts Institute of Technology on Commission from the Club of Rome marked the beginning of a systems study of the world situation. The researchers examined the (exponentially) increasing industrial production of the world; the environmental impact of human society; use of resources such as oil, forests and fish; economic development and human population growth and wellbeing. Long term trends in five carefully selected parameters showed that an unhampered development along the existing lines would lead to the collapse of these systems in the mid of the 21st century. A 30-year update of the study published in 2004, now with more data and better computational possibilities, largely confirmed the prediction. The world is still on track towards its collapse. Most curves are predicted to start going down from about 2020 and on. Some, for example fishery, has already peaked.

This study, as well as a number of others, led up to the establishment in 1984 of a United Nations Commission, chaired by the then Norwegian Prime Minister Gro Harlem Brundtland, in 1984 and its publication *Our Common Future* in 1987. (It is now celebrating its 20 years with a publication from UNEP, United Nations Environmental Programme.) The Commission put forward the concept of *sustainable development* as the alternative path the world needed.

Sustainable Development was initially the collective term used by the Commission to combine the two crucial tasks for future change – environmental protection and economic and social development. From the beginning it was clear that one does not work without the other. This was expressed in the so-called three dimension of sustainability: ecological,

social and economic. Still, the ecological part has been the strongest in this concept and quite often work on sustainability is expressly limited to ecological sustainability. It is much less strong in aspects on how to develop our societies.

The ecological dimension of SD is about how to share common (natural) resources, and how to protect our common environment. This is, to put it mildly, not going well on our planet. During the 20th century the population on Earth increased 4-fold, the world economy 14-fold, energy use 16-fold, fishery 35-fold and industrial production 40-fold. World forests decreased by 20 %, and oil and coal use increased 17 times. We are living on the capital in the sense that limited and non-renewable resources are being drained. It is clear that this large and increasing resource use cannot continue. The estimation of the overuse varies but is around 25 %. It will lead to a devastated world. Climate change and its consequences are noticed by almost everyone today. Less easy to see, but equally serious, is the loss of biodiversity and its consequences. Presently an estimated 60 % of all ecological services are decreasing. After another one hundred – probably less than 50 years – our children will live in a world without the energy sources we have today, with few the fish in the oceans, with an environment devoid of the capacity to deal with emission from our societies or, for that matter, to pollinate our fruit trees.

The story of Bougainville Island

We will not be able to deal with global overuse of resources and environmental impact unless we also address the social side of the world situation. There are many ways to illustrate the connectedness of these parameters, perhaps most clearly when looking at abuse rather than good use. Of the many sad stories about the social consequences of misuse of resources, let me tell you a story about mining.

Mining often takes place on far away places with devastating environmental consequences and minimal investments. The worst stories of mining may now be history, but recently we had mining companies in Africa, the Pacific and Central America, which extracted a fortune, while causing suffering to the local population and devastation of the environment.

One of the more symbolic events took place on the island of Bougainville (named after the French traveller) in eastern Papua New Guinea in the Pacific in the 1989. An Australia based international company mined copper on the island with terrible consequences for the inhabitants. The local river got polluted to the extent that it became coloured red and all fishing and nearby farming were destroyed. From an airplane one saw the copper mine "bleeding" as the red discharges to the river continued into the sea and formed a red blob. The island was wounded.

The local inhabitants protested. Nothing happened. They wanted compensation to be able to improve their livelihood. Nothing happened. A careful study on the environmental impact of the mining was made and published by one of the Universities in New Zealand. No consequences. Finally one night someone broke into a transformer station and stopped the electricity supply to the mine. The mining company complained to the government on Papua New Guinea (the island belonged to that state, although at one hour's flight away).

The government sent troops and a conflict started. Many special circumstances, made it escalate quickly into an armed confrontation. This included racial confrontation: the islanders were very dark skinned while the troops from the mainland were much more light skinned. There was also a cultural conflict. The Bougainville society is a matriarchate. The women, who stayed home, posed an easy target and were more easily attacked by the troops. This led to even more hatred by the warring men. A dormant independence movement became active. In spite of their overwhelming force, the troops could do little. The local population knew well how to survive in the rain forest, which the troops from mainland New Guinea did not dare to enter. Violence was their only method. Even if an armistice was negotiated by a peace and conflict researcher from Uppsala University (Wallensteen, 1990) the story continued tragically as a war of independence for almost ten years and with many thousand casualties. Mining activity ceased and the government of Papua New Guinea lost an important source of income.

The case of Bougainville is repeated in many tragic instances. The conflict in Darfur in southern Sudan is

presently the focus of global attention. This conflict, of an even larger and more tragic scale, is powered by climate change and desertification.

Many stories of this kind tell us that those suffering from over exploitation of resources are typically poor and of a low status, often belonging to what used to be called "the fourth world". It is also clear that income does not stay at the source and give rise to development. In summary:

- The environment is devastated;
- Human rights are violated;
- Conflict is typical and may even lead to war;
- Cultural clashes are prevalent;
- Development in hampered.

The ways to peace

Peace building has a central role in this picture. Peace building has to rely on, or build, respect for human rights, especially minority rights, build respect for cultural and ethnic differences and promote development. Even if conflict is present every day in the news, we already have a long history of peace building. We see *security communities* – areas where international conflict is not "solved" by arms but by negotiations – growing in many parts of the world. Conflicts do exist and are serious, but the interstate war is not the rule any longer. We may hope with the Norwegian grand old man of peace research Johan Galtung that *"the war as a way to handle conflict may be put on the shelf of historical remains, together with slavery (which formally finished about 1860) and colonialism (which mainly was ended around 1960)".*

Wars, as a general rule, are started by those who are brought up with experience (or culture!) of war as a means to handle conflicts, that is, in authoritarian states. It follows that if other ways to handle conflicts should get the upper hand, we need peace education, skills in conflict resolution and improved welfare. These are essential components of global education.

There are still great risks of war. Not only because of the still lacking disarmament in the world (expenditure on arms in increasing); or because of nuclear insanity with new nuclear weapons still being deployed. Some researchers point up future fights for limited resources will be a main cause of war. We may see it in Iraq, which is holding the major part of remaining oil in the world. Another concern is environmental refugees, those who can no longer support themselves and have to move in order to survive. This is again illustrated in Sudan as climate change makes cultivation in traditional areas impossible. Many hundreds of millions of environmental refugees are predicted to emerge in the coming decades because of climate change.

Let us hope these predictions are wrong. We do not need more conflicts. We need more peace.

Diversity as a resource

Also violations of the others' cultures of others and human rights had a clear role in the Bougainville conflict. The tragic outcome was worsened by disrespect. Tribalism – the opposite of globalism – sees difference as a threat. Globalism on the other hand needs to understand the different as a value and a resource. It is not difficult to point to many cases where the different, in particular minorities, have been a remarkable resource. Best recognised is perhaps the Jewish minority with its rich culture and a remarkable number of intellectuals contributing to world literature, science and humanism.

There are more to understanding and respecting other cultures may not only be moral and respect for human rights; it is equally in one's own interest.

The fight for preserving cultural diversity has a remarkable parallel in the fight for preserving biological diversity. There is the common platform in ethics: Difference has an intrinsic value, to be respected, not violated. But it is equally clear that the different are a resource for us, not only to make our lives richer, more interesting and more beautiful, but equally much as being useful. In the case of biological diversity, we talk about ecological services needed for our livelihood, such as helping to break down pollutants, providing pollination for fruits and berries, and preserving ecosystems. We also talk about genetic resources of critical value for crops,

pharmaceuticals and industrial biotechnological development.

Moreover, cultural diversity and biological diversity are in addition coupled. Many special cultures around the world are dependent on and care for special plants, animals and landscapes. It is today part of biotechnological research to visit cultures in far away places to find out about traditional medicinal plants used, which are then further examined by modern biochemical methods.

Democracy is a key component

A society which honours human rights, respects others and wants to resolve conflicts peacefully needs instruments to do this. The main method for this is democracy. Democracy tells us how to work in practice with issues such as conflict resolution, human rights, intercultural communication, in fact most matters in a society. We know from much experience that neither the theory nor the practice of democracy comes by itself. Both education and practice are needed to make it happen. In particular, it is important to fight against the misuse of democracy. Misuse of democracy in the Soviet period developed into a culture, where elections were manipulated and the elected used the political platform for their own self-interest not for the country. We still see it practiced in many countries.

Democracy is intrinsic to peace education. To quote the peace researcher Peter Wallensteen, *"in democracy we count votes, not dead bodies"*. Conflict solving by democratic means is possible across the board, from local communities to the international community. Wars between two democracies do not happen. This is the so-called democracy-peace nexus. Democratic nations use democratic methods also for resolving disagreements between themselves.

As a social invention, democracy has been slowly spreading in the world during the past century. During the 1940s there were no more than 10 democracies in the world. Today more than 50% of the more than 200 states are formal democracies and more than 50% of the world population live in states which at least formally are counted as democracies.

Democracy is thus slowly gaining ground. We know of many examples of authoritarian states moving towards democracy but fewer cases of the opposite. Democracy is certainly a form of government with many weak points, but – citing the Norwegian peace researcher Petter Gleditsch – *"there is no other game in town"*.

Democracy is not a single method but rather a culture. Representative democracy, electing your representatives, is well known, but democracy is much more than that. In particular, the division of power as an important prerequisite is often the weak pillar of democracy. Power should not be in the hands of a small group but shared, e.g. between the government, the judicial system, parliament, the military, churches, and civil society. Equally, power needs to be divided between the central level and the local one. Another potential weak point is the freedom of expression. Lack of freedom for media often goes together with concentration of power.

Democracy is not self-evidently the preferred alternative in many cultures. The traditional view is rather that a strong man (it is always a man) should take care of the nation and his people; the people want their all-wise, all-mighty father, tsar or king. Democracy, on the contrary, requires that individuals take responsibility and get involved. But of course to do this is very risky in an authoritarian regime. One has to learn it when democracy is introduced. Democracy does not get established without popular support. Education for democracy is thus essential and has to reach everyone.

The ethical platform

We need not only a methodological platform for global education – a need that democracy fulfils. We also need a moral platform. The key word is responsibility. It is expressed in many documents on sustainable development. Thus the Brundtland Commission talks about our responsibility for future generations. More recently we have seen the creation of the Foundation for Responsibility in Germany *(Stiftung für Verantwortung)* with Klaus Wiegandt as the lead founder. Here the responsibility for the planet

is in the centre. The big global pop music galas express the same concern.

These initiatives seem to assume that everyone naturally feels global responsibility for the planet and its future inhabitants. But if we ask individuals all over the planet about what responsibilities they have it is not so clear. Most ethics are not global, but contextual and local. Some researchers even question the concept of a global ethic and argue that an ethic is always contextual. It is not so obvious how to enlarge responsibility for one's own family and the local situation into a wider context. Nevertheless, this is exactly what the global responsibility agenda has set out to do.

We may see the issue of a global ethic in two ways. One is a search for *a common ethic that already exists,* something which is found in all cultures and in all individuals. Many have pointed to a common core in world religions. Others argue that Kant's ethics (treat others as you would like to be treated yourself) is universal. Do we have a common core in an ethic of justice and concern for others, altruistic though it may be. There are good arguments for the existence of such a core. Especially interesting is that recent ethnological studies find that higher animals, such as chimpanzees, show just that. It seems certain that there is a biological base for an ethic, as was once argued for by the British-Canadian biologist/philosopher Michael Ruse in his book *Taking Darwin seriously.* Already natural selection favours justice, help and support of others, not only within the family, but in a wider circle.

The second way to see the issue of global responsibly is to *create a global ethic.* That is to work for it, explain why it is needed, and elaborate what it should include. The United Nations is here the main actor. Over its entire existence it has expanded the content of such a global ethic, starting with the Declaration of Human Rights in 1948, written against the background of the atrocities of the Second World War. The most recent addition is the Declaration of the Rights of the Child, adopted by the General Assembly of the UN only after years of debate and preparation. Earlier declarations by the UN or UN bodies deal with labours rights, women's rights and minority rights.

When analysing the United Nations ethical programme, one finds it rather anthropocentric, meaning that most values are for the benefit of mankind. It is for example quite clear in the Rio Declaration of 1992 or, for that matter, in the Brundtland definition of sustainability, where justice towards future generations is the key value. There is, however, another line of argument in which the rest of life on earth is considered to have rights to be respected as well. It was for example pursued within the IUCN, the World Conservation Union, when biocentric ethics was introduced in the World Conservation Plan in 1980 and once more in *Caring for the Earth* in 1992. The background is the devastating decrease in biological diversity. Concern for the living world seems to have gained ground recently, as increasingly larger numbers are frightened and upset by the rapid decrease in biological richness. It can be interpreted as respect for life other than human, or it can be understood as worry about a loss of values such as natural beauty or so-called existential value, the value of the very existence of such forms of life. One may also recognise the concrete value many life forms may have in future because of properties as yet undetected. If this bio-centric ethic is to yield practical results, it needs to be implemented quickly.

Today the most relevant context in which a global ethic is pursued seems to be the network around *the Earth Charter.* It was originally made for the 1992 Rio Conference as a charter based on the Brundtland Commission findings, but was not adopted. In 1994 Maurice Strong (Chairman of the Rio Summit) and Mikhail Gorbachev restarted a global consensus process on the Charter, which attracted incomparable participation. The Earth Charter may be likened to a declaration of human rights, which includes all forms of life and the planet itself. The Earth Charter is a declaration of fundamental principles for building a just, sustainable and peaceful global society for the 21st century. On the beautiful homepage[1] we read

[1] <www.earthcharter.org>

Created by the largest global consultation process ever associated with an international declaration, endorsed by thousands of organisations representing millions of individuals, the Earth Charter seeks to inspire in all peoples a sense of global interdependence and shared responsibility for the well-being of the human family and the larger living world. The Earth Charter is an expression of hope and a call to help create a global partnership at a critical juncture in history.

In practice

An agenda for global responsibility may take many forms. I will just point to a few of them, which we see today and point to a few we are lacking.

In *politics* John R. McNeill admits in his book[2] that the historical situation of mankind is unique and so we have to react in a corresponding manner. The political priorities during the 20th century – national security and economic growth – have to change to sustainable development. His conclusion is well supported by the results obtained by SERI (Sustainable Europe Research Institute) in Vienna, which analysed the organisation and strategies of several governments. Thus, rethinking is needed on the highest political level.

Business is an important actor, not the least since it is now often globally connected. One industry is delivering to another elsewhere and both are dependent on a common system. When the larger industries introduce a system for e.g. environmental management they often require that their providers are following the same rules. More recently systems of social responsibility, Corporate Social Responsibility, CSR, have been introduced together with systems for reporting on sustainability, through the Global Reporting Initiative, GRI. The management systems seem to be a very important route for promoting global responsibility in the business sector.

Public bodies, such as local and regional authorities, can be reached in the same way, as an increasing number of them are introducing management systems, which include environmental and social dimensions, or they may introduce this by political initiatives.

Civil society includes a large number of individuals which in various organisations are actively working for a global agenda. The use of the Internet has been crucial for advancing this cooperation.

The school is basic for reaching everyone. An interesting and increasingly popular way to promote education for globalisation is school twinning. Two or more schools in different parts of the world link through Internet to communicate find out about each other and often make friends. How to work with education for globalisation is further discussed in the box 1.

In theory

I have attempted to exemplify how the different parts of an agenda for global responsibly are connected. Does this mean that there is a common theoretical basis? One such basis is violence and peace. Violence should not be understood as limited to war. Rather, it spans the whole spectrum from interpersonal to global conflict. Violence is violence be it present in inter-gender, inter-ethnic, inter-racial and inter-cultural conflicts. I would suggest that it also – as described in the Earth Charter – include violence in our relationships with animals and the entire living world.

This way of seeing what globalisation and global citizenship and responsibility is all about is ethically expressed in *the Earth Charter.* It is politically expressed in the United Nations' resolution to make the year 2000 a year of *Non-violence and a culture of peace,* and the following decade 2001–2010 *a Decade for the Culture of Peace,* with an emphasis on children[3]. In the academic community the theoretical framework is provided by peace psychology. An excellent summary can be found in P*eace, conflict and violence – Peace psychology for the 21st century,* by the American team

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[2]Something New Under the Sun (2000).
[3]See also the UNESCO website for the Decade for the Culture of Peace <*http://www3.unesco.org/iycp/*>

Daniel Christie, Richard Wagner, and Deborah Winter. The book explores the various expressions of violence already mentioned earlier and how these could be dealt with. Daniel Christie has a background in intercultural sensitivity, structural peace-building, and children's perceptions of violence, Richard Wagner in political psychology and conflict resolution while Deborah Winter is an ecological psychologist.

The disciplinary approach prescribed for peace and conflict and development studies falls within the realm of psychology, but it is clear that a spectrum of other disciplines such as anthropology, sociology, political science as well natural sciences – not the least ecology and environmental science – could be added as well. If the academic world can contribute to the agenda for global responsibility and citizenship with a better understanding of the shortcomings of mankind expressed as violence and establish a base for a culture of peace instead it will fulfil its role in the necessary transformation of our societies for the future.

Box 1. Education for global citizenship

What role will education then have? We may with Stephen Sterling distinguish between the socialization function of learning, where the student learns to replicate society and promote citizenship; the vocational function where the student is trained for an employment and the transformative function, where the student is encouraged to grow towards a more just society and a better world. We call for transformative education. Sterling sees it as

- grounded in the local economic, social and ecological context;
- innovative, constructive and focused;
- holistic and human in scale;
- process-oriented and integrative;
- seeking to rebalance correlated pairs such as knowledge and values;
- explorative;
- lifelong – for all persons in all areas.

And what competences should students acquire? A survey of experts in nine countries (Cogan and Derricot 2000), both from the East and West, agreed on eight characteristics needed by citizens of the 21st century to cope with and constructively engage with major global trends.

They were ranked as follows:

1 Looking at problems in a global context
2 Working cooperatively and responsibly
3 Accepting cultural differences
4 Thinking in a critical and systematic way
5 Solving conflicts non-violently
6 Changing lifestyles to protect the environment
7 Defending human rights
8 Participating in politics.

The valid conclusions for all of us

The intertwined social and ecological dimensions of the global situation ask for global education to be introduced as a systems study. How is it possible to address education with this approach? For children it is not such a problem. They have not yet learnt to divide knowledge into "disciplines". They see reality as a whole. When starting with a problem rather than a disciplinary fact, as in problem-based learning, one can illustrate how parts are connected. Well-designed projects in schools contribute importantly to this kind of education.

Up to now higher education has not taken a large enough responsibility. In the 1990s Uppsala University in cooperation with Tokai University in Japan and Tufts University in the Boston area made a review of higher education in global issues such as peace and conflict, ethics and sustainable development envisaged by the Talloires Universities Programme[4]. The programme proposed an education for global reasonability but was never implemented. Incidentally, a background study we conducted found that about 75% of educational programmes on these topics were offered outside the university world, i.e. in schools of diplomacy, organisations for peace, international organisations etc. Areas of study that are incongruous with the faculty structure still have difficulties in the academic world. This has to change so that the agenda for global responsibly that we so desperately need today can be promoted.

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[4]The Talloires Universities Programme active in the 1990s is described in several publications from the Uppsala University Secretariat for the Programme. These include a review of higher education for global responsibility issues in the world.

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10 Epilogue –
Reflective Remarks

Taina Kaivola
Monica Melén-Paaso

Contents

Picture 11. Guarding Angel

10 Epilogue – Reflective Remarks

Taina Kaivola

Monica Melén-Paaso

The publication at hand starts with a short poem by Lily Maria Enhborg about a small water creature. We would like to carry on her story in this reflective epilogue with a another story. There once was a human being, who – like the water creature – was unwary and defenceless. Offended by violence, the woman or man flees from humanity, preferring a harsh environment on a small island in the middle of an ocean to facing mankind.

People can survive harsh natural conditions if they listen to nature, respect nature and act accordingly. Yet this does not always happen. Why? One answer might be that people have no respect even for their own human rights or those of others. This can lead to situations where persons rightly feel that they are under threat. The need to feel secure and live in peace is the number one priority in human needs.

This little story is reminiscent of Abraham Maslow's (1954) theories of self-actualisation and the hierarchy of human needs. Maslow posited a hierarchy of human needs using two groupings: deficiency needs and growth needs. Within the deficiency needs, each lower need must be met before moving on to the next level. The first four levels of deficiency needs are:

1 Physiological: hunger, thirst, bodily comforts, etc.

2 Safety: out of danger,

3 Belongingness and love: affiliate with others, to be accepted,

4 Esteem: to achieve, be competent, gain approval and recognition.

According to Maslow, an individual is ready to act upon the growth needs (cognitive, aesthetic, self-actualisation and self-transcendence) if, and only if, the deficiency needs are met. Thus, when the most basic physiological needs are satisfied and no longer control thoughts and behaviours, the needs for security can become active (e.g. Maslow 1954; 1971; 1998).

There is more to peace than absence of war. In research discourse, peace has been defined as the absence of both direct and structural violence (for a more in-depth discussion, see Unto Vesa's article in Chapter 5). Respect of human rights is a prerequisite for peace. Human rights education, as well as peace education, are expected to provide knowledge and skills, to influence attitudes and encourage to take action. Action for what? Action for a future in which the individual and the world society can feel safe and sound.

Reflections on interrelations of key Maastricht concepts

The Golden Rule of Ethics – treat others as you would like to be treated – could be taken as the premiss for a global ethic because it exists in some form in all the major religions and philosophies. Finnish scholar Juha Sihvola (2004) states, drawing on Immanuel Kant, that the basis for a global ethic is respect for humanity, which presupposes treating everyone as a subject and as a purpose instead of an object or a means to a financial end. It is evident that global ethics underpins education for global responsibility. On the other hand, a global ethic rests on respect for humanity and for all forms of life. (Rauni Räsänen probes these issues in her article in Chapter 3; see also Chapter 9 by Lars Rydén).

Respect for human rights and intercultural understanding are prerequisites for a global ethic. In order to achieve intercultural understanding we need skills in both intercultural communication and intercultural evaluation. The Universal Declaration of Human Rights was adopted in 1948 by the UN General Assembly unanimously, with 48 countries voting for and no country against. Internationally formulated and adopted human rights texts provide a set of principles in the light of which we can reflect and evaluate societies, be they close to home or far away. We ought to be able to reflect on our values and have an effective tool for lessening the influence of our subjective values as individuals and the values of our communities. These issues are discussed by Liisa Laakso (Chapter 6) and Reetta Toivanen (Chapter 4).

If peace in broad terms can be seen as development, then it can also be seen as the underpinning of both development policy and sustainable development policy. All action informed by development policy aims at sustainable development. Since its introduction, the concept 'sustainable development' has evolved to refer to its three interconnected dimensions, namely the ecological, the economic and the socio-cultural. Sustainability could thus be seen as the target, and development, including enhancement of peace and respect of human rights, could be seen as the process aiming at the target. This definition concerns civil society at large, the world community, which should take care of and support the cultural, social, economic and ethical aspirations of its citizens in an equitable way. As Paula Lindroos and Mikko Cantell point out in their article about education for sustainable development, it is essential that we are more robustly informed by the broad definition of sustainability. Otherwise the social and cultural responsibility for the present and future generations will continue to be overshadowed by ecological and economic values (see Chapter 8).

When engaged in democratic processes on the local, national or international level, citizens need skills that will enable them to communicate interculturally in local and global settings. Intercultural competences are needed for successful interaction and communication in multicultural society both locally and globally. There are many ways to approach intercultural

competence. In the research literature, for example, it is called intercultural awareness, intercultural sensitivity, intercultural adaptation, intercultural effectiveness, but the common core of intercultural competence seems to consists of cultural awareness, knowledge, motivation and skills. For examples of the interplay of all these, see the article by Liisa Salo-Lee in Chapter 7.

Creative use of media is a requisite for survival in the global society. Cultural literacy is linked to media literacy. Media literacy entails access to the media, skills in analysing, evaluating and creating media content. Media literacy is of crucial importance in every society if we are to increase democracy, make media use safer and guarantee each individual the right to be heard. The fundamentals of media literacy, as well as cultural literacy, should be taught in schools. By nature, however, both these skills are lifelong learning skills, which should be promoted not only in the formal school system but also in civil society, including business life. In this, the civic organisations play a crucial role, and their work should be supported by the Ministry of Education.

Young people in the spotlight of lifelong learning

Children and youth often display signs of insecurity and the need to be safe, while adults often are barely aware of their security needs unless something out of the ordinary and threatening happens. People usually want to believe that we mostly have the knowledge and even economic resources to put things right in the world, albeit not always the necessary wisdom and will, courage and foresight. There is enough evidence to show that people's determined action and joint efforts are successful. But more examples of concrete deeds are needed. People need more convincing evidence – particularly of the will, responsibility and commitment to work for global safety and peace.

Shifting between identities and terms of reference is something that today's young people and adults customarily do. Globalisation has invaded our living rooms, not only in the form of documentaries and entertainment, but more and more via on-line digital networks, in which people spend time interacting with different kinds of peer-groups. The old home and school education has more competitors than ever before. Youth cultures range from virtual and live thrill fantasies through science fiction to role plays and virtual combat. Nevertheless, the indigenous voices of young people from different parts of the world keep telling the same story; their absolute preferences are a safe, sound home with caring adults, freedom to study and a clean environment (see e.g. Cabral & Kaivola 2005; Gerber & Robertson 2008).

Since our project is a quest for a better understanding of competences for the future, we have to learn from the past and – not satisfied with just hoping for the best – rely on evidence from academics. The teaching, studying and learning processes should be supported and encouraged by activities that really challenge the students to think about the ways they meet each other in their multicultural every day life. Especially the reality students bring to school in their minds (see e.g. Kaivola & Cabral 2004) has to be taken into account by the teachers. How to meet the students' needs and at the same time follow the curriculum is a challenge for the teacher. The teacher should be supported with a regular supply of proper materials, information and context based in-service training.

From the point of view of lifelong learning, formal education is only one – albeit powerful – player. More importantly, the media, civic organisations and all informal educating and informing organisations should be much more directly involved in the provision of global education. One important, perhaps the most powerful, channel providing learning environments and raising awareness is no doubt the internet. On the other hand, cultural literacy and intercultural understanding are nurtured by pure person-to-person encounters on an equal basis. Classrooms, peer-groups and free-time activities naturally still play an important role in learning for life.

Whenever possible, all these efforts have to be context based and anchored in real life experiences, sometime even conflicts. It is easy to agree with Martin Scheinin, who in the prologue stresses that tolerance should be taught, but not tolerance of violence and humiliation! These are largely why we need global education (see Figure 1).
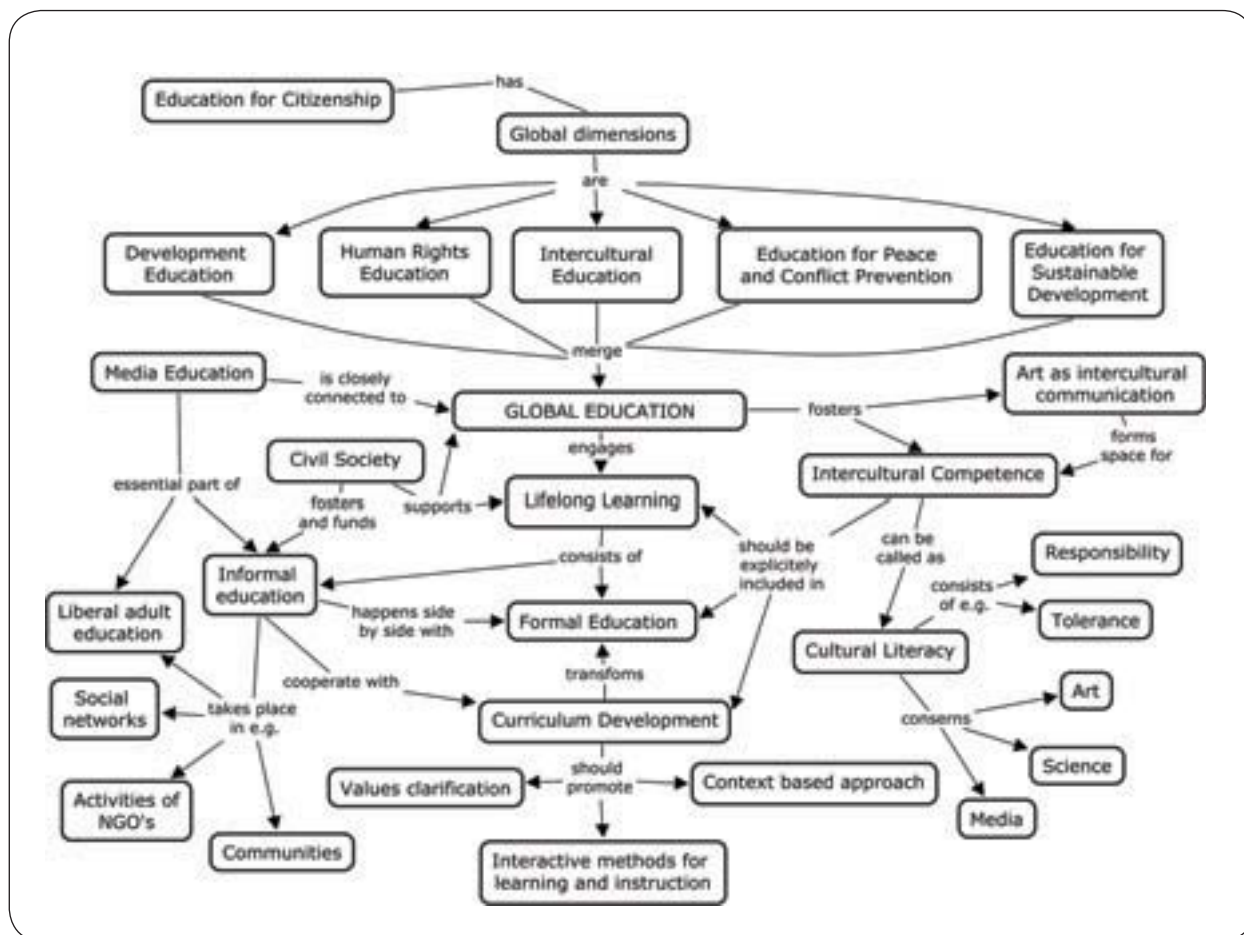
Figure 1. This concept map compiled by Taina Kaivola illustrates the main ideas of this publication and the project *Education for Global Responsibility.*

Looking ahead

The Finnish project *Education for Global Responsibility* (2007–2009) aims to enhance global education according to the following objective set by the General Assembly of the Council of Europe (2003):

> To promote global education to strengthen public awareness of sustainable development, bearing in mind that global education is essential for all citizens to acquire the knowledge and skills to understand, participate in and interact critically with our global society, as empowered global citizens.

In the all-encompassing Maastricht Declaration (2002) on global education – which is the starting point for our work – there are five key sub-concepts structuring the idea of global education. It is these concepts – development education, human rights education, education for sustainability, education for peace and conflict prevention, and intercultural education – that the experts have examined, clarified and further elaborated in this publication. They see global education as the global dimension of education for citizenship, as was highlighted in the Declaration. Due to the objective set for this project, the concept of sustainable development has, however, an integrating function in our work.

At the Johannesburg Summit in 2002, world leaders boldly talked of human dignity, the fundamental relationship between man and nature, consumption patterns which abase humanity and the need to find

the right ethos for humankind. This still eludes us. In our quest, we must try to strengthen the ethical and cultural basis of sustainable development, as it is a sustainable future that is the objective for global education aiming at global responsibility (see Melén-Paaso 2007).

Similarly, media literacy and cultural literacy should also – or perhaps especially – be integrated even more extensively into Finnish research and development related to sustainable development and development policy and to peace and conflict prevention.

While it is easy to list objectives, skills and attitudes that are valuable for global education, at least in the meaning it has in 2007, we do well to pause and think about the point made by Liisa Laakso in her article. She does not think that we can teach 'correct' or 'right' attitudes to people simply by explaining to them what a better world should look like and what they should do for it (Chapter 6). We cannot solve the problems just by equipping people with adequate toolkits or declaring that certain skills are more valuable than others in working for a better world. What is important is the ability to ask meaningful questions and to discover constantly changing linkages, interdependencies, problems and solution, as well as possibilities to act for a safe and sustainable future for all forms of life.

The current understanding of education emphasises a holistic and interdisciplinary approach to developing the knowledge and skills needed for a sustainable future and for the necessary changes in values, behaviour and lifestyles. It should be remembered that sustainable development or sustainability – as some prefer to say – is a moral precept as well as a scientific concept. Sustainable development is linked as much with notions of peace, human rights and fairness as it is with theories of ecology and global warming.

While sustainable development involves the natural sciences, economics and policy-making, it is primarily a matter of culture and concerned with the values people cherish and the ways we perceive our relationship with others and with the natural world. Education for sustainable development, as well as for other global responsibility, should be based on an integrated approach to the processes of economic, societal-cultural and environmental development.

Creating links between these three dimensions in a mutually reinforcing way demands profound and ambitious reflection on education.

How all this hangs together?

One purpose for this publication *Education for Global Responsibility – Finnish Perspectives* is to concretise the recommendations put forward by the Council of Europe North-South Centre in its evaluation of global education in Finland (Global Education in Finland 2004). The overall aim is to enhance the role of global education as a tool for developing global citizenship. There are a number of national and international authorities and civil society representatives working with the concept.

With the concept map in figure 1 we try to highlight how multilateral the links between global education and other concepts are. At the same time we have compiled themes to be addressed in the course of our project. The themes are based both on the international instruments described above and on the articles written by experts for this publication.

The concept map is a visual tool showing our current understanding of the set of issues involved in global education. This understanding will be enriched and diversified as the project progresses. This in turn will allow us to revise and re-interpret the map, for instance by taking another concept as the core concept instead of global education. When we link the other concepts with this core concept, we create a new map, which will help in elaborating the new core concept.

The experts who contributed to this publication were asked to define global education and subordinate concepts from the perspective of their own discipline. The purpose was to produce evidence-based knowledge we can use in drafting a strategy for global education which reflects Finland's vision and aims. The experts were also requested to give their substantiated views concerning future lines of action and the underlying principles and propose possible implementation, monitoring and evaluation. They were to analyse the national and international policy trends as concerns the key concept. The articles gave excellent definitions of the concepts and an overall picture of global

education as part of lifelong learning. The formulation of concrete actions revealed how challenging the task is. There are few actual proposals as to how to translate theory into practice and these were tentative in content, which only goes to show that the process is still in its early stages. For a common understanding to emerge and new knowledge to be produced out of such a cross-disciplinary issue, we need more time and more opportunities for interaction than could be arranged at this launching stage.

This is why it would be particularly interesting in the next phase to carry on the dialogue and gather more concrete views from the academic community and the cultural community in particular regarding the present situation and development needs in their fields in Finland. But it is equally important to widen our viewpoint to encompass civil society at large, especially business and industry. As a point of departure and resource, the views expressed in this publication serve this purpose excellently in the national and international contexts.

When trying to put this theory into practice, trying to translate the content of the Maastricht Declaration into implementation measures, we cannot limit our target to the formal and informal systems of education. Quite the contrary, we have to attend to the citizens in our society all through their lifespans and in the different circumstances they encounter in the course of their lives.

Action taken to promote global citizenship must stem from national roots and the citizenship and identity growing out of them. A cosmopolite cannot be a citizen of the world society without roots in native soil. Before building our global identities as citizens, we have to be sure of our national and personal identity.

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Summary of the Main Contents of the Publication

Taina Kaivola

Education for Global Responsibility – Finnish Perspectives, edited by Taina Kaivola and Monica Melén-Paaso, is the first outcome of the three-year project Education for Global Responsibility launched in spring 2007. The publication consists of articles by researchers from different scientific fields probing the central themes of global education. In addition, the publication contains addresses that reflect and in part sum up the themes covered in the more formally written articles. The book is illustrated with artwork by Lily Maria Ehnborg, a Swedish artist.

The first chapter under the title *Prologue* starts in a personal vein. Professor Martin Scheinin, the United Nations Special Rapporteur on the Protection and Promotion of Human Rights while Countering Terrorism, shares his thoughts on global education in the light of globalisation and human rights. He first points out the huge opportunities that globalisation provides, increased communication and participation in decision-making being especially laudable aspects. These risk, however, of being eclipsed by more sinister aspects of globalisation, which is something Scheinin elaborates on with concern. Problems pointed out include global mass-scale production vs. family farmers, and "us" vs. "the others".

Picture 12. Exposed

In her address the leader of the project Monica Melén-Paaso adopts a less conventional approach and considers the dialogue between science and art, dreams and everyday experiences, and their roles in deepening our understanding about global issues. Additionally, the background and objectives of the whole project are presented from an educational policy point of view.

There is a shift in perspective in the following article, as it is written by an educator with years of experience in educational theory and practice. Professor Rauni Räsänen introduces and discusses various definitions of and approaches to intercultural education, and looks at theories of intercultural and multicultural learning. A pertinent question arises from her discussion: are we really still in at a phase where cooperation is relatively easy as far as cultural surface structures such as food, drink and clothing are concerned, but as soon as we run into cultural deep structures such as values, beliefs and worldviews, communication tends to become more difficult and tensions more likely?

The essential role of human rights education in global education is elucidated in the article by Dr Reetta Toivanen. She discusses the global efforts undertaken by the United Nations in order to promote human rights education. She elaborates and analyses how the objectives of the Decade for Human Rights Education (1995–2004) have been put in to action and implemented in Finnish national core curricula for compulsory education. The concrete obstacles and challenges for the realisation of global goals are examined and several actions for further development are suggested.

According to the following contributor, researcher Unto Vesa, peace education as a concept is relatively new, but the contents of the term have a long history. People mean different things when they talk about peace education. Definitions in international declarations and statements can vary from broad umbrella definitions to case sensitive explications that can be easier to clarify in practice than the broad ones. In the Maastricht Declaration, conflict prevention forms a whole with peace education. Vesa finds this slightly confusing, because sometimes conflicts can have positive potential. Therefore, one of the ultimate goals of peace education is to learn creative conflict resolution, i.e. how to live with conflicts, but resolve them peacefully.

Professor Liisa Laakso calls for citizen opportunities to learn skills for interacting and cooperating that would help them to contribute to and monitor the discussion on development and development cooperation. Development education should support citizens' awareness of global transformations and the interdependencies between governmental and private actors in different parts of the world. She looks at the challenges of development education by outlining the policy principles that guide the development cooperation work of the Finnish government and non-governmental organisations.

Intercultural competence is needed for successful intercultural interactions in multicultural societies both locally and globally, but what is it really? This is what Professor Liisa Salo-Lee explores in her article entitled Towards Cultural Literacy. Although Salo-Lee concedes that the core of intercultural competence consists of cultural awareness, knowledge, motivation and skills and of the interplay of all these in practice, she prefers using the concept of cultural literacy for intercultural competence because cultural literacy is as crucial for people's survival in the global and multicultural world as the ability to read, write or count. How this is relevant to the aims of global education is illustrated using examples from real life experiences.

The objectives of the United Nations Decade of Education for Sustainable Development (ESD) in 2005–2014 are currently put into action in all educational sectors in Finland. Director Paula Lindroos is in charge of coordinating the implementation process in Finnish higher education institutes and participates in several ESD networks in the Baltic Sea Region and the European Union. In this article, together with Mr Mikko Cantell, she sums up the recent discussion on education for sustainability, mostly from the point of view of educational policies. The promotion of global education in Finland often happens within the framework of sustainable development.

The last article is written by Lars Rydén, former professor at Uppsala University, Sweden. He explores the essential values underpinning the agenda for

global education and citizenship from the view point of international cooperation and competence requirements. The synthesis includes views on the different dimensions of sustainable development, peace promotion, ethical concerns, cultural and biological diversity as a resource for decent life, and the role of democracy as a key component in the quest for global responsibility. The global dimensions of education for citizenship should incorporate transformative learning, which is largely about seeking to rebalance correlated pairs such as knowledge and values and is grounded in the local economic, social and ecological context.

The publication ends with an Epilogue by the editors. Monica Melén-Paaso and Taina Kaivola reflect on the themes presented by the authors with relation to the intentions of *the Education for Global Responsibility* project. Key concepts and how they relate to each other are presented in a concept map, which will serve as a starting point for the next phase of the project.

Biographies

Mikko Cantell, M. Soc. Sc., has worked at the Unit for International Relations of the Ministry of Education, notably as the ministry's EU coordinator. He was actively involved both in the ministry's preparatory work before the Johannesburg World Summit on Sustainable Development, and the consequent discussions on national implementation. He has produced material for the Finnish National UNESCO Commission, including a seminar report on Education for Sustainable Development in 2006. Besides sustainable development, his main areas of interest are the promotion of democracy and respect for human rights, a topic which his Master's thesis touched upon in light of recent US experiences.

Taina Kaivola, Adjunct Professor, has a PhD in education. She runs a small pedagogical unit in the Faculty of Science at the University of Helsinki, Finland. Her current research and development interests include quality of teaching and learning in higher education and researching student interests in and understanding of science. Education for sustainable development has been one of the leading themes in the international academic networks she has contributed to and her own research. She has also edited numerous publications on the topic.

Liisa Laakso, PhD (Soc.Sc.), is Professor and UNESCO Chair in Development and International Cooperation at the University of Jyväskylä, Finland. Dr Laakso directs a Master's Degree Programme in Development and International Cooperation at the University of Jyväskylä. Her areas of expertise include conflicts, democratisation, and development cooperation in Finland, the European Union and non-governmental organisations.

Paula Lindroos, PhD, is director of the Centre for Continuing Education at Åbo Akademi University in Turku, Finland. She also works as an expert in many national and international working groups and projects. She was actively involved in the preparatory work leading to the establishment of the Baltic21 Education sector. She is an adviser to the coordinator of the Baltic21 Education sector, in which Finland currently is the Lead Party together with Lithuania. Since 2003 she is a member of the international board of the Baltic University Programme <www.balticuniv.uu.se>. Dr Lindroos is coordinator of the project National Resource Centre of Education for Sustainable Development in Higher Education (2007–2009).

Monica Melén-Paaso, Phil.Lic. (1982), works as Counsellor for Education at the Department for Education and Science Policy at the Finnish Ministry of Education. Previously she held an academic post at the Department for Education, University of Helsinki. Her duties have included higher education policy matters, quality assessment, internationalisation of higher education, national and international coordination of education for sustainable development. She is currently leader of a cross-sectoral project in the ministry, Education for Global Responsibility, which is administered by the ministry's Unit for International Relations.

Lars Rydén is former Director and Professor of the Baltic University Programme at Uppsala University. He has published extensively in biochemistry and biotechnology, as well as in ethics. He has co-authored and edited books on environmental science, sustainability science and regional development for the Baltic University Programme. His publications include Environmental Management I–IV, (2006–2007); Sustainable Community Development I–IV (2004); Environmental Science (2003) (with P. Migula and M. Andersson,), The Baltic Sea Region– Cultures, Politics, Societies (2002) (W. Maciejewski, editor) and Sustainable Baltic Region I–X (1997).

Rauni Räsänen, PhD, is Professor in education specialised in global education at the Faculty of Education, University of Oulu, Finland. Before her university career she worked as a primary and secondary school teacher and as a provincial adviser for language teaching. She has been responsible for the MEd International programme, a five-year university-degree programme focusing on global and intercultural education, since 1994. Her main research interests include ethics of education, values and education, global education and intercultural education. Dr Räsänen is a member of the National UNESCO Commission in Finland.

Liisa Salo-Lee is Professor in Intercultural Communication at University of Jyväskylä, Finland (PhD Georgetown University, Washington DC). She has extensive work and life experience in Europe, South and North America, Asia. Her research focus is on intercultural competence, multicultural management and team work. Dr Salo-Lee is former president of SIETAR Europa (International Society of Intercultural Education, Research and Training). She is also an invited adviser by both public and private sectors in issues related to multicultural society and intercultural communication.

Martin Scheinin has been the Armfelt Professor of Constitutional and International Law and Director of the Institute for Human Rights at Åbo Akademi University since 1998. In 1997–2004 he was a member of the Human Rights Committee, acting under the International Covenant on Civil and Political Rights. In July 2005 he was appointed United Nations Special Rapporteur on the Protection and Promotion of Human Rights while Countering Terrorism. Besides teaching human rights at Finnish universities he has taught various courses at universities abroad and published more than 10 scholarly books and 200 articles. Dr Scheinin has written a secondary school textbook in human rights, published in Finnish Yhteiset ihmisoikeutemme (1998), Swedish Våra mänskliga rättigheter (1999) and English Our Common Human Rights (1999).

Reetta Toivanen is a social anthropologist (PhD Humboldt, Berlin 2000/ Phil.Lic. 1995 & MA 1994 Helsinki Univ.) specialized in minority and human rights. She works as a Senior Researcher at the Centre for Research on Ethnic Relations and Nationalism, University of Helsinki, in the Academy of Finland programme Power in Finland. She is currently a visiting fellow at the Centre of Excellence in Global Governance Research, University of Helsinki, and affiliated with the Institute for Human Rights at the Åbo Akademi. From 2003 to 2007 Dr Toivanen conducted a research project Teaching Human Rights in Europe at the Department of European Ethnology, Humboldt University, Berlin.

Unto Vesa, M.Sc., graduated from the University of Helsinki in 1967, and has since served as a teacher and researcher at the University of Tampere and (since 1973) Tampere Peace Research Institute. He has been Executive Secretary of TAPRI from 1986 onwards. Mr Vesa is President of the Finnish Peace Research Association and was President of the European Peace Research Association (2000–04) and Board Member of International Peace Research Association (2000–06). He has authored more than 140 major scholarly publications and has written or edited 25 academic research reports, the most recent being The Role of Civil Society in Conflict Resolution (2007).

Proofreaders

Laura Murto is a Finnish translator and interpreter who grew up in Belgium, Finland, France and Australia. She studied political science and translation at the University of Helsinki and wrote her Master's thesis on environmental politics. She now works as a translator for the Finnish Defence Forces and a freelance interpreter for the European Union.

Leena Möttölä, Ministry of Education.

A Personal Presentation of Lily Maria Ehnborg

Monica Melén-Paaso

Art as the Magic Side of Science

It is a beautiful June day in Vallentuna, Stockholm, when I meet Lily Maria Ehnborg for the first time. The highlight of my visit is seeing Lily Maria's studio. *"Watch out for the pictures"*, the artist warns when we enter. The content of the studio is amazing and the atmosphere magic. There are watercolours, oil paintings, collages and spatial art in a mesmerizing jumble. *"I have great difficulties knowing how to hang my pictures"*, the artist remarks, *"and so I decided to leave it to the pictures to tell me how they want to be hung. Those that encroach the most get the best places."* The works exude the artist's love of life, nature and most of all animals.

This artist is clearly global in her approach — there's no two ways about it. How else to describe someone who has made two takes on Edouard Manet's *Le Déjeuner sur l'herbe* (1863): one in which the trees have been felled and the luncheon party are eating in a deforestation area (see the illustration on page 84) and another in which it is pigs that make up the luncheon party. This if anything epitomises unsustainable development. I ask Lily Maria to make me a collage of these two pictures, because for me they represent exactly the kind of development we want to prevent. She merely notes: *"You do it, Monica. The interpretation is in the eyes of the beholder."*

Lily Maria gave me permission to use her works as illustration in this publication *Education for Global Responsibility – Finnish Perspectives.* But she did not want to choose the images herself, leaving it to me. *"You know the story you want the publication to tell, so you're the one to compile the pictorial story, too."* Which is what I did.

The artist's message to the reader is:

Do not let your intellect smother your other creativity. Art imparts tacit knowledge, something that is not tangible. What is magical cannot be empirically verified or disproved. So, let art speak to you. We can see art as a magical facet of scholarship and science, and as such it is an important sounding board, a mirror showing us the way.

Who is Lily Maria Ehnborg?

Lily Maria Ehnborg (née Malmgren) graduated from high school in Uppsala in 1944. She went on to study art history at Uppsala University (1944–46), pottery at the University College of Art, Craft and Design (1946–1950). She continued with further studies in croquis and painting at home and abroad. In the course of her life she has studied and worked on several continents (Java, Indonesia 1951–1954, New York, USA 1955–58, Lagos, Nigeria 1977, Wellington, New Zealand 1983), as well as in Europe, e.g. Paris. She has taught croquis and painting in Sweden. In her work she uses different oil and aquarelle techniques and – as she describes it herself – scissors and glue.

Since the 1950s, Lily Maria Ehnborg has had individual exhibitions of her art and exhibited her works together with other artists both in Sweden and abroad. Her works have been bought and put on show in public buildings by local, regional and national authorities.

The woman in the looking glass

Lily Maria Ehnborg not only paints, she also writes on art, life and herself as part of them. The following is an example of her penmanship.

> In the looking glass I see an old woman. Almost white hair, beautiful rather than ugly, with lightish eyes, wide mouth, narrow nose. She is brushing her hair and gazing into the mirror without seeing, deep in thought. Under the glass cover of the dressing table she has watercolours and clippings of old watercolours, not in an orderly fashion, but haphazardly placed fragments, mostly of animals and nature. She feels involved, she herself is a clipped out picture — nothing more, really. The walls are covered with pictures of animals and nature scenes. Outside, the trees are shedding their last leaves. They stand firmly anchored in the soil. The cannot move, but she can. Do trees think and communicate?

> Development and growth, life and death is what we all have in common, the strength we, the living things, live on. We should share the strength and give each other room. We are parts of a whole. Taking this whole to be constant, if I take space from another, am I a thief? A magpie flies by and looks in. She can fly, I cannot. The stirrings of my mind, can they rob the magpie of her freedom? The stream goes on and engages the eternal circle of thoughts — thoughts — co-existence — coexistence with other people.

> Why did I say that? Why did she say that? Why did she do that? We are in constant encounters in thought, word and deed, doing a balancing act that teaches us elasticity. We mirror ourselves in other people and the reflection shows us the way. If we listen, we know.

> Sitting here and seeing the bare trees, surrounded by age-old furniture inherited from dead relatives, sensing this affinity with the past and the hope of rebirth is what makes the human being more than just an image in the looking glass.

Lily Maria Ehnborg, 21.11.2003, translated by Leena Möttölä

List of the artist's illustrations in this publication

Ministry of Education
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August 15, 2007

EDUCATION FOR GLOBAL RESPONSIBILITY – Finnish Perspectives

INTRODUCTION TO AND PRELIMINARY DESIGN FOR THE PROJECT

1 Background and objective

The committee on global education submitted its report to the Ministry of Education at the end of 2005. In its report the committee paid special attention to the role of the education sector in managing globalisation. In March 2007, the Ministry of Education published a programme called Global Education 2010, which is largely based on the development lines and measures put forward by the aforementioned committee. These documents form the backbone of the present project on global education – Education for Global Responsibility. The composition of the Steering Committee (1.5.2007-30.4.2009) for the project Education for Global Responsibility is enclosed.

The project Education for Global Responsibility aims to enhance global education according to the following objective set by the General Assembly of the Council of Europe (2003): to promote global education to strengthen public awareness of sustainable development, bearing in mind that global education is essential for all citizens to acquire the knowledge and skills to understand, participate in and interact critically with our global society, as empowered global citizens.

2 The basic structure of the project's starting phase

The preparatory process of the Global Education 2010 Programme can be traced back to the Council of Europe's evaluation of Finland's education system from a global education perspective. The evaluation was part of the European Global Education Peer Review Process. The Peer Review Process was preceded by a Europe-wide Global Education Congress organized by the North-South Centre of the Council of Europe in partnership with a number of organizations (e.g. OECD, UNESCO, UNAPT) and member states of the Council of Europe in Maastricht, the Netherlands, in November 2002. The theme of the congress was "Achieving the Millennium Development Goals, Learning for Sustainability: Increased Commitment to Global Education for Increased Critical Public Support". One of the highlights of the Congress was the adoption of a European Strategy Framework for Increased and Improved Global Education to the Year 2015, also known as the Maastricht Global Education Declaration[1].

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[1] Maastricht Global Education Declaration 2002. *<http://www.coe.int/t/e/north%2Dsouth_centre/programmes/3_global_education-b_Maastricht_Declaration/Maastricht_Declaration.pdf>*

The Congress accepted the Council of Europe's North-South Centre's following definition of global education:

> Global Education is education that opens people's eyes and minds to the realities of the 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 dimensions of Education for Citizenship.

This all-encompassing definition of global education was felt to be a valid starting point for our follow-up project on education for global responsibility. The definition includes five key sub-concepts (development education, human rights education, education for sustainability, education for peace and conflict prevention and intercultural education) as well as one meta-concept: global education as the global dimension of education for citizenship.

When further developing the design of the conceptual part of the project we (1) identified university organisations working with these five key sub-concepts and (2) high-level expert representatives from these organisations. They were identified as follows:

Development Education
- The University of Jyväskylä, professor Liisa Laakso (Unesco-chair, the Unipid-network, MA-course in development policy)

Human Rights
- The Institute for Human Rights at Åbo Academy University, professor Martin Scheinin and PhD Reetta Toivanen

Education for Sustainability
- PhD, Director Paula Lindroos (the Higher Education ESD Resource Centre at Åbo Academy University, National Centre for the Baltic University Programme)

Education for Peace and Conflict Prevention
- Tampere Peace Research Institute, Tampere University, M. Pol. Sc. Unto Vesa

Intercultural Relations
- The University of Jyväskylä, Department of Communication Sciences, professor Liisa Salo-Lee (Intercultural Communication)
- The University of Oulu, Department of Educational Sciences and Teacher Education, professor Rauni Räsänen (Education for intercultural understanding and tolerance).

These key experts form a researcher-network, which functions as an expert-network for the project. The task of this network is to clarify the conceptual framework for global education based on the key concepts found in the Maastricht Declaration.

The task of each key expert is – based on her/his scientific expertise – to (individually) write an article on her/his key concept in relation to global education, i.e. education for global responsibility. Every article (approx. 10–12 pages) will include the expert's vision, strategy, strategic guidelines and proposals on how to implement the strategy and guidelines. The Ministry of Education will publish the articles collectively under the title "Education for Global Responsibility – Finnish Perspectives" in October 2007.

3 Why start the process of this project in the university sector?

When the North-South Centre of the Council of Europe made its peer review evaluation of global education in Finland in 2004, the evaluation team did not particularly analyse the higher education sector in its report.

Perhaps this is one of the reasons why the university sector – with the exception of teacher education – was not represented in the global education committee either (Report by the Ministry of Education 2006: 4). The Global Education 2010 Programme for its part does not include any other recommendations to universities other than one very general one concerning research and higher education in this field.

According to the Finnish Universities' Act (4 §) "The mission of the universities shall be to promote free research and scientific and artistic education, they provide higher education based on research, and educate students to serve their country and humanity. In carrying out their mission, the universities shall

interact with the surrounding society and promote the societal impact of research findings and artistic activities." (Amendment 715/2004)

As many strategic documents (including the OECD thematic review of tertiary education in Finland 2006) include recommendations to the universities in the field of global education, it felt appropriate to continue work on the content and programme for global education within the university sector. After all, universities not only have a development role in relation to all other sectors of the education system, but also to society as a whole.

4 From internationalisation to globalisation

Whereas research has always been international by nature, the internationalisation policy of higher education began in Finland in the mid 1980's. The aim of internationalisation was the growth of the individual. In effect, the Ministry of Education recommended to universities that they develop their activities in such a way that university graduates have the necessary abilities to work in international tasks and in international surroundings.

The strengthening of European economic integration in the 1990's had an impact on all different kinds of organisations in Finnish society, including universities. The focus of internationalisation was no longer only on individuals, citizens of society. Instead the focus was shifting to the needs of knowledge society with the aim of making our society more innovative and competitive on the international economic markets.

The process of internationalisation has turned into a process of globalisation. Globalisation refers to the growing integration and interdependence of economies and societies around the world. When we speak about globalisation we no longer speak about interactions between different nations but about interactions between all kinds of actors in a world society. Therefore, we should no longer speak about international education but about global education instead. Interaction happens in flexible networks and in virtual environments independent of time and place. Individuals build their identities on new, special (sub)cultures related to their own interests rather than the national cultures.

One of the features of globalisation is that production is organised in a new way all around the world. The planning, marketing and managing of the production process takes place in one location, while actual production, subcontracting, and distribution are located elsewhere. Achieving a fair global economy also requires, however, shared values and global ethics. We have to open up our societies and recognise that we live in a world society were the local can influence the global and vice versa. The challenge is making globalisation work for all.

5 Starting the dialogue with civil society

Dialogue with civil society is felt to be important due to the recommendations of the Council of Europe's peer review:

> … it is timely that the Finnish government (and particularly the Ministry for Foreign Affairs, in collaboration with the Ministry of Education, the National Board of Education and other ministries and agencies) develop a national strategy for global education in which all relevant Ministries play a role. …Such a strategy might outline the values on which the strategy is based (presumably based on the Finnish Development Cooperation Policy and on the values of the education system) along with objectives and results-based targets in the formal education sector at all levels, and in adult education. It should define priorities with development NGOs (non governmental organisations). It could also outline sectoral partnership strategies in the non-formal civil society sectors (for example with trade unions, and with youth).

The project will organize a high-level seminar for invited researchers in October 2007 based on the forthcoming publication "Education for Global Responsibility – Finnish Perspectives". The outcome of this seminary will hopefully be a "merged conclusion" on what we mean by global education and include visions, strategies as well as proposals for the implementation of education for global responsibility.

The intention is that the project "Education for Global Responsibility" later covers not only the educational system but, in one way or another, the

whole of Finnish society. The objective is to open peoples' eyes and minds to the necessity of education for global understanding especially within the framework of sustainable development in a globalising world.

During the first half of 2008, the project will organise a larger conference on global education together with relevant governmental and non-governmental actors so as to ensure the beginning of a dialogue with civil society, including NGO's.

It is essential to recognise that several governmental and non-governmental actors are already working on this same broad topic. Coordination on a national level is crucial in order to avoid overlaps and to use the available funds efficiently and effectively in order to achieve a maximum impact. Global education has to be included in all relevant policy lines, as indicated already in the Ministry's Global Education 2010 Programme (2007).

Members of the Steering Committee

(1.5.2007-30.4.2009) for the project Education for Global Responsibility

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D.Sc.(Econ.), Senior Lecturer, *Liisa Rohweder,* Haaga-Helia University for Applied Sciences, Vice-chair of the Committee

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