Toward Twenty-First Century Global Citizenship:
A Teacher Education Curriculum

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Abstract

Drawing from three areas of research, the authors propose a model for twenty-first century international teacher education. Through literacy, technology, and global citizenship education, future teachers can learn the interrelatedness of promoting human acceptance across national/political borders and global economic exigencies. As the movement of ideas, commerce, and people through means of improved transportation and computer technologies transform the notion of the nation state, diversity education will embrace international citizenship while remaining important in local and national contexts. Through focused teacher education, all of the academic disciplines hold promise for rich teaching and learning through critical literacy for an ecologically sound environment that ultimately will sustain global economical and political interrelations.

“If we teach today’s students as we taught yesterday’s, we rob them of tomorrow.”
–John Dewey

“The global economy is now so large that society can no longer safely pretend it operates within a limitless ecosystem. Developing an economy that can be sustained within the finite biosphere requires new ways of thinking.”
–Herman E. Daly

As natural and political exigencies demand participation, societies respond and change. However, until critical situations arise, people and empires often remain reticent and slow to respond to the obvious clarion call for alterations in the status quo. Teacher education has finally embraced diversity in many institutions, but teacher education competencies focused on internationalization have barely begun to approach the radar screen of transformational potential of colleges of education. Various pockets of educational research have been intent on ecological survival of the planet and its many subsystems; other factions have been concerned with human rights, equity, and justice (Banks, 1994, 2004; Bowers, 1993a, b; 1977). Even global citizenship and information literacy have received a modicum of consideration within teacher education (Agnello, & Jung, 2005). However, neither does one model fit all the players in the field, nor does only one of these models respond to the needs of the microcosm of local education entities, the macrocosm of the nation-state, and much less the global community.

Research questions guiding the proposed tri-partite models include: 1) How can teacher education programs reflect a more international focus in its curriculum? 2) How do we ensure...
teacher education faculty to be competent as international educators? 3) How can schools and colleges of education ensure that all teacher education candidates are competent and have the knowledge, skills, and dispositions to be effective intercultural teachers in an era of globalization? The authors are proposing some overarching concepts that invoke the participation of teacher educators in pedagogies of ecology and technological literacies for global citizenship. Following a brief literature review of these three areas, the authors present a teacher education/ student-generated model of education that is relevant, approachable, and necessary if teacher education is to sustain a mission of global education. Focused on three main educational areas of research and teaching, the authors build a case for critical ecological and technological literacies as vehicles for development of global citizenship.

Globalization, in its most capitalistic sense, defines the world in terms of a global competitive marketplace. Globalization, according to Milton Friedman (2005), is a flattening of the world in its rendering all workers competing on a global scale especially for digital information jobs that can be performed anywhere and transmitted electronically to a desired point. Globalization is essentially “…a removal of barriers to free trade and closer integration of national economies…” (Stiglitz, p. ix). The benefit of globalization is the enrichment of all participants in a vast, open economic market; the broken promise of globalization has led to devastation of developing countries and particularly, the poor, in those countries. Njoki Njehu (2004) from Fifty Years is Enough described the many downsides to globalization that include sexual and other exploitation of girls and women, oppression and exploitation of workers, starvation of the workers, exaggerated profits for multinational corporations to the detriment of poor local communities, and sometimes worse than sweatshop conditions in which workers toil (2004). Farmland has been lost to McDonald French fry production in some areas; loss of property leads to urbanization, often in squalid conditions (Apple, 1995).

As we see the globalization of the world’s economies transforming, we already see many differences in the ways that we experience and solve day-to-day economic problems. For example, we talk to service workers in many countries to take care of problems in the US. Or we can look in our clothing labels to understand that most of what we consume in this country is produced abroad, usually at a lower cost to the manufacturers than it could be done locally. Perhaps we have explored the possibilities of foreign automobile production that occurs in our own corridors (leading us to some understanding that industrialism has metamorphosed into international business relations leading not only to interchangeable parts in vehicles but also interchangeable production and profits). Greider (1997) explains how the same phenomenon occurs in many countries. Much of what can be understood by the lower economic sector of this society is that these changes not only threaten jobs at home, but also in many cases, numerous workers have seen real reduction in their earnings as cheap labor abroad causes wages to fall in this country as well (Greider, 1997). As we study globalization, it becomes clearer that the opening of more markets abroad to sell American products was contingent on moving part of the production of those goods abroad to promote other developing economies. Now that the economy is globalized, critical analysis not only informs us of its shortcomings but also of its promises. The following discussion and models propose a manner in which teacher education can harness the best of the globalization movement and tie it to a long-needed return to ecological awareness and action (O’Sullivan, 1999).

A parallel concept to globalization from a citizenship perspective is internationalization. The implications of the concept are that the world is shifting with regards to the manner in which business, travel, and human interrelations span the globe, crossing national borders. In a study at
a large public Southwestern university, 55 teacher education students were asked to define global citizenship and information literacy (Agnello, & Jung, 2005). In open-ended questions about global citizenship and digital literacies, a myriad of responses were attained.

The most frequent responses to the definition of information literacy were “able to understand” (approximately 23 %), “able to read and write” (18 %), “able to find information” (13 %), and “being informed, knowledgeable, and learning” (9 %). The other responses among more than 33 diverse responses included “type of text information,” “able to process information,” “make connections,” “basics of learning,” “everyday literacy,” “read information,” “inform kids how to read,” and “know the difference in language.”

Of 18 different responses to the question, “What is global citizenship?” by far, the most responses (36%) defined the concept as “being citizens of the world.” Two other more common responses (10% for each) were “working together as a whole” and “many different areas, cultures.” Six percent of the respondents said, “being part of something improving the world.” Other responses (for a total of 40% of the total) included “living together to make a better world,” “acceptance,” “pen-pals internet connections,” “not discriminating,” and finally “community rights and responsibilities.”

Implications for International Education

As shown by the diverse and even random responses given by pre-service teachers in defining information literacy and global citizenship, our future educators possess several different ideas on the concept. The movement toward the implementation of international education requires place-based and regional connections to the macrocosm of the world with a specific mission. Digital competencies are the vehicle to ecological and technological literacy for international citizenship.

Twenty-First Century Pedagogy

Eco-pedagogy is an area of research and curriculum studies intent on teaching the penultimate task of preserving the home planet (Bowers, 1977, 1993a, 1993b). O’Sullivan in Transformative Learning: Educational Vision for the 21st Century describes an ecozoic transformative vision that attempts to put into perspective the survival and health of the planet as the place to begin education (1999; Theobald, 1992). Such an understanding would cause a paradigmatic shift from viewing globalizing postindustrial enterprises to a globalizing community intent on taking care of all its members. O’Sullivan recommends moving toward a more ecologically conservative vision that diverges from the current economic globalization movement. Such a curriculum re-imagines the beginnings of the universe through the lenses of many civilizations and reconnects humankind to the organic oneness of the universe. The earth, also organic if viewed through the eco-pedagogical lens, would be concerned not only with geopolitics but also geo-biology. A new understanding of life forms and the organic systems that sustain the conditions for life to continue to flourish on earth would become a focus that current twenty-first century geopolitics grounded in global economic terms does not currently consider.

O’Sullivan focuses on inculcating traditional and more current knowledge whereby humans can begin to reconcile with the cosmos, the earth, and all other life forms. By reconciling all life forms, respect of all humans becomes a requisite. In an integral weaving of race, class, and gender along with education for peace, many problems of discrimination and exploitation
that diversity educators embrace are solved. Similarly as O’Sullivan questions Western science, Kincheloe and Steinberg (1993) posit post-formal thinking as a critical confrontation with cognitive theory. Such an endeavor helps us to understand how we became the way we are. They maintain that as the Newtonian-Cartesian precepts of the mechanistic and scientific views of the world influenced culture, science reigned as a supreme influencer of Western culture. Science embraced by politics and economic forces led to the mind/body split and mechanistic manner of promoting human progress. In turn, science, as the vehicle through which to investigate and explain existence over the last four hundred years, disconnected humans from their natural, holistic, and spiritual belonging. Such alienation further drives learners from the center of the universe, a concept that Maria Montessori argued is essential to grounding oneself in life matters (1973). Recapturing a conservative ecological reverence for the earth and its inhabitants is of utmost importance to the health of the planet and future generations. Such an ecoliteracy is one of the several literacies that challenge twenty-first century educators.

**Literacies for the Twenty-first Century**

In light of profound changes on the technological horizon, discourses of literacy—what literacy is and what it needs to be—arouse angst in those aware that paradigmatic shifts have occurred and continue to occur (Gee, 2000; Lankshear, 1999). Segregation and territorialism of knowledge domains have been counterproductive to teaching and learning integrated understanding of human knowledge. In light of technological progress in information technologies, there has been cross pollination of the disciplines is recasting the disciplines into more integrated ways of understanding the connectedness of human knowledge systems, histories, literature, and sciences (O’Sullivan, 1999).

What has it meant to be literate over the last twenty years, and what does it mean to be literate today? Cultural literacy as proposed by Hirsch (1987) guarantees a familiarity and working knowledge of what comprises a liberal arts education. Studies in the humanities are extremely important for fueling the spirit of civilizational pride in culture, relics, art, languages, and literature. Such exposure might be considered real education as opposed to schooling or training for the professions or vocations (Tozer, Violas, and Senese, 1998). Yet, Hirsch’s lexicon is limited largely by an Anglo centric and male-dominated view of literacy (Agnello, 2001). By entertaining world civilizations and many world stories, Hirsch’s cultural literacy can be adapted to accommodate ecological literacy with many other perspectives on human understanding as windows looking onto other world cultures’ contributions to the human story.

Critical literacy as conceived by Paulo Freire (1970) adds another dimension to social understanding in what has become known as critical literacy. Postmodern literacy educators tie the assumptions of critical literacy to intellectualism and citizenship, a struggle for equity and social justice, within a globalizing economic market (Giroux, 1988a, 1988b; Kincheloe, 1991, 1993; Lankshear, 1999; Luke, 1995). In the realm of technology, especially in light of the globalized economy (Friedman, 2005), the forerunners in the globalization of computer-based labor have already internationalized through development of economic markets. In higher education, where pressures are exerted to raise more local funds, distance education has been an outlet to internationalize the university and curriculum. Professors and instructors in relatively remote geographic locations in the US are teaching students from all over the world on-line; students from around the globe in places equally remote are learning via computer technology (Moallem, 2003; Willis, & Lockee, 2003). Those who see beyond the reproductive capacities of
current and future development in the digital tools of tomorrow express the need for global advancements for human betterment through a re-envisioning of the technological trends currently embraced by schools and colleges of education (O’Sullivan, 1999; Willis, & Lockee, 2003).

What kind of literacy do teachers and all international students need in the twenty-first century? All of these forms of literacy are needed—basic, cultural, human capital (worker) (Becker, 1993), critical (political awareness), feminist (cognizance with educational, social, economic, and political issues of women and girls) (Agnello, 2001), and postmodern (understanding the many politically and socially responsive perspectives from which different groups experience their lives) (Agnello, 2001), as well as computer and other digital literacy enabling reading and writing with technology to engage in real problem solving. The knowledge seeking that students can do with technology lends itself to critical thinking. In the exercise of their computer media skills, more possibilities for expanded learning opportunities are generated. Some important overarching skills that students need include becoming savvy consumers of media, transmediating—producing different media, exercising many literacies through technology, reading and writing at higher levels, problem-solving through discovery and inquiry learning, and validating information. Looking for the margins, unexplored niches, and new territories of cyberspace requires high levels of thinking, synthesis, application, and evaluation.

Doing what others have not done, going where others have not been, and anticipating where the future lies can help bolster the twenty-first century, lifelong learner (Friedman, 2005; U.S. Department of Education, 1993a, 1993b; U.S. Department of Labor, 1987). In the educational arena, stakeholders at all levels need to consider the applicability of this metaphor for teaching and learning in the twenty-first century. The availability of digital content and communication tools is revolutionizing curricula and educational activities, and particularly the social studies curriculum for learners of all ages (Johassen, 1996; Seufer, 2002). The recognition of these opportunities and actual adaptation to them varies widely. Despite common resistance among many educators to change, the face of educational curriculum is undergoing a fundamental transformation. Educators at all levels who wish to remain relevant and effective in the twenty-first century need to pay attention.

Digital content and communication tools are flattening the world and removing communication barriers that have existed since the beginning of recorded history. New York Times columnist Thomas Friedman identifies, in his book The World Is Flat: A Brief History of the 21st Century, ten flatteners that have made outsourcing and off shoring to other countries a relatively easy and cost-effective business practice. Companies today can and do locate their call centers in Bangalore, India, instead of North America or Europe, and save millions of dollars as a result. Many of the same flatteners that have transformed the face of international business are also changing curricula in basic ways.

Ubiquity of Access to Information—World without Borders

We have entered an age where, in order to be globally relevant, content must be digital. Increasing numbers of students with access to the Internet at home go to online sources first when investigating a research question. They consult analog, text-based resources (the school library) second, if at all. Educators and librarians may wring their hands at this trend, but regardless of their actions, it is likely to continue. Access to information via the World Wide Web is flattening the educational playing field. Google.com places an unimaginably diverse
world of content literally at the fingertips of every Internet user, and this ubiquitous availability of content represents a fundamental shift in educational curricula and the corresponding role of schools as well as teachers.

One reason contemporary schools were originally created was to attempt to manage and control the flow of information in society. Writing “Technopoly” in 1992, educator Neil Postman observed:

…innovations in the format of the machine-made book were an attempt to control the flow of information, to organize it by establishing priorities, and by giving it sequence. Very early on, it was understood that the printed book had created an information crisis and that something needed to be done to maintain a measure of control. The altered form of the book was one means. Another was the modern school, which took shape in the seventeenth century…. There were several reasons for the rapid growth of the common school, but none was more obvious than that it was a necessary response to the anxieties and confusion aroused by information on the loose.

If Neil Postman considered “information on the loose” to have caused “anxieties and confusion” in the seventeenth century, what would he say about the informational universe in which we live today? A public school student in Toronto or a home-schooled student in rural West Texas or any other wired location in the world can have equal access to Internet content not locked behind commercial web portals, and this ubiquitous access represents a fundamental change in the educational environment.

**Communication Tools Remove Barriers**

Students must be engaged in the creation of authentic knowledge products, collaborating with students in their local area as well as across the world, in a modern classroom that seeks to prepare them for their future. Geography and financial resources used to be enormous barriers to communication in educational contexts. If one wanted to collaborate with someone living on the other side of a nation or the globe, one had to travel to see them, pay them to travel, or pay phone charges to talk for a limited amount of time. The digital face of curriculum and communication tools has changed this. Free instant messaging software and services (e.g., Aim.com, Messenger.MSN.com, and Messenger.Yahoo.com) permit free and profuse text-based communication on a wide range of devices, including cell phones as well as computers. Free Internet-based telephony software and services (e.g., Skype.com and Talk.Google.com) extend collaboration to voice chat, ignoring national and international boundary lines normally critical in calculating plain old telephone service (POTS) fee-based charges. Websites like Epals.com enable educators from around the world to connect and collaborate on projects of shared interest.

Desktop videoconferencing is quickly becoming a viable technology for any Internet user. Peer-to-peer connections using software like Apple’s iChat or server-based tools like Macromedia Breeze and Codian's MCU and IPVCR permit people with standard desktop and laptop computers to engage in rich-media collaboration over any high speed Internet connection.

Although many school IT departments block network ports to try and prevent use of these collaborative communication tools by teachers and students, these are the very tools which
should be embraced and creatively utilized in our flat world to develop multimedia and critical literacy skills. Traditional and non-traditional students inside and outside classrooms can now collaborate with peers on the other side of the planet as easily as with people nearby. This communication environment is fundamentally different, and educational activities should integrate and embrace these potential avenues of collaboration.

**The Web as Platform**

Traditional education is often ill-conceived as the passive transmission of content from the mouth of the teacher to the brain of the learner with the subsequent regurgitation of content by the student at the cue of the instructor. Authentic learning, however, involves the active engagement of the student in both the process of comprehending information and reconstructing it into knowledge. Information does not become knowledge until it has passed through the mind of a learner. This fundamentally active, rather than passive, process requires resources and tools that are non-traditional. The digital face of curriculum and educational software tools is providing these resources, and many of them are free.

Traditional educational technology purchases include computer hardware, operating system licenses, productivity software, and computer aided instruction / learning management system software that provides exercises and drills for students on specific curriculum content. The majority of North American schools in 2005 continue to purchase educational technology in this traditional paradigm.

**Becoming Savvy Consumers of Technology**

In the digital world of the early twenty-first century, however, this purchasing pattern is both fiscally irresponsible as well as pedagogically counterproductive. OpenSource software tools offer functionally comparable options for both teachers and students in the areas of productivity and communications tools. Any school CIO planning or already implementing a transition plan for many of the organization’s desktop computers to an Open Source operating system and free productivity software tools (Open Office.org) should get the process started. Students in the twenty-first century need to be actively engaged in the collaborative creation of authentic knowledge products using technology tools, rather than sitting in front of drill and practice software answering multiple-choice questions for an end-of-year standardized test.

Operating systems are not yet irrelevant, since they can be extremely important for people wanting to easily create content like digital movies and interactive DVDs (Apple.com). Increasingly, however, the web is becoming a platform itself for content creation as well as distribution and access. The emergence of the read/write web or Web 2.0 has been documented and explained fairly recently in the blogosphere. According to today’s entry in the English WikiPedia,

Web 2.0 is a term often applied to a perceived ongoing transition of the World Wide Web from a collection of websites to a full-fledged computing platform serving web applications to end users. The proponents of this thinking expect that ultimately Web 2.0 services will replace desktop computing applications for many purposes.
Examples of free read/write web tools include Online Blogging Services, Feed Aggregators, Wikis, Social Bookmarks, and Online Rubric Tools. A more detailed description of these and other read/write web tools available for educational use is available in the article, Teaching & Learning with the Read/Write Web. A more exhaustive list is available on ReadWriteWebTools.

Students and teachers need more than hardware and software tools to become literate in the twenty-first century. Learners still need high quality curriculum, but that curriculum is increasingly available in digital formats. Many textbook companies have attempted to maintain their near monopolistic control over classroom content (via the printed textbook) by creating digital supplements to print materials, including CD-ROMs and websites. These offerings attempt to buttress the primacy of the textbook in the classroom, however, rather than replace it with a superior digital alternative.

Subscription-based, online curriculum alternatives falling into this preferable latter category include Nettrekker.com, MyAccess!Writing, Beyond Books.com, Explore Learning.com, KidBiz 3000 and TeenBiz 3000, United Streaming.com, and Atomic Learning.com. These software tools, ideal for one-to-one educational settings where every student has a wireless, mobile computing device, offer levels of interactivity and differentiated instruction impossible in a traditional classroom even for the most advanced master teacher.

As an example, MyAccess!Writing provides immediate feedback for students on their writing drafts, not only offering assistance with spelling and grammar concerns like a modern word processor but also more sophisticated feedback involving sentence construction, voice, and other writing aspects. IntelliMetric, the web-based essay scoring engine developed by Vantage Learning, uses artificial intelligence (AI) technology “to emulate the process carried out by expert human scorers. The application achieves levels of scoring accuracy that equals or exceeds expert graders.” Technologies like these do not replace the teacher; rather, they free him or her from having to be the only source of experienced and trained feedback for student writers. These software tools empower both teachers and students, enabling them to go farther in their journeys of learning than they could without technology tools.

Ecology, Technology, and Literacy Models for Global Citizenship

The model (Figure 1), as designed by a post-baccalaureate curriculum development class depicts the interrelations among twenty-first century technologies, literacies, and citizenship education in the macrocosm of the globe. The manner in which future teachers and the public at large implement the computer literacies described above will depend on the initiative and inspiration they receive from their educational programs.
Place-based and bioregional education are the vehicles that can be utilized to teach global and local citizenship beginning with the culture in which the students reside (Theobald, 1992; O’Sullivan, 1999; Todd, & Agnello, in press). Utilizing digital computer mediated tools, students can develop their critical thinking, reading, and writing skills. They then can apply them to look at the many stories of human development, the many cultures, and the contributions that many peoples have made to the global stories.

Diversity—compassion, understanding, and relationships with all kinds of people is a goal of multicultural education. As theorists in the field of multiculturalism have understood the human mission, education for multiculturalism cannot be an add-on. Through questioning feelings and attitudes toward students, the multiculturally developed and mature teachers work to transform classrooms and the world for equitable acceptance of all students and people. Such a task has not yet been achieved in schools of education where students who tire of the diversity piece of their required coursework and assignments often wish to be able to divorce the diversity component from the curriculum, from the issues and reform undertaken by the nation, state, and school districts, from all that they have to do to be able to teach a lesson. Nieto (1996), Banks, (1994, 1997, 2001), Sheets-Hernandez (2005), and others have developed a large-scale array of scenarios that help to illuminate the potential problems and solutions of diversity and multicultural education. In a recent research effort, Banks (2004) has expanded the scope of what such an education holds for the global as well as local citizen.

Joel Spring, often on the forefront of foundational and cultural considerations of education, has offered a glimpse into the global view of education. His work demonstrates several perspectives of globalization and the often white supremacist, racist, and exploitive aspects
of the policies and practices driving the historical globalization movement of colonization (1998, 2001). Reckoning with the hidden wound of American and international racism is paramount as Holocaust and other survivors of eugenics movements and oppressed peoples can attest (Berry, 1970; Greene, 1993).

**Operationalizing Internationalism in Teacher Education**

Short of study abroad programs, education students will optimally be able to espouse, embrace, and share with future students the rewards that result from international relationships that can be established utilizing disruptive media experiences. Through interfacing at the computer, blogging, and digital conversation and relationship-building, better understanding of differences in many peoples can be developed and overcome. Transitioning from media consumers to media producers, faculty and future teacher education candidates in colleges of education may realize the full potential of ascending Bloom’s taxonomic ladder. Beyond the knowledge recall and production stages of knowledge internalization, transformed media users will synthesize, create, apply, and evaluate a host of topics and products, and ways of being.

Globalization and globalism are here to stay. Border control between political entities is being challenged by trans-border movement of capital, workers, commodities, migrants, environmental factors, and ideas largely due to improved transportation and communication technologies (National Institute for Literacy, 2001; Stiglitz, 2003; Banks, 2004). Expanded international migration and a proliferation of transnational and multicultural communities guarantee such world interconnection. World citizenship as part of the curriculum is now necessary, just as citizenship education for building the nation-state was for two and a half centuries (Popkewitz, 2001; Popkewitz, & Lindblad, 2001).

Citizenship is defined by *Webster’s Encyclopedic Unabridged Dictionary of the English Language* (1989, p. 270) as a “native or naturalized member of a state or nation who owes allegiance to its government and is entitled to its protection” and “state of being vested with the right, privileges, and duties of a citizen.” An important goal of citizenship education in a democratic multicultural society according to James Banks (2004) is “to help students acquire the knowledge, attitudes, and skills needed to make reflective decisions and to take actions to make their nation-states more democratic and just” (p. 4). Banks argues that the same principles apply to global citizenship. The movement toward seamless, borderless ways and means of communicating, conducting business, and living in the geographical world is a counter but not contradictory, movement to nationalism that promotes loyalty to the nation-state. Citizenship education should prepare engaged, actively contributing members of the nation state, and it should also help students acquire dispositions, knowledge, and abilities to function in cultural communities other than their own within national culture and community in a macro-global world.

**Globalizing Citizenship Research**

Social studies adherents have expressed concern for many years about global citizenship as a mission for establishing connectivity among different nationalities and peoples around the world (Shaw, 1974). Massialas (1991) describes this area of research devoid of continuity, international scope, rigorous methodological procedures, and focused goals and objectives.
However, he notes that cross-cultural research in civic education in the social sciences has been exemplar (p. 456).

However, it is an incomplete view of international curricula if we only take into consideration American students’ perspectives (Massialas, 1991). In a overview of cross-national research in social studies, Torney-Purta described general principles usually associated with cross-national research as 1) sampling respondents from a large population of students or teachers, 2) sampling measures or items from a universe of possible topics related to political institutions, and 3) sampling independent variables to be related to individual or school performances from a universe of possible influences on social studies education or political outcomes (Torney-Purta, 1991). Various studies she reviewed consider age, gender, and class differences with regard to social, political, and economics concepts. Others studied the classroom and teacher characteristics related to social studies or civic education. Among several studies employing regresional analyses are similar findings cross-nationally that teachers’ encouragement to express opinions in classrooms—a measure of classroom climate—was related to high scores on cognitive tests and to self-reports of participation in political discussions among 14-year-olds and pre-university students.

Accordingly, this finding does not have positive implications for civic engagement of local or global citizenship in light of our recent trend toward rote learning and preparation for competency exams in some US schools. Torney-Purta reports that “…a reported stress on rote learning and on ritual performance within the classroom tended to be negatively related to civic education outcomes” (597-598). Further consternation with our present state of educational affairs can result if we consider that other findings validate Torney-Purta’s argument. When tallied, findings from nine western industrialized countries with different educational and political contexts showed the ability to express opinions in classrooms related positively to civic engagement. Massialas calls for a “conceptual specificity on the phenomenon called global/international understanding of worldmindedness” in the development of cross cultural instruments, tests, observation schedules, questionnaires, and interview protocols (1991, p. 456). A movement toward power sharing and dialog in classrooms (Freire, 1970) has important implications for students’ internalization of civics education predispositions. The models discussed herein assume dialogic sharing in classrooms. Unless classroom teachers engage students in discussion about social issues, domestic and international, chances are slim that U.S. teacher education students will possess the ability or inclination to embrace an international scope of understanding or be able to see the importance to do so.

**Implications for Transforming Education**

In a transformed classroom, students would be able and encouraged to discuss controversial issues (Soley, 1996). With technologies, they can test their hypotheses. In a denationalized curriculum, students embrace global interdependence. Teaching pride in one’s country and teaching students to become world citizens are not mutually exclusive. Transformative academic facts described by Diaz, Massialas, and Xanthopoulos, (1999, p. 15) help promote a denationalized curriculum. Armstrong (2003) referred to this curricular writing phenomenon as “framing” and “giving titles.” He illustrates his keen curricular insight and understanding with his point about the settlement of the US in light of a south to north migration pattern that differs greatly from an east to west one. Manifest destiny is a contested term as informed history curriculum tells us. Reframing many U.S. historical facts as Lowen (1995)
retells much of what we have learned in a euphemistic American history, proposing in *Lies My Teacher Told Me* that the onus is on social studies teachers to allow students to dig for truths that explain our world and the way it functions. The newest immigrant/worker protests in the US lend information that future teachers can process to comprehend the international scope of connectedness within and outside the U.S. borders. Popkewitz and Lindblad (2001) invite educators to question the inclusion and exclusion dynamics within and across national borders. Popkewitz (2001) explains the socialization that nationalization citizenship movements employ through education; the same dynamic is necessary and possible for inculcating teachers and the public at large into the global community.

How can we be sure that everyone has access to good, twenty-first education? How can we assure that students and teachers use their global imaginations to envision ways of conducting lives, business, and interrelations in manners that respect all individuals? Through technology and inspired teaching and learning, the tools for international teacher education to be translated at large are waiting for implementation. A safe world needs internationalized education; the world as we know it has many niches to improve in order to achieve safety. Our social studies curriculum in a global community awaits a democratizing, technological, and ecologically sound vision reaching from the rural areas to the suburbs to urban centers, generated by students and teachers alike, akin to the one that we have articulated here (Todd, & Agnello, in press; O’Sullivan, 1999; Bowers, 1977).
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The purpose of a twenty-first-century education is to produce graduates who recognize themselves to be of the world and who also assume responsibility for the world. Such graduates respect the specificities of particular cultures as well as the need for a global commons. As stewards of such cultures and commons, they draw upon multiple disciplines and viewpoints to address the world’s problems, and they work collaboratively with others to solve them. Education for Stewardship of the Global Commons Commentary by In the 21st century, citizenship requires levels of information and technological literacy that go far beyond the basic knowledge that was sufficient in the past. With a host of challenges facing our communities, along with instant connectivity to a global society, civic literacy couldn’t be more relevant or applicable to the curricula in our schools. REFLECTIONS Throughout this guide, you will be asked to reflect on some key questions that will be useful to your practice. In this introduction, we would like you to reflect on the following questions: What can you do in your classroom to better prepare your students for the challenges of 21st century citizenship? Citizenship and Education in Twenty-Eight Countries, International Association for the Evaluation of Educational Achievement (IEA), Amsterdam. INTERNET SITES A Curriculum for Global Citizenship Centre for Civic Education Citizenship and human rights education – UNESCO. Civnet: International Resources for Civic Education and Civil Society – CHITS CREDITS This module was written for UNESCO by John Fien, Bernie Cox, Angela Colliver and Margaret Calder, using ideas suggested by Michael Singh in Teaching for a Sustainable World (UNESCO – UNEP International Environmental Education Programme). Teachers have a responsibility to ensure that citizenship projects are carefully planned.