

# The potential of global citizenship education to tackle anti-immigrant sentiments

A qualitative research about how global citizenship education transforms personal identities and constitutes mechanisms to reduce anti-immigrant sentiments

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## **Author**

Magdalena Ziegler

European Public Administration/Public Governance across Borders

University of Twente, PO BOX 217, 7500 AE

## **Examination Committee**

1<sup>st</sup> supervisor: Dr. Ringo Ossewaarde

Department of Behavioral, Management and Social Sciences

2<sup>nd</sup> supervisor: Prof. Dr. Ariana Need

Department of Behavioral, Management and Social Sciences

## **Abstract**

Anti-immigrants sentiments are currently rising across Europe. Ethnocentric identification, group conflict and othering are determinants of these sentiments. They generate a fertile ground for populism and stimulate anti-democratic behavior. Therefore they challenge democracy from within and make the 'migration crisis' in its core to a crisis of democratic values. Literature suggests liberal education and in particular global citizenship education to keep democracies alive. This study is concerned about answering the research question: *'How are democratic values addressed by global citizenship education and what is the potential of global citizenship education to reduce anti-immigrant sentiments?'* A qualitative research on the basis of five policy documents, published by different policy actors (the United Nations Educational, Scientific and Cultural Organization, the Development Education Exchange in Europe Project, Oxfam, the North-South Center and the European Commission) is conducted. The findings reveal the potential of global citizenship education to restore democratic values and to transform the learner's way of thinking and personal identities. Freedom, equality and solidarity are constituting three mechanisms to overcome ethnocentrism, to transcend group conflict and to transform the perception of the other. Against the expectations derived from theory, democratic values are not reducing determinant of anti-immigrant sentiments alone, but in interaction with each other.

**Keywords:** anti-immigrant sentiments, identities, democratic values, global citizenship education, transformative learning

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# 1 Background

Migration is a frequent occurring phenomena within human history. It has been a source for growth, human survival and adaption (Marsella & Ring, 2003). There have been several big migration waves, from the beginning of human existence until now. Starting with the first people moving from Africa on to Asia, Eurasia and America 500.000 to 1 million years ago, to migration periods of the Germanic tribes between 4<sup>th</sup> to the 6<sup>th</sup> century A.D, or the first sailors discovering the coastlines and moving on to new continents (Diamond, 1999). Besides, Colonization was probably the most brutal immigration movement within history, where citizens and slaves where moved around the world (Boyd, 1997). Furthermore, millions of Europeans left their countries of origin during the 19<sup>th</sup> and 20<sup>th</sup> century in order to build up a new live in the USA. In addition the after WWII period is considered as one of the biggest migration waves in history. Thousands of Hungarians, Czechs, Poles, Estonians, Latvians and Germans were forced to resettle. Another significant forced migration took place in Pakistan and India after the withdrawal of the Great Britain colonial power. (Marsella & Ring, 2003). These are just some of the historical major migration movements. Many could still be added.

The historical migration waves indicate that many countries and regions have experience with migration over the last centuries and that migration can be regarded as a natural phenomenon, as Marsella and Ring (2013) indicate: “The impulse to migrate is inherent in human nature – an instinctual and inborn disposition and inclination to wonder and to wander in search of new opportunities and new horizons” (Marsella & Ring, 2003, p. 3). Nevertheless, the current situation of immigration towards Europe is often referred to as a crisis or state of emergency (Letourneau, 2016). This research is not denying that there is currently a humanitarian crisis that has to be solved. But by bearing in mind that migration occurred frequently in human history and will probably occur in the future (especially by considering the consequences of the climate change), this research builds upon the approach that short-term solutions are not sufficient. Long- term solutions are required in order to find global lasting solutions that respect human nature and transform the way migration is addressed at the moment.

Although migration happens since thousands of years and lays in human nature, negative attitudes towards immigration have been rising in many European countries, during the last years (Jaime-Castillo, Marques-Perales, & Alvarez-Galvez, 2016). These attitudes are an “emotional and intellectual evaluation, ranging from favorable to unfavorable, of an object, process or person including groups of people” (Berg, 2015) and are constituting anti-immigrant sentiments (AIS). Literature suggests different reasons, like personal identity, group-interest or cultural values and beliefs, causing people to articulate particular AIS (Berg, 2015). This

paper takes up those categories, looking at ethnocentric identification, group conflict as well as cultural values and beliefs in the light of 'othering' as determinants of AIS.

Mandel's thesis states that "most threats to democracy stem from the translation of human judgment and decision making into behavior" (Mandel, 2005, p. 212). Thus, the base of human judgement is essential. If AIS constitute the basis for human judgement, democracy is at crisis, because AIS are used by right-wing populism to gain support. Furthermore AIS stimulates discriminatory or even harming behavior against the immigrant that is not reconcilable with democratic values like freedom, equality and solidarity (Suny, 2004). It makes the migration crisis in its core a crisis of democracy. Therefore, there is a societal urgency to reduce AIS in order to prevent populism to rise and to restore democratic values as the basis for human action.

Literature suggests Global Citizenship Education (GCE) as a way to restore democratic values. (Osler & Vincent, 2003). GCE is an educational framework that became popular in the last years among scholars and policy actors (Schattle, 2009). Most scholars address the goals and contents of GCE slightly different, but according to Dill (2013) two constitutive elements are prevailing: the 'global consciousness' and the 'global competencies'. Global consciousness is e.g. addressed in the light of enabling learners to take responsibility and action for a more peaceful, secure and just world (Davies, 2006). To make the world a better place, through e.g. learning about global interconnectedness and commitment to democratic principles (Osler & Vincent, 2003; Su, Bullivant, & Holt, 2013). Further global competencies are envisaged as important in order to prepare learners to live successfully in a multicultural and globalized world (Schattle, 2005)

On the other side critical voices about GCE are raised. They question the rationality and impartiality of GCE. Heater (2004) states that the term is used inconsistently and often mixed with normative beliefs of respective authors. It makes the whole framework more political and less rationale (Heater, 2004). Besides Dill argues the universality of GCE is misguided, because of the underlying western individualism (Dill, 2013). However Morrice highlights that learning processes indeed transform world views and affect identities of the learner and contribute to positive change (Morrice, 2014). Therefore, GCE is considered as going beyond the acquisition of knowledge and as stimulating the reflection of personal (western) identities and proposes global community as new universal identity (Davies, 2006).

This research aims at contributing to the addressed academic debate about GCE. It will provide empirical evidence about how democratic value are proposed within GCE. One sub-category will also deal with universalism and is therefore expected to contribute evidence to the current disagreement between scholars. Besides, this study aims at exploring a new dimension of GCE: the relation between GCE and AIS that is hardly researched until now, but might be

important in order to find long-term solutions to the current unsustainable situation of migration in Europe. Therefore this study is of scientific interest.

Thus GCE is not expected to be a way to prevent situations of cultural misunderstanding or perceived insults. Instead it is considered a way of dealing to deal with them, by enabling learners to achieve and apply democratic skills (Nussbaum, 1998). According to Nussbaum liberal education is needed in order to keep democracy alive. This research will follow her line of argumentation and regard GCE as one way (but not the only one) to subject the own thinking and behavior to a critical reflection and to transform personal identities in order to restore democracy. The aim of this study is to explore the potential of GCE to overcome AIS that endanger democracy. In other words, it aims at analyzing the content of GCE programs to find out how democratic values are promoted by GCE and to reveal mechanisms that can tackle AIS. Therefore the research question is:

**How are democratic values addressed by global citizenship education and what is the potential of global citizenship education to reduce anti-immigrant sentiments?**

An exploratory question is chosen in order to address the concepts of GCE from different angles. This analysis is an attempt to elaborate the potential of GCE and look for mechanisms to confront AIS. This can be a vital step for discussing possible ways to cope with the 'migration crisis', which is in its core a crisis of democracy. A content analysis of five extensive policy documents addressing GCE is conducted by using deductive coding. The term immigrant is used throughout this study to refer to all people coming to live at a nation state, where they are not citizens. The term immigrant will be used regardless of irregular status.

The research will be divided into two sub-questions:

*1. How are democratic values addressed by Global citizenship education?*

The purpose of this sub-question is to find out how democratic values are addressed within the data. First it will be looked at how frequent the concepts are referred to within each policy document. In order to derive at meaningful insights and not an overview of all found references, just the most important concepts of each document will be analyzed and interpreted. Secondly it will be looked at which democratic values and subcategories are promoted and how they are promoted. This is important in order to indicate the focus of GCE in value promotion. Policy documents dealing with GCE on a European level since 2012 are analyzed.

2. *What is the potential of Global Citizenship Education to reduce anti-immigrant sentiments?*

The second sub-question will build up on the findings of the first sub-question to identify mechanisms of GCE that are able to reduce AIS. This will reveal the potential of GCE to tackle the different determinants of AIS: ethnocentric identification, inter-group conflict and othering of the immigrant. GCE is expected to be transformative in nature and having therefore the potential to affect self and group identities as well as the identification of the other and reduce AIS.

## 2 Theory

### 2.1 Introduction

AIS prevail the current reactions towards immigrants in Europe (Jaime-Castillo et al., 2016). This section discusses the determinants of AIS and how they relate to different dimensions of identity. Ethnocentric identification is about self-identification by nation. Group conflict is about identification with an in-group and competing with other groups to restore each groups prerogatives (Schneider, 2007). Next, othering is the identification of the 'other' as not belonging to the in-group and imposing a potential threat (Weis, 1995). AIS are creating a fertile ground for populism and therefore anti-democratic, because populism stimulates anti-democratic behavior (Suny, 2004). Therefore AIS are not reconcilable with democratic values like freedom, equality and solidarity. AIS have to be addressed in order to restore democracy. Literature suggests GCE to mediate democratic principles. This relatively new educational concept is considered a potential way to reevaluate and transform personal identities. Thus, GCE is suggested to transform the learner's way of thinking and acting.

### 2.2 Anti-immigrant sentiments

The number of immigrants reaching Europe increased rapidly over the last years. In 2015 twice as much asylum seekers as in the year before were registered, and immigration is estimated about 1.2 million people, four times the amount of 2014 (Kirkegaard, 2015). This situation results in different positive and negative attitudes and reactions towards immigrants (Jaime-Castillo et al., 2016). Not all people are favoring this development. Looking at the current immigration situation, Europe is becoming a place of exclusionary practices and rising anti-immigrant voices rather than a place of hybridity, vital cosmopolitanism or 'old' European values (Amin, 2004; Jaime-Castillo et al., 2016). Aside from the rapid growing immigration numbers, scholars identify different determinants of AIS: personal and social personality, group interests as well as values and beliefs (Berg, 2015; Espenshade, 1995; Fussell, 2014; Pettigrew & Meertens, 1995). These determinants are further discussed in the following.

#### 2.2.1 Determinants of anti-immigrant sentiments

Personal identity is linked to self-identification, which can have different roots, like social class, gender, religion, occupation, age or nation (Berg, 2015). The understanding of and self-identification with the nation is of high interest concerning the behavioral response towards immigrants, because of ethnicity. An *ethnocentric identification* with the nation is exclusionary, because it includes traditionally "to think of oneself as belonging to a community constituted by mutual belief, extended in history, active in character, connected to a particular territory, and



marked off from others by its members' distinct traits." (Miller, 1993, p. 1). Miller describes a homogeneous national identity that is shared by a limited amount of people born in the same region and sharing the same cultural heritage. It is difficult or not possible for people with a different ethnical background to become a member. Thus, by self-identification with the nation, hybridity is rejected. An ethnocentric identity divides people into at least two categories: the nationals and the non-nationals. This can result for example in supporting continuity or in constructing immigrants as a threat to national identity (De Cillia, Reisigl, & Wodak, 1999).

When people identify themselves by ethnocentrism, conflicts between the imagined national and non-national group are likely to occur (E. Halperin, Canetti-Nisim, & Hirsch-Hoefler, 2009). The aim of an ethnical *group conflict* is to guarantee each group's interests, prerogatives, privileges, resources, as well as cultural identity and values (Schneider, 2007). Literature predicts ethnic conflicts to arise, because of different values and resources to compete for. For example religious dominance, cultural hegemony and social identity, jobs and housing as well as benefits of the welfare state systems are articulated intergroup issues (Ariely, 2012; Espenshade, 1995; Hooghe & de Vroome, 2013; Mayda, 2006; Rydgren, 2007; Schneider, 2007). "Ethnic threat perceptions are a core explanatory variable for a wide set of anti-immigrant attitudes" (Schneider, 2007, p. 53). This is particularly observed, when the size of the outgroup, the non-nationals, increases, like it is currently the case with the amount of immigrants arriving at Europe (Kirkegaard, 2015). During the conflict, the claims of the out-group are delegitimized and even collective resistance towards the out-group is generated (Eran Halperin, 2008). Additionally a collective group status is generated, which is decisive, because it determines further behavior and sentiments (Mandel, 2005).

Further, othering is a process that identifies those perceived as different from oneself (Weis, 1995). Othering is linked to national identity and in-group identification. It is the marginalization of those who are not member of the in-group. The 'other' is constructed as a threat, security problem or danger, at least as a competitor over scarce resources (Espenshade, 1995; Weis, 1995). "The adoption of metaphors of threat, of natural disaster, of invasion, of war, and of contagion, have helped construct people on the move in an impersonal, destructive and destabilizing light" (Grove & Zwi, 2006). According to Mezirow othering is a habit of the mind that regards the outsider of ones' group as inferior and is not easy to change (Mezirow, 1997). Othering constitutes to AIS and is especially dangerous, because it creates the distinction between 'us' and 'them' and a fertile ground for populist rhetoric (Betz, 2002).

### 2.2.2 Anti-immigrant sentiments as a challenge to democracy

At the moment, populism is thriving across Europe and right wing parties advocate for cultural homogeneity and against new immigration (Appel, 2012). According to Appel (2012) right wing

parties like the Austrian Freedom Party, the Belgian Vlaams Belang or the French Front National use public concerns about immigration to mobilize support. They do so by using “nationalist rhetoric and sentiments to emphasize the differences between natives and immigrants and to portray the immigrants as a threat” (Ariely, 2012, p. 256). On this basis they call them responsible to cause crimes and unemployment or for abusing the social security systems (Rydgren, 2007). More generally, populist rhetoric is aimed at using feelings of, what Max Scheler called, ‘ressentiment’ and to exploit them politically (Betz, 2002). Racist or even harming behavior towards the outgroup or the ‘other’ is generated that is anti-democratic and would otherwise be inconceivable (Sunny, 2004). Even hate crimes are possible (Fassin, 2013). It makes populism dangerous and anti-democratic. Therefore AIS are anti-democratic, because they create a fertile ground for populism.

So far, ethnocentric self-identification, group conflict and othering were discussed as determinants of AIS. It was showed that they deal with different dimensions of identity: self, identification, group identification and the identification of the ‘other’. AIS is thriving at the moment across Europe and generate a fertile ground for populism. Populism is stated to be anti-democratic, because it stimulates anti-democratic sentiments and behavior. It therefore threatens democracy. To develop this points further an understanding of democratic values is needed.

## 2.3 Democratic values

Freedom, equality and solidarity are core democratic values. Historically, they date back to the principles of the French revolution: ‘liberté, égalité, fraternité’. Since then they were intensively discussed and had a great impact on democratic societies around the world, for example the EU. Today they are anchored in Article 2 of the Treaty of Lisbon of the EU<sup>1</sup>. Freedom at the end of the 18<sup>th</sup> century referred to non-discrimination and non-social distinction, because all men are born free. Nowadays freedom refers to the absence of oppression, even extended to non-physical oppressors. According to Munck (2016) freedom is the opposite of being dominated and the ability to make free choices. Furthermore, equality today refers to every human being, regardless sex, ethnicity, religion or social class. It builds upon the recognition of diversity- that all human beings are equal on the basis of diversity (Ulrich Beck, 2002). Fraternity or

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<sup>1</sup> “The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail”  
Source: <http://eur-lex.europa.eu/legal-content/EN/ALL/?uri=OJ:C:2007:306:TOC>

solidarity is often linked to welfare redistribution and social justice (Stjernø, 2009). Furthermore, according to Young, people are motivated to show solidarity, because of the understanding to be responsible for injustice (Young, 2002). Therefore solidarity depends on group-identification, in particular if someone feels responsible only for fellow citizens or for all human beings worldwide. In order to restore democracy these values have to be transmitted and lived by the citizens (Nussbaum, 1998). Next GCE will be introduced and discussed as a way to restore democratic values and to transform identities.

## 2.4 Global Citizenship Education

GCE focuses among others on democratic principles (Osler & Vincent, 2003). GCE is an educational framework that got more popular during the last decade (Schattle, 2005). Among scholars there is no common definition of this educational framework (Davies, 2006; Schattle, 2009; Su et al., 2013). It is not the goal of this paper to come up with a universal definition of GCE, nevertheless some similarities of the different concepts can be identified. According to Dill (2013), two main constitutive elements of global citizenship are 'global consciousness' and 'global competencies' (Dill, 2013). Global consciousness is about realizing the social, cultural and economic interconnectedness of all human beings and stimulate the feeling of responsibility (Su et al., 2013). Furthermore, an identified goal is to enable learners to identify with the global community, rather than the local and that they become advocates for social justice (Davies, 2006). Next, another goal is to enable learners to live successfully in a multicultural world and to see diversity as an enrichment and opportunity (Schattle, 2005). Latter is considered a global competence. An important dimension that is highlighted within the concepts is to enable people to take action, to become active citizens for positive change (Davies, 2006). In general, what the supporter of GCE have in common is to envisage GCE as moral concept or ideal to promote a better future (Davies, 2006; Schattle, 2008; Su et al., 2013).

There are also critical voices raised about GCE. Heater (2004) states that the term 'global citizenship education' is not used consistently among scholars. Further, empirical evidence is missing to evaluate the impact of GCE and the normative claims about contributing to a better world or future. Besides he states that often times normative beliefs of the authors are incorporated in the framework, what makes it less rationale than e.g. national citizenship education (Heater, 2004). On the other side Banks states that national "citizenship education must be transformed in the 21st century because of the deepening racial, ethnic, cultural, language, and religious diversity in nation-states throughout the world" (Banks, 2004, p. 298). Learners need other, global knowledge and skills in order to take part in a moral and just global community (Banks, 2004). Thus thinking and acting as a citizen at a local or national level is not sufficient anymore, because a globalized world requires certain new competences of a citizen

(Gardner-McTaggart, 2016). Further democratic skills and liberal education are needed in order to keep democracies alive (Nussbaum, 2012).

Furthermore a more recent study of Dill (2013) analyzed 'the longing and limits of global citizenship education'. He identified the claims of GCE towards universal humanity as misguided, because of their underlying particularity of western morality sources that are not acknowledged. Additionally he stated that the "goals of global citizenship education for a tolerant and peaceful world are problematic insofar as Western liberal individualism fails to make room for the strong collective identities that persist in many parts of the world" (Dill, 2013, p. 102). On the contrary Morrice (2014) emphasize the potential of learning processes to transform world views and contribute to positive change. GCE is considered as going beyond the acquisition of knowledge and as stimulating the reflection of personal (western) identities by proposing global community as new universal identity (Davies, 2006).

This study follows the line of argumentation of Banks that living in an interconnected and globalized world requires different competencies than national citizenship education. National or traditional citizenship education is considered not enough for a learner in the 21<sup>st</sup> century. Besides GCE is regarded as a way to transform identities and therefore break the western particularity. Mezirow defines transformative learning as changing common frames of reference "to make them more inclusive, (...) open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action (Mezirow, 2000). Moreover Nussbaum states, that there are three democratic abilities that are required in order to keep democracies alive and to become global citizens: to think critically, to be able to think beyond local or national borders and to put oneself in the position of another person (Nussbaum, 2012). GCE is regarded as one way to cultivate humanity, by transmitting democratic values that affect and transform personal identities. By changing the way people think and see the world, GCE is regarded as a way to transform personal identities. In particular identities that determine AIS: ethnocentric identification, group identification and the identification of the other. Thus, GCE is expected to have the potential to restore democratic skills and values and to reduce AIS through transformative learning processes.

Besides, this study will not argue that GCE is the only way to address AIS. Awareness rising and transforming identities, that is considered essential in addressing and fighting AIS, can also happen through e.g. living abroad experiences or personal commitment. In addition it can be delivered within non-formal education, by civil society actors or e.g. via the internet (Su et al., 2013). But this study regards GCE as an important concept to mediate democratic values, to raise awareness and to stimulate positive change. The advantage of GCE is its possibility to reach many learners, by using foremost the established infrastructure of the educational systems. Besides it can use the schools' "potential to be aligned with transnational efforts in promoting global civility" (Reimers, 2006, p. 276). This research will look at the learning content

on the one side and the envisaged outcome of enabling people to take action for social justice and tolerance on the other side.

## 2.5 Conclusion and Expectations

Summarized, AIS constitute a fertile ground for populism, which is not compatible with democratic values like solidarity, equality and freedom. Therefore, AIS are challenging democracies from within and make the migration crisis in its core to a crisis of democratic values. Literature suggests GCE as a potential concept to restore democracy and reduce AIS by transforming (anti-immigrant) identities. The logic of this study is rooted in the research of Nussbaum, that liberal educational is needed in order to keep democracy alive. Besides value is attributed to the work of Morrice, that learning process affect identities and contribute to positive change. The identified limitations of GCE of Dill are recognized, but nevertheless GCE is expected to foster global community instead of western liberal individualism. A globalized world requires new competencies of a citizen to act responsibly and successfully in an interconnected environment. Therefore national citizenship education is considered not enough.

On basis of the theory section several expectations in relation to the research question are drawn. Concerning the first sub-question (*'how are democratic values addressed by GCE?'*) different expectations are derived. GCE can be seen as one way to promote democratic skills and values. Thus the three core democratic values (freedom, equality and solidarity) are expected to be found within the policy documents under study. Besides, GCE is expected to focus on a global dimension of these democratic values. That means not limiting democratic values in the interaction with nationals, but with all fellow human beings. The focus on global democratic principles should enable and motivate learners to take action for positive change. Concerning the second sub question of this research the following expectations are formulated. The democratic values freedom, equality and solidarity are expected to transform identities and therefore affecting the determinants of AID. Freedom of the mind and thought is expected to questioning one's traditions and habits (of the mind). It is expected to stimulate independent thought and reason, rather than sticking to authoritative beliefs and ethnocentrism. Besides, equality is expected to foster the universal humanity as new collective identity. In this regard all people are considered the same in the light of humanity, what is expected to dissolve group conflict, because there is just one group to identify with. Moreover solidarity is expected to stimulate responsibility for the complex global consequences of local actions and thereby transforming othering.

# 3 Data and Method

## 3.1 Introduction

The theory section discussed what constitutes AIS and what makes them anti-democratic. Besides, it was discussed that GCE is expected to support democratic values and to transform persona identities what makes them potentially powerful to tackle AIS. This chapter will provide the research strategy which is applied in order to analyze the data – policy documents dealing with GCE promotion since 2012. The research strategy is divided into two parts: first it will be looked at how democratic values are addressed by GCE. Afterwards it will be looked how the democratic values can reduce the determinants of AIS. The section will start with the data collection and operationalization of the democratic values. Then the research strategy of the data analysis is outlined by using an analytical scheme to show how the theory is linked to the analysis.

## 3.2 Data collection

This research is based on primary data about GCE. Different policy actors are concerned with the promotion of GCE at the European level. For this study five different actors of different organizational backgrounds and structures were chosen in order to base the analysis on a profound understanding of the learning objectives and pursued aims of GCE. This is considered reasonable, because GCE is determined by the influence of diverse political systems, public as well as civil society actors and power constellations (Schattle, 2008). The following actors are included:

- Oxfam
- Development Education Exchange in Europe Project (DEEEP)
- United Nations Educational, Scientific and Cultural Organization (UNESCO)
- North-South Center of the Council of Europe
- European Commission (EC)

Oxfam is an international confederation working towards the eradication of poverty. Its actions are determined by a long term perspective in order to solve injustice and inequality. It is concerned about empowering people to make use of their rights. GCE is envisaged as one way to enable young people to build a more just and sustainable world. According to Oxfam a global citizen “knows how the world works, is outraged by injustice and is both willing and enabled to take action to meet this global challenge” (A. Oxfam, 1997, p. 1). DEEEP is involved in the European education sector and advocates for global citizenship as a transformative approach to global development and aims at a systemic change (DEEEP, 2015). Furthermore UNESCO, as a specialized agency of the United Nations, is applying to the UN Charter. Thus one purpose

of its work is: “to achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character” (UN, 1945, p. 3). Additionally, the North-South Centre is officially named the European Centre for Global Interdependence and Solidarity. It has 22 member states and is a Partial Agreement of the Council of Europe. “The mandate of the North-South Centre of the Council of Europe is to provide a framework for European co-operation designed to heighten public awareness of global interdependence issues and to promote policies of solidarity” (North-South-Center, 2012). The North-South Centre’s work is based on three principles: dialogue, partnership and solidarity. Finally, the European Commission as official organ of the EU deals with Development Education and Awareness rising. According to the EC, the term GCE is not uniformly used across all European Member states. Terms like ‘Development and awareness rising’, ‘sustainable development education’ or ‘global learning’ are also referring to the same purpose of educating global citizens. GCE activities are implemented by the Development and Cooperation Directorate-General.

The units of analysis are policy documents. The sample of GCE documents for this analysis is selected according to their date of publishing. The qualitative data for this research consists of five policy documents (247 pages) that were published in 2012, the year of the launch of the Global Education First Initiative by the UN (UN, 2012), or in the following years. The Global Education First Initiative marks a crucial point in the promotion of GCE, because it sent the signal of being recognized by the international community and drew more attention of international policy actors on this issue. Since then, several different policy documents about GCE, were published. The following documents are included to this study:

- ‘Education for Global Citizenship, A Guide for Schools (Oxfam, 2015)
- ‘Monitoring Education for Global Citizenship Education: A contribution to debate (DEEEP, 2015)
- ‘UNESCO: Global Citizenship Education, Topics and Learning Objectives(UNESCO, 2015)
- North-South Center: Global Education Guidelines, A Handbook for Educators to understand and implement Global Education (North-South-Center, 2012)
- EC: Commission staff working document on Development Education and Awareness Rising (DEAR) in Europe (Commission, 2012)

### 3.3 Data analysis

Qualitative research for an in depth analysis of the concepts of GCE is conducted. Content analysis is a qualitative method to process a written document by counting several aspects of its content and generating a summary of the concepts under study (Elo & Kyngäs, 2008). Deductive content analysis is based upon previous discussed theory (Elo & Kyngäs, 2008). In this study categories are derived from the theory section. In particular it will be looked at the



democratic concepts of freedom, equality and solidarity. Additionally sub-categories are identified to particularize the concept. According to Elo & Kyngäs (2008), the main strength of a deductive approach is that existing theory can be supported and extended. Further an objective summary and evaluation of the content can detect e.g. trends or connections. "An advantage of the method is that large volumes of textual data and different textual sources can be dealt with and used in corroborating evidence" (Elo & Kyngäs, 2008, p. 114). That is why this method was chosen for this research.

The aim of this research is to look at how democratic values are addressed within GCE programs and to reveal mechanisms of GCE to reduce AIS. More precisely it will look at ways how ethnocentric identity, intergroup conflict and construction of the "other" can be addressed by freedom, equality and solidarity. Besides it will be analyzed how GCE refers to migration. The selected policy papers will be analyzed using deductive coding summarized in the coding scheme that is added to the appendix (data appendix 7.2). In order to be able to derive new insights from the analysis, the most important democratic concepts of each document will be identified on the basis of relative importance. Then these will be used as fundament for the following analysis. This procedure was chosen in order to go beyond an overview of all occurring democratic concepts within the limited frame and conditions of this research (word count and time limits).

### 3.3.1 Operationalization

Democratic values and skills are essential in order to keep democracies alive (Nussbaum, 2012). It is not the aim of this research to analyze all possible democratic values. Freedom, equality and solidarity are chosen, because they are considered core democratic values as they date back to the French Revolution (*liberté, égalité, fraternité*) and are anchored in the democratic values of the EU stated in Article 2 of the Lisbon Treaty. For simplification these three democratic values under study will be referred to throughout the study just as 'democratic values'. They are operationalized in the following as well as the reference to migration.

#### *Freedom*

According to Munck "freedom is the opposite of being political dominated; as Rousseau stated freedom is the 'obedience to a self-prescribed law'" (Munck, 2016, p. 11). This implies that everyone can express his or her cultural understanding, without legal or social restrictions, in other words without any mental oppressor. Freedom of the mind and thought are sub concepts of the broad concept of freedom and valued in multicultural societies. This understanding of freedom is linked to one's own identity construction and reflection about it. Further it is linked to affect traditional concepts of citizenship that is based upon a national identification and not independent reasoning that is favoring a more inclusive society. Therefore the sub-categories that will be analyzed are 'reflection of personal identities', 'citizenship' and 'inclusive society'.



### *Equality*

Equality is about weighting everyone's preferences equally (Munck, 2016). It goes along the recognition of the sameness of human needs, regardless from where someone's culture. Further it is about equal rights that are applying to all human beings. Besides equality is linked to see other people as different, but sharing many possibilities and problems with oneself. According to Beck, equality includes the recognition of diversity – thus being equal on the basis of diversity (U. Beck & Grande, 2007a). This means that diversity is respected and appreciated. Therefore the sub-categories of equality are 'appreciation of diversity', 'recognizing shared humanity' and advocating for 'equal rights'.

### *Solidarity*

Acting in a sense of brotherhood or solidarity is linked to the commitment to social justice (Stjernø, 2009). Solidarity can be understood as referring to fellow citizens within the national borders or to the global community. It depends on a feeling of responsibility (Young, 2002). Learning about global interconnectedness and postcolonial structures is considered a first step in order to imagine oneself in the shoes of another person and to empathize with fellow human beings (Su et al., 2013). This knowledge can stimulate the identification with the global community and emphasize that all human beings are bound together. Responsibility is the key for extending the ties of solidarity (Young, 2002). Therefore the sub-categories of solidarity are 'learning about global interconnectedness', 'identifying with the global community' and 'global solidarity'.

### *Reference to migration*

Besides, it will be investigated how many times the data refers directly towards migration. GCE is not foremost developed in order to reduce AIS. GCE originates in several branches of education, like development education, intercultural education, human rights education, critical justice education, education for sustainable development or education for peace and conflict prevention and citizenship education (Davies, 2006; Gaudelli & Heilman, 2009; Ibrahim, 2005). Nevertheless, the world gets increasingly globalized and trans-border issues arise, which cannot be solved by one single actor alone. Migration can be seen as a threat, a challenge or an enrichment or even opportunity, it depends on the applied perspective (Berg, 2015). Thus, because of the global dimension of migration it is considered to be addressed by GCE. The keywords used for this category are: migration, immigration, migrant, immigrant and refugee.

### **3.3.2 Analytical scheme**

The analytical scheme depicts the research strategy of this analysis. It is divided into two parts answering the two sub-questions. The sub questions and relating concepts are mentioned.

Sub Question I	Democratic Concept	Sub-categories
How are democratic values addressed by GCE?	Freedom	Reflecting personal identities, changing citizenship, advocating for inclusive society
	Equality	Appreciating diversity, recognizing humanity, advocating equal rights
	Solidarity	Learning about global interconnectedness, identifying with global community, advocating for global solidarity
Referring to migration		Migration, immigration, refugees

The first part of the analytical scheme is about revealing what democratic values are addressed by GCE and how they are addressed.

Sub Question II	Determinants of anti-immigrant sentiments	Expected democratic concept to address each determinant respectively
How can GCE contribute to tackle AIS?	Ethnocentric identification	Freedom
	Group competition	Solidarity
	Othering	Equality

The second part of the analytical scheme depicts how determinants are expected to be addressed by democratic values. Ethnocentric identification, group competition and othering is expected to be addressed each by one democratic value.

### 3.4 Conclusion

The analytical scheme summarized the insights of the theory section and will be used as a red line during the analysis. The analysis is structured according to the sub questions. This means it is focused first on commitments to three core democratic values within the concepts of GCE, as well as reference to migration. Afterwards, the answer to the second sub question of the analysis will be structured along the three determinants of AIS: ethnocentric identification, group conflict and othering. The aim of the analysis part is to come up with new insights about the connections of AIS and GCE be able to formulate the potential of GCE to reduce AIS.

# 4 Analysis

## 4.1 Introduction

In the analysis section five policy documents conceptualizing GCE are analyzed. The analysis is structured according to the research question. First it is looked at how democratic values are addressed by GCE. An in-depth analysis will demonstrate how the identified sub-categories of freedom, equality and solidarity are promoted, what the learning content and objectives are and how learners are enabled to take action for positive change. The focus lies not on the differences between single policy actors, but on generating new insights by looking at the aspects of the concepts of GCE. Therefore it focuses on the most frequent referred concept of each document. That way an analysis that goes beyond an overview of the mentioned concepts is possible. After having identified and analyzed the most important sub-categories that affect and transform identities, the second part of the research question will be conducted, building up on these first findings. It is looked at how democratic values can transform the determinants of AIS through addressing self-identification, group identification and identification or construction of the 'other'. On this basis mechanisms of GCE to reduce AIS are identified and the question about the potential of GCE to reduce AIS can be answered.

## 4.2 Evidence of the data

Category	Oxfam	DEEP	UNESCO	North South Center	EC	TOTALS
freedom- reflecting identities	28 14.4%	44 20.3%	31 14.4%	30 13.8%	3 5.3%	136 15.1%
freedom- citizenship	26 13.4%	23 10.6%	5 2.3%	12 5.5%	6 10.5%	72 8%
freedom- supporting inclusive society	21 10.8%	6 2.8%	22 10.2%	18 8.3%	1 1.8%	68 7.5%
total freedom	75 38.6%	73 33.7%	58 26.9%	60 27.6%	10 17.5%	276 30.6%
equality- appreciating diversity	29 14.9%	23 10.6%	30 14%	19 8.7%	8 14%	109 12.1%
equality- recognizing shared humanity	20 10.3%	35 16.1%	22 10.2%	39 17.9%	6 10.5%	122 13.5%
equality- supporting equal rights	17 8.8%	27 12.4%	23 10.7%	17 7.8%	3 5.3%	87 9.7%
total equality	66 34%	85 39.1%	75 34.9%	75 34.4%	17 29.8%	318 35.3%
solidarity- learning about global interconnectedness	30 15.5%	30 13.8%	37 17.2%	44 20.2%	20 35.1%	161 17.9%
solidarity- identifying with global community	6 3.1%	9 4.1%	10 4.7%	10 4.6%	2 3.5%	37 4.1 %
solidarity-advocating for global solidarity	17 8.8%	20 9.3%	35 16.3%	29 13.3%	8 14%	109 12.1%

total solidarity	53 27.4%	59 27.2%	82 38.2%	83 38.1%	30 52.6%	307 34.1%
referring directly to immigration	1	0	11	8	1	21

*Table 1: References made to democratic concepts and migration within GCE*

Table 1 depicts an overview of the found references within the data. It builds the quantitative fundament to discuss how democratic values are referred to within GCE. It is used to identify the most important values of each document on the basis of frequency. The foci are on freedom within the Oxfam document (38.6%) and on equality with within the DEEEP document (39.1%). UNESCO, the North-South Center and the EC are most referring to solidarity (38.2%, 38.1% and 52.6%). Next, these identified key democratic concepts will be qualitatively analyzed by taking evidence of the data and interpreting them in relation to the discussed theory. It has to be mentioned that the analysis of the European Commission's document shows by far the least references to democratic values. One probable explanation for this occurrence is the page number. The EC document is the shortest document under study with 22 pages. Nevertheless it was chosen for this study in order to include the concept of GCE of an official organ of the EU. To be able to analyze and interpret the relative importance of the democratic concepts within each documents the percentages were calculated. An overview of the analyzed data in form of codes is added to the appendix (data appendix 7.2).

#### 4.2.1 Freedom

As discussed in the theory section democratic values are principles of the learning content of GCE (Osler & Vincent, 2003). Identifying how freedom, equality and solidarity are addressed by GCE is a first step to answer the research question. That is the reason, why the sub-categories of the relative most important concepts within each document are analyzed and interpreted. Relatively, the most references could be found for promoting freedom within the Oxfam document. The subcategory 'reflecting on personal identities' (14.4%) scores highest closely followed by 'citizenship' (13.4%) and 'inclusive society' (10.8%) (see table 1). It will be looked at each sub-category in the following. The first citation of the data points at the fundamental nature of personal identities.

*Learners are encouraged to discover the “multi-faceted and flexible nature of identity” (Oxfam, 2015, p. 16)*

This citation is linked to the sub-category 'reflecting identities' and shows that GCE envisages the opposite of a fixed personal identity. GCE stimulates critical thinking, self-awareness and self-reflection in order to contribute to the understanding that identities are changing over time and space (Oxfam, 2015). Critical thinking means the examination of values, attitudes and

beliefs that underlay behavior and cultural identity. This is crucial for generating self-awareness of the own role in a globalized environment. This means that reflecting on personal identities enable learners to form a new identity that is based on the appreciation of multifaceted and flexible identities, rather than sticking to predetermined identities. Like this a new understanding of identities is created. It relates to the transformative learning theory stated by Mezirow (2002), because a new frame of reference is generated. The awareness that identities change over time affect the basic perception of the nature of identities. The next citation indicates how GCE deals with the absence of a common definition for the concept of global citizens.

*GCE encourages to “articulate a personal understanding of what it means to be a global citizen” (Oxfam, 2015, p. 18)*

This citation shows again that sticking to predetermined definitions and terms is not supported by GCE. The citation is linked to the subcategory concerning citizenship, which was the second frequent sub-category within freedom promotion. The quotation highlights that there is no common definition of global citizenship, like it was indicated in the theory section by Schattle (2005), but a variety of different opinions about the meaning of the concept. This means that the aim of GCE is not to come up with a universal definition, but to enable learners to get a sense of global citizenship and to develop their own individual understanding of what a global citizen is. It can be understood as one reason, why the term of GCE is not used consistently throughout the academic debate. But rather of constituting a weakness of the concept as indicated by Heater (2004), it can actually be understood its strength, because it signifies that learners are encouraged to use their thoughts and ability to reason to come up with their own concept of GCE. It further means that common beliefs and definitions are left behind, because individual reasoning stimulates diverse definitions and understanding, rather than one single fixed term. The next citation discusses one way for learners to take action for an inclusive society.

*GCE stands for “commitment to principles of inclusion and active support for involvement of others in decision-making” (Oxfam, 2015, p. 21)*

This citation shows that learners are motivated to take action and that GCE is more than the acquisition of knowledge. It links learning to positive change and therefore supports the thesis of Morrice (2014). The citation is linked to ‘inclusive society’, which is a sub-category of the freedom concept. Data indicates that GCE is concerned with pro-active inclusion of all people (Oxfam, 2015). It implements this principles by promoting a whole curriculum that is organized around global citizenship. According to Oxfam (2015) all areas of the curricular can be enriched

by GCE. Besides the support of an inclusive society goes hand in hand with the disclosure of prejudices and stereotypes. That means that GCE is concerned about challenging prejudices, because otherwise they stigmatize and excludes the person that is concerned. Prejudices endanger inclusion. The goal of GCE is to create an inclusionary environment, where everyone has the right to participate and to shape it.

Summarized different dimension of the concept of freedom are addressed within the framework of GCE. On the one hand discovering and appreciating the multi-faceted and flexible nature of identities is emphasized. Striking hereby is the recognition within the freedom concept of the transformative nature of identities, because identity is seen as changing over space and time. It means that there is no taken-for granted reference frame based on ethnicity. On the other hand the articulation of an own definition of what is meant to be a global citizen is stimulated and pro-actively inclusion all people to society is envisaged.

#### 4.2.2 Equality

To be able to answer the research question it will be now looked at the sub-categories of the equality concept, which was the most frequent referred concept by DEEEP. The main focus within the equality promotion lays on 'recognizing shared humanity' (16.1%). It is followed by 'supporting equal rights' (12.4%) and 'appreciating diversity' (10.6%). The first discussed citation is discusses the belonging to shared humanity.

*"With 'global citizen' we (DEEEP) mean someone with a sense of belonging to (...) common humanity" (DEEEP, 2015, p. 11)*

This citation shows that common humanity is about realizing that human needs are shared by all human beings. According to DEEEP (2015) it implies some sort of sameness. Further the learning and teaching content of GCE is focused on human rights, equity and justice that does not make the distinction between different kinds of human beings (DEEEP, 2015). Thus common humanity is also about universal rights that apply to all human beings worldwide. That means that the learner is motivated to reflect issues that divide people from different cultures and confront them with shared humanity. It is about emphasizing the similarities rather than the differences among people, based on the respect for human dignity. This is an approach that indicates on one hand that universalism is addressed by GCE, but on the other hand does not reveal any signs of underlying western individualism guiding this universality. Still it might be too early to oppose the identified limitations by Dill (2013) concerning western particularism. Furthermore common humanity underlines the goal to work towards a more equal future, where human rights are respected and people can live a decent live. Recognizing shared humanity makes it possible to relate to others on a regional, national and global level based on

the premise that we are all the same in the light of humanity. The next citation addresses the need to tackle global inequalities.

*GCE highlights “the need for a response to the issues of global and local development, and in particular to issues of poverty and inequality” (DEEEP, 2015, p. 46)*

This citation shows that equality and equal rights are addressed within GCE and build upon the basis that all human have the right to live in human dignity. The learning content presented by DEEEP focus especially on human rights and gender equality (DEEEP, 2015). GCE stresses the perspective that all human beings are born equal in dignity and that equality applies to all human beings. Inequalities between the global North and South that deepened with economic globalization have to be addressed in order to fight poverty and inequality. Equal rights within GCE aim at overcoming social, economic and political inequalities and the eradication of poverty. This means that although people live in different countries and regions of the world and have different cultural backgrounds, they nevertheless share equal rights. Diversity can be understood as the basis to generate equality. This is in line with the understanding of equality by Beck (2007). It further signifies that equal rights combine the recognition of universal needs and the appreciation of diversity. Latter is highlighted by the following citation:

*“Requiring awareness and understanding of the importance and value of cultural, social, economic and biological diversity” (DEEEP, 2015, p. 50)*

This citation shows that GCE is concerned with the appreciation of diversity. It enables learners to understand diversity as opportunity or enrichment. DEEEP (2015) is emphasizing that equality is about recognizing and respecting the backgrounds, opinions and perspectives of other people, in particular the marginalized ones. This means that the learner is stimulated to realize that the own vision of the world is not shared by everyone and that other people may see things differently. It stresses the point that the learner’s worldview is not universal and other people may have a different (cultural) understanding. This awareness motivates to relativize the own perspective and to tolerate diversity. It furthers new ways of thinking and is therefore a part of transformative learning that is envisaged by Mezirow (2000). Thus, GCE contributes to appreciation of and respect for pluralism and cultural diversity. It makes it possible for learners to develop partnerships with other fellow human beings and to live successfully in a globalized world.

Summarized, the analysis of equality within GCE revealed different aspects. The understanding of humanity attributes some level of sameness to all human beings. Sameness in the sense of human needs, dignity and universal rights. Besides equality is found to aim at the eradication

of inequality and poverty. The appreciation of diversity is stimulated through the awareness that own perspectives are not universal shared. To relativize the own opinion is crucial, because it is linked to transform the own perception and changing the way of thought.

### 4.2.3 Solidarity

Solidarity is the third democratic value under study and is the most frequent referred concept among the UNESCO (38.2%), the North-South Center (38.1%) and the EC (52.5%) documents. It is striking that solidarity is the most important democratic concept among three policy documents, whereas the other concepts are prevailing each in one document. It depicts already at this stage a high importance of this democratic value within the framework of GCE. An in-depth analysis of the three sub-categories will be conducted to be able to conclude the first part of the analysis.

#### 4.2.3.1 Learning about global interconnectedness

'Learning about global interconnectedness' is the most frequent found sub-category in the data among all nine sub-categories (17.9%). To answer the first part of the research question it will be looked at how this apparently important sub-category is addressed by GCE. The first citation points at realizing global connectedness.

*"How decisions made globally or in one part of the world can affect current and future wellbeing of people and the environment elsewhere", is one learning objective of GCE (UNESCO, 2015, p. 33).*

This citation shows that GCE is linked to connect the own action to its complex (global) consequences. Further, regarding the global level, a key aspect of GCE is examining the causes of major local, national and global challenges (UNESCO, 2015). Therefore teachers and students go deep into the roots and consequences of global events (North-South-Center, 2012). In addition, GCE broaches the issue of hierarchies and postcolonial structures between the global North and South that is linked to global development (Commission, 2012). This means that learners are enabled to better understand and reflect the world in the sense of global political, economic, social and cultural interconnectedness. Especially the own position in the globalized world focused. GCE develops the feeling of being responsible for the consequences of the own behavior, because it is affecting other people. That is crucial and involves a rethinking of the own decisions. It is linked to the following citation that points at effects of realizing global interconnectedness:



*“Transformative learning through global education involves a deep, structural shift in the basic premises of thoughts, feelings and actions.” (North-South-Center, 2012, p. 13)*

This citation stresses that learning about global interconnectedness goes hand in hand with transforming common beliefs and developing attitudes of empathy, solidarity and to demonstrate ethical and social responsibility (North-South-Center, 2012). Data proposes direct intercultural exchange through e.g. inviting people from different cultural backgrounds to the classroom as effective practice for interactive learning (UNESCO, 2015). It is linked to open people's eyes and minds to the different realities of the world and to facilitate a better, multicultural understanding of the world (Commission, 2012). It is a way to shift the basic premises of feeling responsible by extending them to all human beings. GCE changes therefore the frame of references for feeling responsibility and can be considered as complying with the transformative learning theory stated by Mezirow (2000). This signifies that engagement with the stranger is envisaged. It makes partnership among people of different cultural backgrounds possible. Another issue about global interconnectedness is addressed by the following citations:

*The purpose of GCE is to develop “differentiated knowledge and critical understanding of global interdependence (...) and its challenges to the European Union, its member states and citizens” (Commission, 2012, p. 16 ).*

This citation indicates that the learning content of GCE is also concerned with raising especially European awareness of global interdependencies (North-South-Center, 2012). The European citizen is envisaged as learner to become a global citizen. According to the EC, the European learner is focused, because GCE promotes the understanding of, reflection on, and participation of the position of Europeans in global development. (Commission, 2012). Co-responsibility of the European learner for global issues is emphasized. This means on one side that European prerogatives and privileges are addressed and reflected. On the other side by highlighting an exceptional position of the European learner, a distinction between different learners is made. This is against the principles of universality and proves the identified limitations of Dill (2013) true. The aim of GCE towards universal humanity is misleading, because of the European particularism. Besides, the focus on the European learner implies that the collective identities next to the national identity is assumed to exist. Therefore diversity is no obstacle to form a collective identity and it highlights that identities do not have to be linked to ethnicity, because Europe unifies several ethnicities. It shows that it is possible to have different identities at the same time. It is not necessary to abandon local or regional identities in order to become a global citizen.

#### 4.2.3.2 Identifying with the global community

The sub-category 'identifying with the global community' was far less mentioned in the documents than the previous category (see table 1). Apparently it is not as important as for example learning about global connectedness. Nevertheless, an understanding of global community can be generated. The following citation indicates an influential opinion about the capability of education to foster global community.

*"Education gives us profound understanding that we are tied together as citizens of the global community" (UNESCO, 2015, p. 14)*

This quote of Ban Ki-moon (UN-Secretary General), who was cited within the data emphasizes the ability of education to strengthen the sense of being part of a global community. Identifying with the global community means realizing that all human beings are bound together, either by global humanity or by global interconnectedness (North-South-Center, 2012). Global humanity means to understand that all human beings have similar needs and the same rights. That makes it possible to identify with every fellow human being. On the other side an understanding of global interdependence can result in a feeling of belonging to the world (Commission, 2012). This means that the distinction in different groups is dissolved. Global community becomes the new perspective for collective identity. It is open to everybody and transforms thereby the understanding and reference frame of group identity. It regards the world not as constituted by different collective identities, but proposes global community as a single collective identity, bound to democratic principles like solidarity.

#### 4.2.3.3 Global solidarity

Moreover, 'advocating for global solidarity' deals with the development of a spirit of unlimited responsibility. It is the second most often referred to sub-category within the solidarity concept (12.1%) and pursues the idea of extended feelings of responsibility. The following citation addresses the normative dimensions that go along with solidarity.

*"Global education encourages learners to develop solidarity and a sense of concern for a more socially just, secure and peaceful world" (North-South-Center, 2012, p. 24)*

This citation shows that GCE facilitates the understanding of social justice and motivates the learner to apply it in everyday live and to build up a behavior of solidarity and to apply values of care and respect for others (North-South-Center, 2012). GCE is concerned about establishing commitment for a more socially just and peaceful world. In this regard developing feelings

of responsibility can be seen as stimulating solidarity and sharing responsibility globally. Learners are empowered to extend their feeling of solidarity from the local or national to the global level. That is in line with Young's thesis that feeling responsible motivates action in the spirit of solidarity (Young, 2002). Besides, this means to break through the in-group and out-group distinction, because all people are seen as having the same right to claim a decent live. Group competition is prevented, because global solidarity transcends national borders and cultural differences. The purpose of GCE is to enable learners to face social global challenges.

Summarized, the concept of solidarity is approached within GCE foremost in the light of learning about global connectedness. This means being aware of the consequences of the own action and conducting a shift in one's premises of thought to reach at a critical and better understanding of interconnectedness. However also the exceptional position of the European learner is stressed. Thus it can be stated that there evidence for GCE aiming at universality, but simultaneously for European particularism was found. Solidarity is in total the quantitatively most frequent found democratic values within the data. It is clearly important for the whole educational framework. This analysis identified a strong relation of solidarity to transform premises of thought, decision and action. Although there are also transformative approaches within freedom ('reflection identities') and equality ('recognizing shared humanity'), solidarity is the only concept, where all three sub-categories refer transformational learning process. That is a striking and crucial point, which will be further analyzed in the second part of this research.

### 4.3 Reference to migration

Before starting with the second part of the analysis, it will be looked at direct references to migration within the data. This is done in order to reveal how GCE addresses migration directly, or what the position of GCE towards migration is. The gained evidence will contribute to answer the question about the potential of GCE to reduce AIS. Within the data reference to migration could be found in four documents under study (see table1). That not all documents are referring directly to migration is a first indication that GCE is not foremost focused on migration. Nevertheless the following citation discusses how migrants can be involved in the educational process.

*"Migrants from various countries exist everywhere. By involving them in the education process we bring in different voices, thereby actively showing our interdependence and the need for solidarity"(North-South-Center, 2012, p. 36)*

This citation depicts migrants as potential enrichment for the educational process, because involving them stresses the global interconnectedness. When analyzing direct reference to

migration, it is noticeable that is often referred to migration in brackets or within an enumeration of different global issues and challenges (UNESCO, 2015). Further, different perspectives and approaches of GCE can be identified. Migration is referred to as global theme (UNESCO, 2015), as international issue (Commission, 2012) or as result of global interconnectedness (North-South-Center, 2012) as well as culturally and socially linkage (Oxfam, 2015). Moreover GCE is concerned about regarding the immigrant voices as an enrichment for society and thereby actively supporting a heterogeneous society. This means that migration is taken as example where the learning objectives and values of GCE can be applied. An understanding of global interconnectedness as well as action in the sense of solidarity. But compared to democratic values, migration does not seem to be center of learning contents of GCE.

#### 4.4 The potential of GCE to reduce anti-immigrant sentiments

The analysis so far showed that different values are emphasized within the concepts of GCE with solidarity at its center. Further direct reference to migration is found, but less often than reference to democratic values. Moreover freedom, equality and solidarity are concerned with a transformative approach towards identities. This links back to the theory section, where transformative learning is called the process, where common frames of references are changed in order to come to a more open, reflective and more true beliefs and opinions (Mezirow, 2000). The concept of freedom addresses the transformation from fixed personal identities to flexible and multi-faceted identities. The concept of equality recognizes shared humanity and enables people to create a new collective identity, a more open identity, because it is not based on ethnicity. Further appreciating diversity envisages the 'other' as different or diverse, but equal. The sub-categories of solidarity deal with shifting one's premises of thought to a critical and better understand of interconnectedness, transforming people's perception of the 'other' through learning about global interconnectedness and creating global community as the new inclusionary collective identity. In the following second part of the analysis, the evidence of the first part is used in order to reveal mechanisms that can reduce AIS. It is focused on the identified transformative approach of the sub-categories to discover how these transformative learning process can contribute to reduce AIS. The second part of the analysis will be structured according to the beforehand discussed determinants of AIS:

- Overcoming ethnocentrism
- Transcending group conflict
- Transforming the perception of the 'other'

##### 4.4.1 Overcoming ethnocentrism

Ethnocentrism, is discussed in the theory section as one of the determinants of AIS. This part reveals the potential of GCE to address it. As already identified in the first part of the analysis,

the sub-categories 'reflecting on identities' (freedom) and 'learning about global interconnectedness' (solidarity) are concerned about transforming personal identity. The concept of freedom focus on flexible nature of identities and the rejection of fixed identities (Oxfam, 2015). The concept of solidarity goes one step further and defines overcoming ethnocentrism as one of the educational goals (North-South-Center, 2012). The following citation discusses not just the transformation of fixed identities, but the appreciation of multifaceted personal identities.

*"Appreciation of multifaceted and flexible nature of personal identity" as attitude and value of GCE (Oxfam, 2015, p. 20).*

This citation shows that GCE is concerned with the learning objective of understanding the flexible and changing nature of identities (Oxfam, 2015). It even goes further and states the appreciation of the flexible nature of identities as a value of GCE. This means that learners are stimulated to reflect the personal identity, especially the fixed or predetermined aspects of it. Awareness of the existence of other identities is generated and the insight that the own identity is not shared by everyone. GCE stimulates every learner to come up with his or her own definition of personal identity. It transforms common definitions and beliefs. Thereby values like social justice and equity are involved (Oxfam, 2015). This means that no personal, cultural identity is fixed or ultimately true in the globalized world and ethnocentrism is no longer the point of reference, because it claims ultimately truth. GCE shows commitment to a multifaceted and multicultural identity that characterizes a global citizen. The next citation points at how ethnocentric identification can be addressed by transformative learning processes.

*"Intercultural learning developed by GE (Global Education) sites is meant to achieve the following goals: overcoming ethnocentrism (...)" (North-South-Center, 2012, p. 49)*

This citation shows that GCE mediates intercultural learning contents and encourages the learner to question the own norms and beliefs that are not consistent with a flexible understanding of identity. As discussed in the theory section, an ethnocentric identification with the nation includes traditionally thinking of oneself as belonging to a closed community, linked to a national territory and constituted by common values and beliefs (Miller, 1993). A homogeneous national identity is shared by a limited amount of people and is not reconcilable with a flexible understanding of identity. Ethnocentric identification can be therefore regarded as attitude that is transformed by GCE, because homogeneous concepts of national identity are rejected. It is replaced by an awareness of the existing diversity even within one nation. Thus GCE can address and dissolve ethnocentrism, because in the perspective of GCE there is nothing like a homogenous, fixed national identity. GCE encourages people to reflect and

transform the traditional understanding of the nation and recognize the flexible and changing nature of identity. Like this ethnocentrism can be overcome.

#### 4.4.2 Transcending group conflict

Group conflict is based on the identification with an (ethnic) in-group and on delegitimizing the claims of the out-group. The first part of the analysis identified 'recognizing shared humanity' (equality) and 'identifying with global community' (solidarity) as well as 'global solidarity' (solidarity) as dealing with group identification. Whereas the equality concept focuses on abolishing the distinction of two groups, solidarity is concerned about emphasizing global community as one collective identity for all. The following citation discusses the sense of belonging as based on values and interests.

*"Personal transformation leading to (...) a sense of belonging: based on values and interests that acknowledge but transcend the personal and the local group" (DEEEP, 2015, p. 16)*

This citation shows that sharing the same values and interests that transcend the personal and local group are the new basis for collective identity. This means that group identity is no longer constructed against others. Recognizing shared humanity does not make the distinction between ethnic in- and outgroup members. It rather implements integrative thinking that transcending the personal or local group. Thus a goal of GCE is to establish a collective identity that is unlinked of local groups. Based on the first part of the analysis the values for a new fundament are related to universality. A universal global community is proposed as new collective identity. Thus commitment to universality is a first step to tackle group competition through introducing a collective identity based on shared values transcending the local groups instead of ethnicity. Additionally group conflict can be approached by global solidarity. The following citation stresses why GCE is concerned with solidarity.

*"Global education encourages learners to develop solidarity and a sense of concern for a more socially just, secure and peaceful world"(North-South-Center, 2012, p. 24)*

This citation emphasizes a global dimension of solidarity in order to promote positive change. Looking back to the theory section, group competition builds upon the distinction of an in-group and an out-group, where individuals identify with the in-group and generate collective behavior towards the out-group. Theory indicates that the goal of an (ethnic) group conflict is to guarantee each group's interests, prerogatives, privileges and values (Schneider, 2007). Global solidarity has the power to address and dissolve group conflict, because it transforms the meaning of solidarity. It extends the meaning from the local or national to the global level. This

signifies that claims for a socially just world become a central concern, rather than limited group interests. Therefore GCE has the potential to transcend group conflict by proposing the global community as a new collective identity build upon shared values and extending the ties of solidarity.

#### 4.4.3 Transforming the perception of the 'other'

Perceiving or identifying the 'other' is discussed in the theory part as another determinant of AIS. It is based on the identification of a person or a group as different from oneself. In the first part of the analysis 'appreciating diversity' (equality) and 'learning about global interconnectedness' (solidarity) dealt with the perception of the other. The equality concept emphasized that all human people are different and that this can be the basis for equality rather than framing someone as 'other'. The solidarity framework focused on transformative learning and therewith transforming the perception of the 'other'. The following citation discusses the consequences of transformative learning.

*"Personal transformation leading to (...) Respect for others and for the diversity of people and cultures" (DEEEP, 2015, p. 16)*

This citation stresses the perspective of GCE to recognize and appreciate the diversity of people. Respect for others and for different cultures are main learning objectives of the educational framework (DEEEP, 2015). Learners are motivated to engage with the stranger and to see things differently. To transform the image of the 'other' from the perception as threat, security problem or competitor over scarce resources (Espenshade, 1995; Weis, 1995) to a more tolerant image. It is about valuing the own identity and the identity of the other. Thus appreciating diversity leads to more equality on the basis of diversity. Rather than generating and distinguishing between people who are alike, and people who are not, GCE builds on the basis of similarities and differences. This is in line with Beck's argumentation that 'otherness' is accepted on the basis that all human beings are different. Rather than 'either, or' there is a 'both-and' approach (U. Beck & Grande, 2007b, p. 70). Therefore respecting diversity has the potential to reevaluate and to transform the perception of the other. The next citation links the concept of active global citizenship to transformation.

*"Learning to be active global citizens and how to transform one's self and society" in order to become an agent for positive change (UNESCO, 2015, p. 40).*

This citation shows that transformative learning to become a global citizen is a way to transform oneself and society. Learning about the 'other' can for example deconstruct personal negative

images and foster the appreciation of diversity. GCE is about opening people's eyes and minds to different realities. It is first a transformation on the personal level and can lead to advocate for positive change at the societal level. Looking at the current situation of migration in Europe, migration is often seen as a problem or crisis (Letourneau, 2016). A growing group of people is feeling angry about, threatened or challenged by the 'other', like the immigrant (Grove & Zwi, 2006). GCE can be a way to transform this negative perception of the 'other', because it endorses the engagement with the stranger. A transformed, or truer understanding of the world is generated that tolerates and appreciates otherness. Therefore GCE has the potential to change the perception of the 'other' from a frightening to a more positive image and stimulate partnership among people of different cultures.

Summarized the second part of the analysis showed that all democratic concepts, especially solidarity follow a transformative learning approach and affect personal identities. The concept of freedom is emphasizing the flexible nature of identity and contributes to overcome ethnocentrism. The concept of equality is concerned with establishing values and interests that acknowledge but transcend local group identities as new basis for group identity. Further appreciation of diversity leads to respect the diversity of other people. Equality can contribute to transcend group competition and transforming othering. Solidarity is addressing transforming all three determinants of AIS and can therefore be stated as the most important democratic concept in the light of reducing AIS. 'Learning about global interconnectedness' is affecting self-identity by overcoming ethnocentrism and perception of the 'other' by opening people's eyes to different realities. Further 'identifying with the global community' and 'global solidarity' propose global community as new collective identity that is open to everyone and centers on the similarities of human beings rather than on limited group interests.

#### 4.5 Answers to the sub-questions

Concerning the first sub-question four insights can be drawn. First, all democratic values are found within the policy documents of GCE, but there are differences in frequency. Whereas the concepts of equality and freedom are in particular visible in respectively one document of the study, the concept of solidarity is the central concept in three documents. Therefore second, solidarity can be stated as the most important democratic value within GCE. Third transformative learning plays a crucial role within GCE. All democratic values were found to be linked to transformative learning processes to change frames of references in order to come up with more true or open thoughts and decisions. Fourth, the found explanation for why solidarity is by far the most referred concept is its commitment to transforming identities. 'Learning about global interconnectedness', 'recognizing shared humanity' as well as 'global solidarity' are found to have a transformative approach. It means, that the ties of solidarity are expended



from the national to the global level. It embodies therefore the transformative character of GCE, as liberal educational framework.

Concerning the second sub-question it was assumed that ethnocentrism can be approached by the democratic concept of freedom, group conflict by equality and othering by solidarity. This proposed mechanisms were found to be more differentiated. It is not one democratic concept that addresses and reduces one determinant of AIS. It is more the interaction of the different democratic concepts that tackle AIS. Thereby solidarity is prevailing. 'Reflecting identities' (freedom) and 'learning about global interconnectedness' (solidarity) are found to transform self-identification with the nation and having the potential to overcome ethnocentrism. 'Recognizing shared humanity' (equality), 'identifying with the global community' (solidarity) and 'global solidarity' (solidarity) are identified as affecting group identity by emphasizing a new collective identity that is not based on distinction between different groups, but on values that recognize but transcend local identities. It therefore has the potential to transcend group competition. Lastly 'appreciating diversity' (equality) and 'learning about global interconnectedness' (solidarity) relate to relativizing the perception of the 'other' and tolerating diversity. It is therefore a way to transform the perception of the other. Learning about global interconnectedness can be regarded as especially powerful to tackle AIS, because it is found to contribute to transform ethnocentrism as well as othering.

## 5 Conclusion

At the end of this research it is looked back to the beginning to answer the research question. It can be stated that GCE has a great potential to reduce the determinants of AIS and to come up with alternative ways of thinking by transforming personal identities. Further GCE is one way to contribute to solve the democratic value crisis, by fostering democratic values. Therefore it is considered to contribute to a long-term solution for the current unsustainable situation of migration in Europe. This research identified which democratic values are promoted and how these values are promoted within GCE. Also how often it was referred to them. Solidarity is found to be the most important democratic concept, because all three sub-categories emphasize transformative learning processes and affect identity construction. It is therefore crucial for transforming and reducing the determinants of AIS. This study revealed the potential of GCE in form of three mechanisms that reduce AIS. GCE replaces ethnocentric identification by a flexible and multifaceted understanding of national identities. Values that acknowledge, but transcend the local group are emphasized as a new fundament for a collective identity. Further group conflict is dissolved by proposing global community as new collective identity that is more an inclusionary approach than ethnocentric identification. It is open to everybody on the basis of recognizing humanity. Additionally, GCE has the potential to transform the perception of the other. Instead of a threat or competitor, the 'other' is respected and valued. These mechanisms were not that as one-dimensional as expected. Two or more democratic values are interacting in order to address one determinants of AIS.

Besides limitations of GCE were also identified. It is striking that rarely direct references were found to migration. This is especially remarkable, because the whole study was concerned with the potential of GCE to reduce negative attitudes towards immigrants. The few direct references towards migration depict the so far hardly recognized relation of GCE and AIS. Nevertheless as seen in the analysis, equality, freedom and solidarity can be stated as also referring indirectly to migration by constituting mechanisms that reduce AIS.

Besides, by stating the potential of GCE to reduce AIS the long-term perspective of this approach has to be taken into account. Thus, according to this study, transformative learning and in particular GCE is a highly important concept in the light of the 'migration crisis'. But GCE is an educational concept that is foremost focused on young learners. On the one side this way makes it possible to reach a lot of learners by using the established educational systems. GCE has a high potential to transform the identities and decisions foremost of the young people. On the other side, people outside of the educational system are barely reached. This is problematic, because as discussed in the theory section, AIS are rising across Europe at the moment. GCE is engaged in transforming the citizens of tomorrow instead of the citizens of today.

Therefore this research identifies GCE as a potential long-term solution to reduce AIS, but in order to cope with the current unsustainable situation of migration in Europe, long-term as well as short-term approaches are needed.

Bearing the new insights of this study in mind, the question about the significance of these new insights for the academic debate about liberal education and GCE has to be addressed. This research revealed the need for transformative learning curricular in order to change anti-democratic identities and to foster democracy. The analysis showed that learning can lead to positive change, because through transforming personal identities AIS can be reduced and democracy restored. Therefore it supports the thesis of Morrice (2014) who states that the learning is linked to positive change. GCE is found to go beyond the acquisition of knowledge by fostering active global citizenship to change oneself and society. In particular it mediates the democratic concepts of freedom, equality and solidarity. On this basis it can be considered a way to restore democracy that supports the thesis of Nussbaum (1998) that liberal education is needed to keep democracies alive. GCE can be regarded one way to establish a vital democracy and therefore one way to cultivate humanity.

Further evidence from the data delivered a highly probable explanation for why the term 'global citizenship education' is used inconsistently among scholars. Looking back it was indicated as weakness of the concept by Heater (2004). But this research showed that it is actually consistent with the nature of GCE. It is not the aim of the educational concept to come up with a fixed definition of what is meant by a global citizen. Instead learners are encouraged to use their ability to come up with their own concept and understanding of GCE. It therefore rejects the thesis of Heater (2004). Next, according to Dill (2013) western particularity is constraining the educational concept, because it misguides the envisaged universality. This constraint was also reflected within the analysis, because it was found that especially European citizens were envisaged as learner for GCE. It constitutes an exceptional position that is not complying with global universality. Thus although there was also found evidence for the goal of universality, this research supports the findings of Dill that western particularity influences the concepts of GCE.

Besides there were also limitations to the formats of this research. This study focused on the most often referred concepts within each sub-category. It did so in order to derive at valuable insights of the most important concepts, instead of an overview of all referred concepts within the data. Further, it would not have been possible to conduct an in depth-analysis of all concepts, because of the limitations of this bachelor thesis. Nevertheless further research of a larger scale including all democratic concepts of each policy document or even including more policy documents is highly recommended in order to research further on the potential of GCE. This research started the exploration of the potential of GCE, but many aspects remain to be

undiscovered. Especially the question about which concept of GCE is not or the least misguided by European particularism and therefore even more suited to contribute to positive change, remains open. Further research on this topic is highly recommended.

At the end of this research the practical consequences of this study are addressed. Although the relation of GCE and AIS needs further research, some recommendations for practical implementation on a European level can be identified. Networks like the European Development NGO confederation as well as the European Commission as official organ of the EU, and especially the Development and Cooperation Directorate-General have to use their competencies and influence in order to raise even more interest of international policy actors to the idea of GCE. A legal process to recognize and implement GCE at a European level has to be started. On the same time, this process will just be reasonable if the perspectives of solidarity and global universality are emphasized. Further the networking of the policy actors already concerned with GCE can be improved. Founding an official forum for exchanging expertise can be vital. Next, the continuation of the Development Education Exchange in Europe Project, which was finished at the end of 2015 is considered to be valuable, because it envisaged a systemic change towards education that is required in order to transform the way how the current situation of migration is dealt with. At the end it is recommended to extend the Oxfam UK activities concerning global citizenship to the Oxfam international level. That way more countries could already start pilot projects for testing GCE curricular.

Summarized there is no shortcut solution to the current unsustainable situation of migration in Europe. Democracy is at crisis, because of AIS across Europe. In order to solve this crisis especially solidarity has to be envisaged as a mechanism to reduce AIS. GCE is a potential long term solution, but in order to cope with the crisis a combination of short- and long term solutions is needed.

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# 7 Data Appendix

## 7.1 Coding Scheme

The coding scheme is built upon the values of freedom, solidarity and equality as democratic values that contribute to inclusive society, advocating for global solidarity and equality based on diversity. Therefore they are reconcilable with pro-immigrant attitudes. The coding scheme consists of three concepts each having the categories of learning & thinking and becoming active. On the next level the codes are generated and linked to several keywords. For further understanding, examples are included at the end of the table.

Concept	Categories	Codes	Keywords
C1 freedom	Learning content	Reflecting identities	critical thinking, beliefs, critical inquiry, identity, identify, identification, transform, social transformation, self and other, critical awareness, critical skills, changing perspectives, egocentrism, realities,
		Concerning citizenship	Citizenship, global citizenship, active citizen, global citizen, European citizenship, citizen, citizenry
	Taking action	Supporting inclusive society	freedom, inclusion, inclusive, inclusivity, oppose prejudices and stereotypes, exclusion, fairness, dialogue
C2 equality	Learning content	Appreciating diversity	Appreciation, diversity, diverse, different, cultures, pluralism, no hierarchy of values, otherness, difference, tolerance, learning from each other, respect, marginalized, other perspectives, mutual, understanding, learning
		Recognizing shared humanity	human dignity, human rights, human need, universal rights, universal values, humanity, for all, united, justice, right to live, common, Planet Earth



	Taking action	Supporting equal rights	equality, equity, equal rights, gender equality, no-discrimination, ethical equality, respecting minorities, similarities, sameness, differences,
C3 solidarity	Learning content	Learning about global interconnectedness and post-colonial structures	cause, consequences, impact, interdependence, holistic perspective, interconnectedness, global development, global learning, global relations, postcolonial, consumption, power structures, power dynamics, connection, pan-European, wider world, realities, awareness
		Identifying with global community	belonging, feeling connected, bound to world community, the whole planet, world humanity, global identification, world as a whole, global community, citizens of the world, outer world, global vision, transcend groups, overcome ethnocentrism
	Taking action	Advocating for global solidarity	care, ethical responsible, solidarity, social justice, concern, (social) responsibility, human need, global justice, understanding, world-mindedness
C4 referring to the immigration	directly		Migration, migrant, immigration, immigrant, refugee

## 7.2 Table of codes

This table shows an overview of the used codes during the analysis. It is structured according to the sub-categories of the democratic values.

<b>Demo- cratic concept</b>	<b>Sub- category</b>	<b>Codes</b>
Freedom	Reflecting identities	<p><b>Oxfam</b></p> <p><i>“Self-awareness and reflection”</i></p> <p><i>“Sense of identity and self-esteem”</i></p> <p><i>“explore issues of diversity, identity and belonging”</i></p> <p><i>“explore issues of identity and diversity by considering similarities and differences between peoples, places, cultures and languages”</i></p> <p><i>“similarities and differences between peoples in local setting and also in wider contexts • what contributes to self-identity and belonging”</i></p> <p><i>“importance of language, beliefs and values in cultural identities”</i></p> <p><i>“role of language in prejudice, discrimination and exclusion • impacts of historical processes (e.g. slavery and colonisation) on people’s identities, cultures, and power today”</i></p> <p><i>“the multi-faceted and flexible nature of identity</i>  <i>• tendencies of dominant cultures to promote certain ways of seeing and understanding the world and to subordinate others”</i></p> <p><i>“recognise how different backgrounds, beliefs and personalities affect behaviour and world views”</i></p> <p><i>“positivity about the ways in which one is both similar to others and uniquely different • value what contributes to own identity”</i></p> <p><i>“appreciation of multifaceted and flexible nature of personal identity”</i></p> <p><i>“explore the role of religious beliefs and organisations in global citizenship and global issues”</i></p> <p><i>“Developing a better understanding of development challenges requires, inter alia, the development of analytical and critical skills”</i></p> <p><i>“global citizenship should also include opportunities for young people to develop their skills as agents of change and to reflect</i></p>

		<p><i>critically on this role</i></p> <p><i>"These methods are not unique to education for global citizenship but, used in conjunction with a global perspective, they can advance global understanding while fostering skills such as critical thinking, questioning, communication and cooperation"</i></p> <p><i>"the use of Philosophy for Children to encourage critical thinking around global environmental concerns drew the best out of learner"</i></p> <p><i>"the methodologies she learnt through this programme allowed her to develop her learners' ownership of the issue and their critical thinking"</i></p> <p><i>"It is transformative, developing the knowledge and understanding, skills, values and attitudes that learners need both to participate fully in a globalised society and economy, and to secure a more just, secure and sustainable world than the one they have inherited"</i></p>
	citizenship	<p><b>Oxfam</b></p> <p><i>"factors hindering citizenship and civic engagement at global, national and local levels"</i></p> <p><i>"articulate a personal understanding of what it means to be a global citizen"</i></p> <p><i>"we must foster global citizenship"</i></p> <p><i>"educate for global citizenship is not set in stone"</i></p> <p><i>"There is a variety of views about the meaning of global citizenship"</i></p> <p><i>"global citizenship is having a special mindset of being optimistic"</i></p> <p><i>We also want to send out round individuals , and global citizenship is a massive part of the way we do that"</i></p> <p><i>"The key elements for developing active and responsible global citizenship are identified below as: knowledge and understanding, skills, values and attitudes"</i></p> <p><i>"Global citizenship enriches all areas of the school curriculum, and each subject has an important contribution to make"</i></p> <p><i>"global citizenship provides purpose, motivation and coherence in teaching and learning"</i></p> <p><i>"Enable learners to participate in or lead on global citizenship"</i></p>

		<p><i>projects”</i></p> <p><i>“Develop staff understanding of global citizenship”</i></p> <p><i>“Use global citizenship to support primary to secondary transition and explore the place of global citizenship values and skills in further and higher education and the workplace”</i></p> <p><i>“Develop ways to engage your local community using global citizenship”</i></p> <p><i>“emphasises clear links between global citizenship skills and the high academic standards which the school achieves.”</i></p> <p><i>“ESDGC had also enabled learners to develop their thinking, organisational, communication and decision-making skills, their global understanding and their sense of global citizenship”</i></p>
	Inclusive society	<p><b>Oxfam</b></p> <p><i>“Commitment to participation and inclusion”</i></p> <p><i>“commitment to principles of inclusion and active support for involvement of others in decision-making”</i></p> <p><i>“explore themes such as inequality, prejudice, conflict and oppression”</i></p> <p><i>“nature of prejudice, racism and sexism and ways to combat these”</i></p> <p><i>“impacts of stereotyping, prejudice and discrimination and how to challenge these”</i></p> <p><i>“evaluate media and other sources for bias, stereotypes and range of voices and a perspectives”</i></p> <p><i>“understand impacts of prejudice and discrimination”</i></p> <p><i>“help to ensure that everyone in own group is included”</i></p> <p><i>“belief that it is everyone's responsibility to challenge prejudice and discrimination”</i></p> <p><i>“willingness to challenge prejudiced and discriminatory views”</i></p> <p><i>“awareness of own prejudices and biases, and commitment to</i></p>

		<p>overcoming these”</p> <p>“willingness to play fairly and inclusively with others”</p> <p>“belief that that everyone should be included and able to participate”</p> <p>“proactive inclusion of other people, especially those who may face barriers to participating fully”</p> <p>“sense of fair play • willingness to take turns and share”</p> <p>“how fairness may not always mean equal treatment”</p> <p>“promote a sense of fair play, mutual respect, and the ability to manage emotions and conflict”</p> <p>“provide opportunities to challenge cultural, gender and racial stereotypes and to explore both the relationship between sport and identity, and issues such as inclusion, conflict, racism and violence”</p>
Diversity	Appreciating diversity	<p><b>DEEEP</b></p> <p>“Respect for others and for the diversity of people and cultures: enabling an ability to cooperate in an interdependent but diverse world”</p> <p>“critically reflecting on a diverse range of perspectives and as a result being able to see things differently;”</p> <p>“views and perspectives of the marginalized”</p> <p>“A focus on the symbols that unite and divide members of societies, with particular emphasis on globalisation of arts”</p> <p>“diversity”</p> <p>“global citizenship and appreciation of cultural diversity”</p> <p>“tolerance and respect for other people”</p> <p>“contribute to the development of partnerships and an appreciation of interdependence, pluralism, mutual understanding and peace”</p> <p>“Do learners show empathy, solidarity and respect for differences and diversity;”</p> <p>“diversity”</p> <p>“There may be more there than meets the eye’, and ‘Other eyes might see it differently”</p> <p>“Perspective consciousness’: that the learner’s own worldview</p>

		<p><i>may not necessarily be universally shared, and receptiveness to other perspectives”</i></p> <p><i>“Issues of diversity and identity: including a respect for self and others, a valuing of diversity and an understanding”</i></p> <p><i>“Diversity – requiring awareness and understanding of the importance and value of cultural, social, economic and biological diversity”</i></p> <p><i>“appreciation of cultural diversity and of culture’s contribution to sustainable development.”</i></p>
	Recognizing humanity	<p><b>DEEEP</b></p> <p><i>“of other people’s perspectives and interests, of environmental opportunities and limitations, and of universal rights”</i></p> <p><i>“and common humanity”</i></p> <p><i>“promoting a sense of social responsibility and solidarity that encompasses all of humanity”</i></p> <p><i>“A commitment to action: based on a willingness to be part of an enterprise that pursues common purposes and universal rights”</i></p> <p><i>“The realisation of human rights for all”</i></p> <p><i>“human dignity”</i></p> <p><i>“A focus on the ethical positioning of individuals and groups to each other, most often featuring ideas of human right”</i></p> <p><i>“The fear that a focus on a legally non-existing ‘global citizenship’ risks undermining or weakening the implementation of human rights and/or of a national identity”</i></p> <p><i>“universal rights”</i></p> <p><i>“promote and uphold a universal justice framework”</i></p> <p><i>“human rights”</i></p> <p><i>“working towards a future where all human rights are respected”</i></p> <p><i>“The existence of a justice framework that upholds human rights, sustainable development and security principles”</i></p> <p><i>“combined with a conceptual understanding of justice, human rights and responsibilities, and a ‘future orientation’ that considers possible, probable and preferred futures”</i></p> <p><i>“‘justice’: justice as a human need (De Gaay Fortman 2011:</i></p>

		<p>204-206) and as “the outcome of a struggle by humanity”</p> <p>“‘human dignity’: its promotion through human rights, human development and human security, and its visibility through equality”</p> <p>“relating to others and the environment locally, nationally and internationally based on universal values”</p> <p>“Development education is concerned with issues of human rights, dignity”</p> <p>“provides a chance for people to reflect on their international roles and responsibilities with regard to issues of equality and justice in human development”</p> <p>“Development education then: “presents an international development and human rights perspective within education here and in other parts of the world”</p> <p>“the ‘Universal Declaration of Human Rights (UDHR)’ was adopted by the United Nations in 1948. In 30 articles it “...reaffirmed faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women”</p> <p>“From teaching and learning about the existence and the content of the UDHR (and related conventions, declarations and covenants of human rights”</p> <p>“an outcome which is the result of the people’s successful actions for a better (just, sustainable, equitable, sharing, etc.) world”</p> <p>“justice, human rights”</p> <p>“investigations into issues that affect all societies (e.g. issues of poverty, development, justice, equality, environmental change)”</p>
	Equal rights	<p><b>DEEEP</b></p> <p>“contributing to decision-making about change that seeks to overcome social, economic and political inequalities between peoples”</p> <p>“the global orientation may involve the study of similarities and differences between people, societies, economies, or environments in different parts of the world”</p> <p>“Human rights education is necessarily transformative since it is based on a commitment to social justice and cannot condone</p>

		<p><i>systems that simply reproduce social inequalities”</i></p> <p><i>“Eradication of poverty and inequality”</i></p> <p><i>“inequality”</i></p> <p><i>“economic, social, political, and cultural rights”</i></p> <p><i>“education for and in rights”</i></p> <p><i>“all human beings are global citizens in virtue of rights and duties which we all have as human beings”</i></p> <p><i>“A focus on the challenges arising from inequalities and oppression, using critique of social norms to advocate action to improve the lives of dispossessed/subaltern populations”</i></p> <p><i>“equality and inequality”</i></p> <p><i>“people overcoming injustices and inequalities”</i></p> <p><i>“human rights, gender equality”</i></p> <p><i>“Human beings may be “born free and equal in dignity and rights”</i></p> <p><i>“realization of human rights, justice and peace, together with proper recognition of the equal dignity of all”</i></p> <p><i>“principles of equality, dignity, respect, non-discrimination and participation”</i></p> <p><i>“human rights “are universal but they do not imply sameness”</i></p> <p><i>“requiring participation and awareness of rights and responsibilities”</i></p> <p><i>“human rights, gender equality”</i></p> <p><i>“contributing to decision-making about change that seeks to overcome social, economic and political inequalities between people”</i></p> <p><i>“issues of justice and equality”</i></p> <p><i>Quality of life, equity and justice</i></p>
Solidarity	Learning about global interconnectedness	<p><b>UNESCO</b></p> <p><i>“Education gives us a profound understanding that we are tied together as citizens of the global community, and that our chal-</i></p>



		<p>lenges are interconnected.” Ban Ki-moon, UN Secretary-General”</p> <p><i>“It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global.”</i></p> <p><i>“global issues and connections between global, national and local systems and processes”</i></p> <p><i>“Cognitive: knowledge and thinking skills necessary to better understand the world and its complexities”</i></p> <p><i>“Learners acquire knowledge and understanding of local, national and global issues and the interconnectedness and interdependency of different countries and populations”</i></p> <p><i>“Knowledge of global governance systems, structures and issues; understanding the interdependence and connections between global and local concerns”</i></p> <p><i>“and, recognise the interconnectedness of local, national and global issues, structures and processes”</i></p> <p><i>“Learners explore their own beliefs and values and those of others. They understand how beliefs and values inform social and political decision-making at local, national, regional and global levels, and the challenges for governance of contrasting and conflicting beliefs and values.”</i></p> <p><i>“Learners acquire knowledge and understanding of local, national and global issues and the interconnectedness and interdependency of different countries and populations”</i></p> <p><i>“Understand the interdependence and connections of global and local concerns”</i></p> <p><i>“issues affecting interaction and connectedness of communities at local, national and global levels”</i></p> <p><i>“Underlying assumptions and power dynamics”</i></p> <p><i>“Discuss how global governance structures interact with national and local structures and explore global citizenship “</i></p> <p><i>“Investigate underlying assumptions and describe inequalities and power dynamics Critically assess the ways in which power dynamics affect voice, influence, access to resources, decision-making and governance”</i></p> <p><i>“Learning objective: Critically analyse global governance systems, structures and processes and assess implications for global citizenship”</i></p> <p><i>“Learning objective: Discuss how global governance structures</i></p>
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		<p><i>interact with national and local structures and explore global citizenship”</i></p> <p><i>“Learning objective: Describe how the local environment is organized and how it relates to the wider world”</i></p> <p><i>“Connections and interdependencies between global and local issues”</i></p> <p><i>“Shared local, national and global concerns and their underlying causes► Changing global forces and patterns and their effects on people’s daily lives ► How decisions made globally or in one part of the world can affect current and future wellbeing of people and the environment elsewhere”</i></p> <p><i>“In-depth analysis of the interconnected nature of global issues (root causes, factors, agents, dimensions, international organisations, multinational corporations)”</i></p> <p><i>“Analysis of contemporary global issues from the perspective of power dynamics (gender equality, disability, youth unemployment)”</i></p> <p><i>“How we are connected to the wider world beyond our immediate community and through different modalities (media, travel, music, sports, culture”</i></p> <p><i>“Mutual interdependence and challenges of living in diverse societies and cultures”</i></p> <p><i>“Understanding that actions have consequences”</i></p> <p><i>“Anticipating and analysing the consequences of actions”</i></p> <p><i>“Global and local issues and the relationships between them/ Local, national and global governance systems and structures/ Issues affecting interaction and connectedness/ Underlying assumptions and power dynamics”</i></p> <p><i>“Learning objective: Assess the root causes of major local, national and global issues and the interconnected”</i></p> <p><i>“Assess the root causes of major local, national and global issues and the interconnectedness of local and global factor”</i></p> <p><i>“global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations”</i></p> <p><b>NORTH SOUTH CENTER</b></p> <p><i>“The mandate of the North-South Centre of the Council of Europe is to provide a framework for European co-operation designed to heighten public awareness of global interdependence issues”</i></p>
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		<p><i>“raising European awareness of issues of global interdependence and solidarity through education and youth programmes”</i></p> <p><i>“This work is based on the conviction that global education is a holistic “education that opens people’s eyes and minds to the realities of the world”</i></p> <p><i>“education for global interdependence and solidarity”</i></p> <p><i>“raising awareness on the Recommendation on education for global interdependence and solidarity”</i></p> <p><i>“competences to select and share their own point of view and role within a global, interconnected society”</i></p> <p><i>“Global education is education that opens people’s eyes and minds to the realities of the globalised world”</i></p> <p><i>“to understand global development concerns and the local and personal relevance of those concerns”</i></p> <p><i>“This implies a radical change towards interconnectedness and creates possibilities for achieving more equality, social justice,”</i></p> <p><i>“to move towards a better understanding of the current issues of the world, its impact at local and global level, is not only a need, but an ethical challenge in today’s world.”</i></p> <p><i>“Global education aims at opening a global dimension and a holistic perspective in education in order to help people understand the complex realities and processes of today’s world and develop values, attitudes, knowledge and skills that will enable them to face the challenges of an interconnected world”</i></p> <p><i>“recognition of connections with the macro world and the emerging dialogue between them”</i></p> <p><i>“in a global education learning process students and educators go deeper into the roots and causes of events and developments”</i></p> <p><i>“Global education helps learners to understand the complexity of the world”</i></p> <p><i>“Global education is education that opens peoples’ eyes and minds to the realities of the globalised world”</i></p> <p><i>“In order to build a common understanding of the realities of the world and how they are interconnected”</i></p> <p><i>“A holistic approach seeks to understand direct and indirect relationships between forms of power, violence and injustice at all levels”</i></p>
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		<p><i>“understanding the political, social, economic and cultural dimensions of any situation and the interdependence of different people’s realities and developing a sense of responsibility.”</i></p> <p><i>“From local to global”</i></p> <p><i>“to understand yourself and others in a complex, interdependent world, where the realities of our lives can be complementary but also contradictory”</i></p> <p><i>“bringing the global reality into the classroom”</i></p> <p><i>“a better understanding of global interdependency through direct contacts between students and teachers in the partner countries and schools”</i></p> <p><i>“inviting an expert from the country of your partner school, who lives in your village or town to the classroom to get more information about partner countries”</i></p> <p><i>“Are there possibilities of links between the various subjects making it possible to investigate within a holistic approach the interdependence between the causes and consequences of poverty”</i></p> <p><i>“The world we live in has evolved into a single social system as a result of many ties of interdependence among various countries”</i></p> <p><i>“The global development of economic and social relations has been paralleled by wide disparities between North and South”</i></p> <p><i>“Consciousness of global change as growing interdependence”</i></p> <p><i>“stresses the strong interdependencies and links between the economic, technological, sociopolitical, demographic and cultural aspects of social life”</i></p> <p><b>EUROPEAN COMMISSION</b></p> <p><i>“local/global connections”</i></p> <p><i>“transversal themes such as environmental protection and climate action, are affected by wider global and local economic, social, environmental and political changes and structures”</i></p> <p><i>“enabling them to understand better complex and interconnected aspects of development”</i></p> <p><i>“Increasing the attention paid to global development education in informal education, while also supporting awareness-raising activities aimed at the public and media”</i></p> <p><i>“Integrating global development education in formal education at all levels”</i></p>
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		<p><i>“Ensuring long-term financing for quality global development education programmes; - Improving the quality and effectiveness of global development education programmes”</i></p> <p><i>“Promoting global citizenship through learning processes and raising awareness of development-related issues among Portuguese society, in a context of growing interdependence, and focusing on actions leading to social change”</i></p> <p><i>“EU-funded DEAR projects cover a wide range of development issues and contexts”</i></p> <p><i>“integrate Sustainable Development and International Solidarity Education themes in their activities”</i></p> <p><i>“Projects that adopt a Global Learning approach aim to enhance the competencies of target groups in understanding and addressing issues of global development”</i></p> <p><i>“developing differentiated knowledge and critical understanding of global interdependence and of the relevance of global and local development and its challenges to the European Union, its Member States and citizens”</i></p> <p><i>“raise the visibility of the EU’s concerns regarding global development”</i></p> <p><i>“raising the awareness of citizens regarding the living conditions of population in developing countries”</i></p> <p><i>“DEAR now encompasses a diversity of debates spanning from extreme poverty in southern countries, to the mainstreaming of climate objectives in the development agenda”</i></p> <p><i>“To develop citizens’ awareness and critical understanding of the interdependent world, of their role and responsibility in relation to a globalised society;”</i></p> <p><i>“Supporting the development of DEAR programmes and projects which have a panEuropean dimension”</i></p> <p><i>“Encouraging the development of common understandings of global development, interdependence and related issues in Europe”</i></p>
	Global community	<p><b>UNESCO</b></p> <p><i>“Education gives us a profound understanding that we are tied together as citizens of the global community, and that our challenges are interconnected.” Ban Ki-moon, UN Secretary-General”</i></p> <p><i>“Global citizenship refers to a sense of belonging to a broader</i></p>

		<p><i>community and common humanity”</i></p> <p><i>“To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity”</i></p> <p><i>“Learners experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights”</i></p> <p><i>“Different communities people belong to and how these are connected”</i></p> <p><i>“Self-identity, belonging and relationships (self, family, friends, community, region, country)”</i></p> <p><i>“Feeling of belongingness to common humanity”</i></p> <p><i>“develop a sense of belonging and facilitate understanding of and dialogue with people from different cultures;”</i></p> <p><i>“cultivate a sense of belonging to a common humanity”</i></p> <p><i>“transcend difference”</i></p> <p><b>NORTH SOUTH CENTER</b></p> <p><i>“helping people recognise their role and individual and collective responsibilities as active members of this global community”</i></p> <p><i>“empowering them with knowledge, skills, values and attitudes desirable for world citizens to face global problems”</i></p> <p><i>“global responsibility of the citizens of the world”</i></p> <p><i>“so that the outer world will be part of everyday life analysis”</i></p> <p><i>“Global education strengthens the sense of being part of a community (local-global)”</i></p> <p><i>“fostering a global vision of society”</i></p> <p><i>“interact critically with our global society as empowered global citizens”</i></p> <p><i>“b. Solidarity education (to develop a sense of community that transcends group, state, or race limits, to work/campaign for an end to inequality and social injustice)”</i></p> <p><i>“shaping of a new collective identity that transcends individual cultural difference”</i></p> <p><b>EUROPEAN COMMISSION</b></p> <p><i>“and a sense of belonging to one world”</i></p>
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		<i>"growing focus on mutual recognition of the interdependence and solidarity between people of the entire World"</i>
	Global solidarity	<p><b>UNESCO</b></p> <p><i>"Learners also develop the knowledge, skills, values and attitudes to care for others and the environment and to engage in civic action"</i></p> <p><i>"develop attitudes of care and empathy for others"</i></p> <p><i>"Learners develop attitudes of empathy, solidarity and respect for differences and diversity"</i></p> <p><i>"Ethically responsible behavior"</i></p> <p><i>"Develop motivation and willingness to care for the common good"</i></p> <p><i>"Ethically responsible behavior"</i></p> <p><i>"Discuss how our choices and actions affect other people and the planet and adopt responsible behavior"</i></p> <p><i>"Empathy, solidarity, conflict management and resolution, preventing violence, including gender-based violence, and bullying"</i></p> <p><i>"Developing values and skills that enable people to live together peacefully (respect, equality, caring, empathy, solidarity, tolerance, inclusion, communication, negotiation, managing and resolving conflict, accepting different perspectives, non-violence)"</i></p> <p><i>"Engaging in actions for social justice (local, national and global levels)"</i></p> <p><i>"Values of care and respect for ourselves, others and our environment"</i></p> <p><i>"Real life examples of global injustice"</i></p> <p><i>"Different perspectives about social justice and ethical responsibility in different parts of the world, and the beliefs, values and factors that influence them"</i></p> <p><i>"Effective and ethical civic engagement with global issues (compassion, empathy, solidarity, dialogue, caring and respect for people and the environment)"</i></p> <p><i>"How different perspectives on social justice and ethical responsibility influence political decision-making and civic engagement"</i></p>

		<p><i>(membership in political movements)"</i></p> <p><i>"Citizen competencies, including sound reasoning, care for others,"</i></p> <p><i>"responsibility and caring including tolerance and mutual understanding"</i></p> <p><i>"and global solidarity"</i></p> <p><i>"to address global issues and social injustice"</i></p> <p><i>"Understand the concepts of social justice and ethical responsibility"</i></p> <p><i>"Analyse the challenges and dilemmas associated with social justice and ethical responsibility"</i></p> <p><i>"Learning objective: Critically assess issues of social justice and ethical responsibility, and take action to challenge discrimination and inequality"</i></p> <p><i>"Challenges for governance of different and conflicting views of fairness and social justice"</i></p> <p><i>"consumption habits, corporate social responsibility, ethical questions, ethical responsibility, fair trade, humanitarian action, social justice"</i></p> <p><i>"personal and social responsibility"</i></p> <p><i>"social responsibility"</i></p> <p><i>"corporate social responsibility"</i></p> <p><i>"Demonstrating ethical and social responsibility"</i></p> <p><i>"corporate social responsibility, multi-national corporations, private sector, religious vs secular, stakeholders, state responsibility"</i></p> <p><i>"Engagement, action and ethical responsibility "</i></p> <p><b>NORTH SOUTH CENTER</b></p> <p><i>"to promote policies of solidarity complying with the Council of Europe's aims and principles"</i></p> <p><i>"promoting North-South solidarity policies"</i></p> <p><i>"It should develop a sense of social responsibility and of solidarity with less privileged groups"</i></p> <p><i>"in the sense of engagement for social and economic justice"</i></p>
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		<p><i>"Global education aims at educating citizens in social justice"</i></p> <p><i>"interdependency and creating the conditions for others to express themselves and build behaviour of solidarity"</i></p> <p><i>"global responsibility of the citizens of the world"</i></p> <p><i>"response to the historical challenge of supporting active global citizens in creating and recreating a different"</i></p> <p><i>"The focuses of global education are social justice and sustainable development to give life chances to everyone"</i></p> <p><i>"global education leads to active solidarity creating world citizens aware of global realities"</i></p> <p><i>"understanding the political, social, economic and cultural dimensions of any situation and the interdependence of different people's realities and developing a sense of responsibility "</i></p> <p><i>"enables learners to be aware of their own thoughts, feelings and actions and also understand their level"</i>  <i>of social responsibility and commitment towards the challenges of our globalised world."</i></p> <p><i>"Challenges to international solidarity must be met with firm resolve"</i></p> <p><i>"express solidarity with those whose fundamental rights are violated"</i></p> <p><i>"express their concern for equity, social justice"</i></p> <p><i>"It nurtures social responsibility and commitment towards closer reality"</i></p> <p><i>"This means to educate citizens for resolving difficult and uncertain situations, to build in them aptitudes for autonomy and individual responsibility"</i></p> <p><i>"Social responsibility Global education encourages learners to develop solidarity and a sense of concern for a more socially just, secure and peaceful world at local, national and international levels."</i></p> <p><i>"Environmental responsibility Global education encourages learners to care for the natural environment balance at a local and global level"</i></p> <p><i>"establishing shared responsibility"</i></p> <p><i>"It helps people to develop values and attitudes of self-knowledge and vision, of dialogue and cooperation, of open-mindedness and responsibility towards our common world"</i></p>
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		<p><i>“enables learners to be aware of their own thoughts, feelings and actions and also understand their level of social responsibility and commitment towards the challenges of our globalised world”</i></p> <p><i>“How and to what extent can global processes be influenced locally, from access to resources to responsibility-sharing”</i></p> <p><b>EUROPEAN COMMISSION</b></p> <p><i>“DEAR promotes values and attitudes that are in line with the European Union’s own founding values as expressed in Article 2 of the Lisbon Treaty: “The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail.”</i></p> <p><i>“it promotes sustainable development as a shared human responsibility”</i></p> <p><i>“Common features in national DEAR strategies are the focus on poverty and global justice”</i></p> <p><i>“integrate Sustainable Development and International Solidarity Education themes in their activities”</i></p> <p><i>“making explicit a values base that entails a sense of the co-responsibility of European society for global affairs”</i></p> <p><i>“a sense of the co-responsibility of European society for global affairs which is grounded in support for justice, equality, human rights, and solidarity;”</i></p> <p><i>“To develop citizens’ awareness and critical understanding of the interdependent world, of their role and responsibility in relation to a globalised society;”</i></p> <p><i>“promote justice, human rights and a sustainable social-economic development in partner countries”</i></p>
Reference to migration		<p><b>UNESCO</b></p> <p><i>“They develop their ability to inquire into global themes and issues (for example, globalisation, interdependence, migration, peace and conflict, sustainable development)”</i></p> <p><i>“Ethical issues (for example, relating to climate change, consumerism, economic globalisation, fair trade, migration, poverty and wealth, sustainable development, terrorism, war) are also addressed”</i></p> <p><i>“how history, geography, politics, economics, religion, technology, media or other factors influence current global issues (free-</i></p>

	<p><i>dom of expression, status of women, refugees, migrants, legacies of colonialism, slavery, ethnic and religious minorities, environmental degradation)</i>"</p> <p><i>"Inquiry into major local, national and global issues and perspectives on these (gender discrimination, human rights, sustainable development, peace and conflict, refugees, migration, environmental quality, youth unemployment)"</i></p> <p><i>"Factors influencing inequalities and power dynamics and the challenges some people face (migrants, women, youth, marginalised populations)"</i></p> <p><i>"Complex and diverse perspectives and notions of civic identities and membership on global issues or events or through cultural, economic and political examples (ethnic or religious minorities, refugees, historical legacies of slavery, migration)"</i></p> <p><i>"citizenship, employment, globalization, immigration, interconnections, interdependence, migration, mobility, North-South relationships, politics, power relations"</i></p> <p><i>"In 2013, for example, students were involved in a range of projects working on issues such as disability rights, human trafficking, refugee inclusion and marine conservation."</i></p> <p><i>"Due to the ongoing crisis in Syria, the school in Beirut has a large number of Syrian refugee school children, as well as Lebanese and Palestinian students. The initiative has created an emotional bond of empathy between students of the two schools and also promoted empathy between the different communities within the school in Beirut"</i></p> <p><i>"refugees"</i></p> <p><b>NORTH SOUTH CENTER</b></p> <p><i>"forced migration and human rights violations"</i></p> <p><i>"we are led to confront the migration problem on a collective basis"</i></p> <p><i>"e.g. from the emotions raised on an individual level after the above migration stories, we are led to explore the general aspects of the migration problem"</i></p> <p><i>"Confronting the issues of national or cultural identity: These issues are usually connected with migration, xenophobia, stereotypes and human rights"</i></p> <p><i>"On the other hand, migrants from various countries exist everywhere. By involving them in the education process we bring in different voices, thereby actively showing our interdependence and the need for solidarity"</i></p> <p><i>"Interdependence between the causes and consequences of</i></p>
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	<p><i>poverty and increasing social gaps, conflict and violence, human repression and social exclusion, migration and xenophobia, unilateral development and ecological disaster, at local and global level?"</i></p> <p><i>"migrations, welcoming visitors from different cultures, e.g. migrants living in your country, into the staffroom and classrooms of schools or the venue of the informal global education (GE) programme;"</i></p> <p><b>EUROPEAN COMMISSION</b></p> <p><i>"discussion of ways to engage with internationally issues such as migration, international trade, the post-Millennium Development Goals international development framework, or democracy."</i></p> <p><b>OXFAM</b></p> <p><i>"We are linked as never before to other people on every continent: Socially and culturally through the media, telecommunications, travel and migration"</i></p>
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### 7.3 Policy documents

- 'Education for Global Citizenship, A Guide for Schools (Oxfam, 2015)
- 'Monitoring Education for Global Citizenship Education: A contribution to debate (DEEEP, 2015)
- 'UNESCO: Global Citizenship Education, Topics and Learning Objectives(UNESCO, 2015)
- North-South Center: Global Education Guidelines, A Handbook for Educators to understand and implement Global Education (North-South-Center, 2012)
- EC: Commission staff working document on Development Education and Awareness Rising (DEAR) in Europe (Commission, 2012)