

# Report

National Identity in the Context of Global Citizenship  
Central and South Eastern Europe and the EU Mediterranean Countries



ARE A PART OF THIS WORLD.

 CAN ERADICATE POVERTY.

 CAN ENABLE SCHOOLING FOR CHILDREN.

 CAN ESTABLISH EQUALITY.

 CAN SAVE A YOUNG LIFE.

 CAN IMPROVE THE HEALTH OF MOTHERS.

 CAN CURE THE WORLD.

 CAN BE ONE WITH NATURE.

 CAN BE A PARTNER IN THE GLOBAL DEVELOPMENT.

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Title:

REPORT

National Identity in the Context of Global Citizenship

Central and South Eastern Europe and the EU Mediterranean Countries

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## REPORT

# National Identity in the Context of Global Citizenship | Central and South Eastern Europe and the EU Mediterranean Countries

17–18 October 2011 | Jable Castle, Mengeš, Slovenia

The regional conference on global education “National Identity in the Context of Global Citizenship” was a follow up to the series of national seminars that have taken place in the last two years in the new EU member states, within the framework of the Joint Management Agreement signed by the European Commission/DGDEVCO and the North-South Centre, designed to promote global education in the new EU member states. In particular, this conference aimed at the new EU member states in the Central and South East European region, such as Bulgaria, Romania and Slovenia as well as the new EU Mediterranean member states Cyprus and Malta. Serbia and Montenegro were also invited as members of the North-South Centre. Taking into account the interconnectedness of countries in the region of South-Eastern Europe, civil society representatives from other countries in the region were invited as well. The conference was organized by the Slovenian Platform of NGOs for Development Cooperation and Humanitarian Aid SLOGA.

### ABOUT MAIN ORGANIZERS OF THE CONFERENCE

#### HOSTS:

The Slovenian NGDO Platform SLOGA, the umbrella organisation for 35 NGOs in Slovenia is involved in development cooperation and development education. The aim of Sloga is to join synergies and strengthen the partnership between Slovenian NGOs that are active in developing countries or which work on public awareness raising about unequal division of wealth and the global solidarity and co-dependence related to it.

The Ministry of Foreign Affairs of the Republic of Slovenia (MFA) One of the missions of the Directorate General for International Development Cooperation and Humanitarian Aid is rising public awareness on the importance of development cooperation and promoting global education. In order to increase the visibility of Slovenia’s development cooperation, MFA has been together with SLOGA organizing Slovenian Development Days since 2009. The Development Days provide a forum for discussions between Slovenian and foreign experts, representatives of government and non-governmental institutions, international organisations and academia on current topics in the field of development. Since 2010 MFA has been leading an inter-ministerial working group on global education which was created on the initiative of SLOGA. The aim of the group is to promote the concept of global education, especially in the education system.

#### PARTNERS:

North-South Centre of the Council of Europe, has the mission to: 1 | promote human rights, democracy and the rule of law through intercultural dialogue and education, in particular among the youth of Europe and its neighbouring regions; 2 | provide a framework for European co-operation for the purpose of increasing public awareness of global interdependence and solidarity issues; 3 | promote policies of solidarity in conformity with the aims and principles of the Council of Europe, by fostering dialogue and co-operation between Europe and non-European countries in neighbouring regions.

## Why the Title “Global Citizenship in the Context of National Identity”?

Unlike the preceding conferences of the Baltic countries and of the Višegrad group, the last regional conference of Central and South East European region brought together countries which have had a very limited historic background of previous association.

Cyprus, Malta, Romania, Bulgaria and Slovenia may hardly be called a group of countries with a common background.

How vaguely the region itself is defined by a common identity is probably best expressed by Peter Handke’s remark that “Central Europe is nothing but a meteorological phenomenon.” The conference also hosted representatives of former Yugoslav republics (Bosnia and Herzegovina, Croatia, Macedonia, Monte Negro and Serbia) and representatives of Kosovo, which merely added to the diversity of an already heterogeneous group. As there was little information available about the various contexts of Global Education in the particular countries, the challenge of choosing a topic that would be interesting for all those concerned seemed enormous at first.

However, it was precisely diversity itself that led to the selection of the conference topic: “National Identity in the Context of Global Citizenship”. No matter what the previous experiences were, all of the countries are facing new challenges regarding the way we understand (express, emphasise, talk about) national identities and the level of (un)importance that is awarded to national identities in various learning environments.

Experience that was shared during the conference has shown that the topic was indeed relevant to most, if not all, of the participants. Conflicts between different groups and power relations that dominate them – some of which are founded on the national(istic) basis – are part of the everyday realities of all countries. Learning environments suffer from one-sided information, non-critical historic interpretations, policies and behaviours that are exclusive and segregationist.

If we are to overcome that, we must look at how identities and their accompanying attributes are being constructed and what informs our worldviews. The processes of regional and global integration are leading us towards rethinking the position of individual and collective identities. If the aim is to achieve a prosperous common future, an open-minded discussion on our diversity and our commonalities is crucial to our success.

The conference has focused on how to address issues of national identity in the context of global citizenship and to question whether

the concept of citizenship remains rooted in a nation-state or whether its understanding has been changed through the process of globalization. Global citizenship has become a major concept fostered by global education, but despite being continuously used, it often remains undefined and abstract. While the concept of citizenship is traditionally linked to the national and the state level, there is an increasing challenge to address the global perspective in citizenship. The conference looked at whether global education can move the concept of citizenship from the nation-state rules and responsibilities to the concept of ethical and moral principles.

### The conference took place within the following theoretical framework:

- 1 | Conceptualizing global citizenship, global education and national identity: What does it mean? How is it understood?
- 2 | Conflict or complementarity between national identity and global citizenship: Do “global” and “national” citizenship confront each other or are they two sides of the same coin? Where and how should “global citizens” participate? Who is a global citizen?
- 3 | Universal versus contextual: Is citizenship about territorialized rules and responsibilities or about universal ethics and responsibilities? Citizenship with rules or ethics?
- 4 | Intercultural dialogue and global citizenship: Intercultural dialogue is often defined as a “contact between cultures and nation-states”. But can it be considered differently? Could intercultural dialogue be regarded as a space for sharing values and meanings and therefore move beyond nation-states towards global citizenship?
- 5 | Global education: How does global education connect the concepts? Understanding global education as the context through which understandings and methodology are constructed and looking at global education as an alternative methodology.

Although the conference was based on the theoretical framework, it moved towards practical examples and experiences of global education and consequently global citizenship and national identity in everyday life. It looked at how theory relates to practice and how key stakeholders can work together beyond diverse understandings.

The aim of the conference was to discuss the concepts of global education, global citizenship and national identity throughout the region of Central and South Eastern Europe and the Mediterranean EU countries and to increase the understanding of the subject. Furthermore, the goal was to explore the similarities and differences in understandings of these concepts and seek ways to work together for common objectives and actions despite of – or because of – such differences.



### The specific objectives of the conference were:

- 1 | to exchange ideas and practices in the field of global education and global citizenship throughout the region
- 2 | to facilitate networking and interaction between diverse stakeholders throughout the region
- 3 | to discuss synergy potentials and provide opportunity to develop future collaborations
- 4 | to raise awareness on the importance of including global education in the educational sector and to challenge prevailing ideas on the concept of citizenship and national identity
- 5 | to involve a larger diversity of stakeholders into the debate on global education

# Global Education, Global Citizenship and National Identity

Education's essential role is to help in recognizing our role and our individual and collective responsibilities as active members of the global community. It provides the opportunity and competence to reflect and share different points of view and roles within a global, interconnected society, as well as to understand and discuss complex relationships of common social, ecological, political and economic issues, so as to derive new ways of thinking and acting. Global education aims to empower us with a better understanding of global problems and provide us with the knowledge, skills, values and attitudes we need as citizens of the world in order to cope with global challenges.

## Global education includes three main stages of transformative learning:

- 1 | an analysis of the present world situation
- 2 | a vision of possible alternatives to dominant models
- 3 | a process of change towards responsible global citizenship

According to the Maastricht Global Education Declaration (2002) it is "education that opens people's eyes and minds to the realities of the globalised world and awakens them to bring about a world of greater justice, equity and human rights for all."<sup>1</sup>

In order to reach this aim, global education fosters the process of encouraging individuals and communities to take action and work towards addressing the key challenges faced by mankind. This can be achieved through formal and informal educational programmes designed to help learners develop critical thinking and other personal and social skills. It encourages questioning our own thoughts and perspectives, explores roots of mainstream and alternative intellectual, social, political and economic paradigms.

Global education is often understood as a step towards active global citizenship; a process in which people become more responsible towards their environments, towards other people and society; a process in which individuals gain broader perspective that goes beyond their national and continental borders.<sup>2</sup>

In the last years the concept of global citizenship has become widely used – in schools and school material, non-formal educational settings, documents and statements, public discourses. While the concept of citizenship is framed as a legal responsibility of citizens towards the nation-state, global citizenship has become understood as an ethical and moral commitment towards the world and humanity. In formal education the concept of global citizenship developed from the already existing notion of citizenship education and especially

from the European perspective. In this sense, global citizenship "is often seen as a linear progression from national to European to world citizenship."<sup>3</sup>

The emergence of the concept of global citizenship triggers the debate about national identity in the global context, since it redefines the way we understand the role of the nation-state, the way we imagine (national) identity and the way we conceptualize the concept of the citizen. It questions the role of the citizen (who is a global citizen?) and what is a global citizenship community.

Although global citizenship assumes to go beyond the nation state, this assumption is questioned when we think of the importance the nation state still plays in the globalised world. As Slovenian scholar dr. Rudi Rizman writes: "Although many core social processes transcend the extant nation(al) states, the latter do still play the role of key container of social processes. Since it is also obvious that national territory implies its correspondence with nation, national institutions can not be other than national."<sup>4</sup>

Due to the extensive use of the concept of global citizenship in the sphere of global education and its close relation to national identity, these concepts need to be continuously analysed, re-defined and reconceptualised.



<sup>1</sup> Maastricht Global Education Declaration, North South Centre Council of Europe. <http://www.coe.int/t/dg4/nscentre/ge/GE.../GEgs-app1.pdf>

<sup>2</sup> Manual *Tudi mene šteje zraven*, Humanitas. [http://si.gerc-net.info/images/doku/humanitas\\_prirocnikinstrip\\_splet.pdf](http://si.gerc-net.info/images/doku/humanitas_prirocnikinstrip_splet.pdf)

<sup>3</sup> Maathias Fiedler, *Talking to Strangers. A Critical Investigation of the Notion of Global Citizenship*. [http://www.ideaonline.ie/sites/default/files/IDEAThinkpiece2009Talking\\_WithStrangers\\_o.pdf](http://www.ideaonline.ie/sites/default/files/IDEAThinkpiece2009Talking_WithStrangers_o.pdf)

<sup>4</sup> Rudi Rizman, *Negotiating Identity in the Era of Globalization*. <http://www.drzavljanska-vzgoja.org/Portals/0/Dokument/clanki/DMG4-Rizman%202010.pdf>

# Mapping the Situation of Global Education in Formal and Non-Formal Education in Participant Countries

## Slovenia

### TERMINOLOGY

Global Learning (NGOs) = Education for Sustainable Development (schools and Ministry of Education)

### MAIN ACTORS

- › Platform of NGOs for Development Cooperation and Humanitarian Aid SLOGA (Working Group for Global Learning) on advocacy level
- › Individual NGOs on practising level
- › Individual schools (also kindergartens) and enthusiastic teachers
- › Ministry of Foreign Affairs
- › Ministry of Education
- › National Education Institute

### MULTISTAKEHOLDER GROUP

2010: creation of a multistakeholder group headed by the Ministry of Foreign Affairs. Other participants include representatives from other Ministries (notably the Ministry of Education and Sports and the Ministry of Environment), the National Education Institute and SLOGA. The multistakeholder group works on advocacy for global education and also organizes joint events aimed at practitioners (teachers).

### STATE OF AFFAIRES

Global education is not integrated in the school environment, but mainly takes form of sporadic workshops and conferences that are usually part of some 'special days' or other occasions when NGOs are invited to come to schools. Schools themselves run a whole plethora of various activities (Eco schools, UNESCO schools, healthy schools etc.) that touch on global issues, however all of these programmes have their own emphasis and are usually oriented towards very practical activities (recycling etc.). The good examples of practice are unfortunately not adequately supplemented with the fostering of debate on global challenges and on the development of critical and self-reflexive attitude to these challenges. In short – global education yes – but not too much of it. What is even more worrying is the fact that GE disintegrates the higher you move up the educational structure and is virtually non-existent at university level.

The state of affaires can be well summed up by a quote from Slavoj Žižek on the current crisis: "The situation is understood as catastrophic, but not serious." Precisely this attitude hinders the full integration of critical global education into formal education. The policy papers and goals are there, what is missing is academic research, teacher trainings, financial and professional infrastructure and of course: realization of urgency.

### CHALLENGES

- › No strategic approach to GE with estimated resources and short and mid-term action plans
- › Scarce or practically non-existent financial resources
- › Little or no pre-service trainings for teacher students
- › Sporadic in-service training for teachers
- › Low level of importance ascribed to global education
- › Little academic interest in the topic
- › Although the main goals of global education (active, critical learners equipped with all kinds of social and personal skills) largely overlap with the proclaimed goals of the education system, in real-life classrooms there is very little space for debate and mutual learning. Hence the goals remain largely unfulfilled,
- › Low recognition and value of the teaching profession

## Bulgaria

### GLOBAL EDUCATION AND UNIVERSITIES

The most developed aspects of the Global education at Bulgarian Universities are:

- › Intercultural education;
- › Human rights education;
- › Citizenship education.

The least developed aspects of the Global education at Bulgarian Universities are:

- › Development Education
- › Education for Peace
- › Education for Sustainability

Perspectives:

- › Necessity for more popularization among university lecturers who are engaged with the teacher training;
- › Necessity for researches – theoretical and empirical level;
- › Inserting of themes or sub-themes on GE in the main courses – compulsory or elective;
- › The main question – the place of GE in the theoretical content, in the structure of the traditional theoretical conceptions that are a base for the pedagogical theory.

### GLOBAL EDUCATION AND NGOS

Bulgarian Platform (2009): 24 member organizations. Main topics: development education, health care and health related issues, gender, environment and sustainability.

Development Education Working Group: ECIP Foundation, Education and Business Foundation, Alliance for Regional and Civil Initiatives Integra, Center for Inclusive Education, BlueLink

### PROJECTS

- › TIME Foundation: From Poverty to Prosperity (formal education sector), [www.poverty-2prosperity.eu](http://www.poverty-2prosperity.eu)

- › Getting to Know! (formal education sector): Pilot Introduction of Development Education in the Public Education System in Bulgaria
- › SEGA Foundation: Capacity building of NGOs in Greece, Romania, Bulgaria for mobilizing support for MDGs (NGOs working in education, health care and media); Teach MDGs (teacher training institutions and teachers); enhancing Development Education in Central and Eastern European Countries <http://dev.glob-edu.net>
- › Open Education Center: Education for Social Justice (coordinated by the Leeds Development Education Centre and with partners from Slovenia, Estonia, Portugal); Realization of Millennium Development Goals – Involving high school students and educators in elaborating GE programs and projects with partners from Italy, Romania, United Kingdom and the Republic of South Africa.

## Cyprus

### GLOBAL EDUCATION IN SCHOOL CURRICULA

- › Educational Reform launched in 2005
- › The aim is to put into practice the vision of a better educational system
- › Modernization, restructuring and upgrading of the national curriculum from pre-primary education to upper secondary general technical and vocational education
- › The current national curriculum encompasses the values of Global Education and gives flexibility to teachers
- › Translation of GE Guidelines: useful tool for teachers
- › COE Minister's recommendation: useful tool for all stakeholders

### MAIN ACTORS

- › Ministry of Education and Culture
- › Pancyprian Volunteerism Coordinating Body
- › NGDO Platform "The Development" which includes 9 NGOs, 4 of them involved in Global Education. Platform is still weak institutionally, so there is no working group for global education, only informal coordination among the members active in the field. Platform members active in:
  - › GE in formal education (school, pupils, teachers)
  - › GE in non-formal education (youth centers, youth groups, adult education)
  - › GE in the academic sector
  - › Advocacy and awareness raising

### COLLABORATION BETWEEN MINISTRY AND CIVIL SOCIETY ORGANISATIONS IN TERMS OF

- › workshops for teachers and pupils (school hours)
- › material for use in the classroom
- › afternoon workshops and seminars for teachers.

### INVOLVEMENT OF CIVIL SOCIETY ORGANIZATIONS

- › Training for teachers
- › Work with pupils
- › Supporting Resources (database of GE/GC teaching resources, translation of resources to make them accessible to Cypriot teachers, development of teaching resources and manuals)

## Malta

### GLOBAL EDUCATION PROJECTS IN MALTA

- › Eko Skola (Eco School)
- › Global Education Week
- › Media Literacy Project

- › Global Campaign for Education
- › The World Children's Prize for the Rights of the Child – Exercise in Global Voting
- › Inclusion and Diversity in Education (INDIE) project
- › Connecting Classrooms Project (British Council)
- › Schools2Communities (GAS II)

### EDUCATIONAL SYSTEM

The New Curriculum Framework (NCF), as it is being referred to, comprises a number of key ideas, amongst which we find:

- › The development of lifelong learners who are engaged and responsible citizens and active in the economy
- › Learning that emphasizes the application of knowledge and skills in different contexts and settings as well as breadth of knowledge and depth of understanding
- › A curriculum framework that focuses on learning areas, creating links and synergies across traditional subjects

The learning areas of educational reform:

- › Languages (Maltese and English, Foreign Languages)
- › Mathematics
- › Science
- › Religious Education (Catholic Religious Education or Ethics Education)
- › Citizenship Education (History, Geography, Social Studies, Environmental Studies and aspects of Personal, Social and Health Education and Home Economics)
- › Technology Education (Design and Technology, Digital Literacy)
- › Arts Education (Art, Music, Drama, Dance)
- › Health Education (Physical Education and Sport, aspects of Personal, Social and Health Education and Home Economics)

NCF proposes also 5 cross-curricular themes:

- › eLearning
- › Education for Sustainable Development
- › Intercultural Education
- › Education for Entrepreneurship
- › Creativity and Innovation

## Romania

### MAIN ACTORS OF GLOBAL EDUCATION

- › Ministry of Education (global education)
- › Ministry of Foreign Affairs (development education)
- › NGO Platform FOND – Development Education Working Group
- › Academia, local authorities, media...

### ACHIEVEMENTS

- › Growing interest and number of GE/DE projects. Improved quality
- › Growing demand from target groups (especially teachers) for more projects/ resources/ tools
- › Potential actors are more involved: academia, science education institutes (school curriculum), county school inspectorates
- › Better dialogue and coordination at the national level: multi-stakeholder group has been initiated in May 2011

### CHALLENGES

- › Difficulty to ensure financial sustainability of projects. There is no (or very limited) national funding to provide co-funding
- › Lack of human resources (national authorities, NGOs...)
- › Global/development education is not a policy priority
- › Low interest in potential relevant actors: local authorities, media...

# Regional Conference – What Has Been Presented and Discussed?

## PANEL DISCUSSIONS: Plenary session I

### CONCEPTUALIZING GLOBAL CITIZENSHIP



How do we understand the concept of (global) citizenship? What is global citizenship and who is a global citizen? Where and how should “global citizens” participate? How are these concepts used in schools and the educational system? Together with the participants, the panellists have exchanged views and opinions on the diversity of understandings and the panel served as a general introduction to the conference.

The panel discussion was chaired by dr. Jernej Pikalo. Together with dr. Katarzyna Jasikowska and dr. Audrey Osler they presented the concept of global citizenship and that of a global citizen, its meaning and the changes in understanding of these terms that have come about in recent years due to globalization. They also discussed the role of global education and how global citizenship can be (is) part of the school environment.

#### DR. JERNEJ PIKALO, Faculty of Social Sciences Ljubljana, Slovenia:

The introduction made by Pikalo stressed the increasing importance of the concept of cosmopolitanism in dealing with the many challenges that the world is facing today. The process of globalisation has turned yesterday’s local (economic, environmental...) concerns into global. The number of challenges is increasing and so is their diversity. The new processes of global integration call for a rethinking of ethical foundations of what should be global citizenship.

Unquestionably people across the globe do not share exactly the same values, yet in order to develop global citizenship we need to have some sort of an ethical standing ground. So where do we find common ground? According to Pikalo (and many other authors) the Universal Declaration of Human Rights may serve the purpose. The Declaration is echoed in many documents and policy papers on global education which talk about the concept of Human rights’ based education.

In the particular case of Slovenia citizenship education only marginally includes global is-

ues, yet there has been marked progress in the inclusion global topics in citizenship (and other) education in the past few years. In order to build on that it is necessary for the educational process to become more involved in promoting social and moral responsibility and political participation, which means that citizenship can no longer be considered as being particular to a certain culture or nationality, but as a multi-cultural and global category.

A global citizen is constituted by their engaged commitment and awareness of global challenges. Informal and lifelong learning plays a vital role in raising awareness and developing the necessary (social and personal) skills of global citizens.

#### DR. KATARZYNA JASIKOWSKA, Jagiellonian University, Institute of Sociology, Poland:

Jasikowska’s presentation began with a quote from Nigel Dower (subsequent panellist) on who is (not) a global citizen: *“individuals (global citizens) are members of a global society (primarily global civil society) a function of which is to contribute to the management and shaping of public affairs (global governance) through a particular process or manner of participation (global democracy) (Dower 2005)”*.

She explored the inter-relations between those who are considered global citizens and the global civil society, which she described as an emerging countermovement to global capitalism. In her view the global civil society (GCS) is a political and social platform that is giving voice to those affected by old and new inequalities and which is about civic engagement and civic-mindedness in a transnational, potentially global sphere. GCS is about private action for public benefit, though it remains open on how we define public benefit and also who defines it.

Her exploring frames of thinking about global citizenship and GCS opened up a few pressing dilemmas that were much echoed in subsequent panels and discussions. Among the crucial ones were: assumed individualism (as a result of socialization patterns), unequal potentials for activism/empowerment of the individual (not all individuals have the opportunity to be politically active on the same level), pre-assumed ‘personal’ relation of an individual to the state, which relies on national education systems for the reproduction of social structures.

Additionally she emphasized the old dilemma of global citizens that take ethical action to protect the rights of others who do not share their citizenship. In relation to the topic of cosmopolitanism that was the among the main themes of subsequent presentations by Osler’s and Dower’s presentation she emphasized the fact that no ethics is universally accepted or even likely to be. The issue was

<sup>5</sup> From the educational perspective it is especially relevant to mention article 26, which states among other things that “Elementary education shall be compulsory”. This sentence may serve as a justification for a whole range of questionable education policies (especially in terms of education of children from minority groups) and provides a solid footing for mono-epistemic educational systems and societies where non-humanistic, non logocentric rationalities/imaginaries are not very welcome.

also taken up by the audience through the question of human rights dogmatism.

She also identified some key challenges posed by global (citizenship) education to the national systems of education. Some of those challenges are closely related to the normative function that the educational system plays in the society. Not to be forgotten are also the historic attempts to internationalize curricula, which opposes increasing sensitivity towards local contexts.

In her conclusion she questioned our ability to perceive the world as a whole through concepts that are linked to citizenship and nation-states as well as several underlying assumptions that we often make while talking about global citizenship, such as our beliefs that *“nations take stands in international politics en bloc, that governments represent the views of nation, and that what other people in that country might think is domestic politics and irrelevant at the national level (Kaldor, Anheiner & Glasius 2003: 3).”*

### CONCEPTUALIZING GLOBAL AND COSMOPOLITAN CITIZENSHIP

**DR. AUDREY OSLER, University of Leeds, UK and Buskerud University College, Norway:**

The tone of Osler’s presentation was set by the opening quote from Taylor: *“I am saying that we have no choice but to be cosmopolitans and patriots, which means to fight for the kind of patriotism that is open to universal solidarities against other, more closed kinds (Taylor 1996:121).”* The concept of cosmopolitanism was developed from the 18<sup>th</sup> century (Kant, Rousseau etc.) enlightenment paradigm and has at its core the fundamental assumptions that all human beings are entitled to equal rights as members of a single humanity.

Cosmopolitan imaginary conceptualizes the global community as a cosmopolitan one. This call for a *“commitment to humanist principles and norms, an assumption of human equality, with a recognition of difference, and indeed a celebration of diversity (Mary Kaldor, 2003).”* In that sense cosmopolitanism is closely related to the concept of human rights, which were founded on the same presumptions of universality, equality and inherent dignity of all human beings.

The historic shift away from prevalence of nation-states and their dominant role requires the re-imagination of the nation as cosmopolitan and calls for the recognition of this new imagination as a strength and not a weakness. The necessity of this recognition stems from the fact that *“the principle of each individual being a citizen of just one nation-state no longer corresponds with reality for millions of people who move across borders and who belong in various ways in multiple places (Castles, 2004:18).”*

In a similar way a human rights based approach to education requires different democratic narratives to be recognized. As evidenced by the negative treatment of Islamic culture in Europe (Britain, France, Netherlands, Denmark etc.) there is a need for new conceptualization of national identities which correspond to new (multicultural) realities. In that sense cosmopolitan education *“calls for a broader understanding of national identity; it requires recognition that British identity, for example, may be experienced differently by different people (Osler and Vincent, 2002: 124).”*

### DEBATE:

The underpinning topics of the first panel discussion were the issues of the role of human rights in education, the question of what makes a person a global citizen and what is the main purpose of (global) citizenship education. All these questions were also taken up in the ensuing debate. While human rights remain one of the central pillars of education in a globalized world their, adequacy and exhaustiveness are becoming more and more challenged.

Two central concerns regarding the concept of human rights were expressed by the audience: that the completeness of the Declaration of human rights (while generally agreed on) may be contested due to the fact that it was compiled more than half a century ago by a group of experts who can hardly be considered to be representative of entire humanity – in spite of their various socio-cultural background. Accordingly no list may be ever be considered definite as such a view poses an inherent dogmatic danger of presenting dominant discourses<sup>5</sup> as being ‘objective’ or ‘neutral’. Additionally the human rights concept may be considered inadequate as it addresses merely human rights and not the rights of other living beings and the planet as such.

Participants have also warned against the potential danger of global citizenship becoming another exclusive category – this time based on competences, active participation and knowledge of global/local issues. Those who fail to comply with these standards may be considered something less than ‘global citizens’.

### Plenary session II

#### GLOBAL CITIZENSHIP AND NATIONAL IDENTITY



The concept of global citizenship questions prevailing discourses about our identities, such as, for example, national identity. The question of national identity is closely connected to the question of global citizenship, since citizenship is most often thought of within the frame of nation-states. But do the concepts of global citizenship and national citizenship contradict each other or are they two sides of the same coin? In an increasingly interdependent world, are identity constructs based on race, nationality,

religion etc. obstacles to a more peaceful, just and sustainable world or are they its inclusive part? Does the idea of global citizenship foster the idea of global identity, global community and global solidarity or not?

The second plenary discussion has further explored some of the topics taken up in the first panel. Dr. Matthias Fiedler and Dr. Nigel Dower presented their views on two distinct, yet related topics: a | the relationship between national identity/citizenship and global citizenship and b | the relationship between global citizenship and patriotism/cosmopolitanism.

**DR. MATTHIAS FIEDLER, director of IDEA (Irish Development Education Association), Ireland:**

Fiedler – much inspired by the work of Matt Baillie Smith on the role of citizens in global education – stressed the need for understanding citizens as complex beings with multiple identities. He warned against over-simplification in the discourse on global citizenship, as global citizenship is an even more complex topic than citizenship itself. The central question therefore is not who is or is not a global citizen (according to various criteria), but to what extent are civil society actors really able to open up spaces for *good conversations* on common topics – such as for instance the further development of society.

Since citizens (people) are such complex beings they are often left out of debate. In order to move further in the development debate and related topics it is imperative that civil society actors open public space for participatory debate. The role of NGOs (or any other civil society actors) is changing from being the ones who used to launch a topic in the public debate, to becoming the facilitators of discussion – not necessarily with a clear goal in their agendas. Additionally it is also necessary to perform a study of the citizens in order to establish to what extent we are really committed to one another and what the motivations that inform our actions are. The current global challenges are no longer the challenges of the so-called South, but have become a concern of us all.

**DR. NIGEL DOWER, University of Aberdeen, UK:**

Dower explored the ambiguous relationship between two seemingly contradictory terms – that of cosmopolitanism (as fundamental to global citizenship) and patriotism. According to Pogge, cosmopolitanism may be defined in terms of three important characteristics:

- > Individuality | the consideration is for individual people, not groups, tribes, families, or nation states
- > Universality | status of moral consideration is equal to all, not just to a particular group like whites, men, or those in the “developed” world, and
- > Generality | the special and equal moral status of all individuals has global force. Persons are units of everyone’s concern, which means you should not simply concern yourself with your own fellow compatriots in a more local sphere. In short, our moral responsibility spans across boundaries.

In addition to these qualities – and with an increasing awareness of the immensity of global environmental issues, we also will need a cosmopolitanism that is undated, that is, one that considers not just persons who are currently alive but also future generations. It should also be non-anthropocentric and consider the moral status of non-human creatures.

Patriotism usually seems to take the opposite stance as it emphasizes the loyalty of the individual to the state. However, there

are more possible ways on how to conceptualize both cosmopolitanism and patriotism. Depending on how we understand these terms they may both serve as either detrimental or constructive in terms of global citizenship. Patriotism is not necessarily detrimental – as long as it is critical patriotism. In that sense, patriotism does not mean unconditional loyalty to the state, but an active engagement in public affairs which is not exclusive of other people’s or nation’s rights.

Conversely, cosmopolitanism – depending on how we understand the term – may lead toward outcomes (for instance: world government) which tend to homogenize under the banner of universalism. What we need is therefore non-dogmatic, pacifist cosmopolitanism.

In order to achieve this, we need cosmopolitan (global education) and a strong development of the idea of global citizenship among the general population. However, not all of the responsibility falls on the individual. The states are called upon to accept global responsibilities, which may in many cases be in conflict with their traditional role of following ‘national’ interests. Additionally, international law and international institutions have to be strengthened if global issues are to be addressed globally.

**WORKSHOPS: IDENTITIES IN VARIOUS CONTEXTS**



The workshops built on the issue of national identities and expanded the topic by including also other types of identifications with various groups (professional, peer groups, interest groups). Workshops focused on multiple identities related to nationality, culture, citizenship etc. and discussed the issue from a specific relational situation such as “me and you” and “us and them”.

Intercultural communication always boils down to interpersonal communication. In every relationship/dialogue there are different possible power relations and different contexts to be considered. Each individual workshop explored a different possible scenario of individual/group relations.

The main topic for discussion in the 3 groups revolved around the differences of how we present and perceive ourselves in

various contexts and what kind of identities we assume in these contexts. In what kind of situations do we succumb to group or individual pressure and to what extent we become willing to alter our behaviour and begin to assume a role that is more 'acceptable' in a given context? What are the strategies that the groups and the individuals employ in different contexts in order to affirm their particular identities? How do specific relations and contexts influence the way we present our identities? In which contexts does group identity prevail over individual identity? Which particular identities surface in different contexts?

The aim of these workshops was to deepen the discussion that was initiated during panel II.

### Plenary session III

#### GLOBAL EDUCATION AND INTERCULTURAL DIALOGUE



How do global education and intercultural dialogue relate to global citizenship and national identity? How are citizenship and national identity interpreted within the context of global education and intercultural dialogue? Understanding Global Education and Intercultural Dialogue as the context through which understandings and methodologies are constructed.

The panel discussion was chaired by br. Vanessa Andreotti, with additional inputs from Cinzia Greco, Andreea-Loredana Tudorache and dr. Nina Vodopivec. The plenary session was a combination of inputs from practice (Greco and Tudorache) and theory (Andreotti and Vodopivec) from the general field of intercultural dialogue.

#### CINZIA GRECO, Centre for Research and Activity, Italy:

Greco presented the work done by the Centre for Research and Activity, specifically the project called "The Protocol for School Integration of Minors with Migrant Background". The aim of the project is to address the issues that migrant minors are facing when entering the mainstream education system. The mentioned Protocol represents the concrete outcome of the work done by local authorities in 10 municipalities in Italy.

Based on the data from the participating municipalities the researchers were able to draw up the needs of migrants and to identify the required services that they need for successful integration in the local community. Local schools have also participated in the project by presenting their experiences from the previous years.

The Protocol was written by an intersectoral technical group and its implementation has already shown first results. One of the provisions in the Protocol is that intercultural education includes not only schools but also social security and health services. The success of the Protocol shows that with well targeted local activities one can achieve significant progress in terms of intercultural dialogue.

The legislative framework is often neglected when we talk about global education, yet it plays a very important role and can provide for tangible benefits to target groups.

#### ANDREEA-LOREDANA TUDORACHE, FOND and Global Education Working Group, Romania:

Andreea-Loredana Tudorache presented three methods that she finds particularly useful for global education and intercultural dialogue purposes. Her choice was derived from her personal work with youth and minority groups.

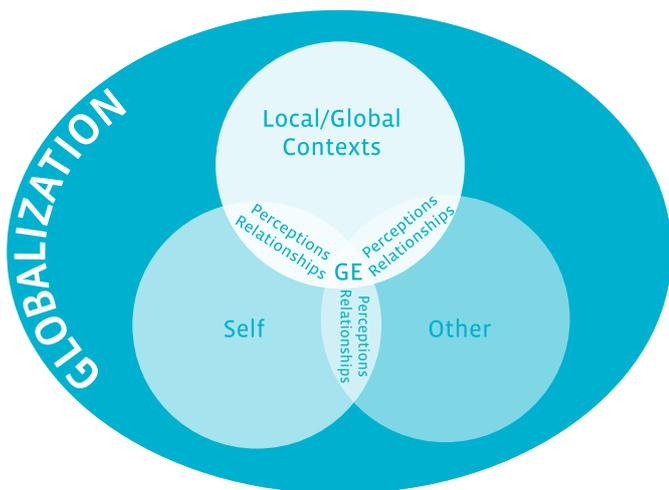
- > Human library: instead of borrowing books, people can 'borrow' people to talk to – they are the so-called human books. It is a very easy and simple method that can be practiced anywhere (in clubs, cafeterias, parks etc.) and it is very effective in fostering true dialogue among people. More information can be found at: [www.humanlibrary.org](http://www.humanlibrary.org).
- > Theatre of the Oppressed: is an interactive method through which a certain group of people that experiences a particular problem is given the opportunity to present a solution to that problem through theatre. Tudorache presented two successful projects with the Roma community in Romania and another one in Turkey with different religious groups. In both cases the people were very engaged with the project as they could easily identify with the story in each particular performance. For instance in Turkey the group decided to prepare a play about a young girl that falls in love with a young man who is not Muslim. Situations, which are well known to the audience, help with easier identification and also spur responses and participation from the audience – not just the actors on the stage.
- > The Albatross Culture is a popular simulation game on culture relativism, where a group of people comes to visit another group from Albatross Culture. The native group invites them for a greeting ceremony and they act in certain ways, which may be interpreted very differently from the side of the visiting group. For instance: women sit on the floor and men sit on chairs. The visiting group would then usually assume that women are subjugated to men in Albatross culture, but the Albatross group has women sitting on the floor, because they are considered to be more closely related to Earth and Earth is sacred.

All of the presented activities open space for discussion on the understanding of multiple perspectives and the importance of recognizing the diverse backgrounds of people.

#### DR. VANESSA ANDREOTTI, University of Oulu, Finland:

Andreotti's presentation focused on the concept of global education as an enlargement of possibilities for living together in complex, diverse, uncertain & unequal global societies. In that sense

global education presents a meeting point between the Self and the Other in various local/global contexts (see diagram below).



This kind of global education – often referred to as critical global education has been informed by postcolonial and post critical theories that emphasize the need for a rethinking of mono-epistemic scientific, political, social, educational etc. paradigms. It challenges concepts of universality and instead proposes the notion of multiple co-existing and interacting worldviews.

Epistemic violence – as evidenced by almost complete prevalence of rationalist, teleological and anthropocentric discourses is so deeply embedded in our imaginary that is easily overlooked as we are not equipped with tools that would enable us to see beyond our conceptualizations of what is real and true.

So far we have had the opportunity to witness the development of three main paradigms in global citizenship education. The *technicist* paradigm, which considers GCE as a tool for social engineering in terms of economic rationalization as decided by experts, the *humanist* paradigm, which considers GCE as a tool for social engineering in terms of human progress as decided by representatives, *critical humanist*, which considers GCE as a tool for social engineering in terms of fair distribution as done by (ordinary) ‘people’.

As all scientific discourses are always embedded in the web of power relations, there has been virtually no room for the development of a non-cartesian, non-teleological and non-anthropocentric paradigm within mainstream educational academia.

How to move towards multiple epistemologies – both as individuals and as researchers/practitioners of global education? One possible way is illustrated by the methodology employed in the Through Other Eyes research project.

#### LEARNING TO UNLEARN

> learning to perceive that what one considers as neutral and objective is a perspective and is related to where one is coming from socially, historically and culturally (deconstruction: making visible the origins and hidden agendas of taken for granted concepts)

#### LEARNING TO LISTEN

> learning to perceive the effects and limitations of one’s perspective and to acquire new conceptual models (toolbox)

#### LEARNING TO LEARN

> learning to situate oneself and others and to compare, contrast and juxtapose conceptual models (thinking outside the box)

#### LEARNING TO REACH OUT

> learning to apply/adapt/situate/re-arrange this learning to one’s own context (putting one’s learning into practice)

Epistemological pluralism enables us to see how global problems and solutions to these problems are understood in various contexts. It also helps us understand why so often policies and actions aimed at reducing global inequalities miss their mark.

#### DR. NINA VODOPIVEC, Institute for Contemporary History and Humanitas, Slovenia:

In her presentation Vodopivec questioned the concept of global citizenship by discussing intercultural dialogue, global education, notions of difference, and the ethics of action – solidarity.

A contemporary notion of global citizenship, in its contested form and multiple manifestations, has developed out of the idea of cosmopolitanism and world citizenship. Defined as “a right to reside with rights”, or “a right to have rights”, as “a perspective to be able to see experiences of local community as interconnected with experiences of others around the world”, etc., in general, global citizenship is about identity (as belonging to the world), and ethics (as being in the world).

Vodopivec emphasized that while – according to some critics – global citizenship represents the idea of universal inclusivity, it produces insiders and outsiders: not everyone is a global citizen. A relevant question is whether unconscious appeals to global citizenship currently circulating in OECD states don’t produce a specifically positioned subject, with the ability to act, and “make a better world” *for*, rather than *with*, “Others”.

Intercultural learning in the frame of global education opens up perspectives and points to the world outside the EU, drawing attention to global interdependencies, emphasizing relationships, linking various factors; such as climate change and its impact on environmental world refugees, the consequent evolution of social exclusions or violations of human rights.

Global education can be (and has been) successful in many ways: in particular in making us aware that global poverty is not a distant problem. Global education reveals stories that are literally inscribed in our lives. She, however, questions the simplicity of this division and asks whether it does not mark boundaries which enforce dichotomies of “us” and “them”.

The development agenda has divided the world into enclosed entities, marking them with specific labels: ‘north and south’, ‘developed’/‘developing’. Intercultural learning should shatter these illusions by questioning the simplicity of these categorizations, divisions, boundaries, by bringing in the perspective of the “Other”. If we talk about mal-distribution (economic inequality) we should be aware of (mis)recognition, and (mis)representation, too.

By analysing differences between intercultural and multicultural, Vodopivec touches upon the concept of culture and its problematic definitions on the basis of difference. She questions whether the idea of cultural difference – repeatedly emphasized in defining intercultural dialogue – is really its decisive factor. Are we really marked only by differences and distinctions? It is important to emphasize connections between societies, to understand cultural differences in a critical way, not as the (decisive) all embracing criteria.

According to Vodopivec, global citizenship is intensely related to solidarity – solidarity that is not limited merely to empathy but to a readiness to *take action* in support of others. By aiming at eliminating oppression, appealing to a shared struggle, it differs from charity.

It is important to work towards overcoming dichotomies us/ them, to provide alternative narratives and histories to the ones taken for granted, to capture connections and relations, within and between the south and north divisions – as in the world.

#### WORKSHOPS: INTERCULTURAL DIALOGUE AND GLOBAL CITIZENSHIP



Intercultural dialogue is often defined as a “contact between cultures and nation-states”. But can we think it differently? Could we think of intercultural dialogues as a space of sharing values and meanings and therefore move beyond nation-states towards global citizenship?

The facilitators led a discussion in smaller groups and deepened the debate initiated at the panel. The aim of the debate was to exchange ideas and understandings of the concepts and to create a space where everybody can participate and reflect. Within the discussion the following questions were discussed:

- > How do we understand intercultural dialogue and global citizenship? Where do they connect and how?
- > How to overcome diversity of understandings? Do we need to?
- > Does the concept of intercultural dialogue construct any boundaries? What are they? How can we overcome/deconstruct them?
- > How to think of intercultural dialogue beyond cultural representations? Is intercultural dialogue merely about “bridging cultures”?
- > How are intercultural dialogue and global citizenship related to identities construction?

Different methodologies were used in the workshops: from world cafe method to open non-formal discussions.

#### WORKSHOP: NATIONAL IDENTITY AND GLOBAL CITIZENSHIP



Groups used different methodology to reflect on the conference: writing a scientific article, literary article and drama. The main idea of the workshop was not to produce a product (article, drama play) but to think of what has been discussed through a different lens.

The purpose of the theatre workshop, lead by facilitator Andreas Schulze, was to give the participants a brief introduction into techniques of street theatre that may be employed also as tools in global education. The group has experimented with some of these techniques which are based on inputs from the audience (or facilitator) and require spontaneous response and improvisation from the ‘actors’. The body language and emotional potential employed in drama enables the participants to more fully experience various situation/scenarios related to global issues.

Improvisation techniques are further useful for the purpose of developing argumentation skills and since the improvised response is often triggered before the rational mind kicks in, such responses help reveal the underlying issues of conflicting and/or complex situations that otherwise might have gone unnoticed. Through drama we can act, talk, behave and even think in ways which can be unimaginable in ‘everyday’ life. The potential for better understanding of the ‘Other’ through loosening of personal frames and constraints of social pressure is too large to ignore.

## Key messages of the conference and reflection

### MAIN POINTS EMPHASIZED IN THE CONCLUSION OF THE CONFERENCE



The participants of the conference have taken quite a critical approach towards the concept of global citizenship. Trying to define it is a very difficult task since the concept itself is very elusive. What defines somebody as a global citizen? By defining who a global citizen is we also define those that are not global citizens. Many have questioned the self-assumed inclusiveness of the term and emphasized its exclusivity: global citizenship creates insiders and outsiders. One of the ways of exclusion is, for example, exclusion on the basis of the way we think. Are we global citizens if we don't think "globally"? And what does it mean to think globally? Furthermore, global citizenship assumes universal ethics – but such ethics does not exist. Some participants recommended that the Universal Declaration of Human Rights could be that base, although others have rejected the universality of the declaration (see above). Very critical questions have been raised on the use of the concept of global citizenship. Some also questioned its usefulness in the context of global education, mainly its aspect of action and engagement. Does the concept of global citizenship have potential to engage people in action?

This is of particular importance when looking at the current movements across the world (occupy movements). Are protesters global citizens? Has the idea of global citizenship engaged them in protests? In this spirit the participants of the conference tackled the question of the relation between global education, global citizenship and activism. Many agreed that on the one hand, current occupy movements have shown that action starts at the local level with 'local' concerns and problems. Although the movements were global in the sense that they took place in various countries and that they fight 'global financial systems,' they are in their essence local, fighting globally but on a local scale. On the other hand, global education can provide a mechanism to search for the way forward; a tool for interpretation of the past and present as well as analytical frame for the future path.

Some participants emphasized the importance of the so called "voices of the East" in the field of global education. It should be emphasized that the main point was not another categorization, division and homogenization of different entities (voices of the West vs. voices of the East) but looking at diverse traditions and approaches to the idea of global education. While many old colonial powers of the "West" approach global education from the development perspective, many countries from Central and Eastern Europe approach it from the educational perspective. This implies that development discourse in global education is less present in the countries with no colonial past. The emphasis is less on development and more on the global which has great potential for overriding development divisions of the North/South, developing/developed. Due to scepticism towards "Western solutions" (coming out of experience of transition), development discourse is critically approached and analysed.

The organizers of the event (SLOGA) have decided to take the observations to a higher policy level and are now participating in the core workgroup for the upcoming Global Education Conference that will take place in Lisbon in 2012 – 10 years after the Maastricht declaration on GE. We believe it is important that the voices from this event are also echoed in the new European declaration on global education that will be the result of the upcoming event. As the drafting of the declaration will take stock also of the reports of the national and regional conferences hosted by NSC, we hope that this report will contribute to making some of the discussion that took place in Jable castle also part of the Maastricht + 10 declaration.

# Programme of the conference

17 October 2011

## *Global Citizenship and National Identity*

08.30–09.00 | REGISTRATION AND MORNING COFFEE

09.00–09.30 | OPENING AND WELCOME

**Dragoljuba Benčina**, State Secretary in the capacity of Minister of Development Cooperation, Ministry of Foreign Affairs in Slovenia

**Denis Huber**, Executive Director of North-South Centre of the Council of Europe

**Marjan Huč**, Director of SLOGA

**Rilli Lappalainen**, board member of Concord and Secretary-General of Kehys

09.30–11.00 | PLENARY SESSION I: CONCEPTUALIZING GLOBAL CITIZENSHIP

**Dr Jernej Pikalo (chair)**, Professor at the Faculty of Social Sciences Ljubljana, Slovenia

**Dr Katarzyna Jasikowska**, Teacher and researcher at the Jagiellonian University, Institute of Sociology, Poland

**Prof. Rumen Valchev**, UNESCO Chair on Human Rights and Culture of Peace Bourgas Free University, Bulgaria

**Dr Audrey Osler**, Professor of Education University of Leeds, UK and Buskerud University College, Norway

11.00–11.30 | COFFEE BREAK

11.30–13.00 | PRESENTATION ON THE NATIONAL SITUATION OF GLOBAL EDUCATION IN BULGARIA, CYPRUS, MALTA, ROMANIA AND SLOVENIA FOLLOWED BY Q&A

**Tanja Okorn Virant and Rene Suša**: Slovenia

**Siyka Chavdarova-Kostova and Nadya Boneva**: Bulgaria

**Erika Demetriou and Kerstin Wittig**: Cyprus

**Maria Ciappara and Vince Caruana (chair)**: Malta

**Adela Rusu**: Romania

13.00–14.30 | LUNCH

14.30–15.30 | PLENARY SESSION II: GLOBAL CITIZENSHIP AND NATIONAL IDENTITY

**Matthias Fiedler (chair)**, director of IDEA, phd in philology, research on global citizenship and conflicts related to national identity, Ireland

**Dr Nigel Dower**, University of Aberdeen, UK

**Dr Mojca Pajnik**, Peace Institute in Ljubljana and the Faculty of Social Sciences Ljubljana, Slovenia

15.30–17.30 | DISCUSSION IN GROUPS: IDENTITIES IN VARIOUS CONTEXTS

**Me and you** | **Dr Vanessa Andreotti**, Professor at the University of Oulu, Finland

**Us and them** | **Matthias Fiedler**, director of IDEA, phd in philology, research on global citizenship and conflicts related to national identity, Ireland

**Us and s/he** | **Dr Audrey Osler**, Professor of Education University of Leeds, UK and Buskerud University College, Norway

**Me and them** | **Dr Katarzyna Jasikowska**, Teacher and researcher at the Jagiellonian University, Institute of Sociology, Poland

16.15–16.45 | COFFEE BREAK

17.30–17.45 | CLOSING OF THE DAY IN PLENARY

18 October 2011

## *Global Education, Global Citizenship and Intercultural Dialogue*

08.30–09.00 | MORNING COFFEE

09.00–10.30 | PLENARY SESSION III: GLOBAL EDUCATION AND INTERCULTURAL DIALOGUE

**Dr Vanessa Andreotti (chair)**, Professor at the University of Oulu, Finland

**Cinzia Greco**, a researcher and expert in intercultural education, Centre for Research and Activity, Italy

**Andreea-Loredana Tudorache**, Trainer, Consultant in Global Education and Youth Field (FOND, Global Education Working Group), Romania

**Dr Nina Vodopivec**, researcher and trainer, Institute for Contemporary History and Humantias, Slovenia

10.30–13.00 | DISCUSSION IN GROUPS: INTERCULTURAL DIALOGUE AND GLOBAL CITIZENSHIP

**Andreea-Loredana Tudorache**, Trainer, Consultant in Global Education and Youth Field (FOND, Global Education Working Group), Romania

**Simona Muršec**, Trainer and facilitator of Human Rights Education and Global Education, Slovenia

**Max Zimani**, Institute for global learning, Slovenia

13.00–14.30 | LUNCH

14.30–16.30 | WORKSHOPS: RECOMMENDATIONS ON NATIONAL IDENTITY AND GLOBAL CITIZENSHIP

**Article** | **Matthias Fiedler**, Ireland

**Literary article** | **Dr Vanessa Andreotti**, Finland

**Drama play** | **Andreas Schulze**, Germany

16.30–17.00 | COFFEE BREAK

17.00–18.00 | PRESENTATIONS IN PLENARY ON WORKSHOP RESULTS AND RECOMMENDATIONS

18.00 | CLOSING OF THE MEETING



The regional conference on global education “National Identity in the Context of Global Citizenship” was a follow up to the series of national seminars that have taken place in the last two years in the new EU member states. In particular, this conference aimed at the new EU member states in the Central and South East European region, such as Bulgaria, Romania and Slovenia as well as the new EU Mediterranean member states Cyprus and Malta. Serbia and Montenegro were also invited as members of the North-South Centre. Taking into account the interconnectedness of countries in the region of South-Eastern Europe, civil society representatives from other countries in the region were invited as well.

