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Global citizenship education in Jordanian universities

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Abstract

This paper is an attempt to establish the foundations of education for global citizenship. It is mainly built on four themes: world citizenship education, key issues and challenges of contemporary human thought, philosophical and analytical approach, and then an attempt for global citizenship educational planning. This paper uses a descriptive qualitative approach in considering as Jordanian case study, in terms of the philosophy of National Education of Jordan. The paper concludes with the suggestion that to achieve the humanitarian component of global citizenship in education, one must start from the moral value system of human identity

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1. Introduction

Thinkers and planners for education and higher education agreed on the need for education to serve global citizenship as a potent force in bringing economic, social, and political change, and in enabling the nation to face challenges, and this is clearly affirmed through education for human rights and world education for global citizenship. One can divide the Arab thinkers on globalization into categories, each with the point of view different from the other (Altbach,1999; Crick, 2000). The first category of Arab intellectual's rejectionists, who believe that globalization, reflects the higher stages of colonialism created by the technological revolution and information that dominates the capitalist market, as governed by the United States and Western countries. (Ali, 1992; Alshentot, 2000).The second category of Arab intellectuals is those who welcome globalization (Hassan, 2003; Ibrahim,1993). The third category of Arab intellectuals represent the neutral position, which calls for finding an appropriate form of globalization consistent with the interests and aspirations of the Arab countries (Watfa, 2001; Zyood and Khawaldeh, 2007). The fourth category of Arab intellectuals represents a positive vision being pragmatic and utilitarian (Muasher & Faour, 2011). They think of globalization as a historical phenomenon that Arab nations should treat with caution and prudence (Sari, 2004). Globalization emphasizes the sovereignty of Arab intellectual, and establishes the Arab cultural identity in order to spread the values of tolerance (Shenouda, 1978).

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The fifth category of Arab Islamic thinkers rejects any form of globalization, strengthening the views of Islamic, maintaining their religion and their beliefs and heritage. Islamists reject the authoritarian cultural globalization. Therefore, the world system demands to find the best formula and methods to build a new international world based on justice, equity and care of human rights. (Edwards, 1995; England, 2000; Evans,1995).

2. Importance of the study

The importance of this study is manifested by events in human conditions deteriorating, and in particular what we are witnessing in third world countries, where the Arab world is facing a lot of setbacks on several levels. The study is important in terms of humanitarian strive to achieve the global foundations of education, (Regenbrecht, 1987), particularly in light of changes taking place in the Arab region and bottlenecks. As the subject rises on the political level of the Muslim world, the challenging question that rises is: Are the concepts of global education viable and practical in the Muslim and Arab world ?

3. Theoretical background

3.1 World citizenship education

Equality among citizens can be considered as one of the goals of global citizenship, where respecting differences and cultural diversity of people. The awareness of globalization imposes on the citizen of the world an understanding of new issues of politics, and causes global responsibility towards the future (Crick, 2000).

3.2 Challenges of contemporary human thought

The contemporary concept of global citizenship suggests the following conditions: The new world order that imposes itself on the global level. The foundations of rationality and legal guarantees of citizenship. Respect for diversity and human rights and public freedoms. And commitment to values of tolerance, equality, freedom, democracy and peace, through education (Moore, 1998).

3.3 Philosophical foundations of global education

The following are some reflections of thought: One may ask oneself: Am I a global citizen? In light of the significant changes taking place in this world in an era of globalization ,this is the real question to be posed and needs a genuine answer. A global citizen is any person working on the basis that our destiny as human beings is one, and we are all threatened by the negative forces that may destroy the world unless we address them all united as one hand ,mind and heart (Butts,1989).

3.4 Global citizen & global standards of education

Global citizenship in concept is affected by what is called nowadays global democracy as the social and moral basis of humanity. Global citizenship needs a change in the social and cultural environment , or what is called (trans-cultural) and (ethical thinking), including the care for the human environment , philosophically known as (eco-humanism). The Development Education Association (DEA) worked on this and introduced the concept of raising global citizenship awareness in schools and educational institutions, through the development of curriculum of global citizenship; they provided teachers a special tailored program(ITE) Initial Teacher Education to disseminate the culture of global citizenship (Altbach, 1999). A special tool was pronounced for that global education, named Charter for Global Citizenship, built of eight stages : *Phase I:* The availability of a reasonable degree of political awareness of local , national and international issues; *Phase II*: Providing education that ensures understanding the challenges and opportunities of citizenship and global politics; *Phase III:* To enable a high degree of understanding of the concept of good governance and the role of political power in the democratic system to ensure good governance and global networking; *Phase VI:* To enable teachers to introduce the students with concepts of globalization through good understanding of social theories. *Phase V:* Enabling teachers to better understanding of political globalization, the role of non-governmental organizations and (intergovernmental organizations) ,promoting sustainable development; *Phase VI:* Enrolling learners interested in citizenship with

specialized courses concerned with studying the impact of globalization on education , the formation and construction of global citizenship curriculum; *Phase VII:* Enabling educators and teachers interested in global citizenship to reshape global citizenship education, and *Phase VIII:* Encountering learners with experiences of global citizenship education to enable them to plan for a better curriculum.
After revision, two more phases should be considered when reconsidering planning for global citizenship education : Evaluating the status – quo , by working on analyzing the cases of each country from a special point of view, considering the degree of maturity and awareness the learners reach . This can be conducted by gathering both parties (learners and educators) in organized workshops to discuss all the strengths, weaknesses, opportunities and challenges facing global education the way developed. This enables educators to understand the real needs for development based on actual, non- theoretical assessment, and adjusting and taking amendment steps in the educational system mainly (methods and curricula) of global citizenship based on accurate and real feedback , to be able to develop it according to a set vision of a global education model for citizenship.

4. Study objectives

The study aims finally at contributing to the rebuilding of the World Educational Thought in the Jordanian society, and this is to be taken as an attempt to propose ways of development in the teaching of some university courses to serve the process of building a global citizen.(McIntyre- Mills, 2000; Hahn,1999).

5. Problem statement

The study addresses the subject of education for global citizenship, as it tries to address the problem, stating it in the absence of a specialized course taught on the under-graduate level that needs to present the concepts of Universal Education (Miyoshi, 1998; Teichler, 2004). Therefore a proposal is to be suggested for a matrix for concepts of global citizenship (Brownlie, 2001) and this is namely the purpose of the study conducted. The study will answer the following questions: How available and adequate are the concepts of global citizenship in Jordanian university courses? What are the methods of teaching of concepts of global citizenship in Jordanian university courses? And how do we plan for the future of global culture based on sound foundations of global citizenship in Jordanian universities? While the *Hypotheses of the study were t*hat school education is the basis to move towards a global culture in the later stages of education, that a university education deliver material or study courses include the concepts of global education, and these are sufficient, and that the methods of teaching the concepts of global education promote global citizenship among university students.

6. Research methodology

The research is based on analyzing the curriculum educational content in a philosophical way, trying to bring together educational content in terms of knowledge and values (Mabe, 1993) addressing the cognitive aspects covered by certain courses that deal with citizenship at Jordanian universities. Such courses as (national citizenship, politics, contemporary issues, culture &thought) discuss not only concepts of citizenship, but also practice a value system that has to do with the application and understanding of global citizenship values. (Sternberg, 2001). The educational research studies the basic concepts of global citizenship, in comparison with the different concepts tackled in the courses of political science, contemporary issues, culture and thought, and National Education. By content analysis educational methodology of study plans for those particular courses, educational institutions (such as universities) try to achieve the fundamental goal of building global citizenship values of university students. The research also implements a qualitative analytical descriptive method, which examines the educational thought and the philosophic origins of political education for global citizenship in light of globalization.(Phillips,2000). Whereas in the Jordanian schools the role of teachers of Islamic education and teachers of social and civic education in national education was analyzed (Judith, 2002; Drisko,1993), and a study was conducted to compare Arab countries in terms of human rights and their adequacy from the perspective of teachers, mentors and

professionals . In Jordanian universities, the following courses were analyzed in terms of*: Content and Curricula, Thought and Civilization course, Principles of Political Science course, Contemporary Issues course , and National Education course.* At the end of analysis some topics for teaching (Global citizenship) were suggested to be included in curriculum.

7. Conclusion

Educators should rethink of global citizenship from different dimensions and perspectives when intending to develop its educational understanding .So that for good awareness of citizenship, we should consider political ideology, pluralistic culture, the cosmopolitan philosophy, rational communication, social global challenges, environmental and humanitarian issues. Thus, this qualitative research in method represents an attempt, maybe unique of its kind in the Arab world , to develop global citizenship education. Arab governments sought to teach students in a way that makes them driven to obey them without likely to discuss the political power. We, in the Arab countries are having what maybe called(Education on/ for Citizenship) rather than (Education through citizenship).

8. Recommendations:

The following are some recommendations that may contribute in building a better system for global citizenship education:- Developing an educational project of global citizenship based on an overall structure of global education considering all important dimensions(Moral , philosophic, political , social , and cultural). Secondly, giving global citizenship priority over all forms of education because of the importance of the unity of humanity in a world of diversity, which means treating global education of citizenship as more important than civic and national education. Thirdly, the call for an international governmental ministerial conference, where all ministers and government leaders of education from all over the world are gathered to participate to discuss the development in education of global citizenship in each country , in an attempt to raise awareness of its importance at the global humanitarian level. There appears the need for coalition of all governments to promote the values of global citizenship to serve humanity, trying to overcome all difficulties and to address the challenges facing global citizenship education. Another important point to be raised is introducing best practices of global citizenship in the world, by suggesting joint programs designed for teachers and educators dealing with global citizenship education. This comes through training on best methods, methodologies, planning, and preparing materials on principles of international humanitarian education and best practices assimilation so that we should move from what is called (Education on/ for Citizenship) to (Education through citizenship). Since the first type concentrates on knowledge while the second type concentrates on behavior and values for change. And this can only be achieved only through trying to change the mental images (stereotypes) that are prevalent in our heritage and minds on the real intellectual, ideological, political, and social constraints, and psychological barriers that have dominated our minds through the human history to devote images against humanity such as racism, terrorism, intolerance and corruption. Whereas , we need to work harder on promoting the values of democracy , human rights, equality and justice, tolerance and love ,to be achieved only by better human understanding , rational dialogue and activating the principle of human brotherhood as a priority , that helps us in better building of global citizenship education .

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