

of God

Every Child Matters Everywhere

GLOBAL EDUCATION IN CHURCH SCHOOLS

BRADFORD AND RIPON & LEEDS DIOCESAN EDUCATION TEAM





Every Child of God Matters Everywhere

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Preface

Young people are often more aware than their elders of the need for fairness – or justice – for everyone, everywhere. There is an inbuilt human, God-given, sense that all deserve to be treated equally. That sense easily becomes lost in our adult political preoccupations, and desire to protect our own privileges. These guidelines offer educators resources to build on that sense of fairness. That awareness needs to become so deeply embedded in the understanding of young people that their generation will develop patterns of justice for the whole world in ways which we have singularly failed to do.

I write this in the days following the Lambeth Conference of bishops from all over the world. We were given the opportunity and privilege to understand what Christian ministry means in vastly different situations. We declared forthrightly our support for the United Nations 'Millennium Development Goals' and acknowledged too that they did not take issues of global warming seriously enough. These guidelines affirm the same principles.

I hope that this resource will be used widely in church schools, and also for the education of both children and adults more widely. It has the potential to build on our best God-given instincts, and challenge the assumptions of greed and selfishness. May it help to take us on a journey crucial to the well-being of our planet and its inhabitants.

JOHN PACKER
BISHOP OF RIPON & LEEDS



Introduction

As educators we are called to equip our children and young people for their role as global citizens. Many of our church schools, rooted in gospel values and Christian practice, are at the forefront of taking up this call in inspired and innovative ways. These guidelines aim to offer all our schools support in this vital work.

WHY GLOBAL EDUCATION MATTERS FOR CHILDREN AND YOUNG PEOPLE

Recent opinion polls have shown that children in the UK are 'more concerned about climate change than bullying'.¹ Many young people care passionately about issues of global justice and sustainability. To do them justice, education should challenge and support them to shape their society and world to become more like they believe it should be.

Schools in the UK need to engage with issues of global justice and sustainability. In the long term, this is not just important for the sake of the people of the majority world and the planet. It is also essential for children and young people.

In 'This Fatal Complacency'² Desmond Tutu writes:

'Every child will remember the story of the three little pigs and the big bad wolf. In the world we live in, the bad wolf of climate change has already ransacked the straw house and the house made of sticks, and the inhabitants of both are knocking on the door of the brick house where the people of the 'developed' world live. Our friends there should think about this the next time they reach for the thermostat switch. They should realise that, while the problems of the Mozambican farmer might seem far away, it may not be long before our troubles wash up on their shores.'

Experts expect that by 2050, climate change will have led to the creation of 150 million environmental refugees, acute water shortages for 1-3 billion people and 30 million more people going hungry as agricultural yields go into recession across the world.³ In recent years the implications of high consumption lifestyles on our earth and the poorest people on it, have started to hit home and taken a higher media profile. David Selby writes 'We are beginning to understand that we cannot continue with business as usual. We ought to be preparing young people for 'sustainable contraction.' They will need to cope with a period of grieving for lifestyles which are no longer viable, leading on to developing resilience and new skills.'⁴ Schools are a key place where this preparation can happen.

In times of change it is the learners who inherit the future. The learned find themselves equipped to live in a world that no longer exists.

ERIC HOFFNER



A challenge of our times is how to teach about issues of global injustice, environmental degradation and climate change in way which is real and honest, yet which still nurtures hope. It is all too easy to adopt a token approach, giving children the impression that it will all be okay if they simply buy a fair trade chocolate bar from time to time, wear a red nose once a year, and remember to not to leave the TV on standby. On the other hand, it would be possible to terrify them so much at the vision of famine, disease, floods, droughts, hurricanes and wars as to paralyse them by fear, guilt and hopelessness into despair or denial. Christian perspectives offer church schools a fresh wellspring from which to draw resources, which help teachers and pupils, of all faiths and none, respond to this challenge, not with over-easy optimism or arrogance, but in a spirit of true hope and love.

WHY GLOBAL EDUCATION MATTERS FOR SCHOOLS

You will already be doing a great deal of global education in school, whether you call it 'global dimension', 'global citizenship' or any other term. Global education has been a concern for many teachers and schools for years. However, global issues have often been dealt with on an 'ad hoc' basis: perhaps through assemblies, the odd geography or RE lesson, or through fundraising, and mainly by individuals with a particular enthusiasm or concern.

Our society is waking up to the fact that lifestyles dependent on unjust and unsustainable structures cannot go on for ever. Official guidance is beginning to emphasise the 'global dimension'. In 2005 the Qualifications and Curriculum Authority (QCA) brought out *Developing a Global Dimension in the School Curriculum*. The new Secondary Curriculum (effective from September 2008) sees 'Global Dimension and Sustainable Development' as one of seven 'cross-curriculum dimensions' which are to inform the whole taught curriculum and school life.

We are all being challenged to take global education seriously, on a whole school level. As educators we are called to equip our children and young people for their role as global citizens. Many of our church schools, rooted in gospel values and Christian practice, are at the forefront of taking up this call in inspired and innovative ways. These guidelines aim to offer all our schools support in this vital work.

It is not something that can be done in a day. But it is a journey that will surely repay time and space given to it. Work on the 'global dimension' will also support many other school agendas such as inclusion and community cohesion, and sustainable schools.

Understanding, skills, and values, inspired by the school's Christian ethos, will take children and young people of all faiths and none forward into a life in which they can make a difference as global citizens. This may ultimately be the most important gift that church schools can offer, to them and to our world.

NOTES

- 1 DCSF opinion poll, quoted by the BBC <http://news.bbc.co.uk/1/hi/education/4123884.stm>
- 2 Desmond Tutu 'This Fatal Complacency' in CAFOD, *Live Simply*, 2008
- 3 Christian Aid, Climate Change Campaign, quoting research by the Intergovernmental Panel on Climate Change: see www.christianaid.org.uk
- 4 Prof David Selby *As the Heating Happens* quoted in Ken Webster 'Future Scenarios on Climate Change and an appeal to Heroic Educators', in Yorkshire and Humber Education for Sustainable Development Newsletter <http://www.yorkshireandhumber.net/esd>



How to use these guidelines



Christian Ad/Asif Haseem/APP

*We plant seeds that will one day grow.
We water seeds already planted,
knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces effects far beyond our
capabilities.*

THE VIOLENCE OF LOVE, ARCHBISHOP OSCAR ROMERO

Don't get us wrong, we'd be delighted if everyone in our diocesan schools read this document from cover to cover. However, we know the pressures teachers are under and that this is just one of many competing priorities for very limited time!

It may be that one or more people (e.g. the global education coordinator and the governor with responsibility for the global dimension) may read parts of the information and share elements as appropriate with others in school.

Parts 1 and 2 are our take on the ethos of global education, and how that ethos fits with the Christian ethos of a church school. They are offered as a resource, a basis for reflection, a stimulus and a challenge. They are there to come back to as and when needed. Whether you agree with every word is not important. The really important thing is that within school you are able to discuss these issues and come to a shared vision which is right for your school and the young people in it.

Some may wish to start with Part 3, which offers a framework for self-evaluation of your school as a 'global school'. It should help to provide a broad picture of the school's areas of strength and opportunities for development. Part 4 includes training activities for use in staff meetings or training days. At the back there is an appendix with information on further support and resources. Support material for the training activities, and the self-evaluation criteria are available to download from www.brleducationteam.org.uk

However you use these guidelines, do be in touch with your Diocesan Education Team. Let us know your hopes, concerns, challenges and joys as you seek to live out the Christian ethos in global education. We will continue to do what we can to support you in this challenging but rewarding journey.

SARAH FISHWICK, GLOBAL EDUCATION ADVISOR,
BRADFORD AND RIPON & LEEDS DIOCESAN EDUCATION TEAM



Dear Teachers:

I am a survivor of a concentration camp. My eyes saw what no person should witness. Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies shot and burned by high school and college graduates. So I am suspicious of education. My request is: help your students become more human. Your efforts must never produce learned monsters, skilled psychopaths, or educated Eichmanns. Reading, writing, and arithmetic are important only if they serve to make our children more human.

HAIM G. GINOTT

TERMS USED IN THE HANDBOOK:

GLOBAL CITIZENSHIP is the term used by Oxfam to cover global education in school. Oxfam has developed a 'Curriculum for Global Citizenship' with key areas of 'Knowledge and Understanding' (which are similar to the '8 key concepts' of the global dimension), 'Skills' and 'Values and Attitudes'. ('Global Citizenship' is also one of the QCA's 'key concepts' of the global dimension and the 8th 'Doorway' of the Sustainable Schools Framework).

GLOBAL DIMENSION is the term used by QCA to cover global education in school. It is based on a framework of 8 key concepts. In the New Secondary Curriculum (effective Sept 2008) 'Global Dimension and Sustainable Development' are linked as one of seven 'cross-curriculum dimensions'.

GLOBAL EDUCATION is generally used as a term in this book to cover the same area as 'Global dimension' and 'Global citizenship'. Other terms you may find used elsewhere for broadly the same area are 'Development Education' and 'Education for Sustainable Development' or 'Education for Sustainability', though the last two may sometimes tend to be balanced more towards the local and environmental, and not so much towards issues of global justice.

KEY CONCEPTS – there are 8 key concepts to the 'global dimension' as defined by QCA. These are sometimes referred to as 'Aspects' under the new secondary curriculum. They are: Global Citizenship, Social Justice, Interdependence, Diversity, Human Rights, Conflict Resolution, Sustainable Development and Values and Perceptions.

MAJORITY WORLD means Africa, Asia, Latin America and the Caribbean. It is so called because it is where over 80% of the world's population live. The term 'Third World' is avoided because this often implies 'third class'. The term 'Developing countries' is avoided because it implies that there is one, right way to 'develop' and that 'we' are developed and 'they' are not, and that 'they' should develop in the way that 'we' have, ignoring the ways in which that 'development' is exploitative and unsustainable. The term 'the South' is not accurate. Occasionally 'poor countries' is used but only where it is very clear that 'poor' only refers to lack of money, and not poverty in any deeper sense.

MINORITY WORLD means North America, Europe, Australia, New Zealand and Japan. It is so called because it is where less than 20% of the world's population live. The term 'First World' is avoided because this often implies 'First class'. The term 'Developed' countries is avoided because it implies that there is one, right way to 'develop' and that 'we' are developed and 'they' are not, and that 'they' should develop in the way that 'we' have, ignoring the ways in which that 'development' is exploitative and unsustainable. The term 'the West' is not accurate. Occasionally 'rich countries' is used but only where it is very clear that 'rich' only refers to an abundance of money, and not richness in any deeper sense.

SUSTAINABLE DEVELOPMENT is generally understood to mean development which meets the need to maintain and improve the quality of life now without damaging the planet for future generations. It is a much argued-over term. Questions raised include: What kind of development? For whom? And, how is it decided that it is 'sustainable'? 'Sustainable' can be used in the sense of social sustainability, environmental sustainability, or economic sustainability. Many would argue that you cannot have these in isolation, but need all three together for true sustainability.



Colin McMeister



PART 1

The ethos of global education

Good news for busy teachers! Global education is not another curriculum subject to cram into an already packed schedule. Global education does not work as an 'add-on': it needs a whole-school approach. It is a thread that runs through all curriculum areas, and through wider school life. Global education is an ethos, a 'curriculum dimension', an educational philosophy and a way of life! It pervades everything – informing, enhancing and challenging all that is done in school.

Global starts from us

'Global' can make us think of something alien or far away from us, just as 'the environment' can get used to mean something outside, not including us. Yet we are intimately connected with the global, just as we are a part of our environment. 'Global' includes us, and global education starts from the child and their teacher.

THE WORLD IN ME, ME IN THE WORLD

This we know:

*All things are connected like the blood that unites us.
We did not weave the web of life,
We are merely a strand in it.
Whatever we do to the web, we do to ourselves.*⁵

ATTRIBUTED TO CHIEF SEATTLE

We are part of 'the environment' and it is part of us: our oxygen, for instance, comes to us from the plants around us. It will in turn be used by other living things when we breathe out. The water sustaining our bodies will also have flowed through oceans, living things and factories. We are individuals, but we are more closely interconnected with the life systems of the planet than we often pause to realise.

In the same way, we are globally connected in a myriad of ways: socially, economically, spiritually, culturally, politically. This applies to everyone from the youngest child in Reception to the most senior teacher. From the clothes we dress in, the music on the radio, the fuel in the car or bus, our worries and our joys: our global connections are part of our everyday life.

Just as the global affects us, so our decisions have their global impacts. Even very young children have a level of control over a number of choices: which apples, trainers, or chocolate to buy; whether to drive or walk to school; where to go on holiday: all have an impact on planet and people, whether in immediate and obvious, or longer-term, less predictable ways.

It can at times be easy to get lost in the complexities and see global education as 'not really much to do with the kids in my class'. Nothing could be further from the truth. It has to start from the experience of the children and young people because it is about helping them explore and understand their place in the world and their relationship with others. It is preparing them to make a positive contribution to their world, their society and their future.

NOTES

⁵ Quoted from *Brother Eagle Sister Sky* – a retelling of Chief Seattle's speech / letter for children with illustrations by Susan Jeffers, Puffin Books. The book's historical accuracy and depiction of Native American cultures have been questioned but the environmental message is strong and inspiring.



What is Global Education?

QCA offers a useful framework of understanding what it calls 'the global dimension', in 8 key concepts. These concepts form a base of 'knowledge and understanding' but also have associated skills, values and attitudes. Taken together, these form the core of what global education is all about.

8 KEY CONCEPTS OF THE GLOBAL DIMENSION⁶

GLOBAL CITIZENSHIP

Gaining the knowledge, skills and understanding of concepts and institutions necessary to become informed, active, responsible citizens.

SOCIAL JUSTICE

Understanding the importance of social justice as an element in both sustainable development and the improved welfare of all people.

DIVERSITY

Understanding and respecting differences and relating these to our common humanity.

INTERDEPENDENCE

Understanding how people, places, economies and environments are all inextricably interrelated, and that choices and events have repercussions on a global scale.

SUSTAINABLE DEVELOPMENT

Understanding the need to maintain and improve the quality of life now without damaging the planet for future generations.

HUMAN RIGHTS

Knowing about human rights including the UN Convention on the Rights of the Child.

CONFLICT RESOLUTION

Understanding the nature of conflicts, their impact on development and why there is a need for their resolution and the promotion of harmony.

VALUES AND PERCEPTIONS

Developing a critical evaluation of representations of global issues and an appreciation of the effect these have on people's attitudes and values.

For further information on areas included in each key concept see Part 4: Activities 4 – 11.

Although one lesson will rarely cover all eight key concepts at the same time, they are interlinked and need to be understood together, so that a balance of work across all eight concepts is achieved over a young person's school life.

Under the new Secondary Curriculum (effective from September 2008), 'The Global Dimension and Sustainable Development' is identified as one of seven 'cross-curriculum dimensions'. 'Identity and cultural diversity' is another, interlinked, dimension. Under the new Secondary Curriculum, the 8 key concepts are included, but are usually referred to as 'Aspects'.

KNOWLEDGE, SKILLS AND VALUES OF GLOBAL EDUCATION⁷

Each key concept has an associated area of Knowledge and Understanding. However, equally important are the development of Skills, Values and Attitudes.



NOTES

⁶ From *Developing a Global Dimension in the School Curriculum*, DFES / Qualifications and Curriculum Authority, 2005. See Support and Resources Appendix. For more information on the Global Dimension in the new Secondary Curriculum see <http://curriculum.qca.org.uk> and follow links to 'Key Stage 3 and 4', 'cross-curriculum dimensions'

⁷ Based on Oxfam's *A Curriculum for Global Citizenship* but incorporating QCA's 8 key concepts under 'Knowledge and Understanding'

Global education, the curriculum and wider school life

From asking who made the football that's used in PE, to critical thinking skills acquired debating global issues through Philosophy for Children: there is a global perspective to everything that is taught and done in school.

OVERARCHING VALUES STATEMENTS OF THE NATIONAL CURRICULUM

Aim 1 of the National Curriculum is 'The school curriculum should aim to provide opportunities for all pupils to learn and to achieve.' It states that 'The school curriculum should contribute to the development of pupils' sense of identity through knowledge and understanding of the spiritual, moral, social and cultural heritages of Britain's diverse society and of the local, national, European, Commonwealth and global dimensions of their lives.'

Aim 2 is 'The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.' It states 'The school curriculum ... should develop their knowledge, understanding and appreciation of their own and different beliefs and cultures, and how these influence individuals and societies. The school curriculum should pass on enduring values, develop pupils' integrity and autonomy and help them to be responsible and caring citizens capable of contributing to the development of a just society. It should promote equal opportunities and enable pupils to challenge discrimination and stereotyping. It should... secure their commitment to sustainable development at a personal, national and global level.'⁸

CURRICULUM SUBJECTS

Information and support on how the global dimension fits into and supports different subject areas is available from a variety of sources. Key advice, including a breakdown of the opportunities in all the subject areas from Foundation Stage to Key Stage 4 is included in *Developing a Global Dimension in the School Curriculum*.⁹ A range of practical case studies, both primary and secondary, form the basis of QCA's *The Global Dimension in Action: A Curriculum Planning Guide for Schools*. In addition there are a number of resources and websites offering further case studies and practical examples of how the global dimension fits across different subject areas. See the Support and Resources Appendix at the back for further details.



EVERY CHILD MATTERS

Every Child Matters Outcome	Global education perspectives
Be healthy	Health at different levels: personal, community, global. Are our lifestyles healthy for us, for our planet, for others on our planet?
Stay safe	Broader, and longer-term issues of safety and security. Are we living so as to promote a safe and secure global environment? Issues of climate change and conflict / migration brought about by unsustainable, exploitative systems.
Enjoy and achieve	Active learning, relevant to current issues of pressing concern in the world the children are growing up in. Learning with a real purpose. Participating, pupil voices on issues of concern.
Make a positive contribution	The effects of our choices, actions and lifestyles on wider global society. Developing global citizens who can choose to be part of the solution rather than the problem.
Achieve economic well-being	Issues in 'sustainable development' and 'social justice'. How does the social and environmental connect with the economic? What kind of economy will the children (and their children) be growing up to take part in? Issues of 'quality of life' as distinct from 'standard of living'.

SUSTAINABLE SCHOOLS FRAMEWORK

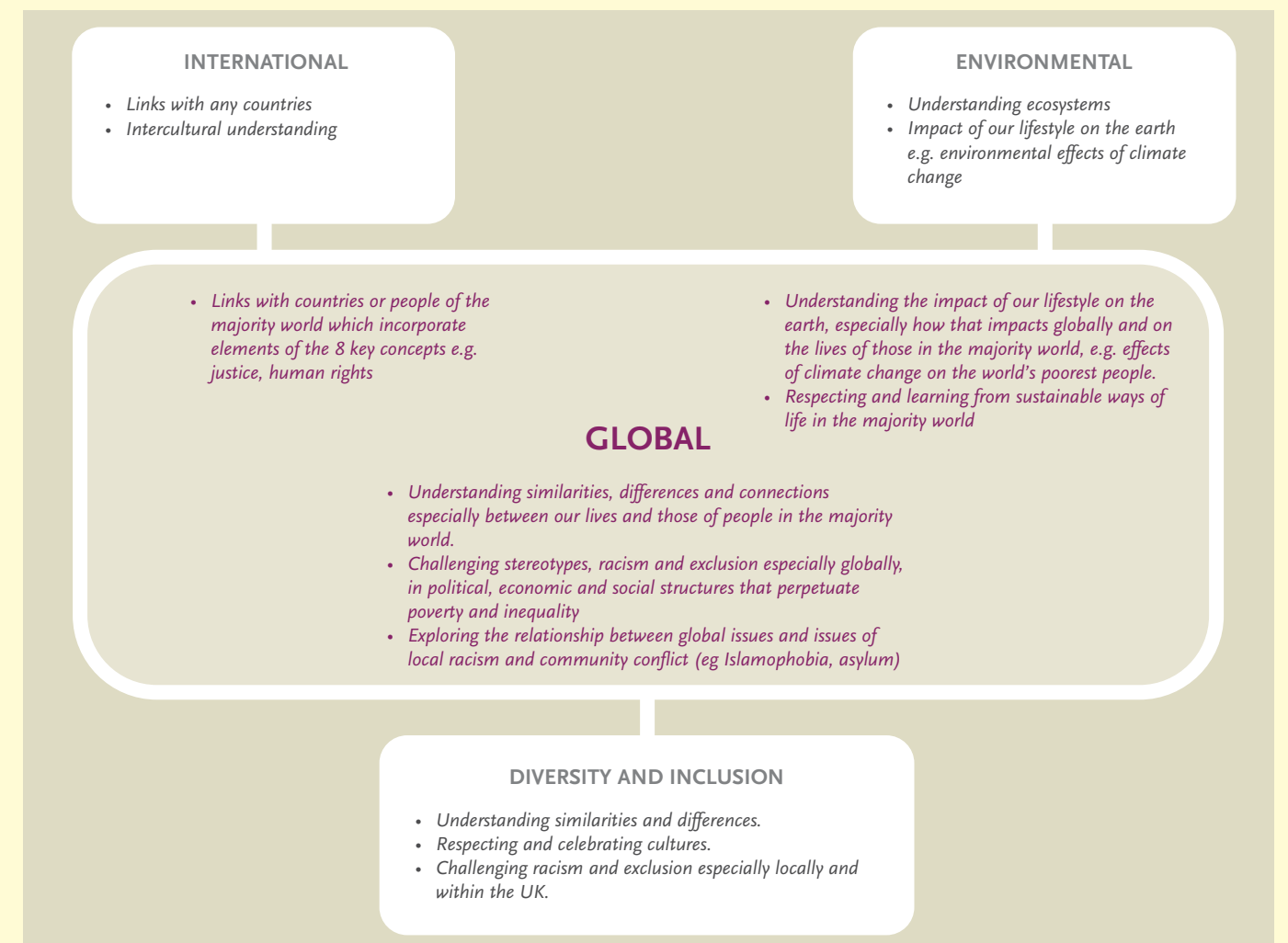
Under the 'Sustainable Schools Framework', the 8th 'Doorway' is 'Global Citizenship'. However, the Doorways are interlinked, and it is appropriate to include aspects of global education in all the other seven Doorways too. For example, Doorway 1: Food and Drink might include issues of justice in international trade, and the global impact of a system dependent on very high food miles.

GLOBAL EDUCATION AND ALLIED AREAS

There are clear links between global education and related areas such as 'international', or 'environmental' or 'diversity / inclusion'. These areas are all vital. They support each other, and it is likely that if one of these areas is important in a school's ethos, the others will be too. However, it is not safe to assume that if a school is delivering one area well, it will automatically be delivering good global education (eg a school could have great international links without using them to explore global issues). This is illustrated in the diagram below.

NOTES

- 8 From the National Curriculum, highlighted in *Developing a Global Dimension in the School Curriculum 2005* DFES / QCA
- 9 Details above in footnote 8. See Support and Resources Appendix for details



Images, perceptions and relationships

Stereotypes of people in the majority world as 'primitive, passive victims' are just as false as a celebration of 'positive images' to the denial of the realities of poverty and oppression. Young people need a balanced range of images, stories and authentic voices from the majority world, and, where possible, opportunities to build real relationships.



CHALLENGING STEREOTYPES, BUILDING POSITIVE IMAGES

Do's and Don't's when studying different cultures / societies:

Do:

- Ask the same questions of your own society/culture as you do when learning about different cultures / societies.
- Explore diversity in your own class, school and locality as well as 'external' diversity.
- When studying or encountering other cultures, encourage exploration of similarities as well as differences.
- Seek out other cultures' perspectives on you as well as analysing yours on them.
- Consider – would you speak the same way / do the same things if there was a member of that culture present?
- Recognise diversity within groups and cultures. Avoid generalisations ('In Africa, people...' 'this is an African necklace...').
- Ensure displays, books, photos etc portray a balance for example of rural / urban, rich / poor, traditional / modern.

Don't:

- Make unbalanced comparisons (eg compare a middle class urban child's life in the UK with a poor rural child's life in Kenya)
- Lump many diverse cultures and societies together eg Hold an 'Africa Day' (how would you do a 'Europe Day'?)
- Allow the children / young people to assume that one visitor / photopack / location represents a whole culture, society, country, (or continent!)

ACKNOWLEDGING THE REALITIES OF POVERTY AND INJUSTICE

There is, rightly, an increasing emphasis in schools on 'celebrating diversity' and promoting positive images. Yet even very young children know perfectly well that most people in the majority world are considerably poorer materially than most people in the minority world: many of them desperately so. This is not a stereotype, it's the truth. It is necessary to explore the root causes for this, for otherwise children and young people fill the gap with their own assumptions or with dangerous myths picked up from prejudiced or ill informed sources, which may undermine work on celebration of diversity. In this area, issues of racism at a local level are inextricably linked with images and perceptions of the global majority world. An anecdote from a teacher from a Development Education Centre illustrates this:

'... I ran a session on 'global footprints' for a Key Stage 2 class. (A 'global footprint' is the area of land each person takes to sustain their lifestyle.)¹⁰ The children had each worked out the size of their own personal global footprint and we were comparing that with the size of a 'fair earthshare' footprint if we were living sustainably within the means of our planet and all people had the same size global footprint. Then we compared average global footprints for people in a range of different countries. On learning that the average global footprint in the UK was 5.6 hectares per person compared with 0.6 hectares in Pakistan, one white boy leaned over, nudged his Asian classmate and said "it's because you're poor". Where to go first with a comment that opened up such huge areas of the inter-relationship between potentially all eight of the key concepts?'

The story serves to illustrate the fact that, while aspects of the eight key concepts can seem very far removed from the child or young person in the classroom, and far from their experience, as soon as you scratch the surface, they are absolutely relevant and appropriate. Global stereotypes and misconceptions come right back home to roost.

Another example from the teacher from the Development Education Centre:

'I was showing a group of Key Stage 1 children a photo of a boy in Uganda eating dinner with his family. The first response from the children when I asked them about the photo was "he's starving". The boy was obviously well provided with a plate of food. He may have been hungry as we all are when we start a meal, but that's not what the

children meant. The boy was African, and in a relatively non-affluent looking home. The children assumed he was starving despite the evidence of the plate of food. Perhaps they assumed it was aid? Perhaps the main way they had been exposed to photos of people in Africa was through fundraising?'

This area is highly sensitive and can be uncomfortable. Yet 'cans of worms' will be opened, whether we are the ones to do it or not, and school may be the best place for them to be dealt with. There are very strong connections between perceptions of the majority world, racism, and issues of local inclusion.

An approach that celebrates diversity without questioning perceptions or addressing prejudice, the place of social justice and sustainable development sells children and young people short. The challenge is to equip children and young people to critically explore truths and myths for themselves, and to help them become self-aware.

BEYOND FUNDRAISING

Take all the money you have set aside for aid in Tanzania and spend it in the UK explaining to people the causes and consequences of poverty.

JULIUS NYERERE, FORMER PRESIDENT OF TANZANIA

When I give food to the poor, they call me a saint, when I ask why the poor have no food, they call me a communist.

DOM HELDER CAMARA, BRAZILIAN ARCHBISHOP

Go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.

JESUS' WORDS IN MARK 10:21

There are dangers in doing too much fundraising without enough attention to the effect it may be having on the attitudes of the children / young people (and indeed adults).

QUESTIONS TO CONSIDER AS A STAFF

- What are our motivations for fundraising? What effect does the fundraising that we do have on us, and on our attitudes, over time?
- What message do the children / young people receive when we do fundraising? What effect does the fundraising that we do have on them and their attitudes, over time?
- Does the way we fundraise and give have the effect of distancing us from, or of bringing us closer in relationship with others, (seen by Christians as fellow children of God) around the world?
- Is there a danger that we start to see people just as objects of our generosity rather than people with their own dignity, concerns and opinions?
- Can fundraising become a mechanism that allows us to feel that we are part of the solution? Can it shield us from the insight that, if we do not change our own lifestyle and use our position of privilege to work to bring about change, we are part of the problem?
- Does the type of fundraising that we participate in influence the voices that we hear and images we see in school? Are majority world perspectives usually filtered through a charitable organisation with a fundraising agenda? How could we ensure that we, and our children / young people, are exposed to a wider set of voices and stories? Are there organisations we could build relationships with in addition to charities? Do we take full advantage of any school links we have in the majority world to inform and challenge us?
- What are the positive things that fundraising offers? (eg active engagement of the children in a global issue; good publicity for the school in the press; fun for children, staff, parents; positive ways of engaging the wider school community). Can we explore other ways of achieving these things?



- Consider a 'fundraising fast': refrain from fundraising for a certain length of time and instead undertake to do other activities such as:
 - embed global education into a number of curriculum areas
 - examine our lifestyles, our practices as individuals and as a school and how they impact on the planet and on other people, particularly on those living in poverty. For example, find out about school purchasing policies and assess where change to a more just/sustainable alternative is possible.
 - offer campaigning activities children can opt into. For some contacts see the Resources and Support Appendix.
 - make an effort to seek out majority world perspectives where a fundraising agenda is not primary. (For example through visitors, links, resources etc.) At the end of the 'fundraising fast' the school could consider the balance of future fundraising with questioning, campaigning and altering our own lifestyle.

In the case of an arrangement where partners are reliant on regular transfer of funds, a 'fundraising fast' may not be appropriate. The school and link partners might instead like to consider together any effect that the fundraising aspect has on the partner relationship, and explore ways of developing the partnership more mutually.

- If we're considering revisiting our attitude to fundraising as a school, how might we communicate and consult with the children, and with the wider school community about this?

One useful resource is *Get Global!* from ActionAid (See Support and Resources Appendix). An example of an activity from the pack is 'Action Cards': children/young people after finding out about an issue use the cards to decide which if any actions would be most effective /most fun /most feasible to take.

ACTION CARDS

Put our arguments to (i.e.lobby) someone in a powerful position e.g. write a letter or an email, send a petition or an opinion survey, visit them. It could be your head teacher, MP, someone from the council.

Find out which organisations can help us, and join their local, national or global campaigns.

Perform a play on how the issue affects people, e.g. in assembly.

Invite a guest speaker into school to talk about the issue, or to be part of a debate.

Make a leaflet, poster or collage on the issue and display it to people in school and in the local community.

Make a video, audio or photo presentation to provide discussion about the issue and get people to debate it.

Make different choices about your life based on what you have learnt, e.g. change what you eat, wear and spend money on. Other people will notice and follow your example.

Raise money and donate it to a charity working on the issue.

Work with the press e.g. talk on local radio, invite them to an event.

Your idea!

FUNDRAISING CHECKLIST:

- Are the 'beneficiaries' seen as real people, with dignity and due respect; are you and the children able to learn anything more about them as people beyond their situation / predicament?
- Are you hearing directly from the 'beneficiaries', and taking their views and perspectives into account as much as possible? (This would ideally be by having a representative as a visitor in school. This may not be possible, so at least via direct quotes, DVDs etc.)
- Are you engaging with people / an organisation / a situation over a long period of time in a way which allows you to build understanding and relationship, or simply responding to an immediate need, and moving on to the next thing?
- In conjunction with the fundraising activity, are you learning more about the root causes of the situation that leads to the need to fundraise?
- In conjunction with the fundraising activity, are you learning more about the effects of your lifestyle or any other elements within your control, or the control of your elected leaders or companies from which you buy, and taking action to make those effects more positive?
- Have you achieved a balance between the children feeling a sense of achievement that their fundraising has made a real difference to people's lives, whilst also understanding its limitations, in perspective and context?

Recipe for Fantastic Fundraising

Ingredients:

- Buckets of humility*
- A generous heap of respect*
- A sensible proportion of perspective*
- A good-sized sense of solidarity*

Mix in a generous dish. Add a good pinch of pride and satisfaction in your achievement, but stir briskly to avoid the mixture curdling to smugness or paternalism. Best enjoyed sandwiched between understanding of root causes and resolution to adjust your own lifestyle in an appropriate way. Pour over a sauce of fun and enjoy in moderation as part of a healthy and balanced diet.

BUILDING REAL RELATIONSHIPS

Perhaps the best way to ensure that school is a place where children and young people can build a balanced picture of the majority world and an understanding of their place in relation to global issues, is to build real relationships with people in, or from, the majority world. (Always remembering that one person or group does not represent a whole society or culture.) How you do this depends on the opportunities available to you locally and through your contacts.

If you are thinking about linking, or have a school link, whether that is with a contrasting school in the UK, or a school in another country, particularly if it is in the majority world, it is vital to invest time in developing the ethos of your partnership. Linking with a school in a contrasting UK locality can provide invaluable experience for linking with the majority world. Links that are real mutual partnerships can be an immensely valuable learning resource for all concerned and a source of challenge and inspiration. However, links that are not well thought through or prepared for can end up being counterproductive and reinforcing stereotypes instead of building real relationships and understanding. There is now a wealth of good advice and guidance available (see Support and Resources Appendix).

NOTES

¹⁰ For more information on global footprints and how the concept can be used in school see www.globalfootprints.org See also Activity 8: Global Steps, in Part 4



Teaching and Learning

Value-based, yet open teaching and learning styles, combined with active learning, participatory and experiential methodologies are central to global education. Process is as important as, if not more important than, outcome.



VALUE-BASED BUT OPEN

Church schools know what it is to operate from a strong, openly held faith base, and to make this transparent to the children and young people in their care, offering it to them as a resource without imposing anything on them. Global education is about providing opportunities for exploring values but not about an attempt to control them. The challenge for the teacher is to find ways of being open about his or her own values, and honouring the ethos of the school, without aiming to control the response of the learners.

NOT NEUTRAL EXPERTS

We live in a world of plenty where people are dying of hunger and preventable diseases. If a school ignores global issues or relegates them to the odd assembly or fundraising initiative, students can get the impression that that's all the school believes is needed, which in itself is a political and controversial stance. But once you start to raise the issues seriously, to encourage pupils to question how decisions are made, who has the power and controls the resources, and how we might look for ways forward, there is no avoiding politics or controversy.

Individual teachers or schools cannot honestly claim to be neutral or bias-free: we each have our own personality, and are all products of our own culture, education and life experience.¹¹ If we do claim or aim to be 'neutral', we can end up supporting, by default, the strongest and most dominant viewpoint around, because our silence implies agreement with, or at least resignation to, the situation as it is.

Global education does not aim to deliver a 'political message' but to facilitate critical engagement. This is one area where adults cannot even pretend to have all the answers. To do global education, you do not have to be an expert in 'sustainable development', 'human rights', 'conflict resolution', 'social justice', and all the rest – you are already an expert at being a teacher, and that's what's important!

Children, young people and teachers: we are all on a journey of exploration. All we as teachers can do is walk alongside the children and young people at times in their journey, show them maps that we have found helpful, point them in directions they may not have thought of, and share with them what our own journey has meant and continues to mean to us. We cannot and should not have any control over where their journey will take them.



If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality.

ARCHBISHOP DESMOND TUTU

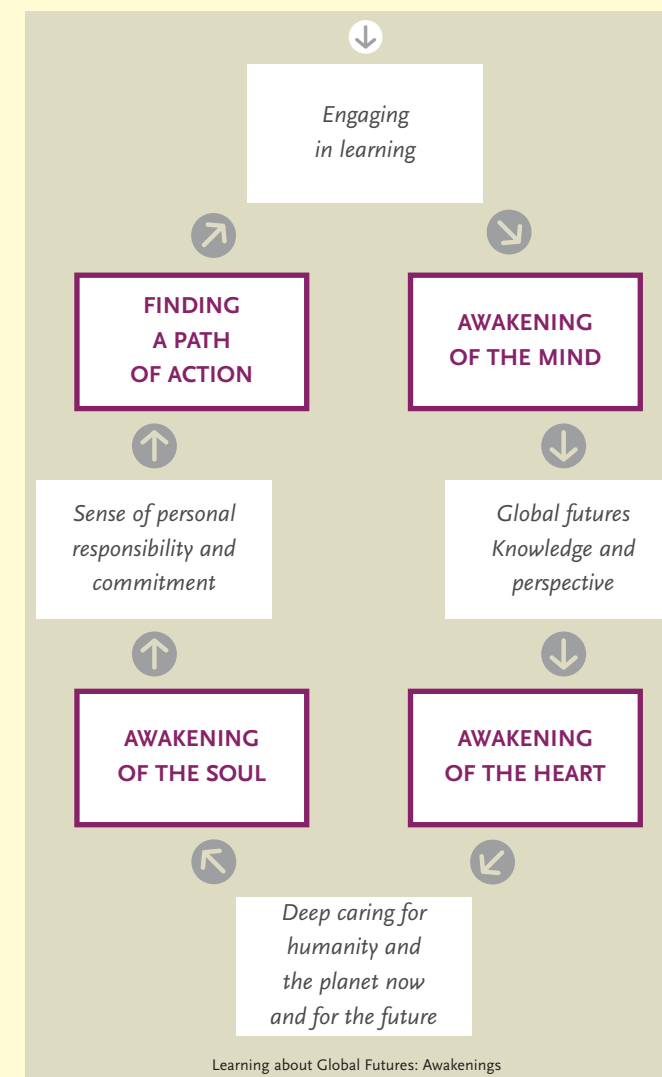
When we try to be neutral, like Pilate, we support the dominant ideology. Not being neutral, education must be either liberating or domesticating... Thus, we have to recognise ourselves as politicians. It does not mean that we have the right to impose on students our political choice. Students have the right to know what our political dream is. They are then free to accept it, reject it, or modify it. Our task is not to impose our dreams on them, but to challenge them to have their own dreams, to define their choices, not just to uncritically assume them.

PAULO FREIRE¹²

THE WHOLE PERSON ON A LEARNING JOURNEY

In this, as much as in other areas of education, and often more obviously, the whole of the child or young person is present, body, mind, heart and soul. The whole person is involved in the learning process, and where that involves exploring situations of deep injustice, tragedy, or inspiration, it is the whole self that responds, at a variety of levels, conscious and unconscious. If a teacher is to support students by openly acknowledging where they are at on their own journey, it is important to be self-aware about how that personal journey is unfolding.

David Hicks offers a way of understanding how the whole person is involved in this journey as a process of three 'awakenings',¹³ of the mind, the heart and the soul, which lead to action:



ACTION: PART OF THE LEARNING CYCLE

Global education does not stop in the classroom. What a child or young person learns will have a knock-on effect in life and action: an impact that affects the way he or she lives and acts in the world. There could be some immediate and easily identifiable actions, such as a letter to an MP or a change in how someone travels to school. However, some seeds sown in a child's global education could also take much longer to bear fruit, and the results be much more complex and longer lasting. Teachers may never know about most of them.

What a school does have control over, however, are the actions that are taken corporately by the school. Which tea and coffee is used in the staffroom, where the school purchases its goods and services from, how school partnerships and links are conducted, the behaviour management policy, which visitors are invited in to speak to the students, the way decisions are made in school; all of these and so many more tiny and huge aspects of school life contribute to the hidden curriculum.

The messages that are transmitted to children and young people in these ways are often as, or more, powerful and long-lasting than what is explicitly 'taught' in the classroom. The ethos of a school, lived out in this way, is one very clear way of evaluating global education in a school. See the self-evaluation framework in Part 3, 'How Global is Our Church School?' for starting points on what this might mean in school, and the Support and Resources Appendix for organisations and resources that can inspire and support these actions in school life.

NOTES

- This does not mean that there are not occasions in the classroom where the teacher will take on a 'neutral' role for the purposes of an activity / debate etc. The many different roles which a teacher may take, are expanded in *Global Citizenship Guide: Teaching Controversial Issues*, Oxfam, 2006. For free copies of the guide contact Oxfam.
- Paulo Freire 1985 'Reading the World and Reading the Word' *Language Arts* 62:1
- David Hicks 2006 *Lessons for the Future: The Missing Dimension in Education*, Trafford Publishing, p102

Evaluating global education

As with any other area of school life, monitoring and evaluation to assess the impact of global education is vital.

HOW DO WE KNOW IT'S GOOD GLOBAL EDUCATION?

By their fruits you shall know them.

JESUS IN MATTHEW 7:20

Part 3 contains self-evaluation criteria for assessing the delivery of a whole school's global education. In addition, there are some starter activities for staff on assessing the school's delivery of the global dimension in various areas in Part 4. The checklist opposite can be used as a quick summary of the characteristics of good global education.

In the end, a school's delivery of global education can only be evaluated by assessing the children/young people's knowledge, skills, attitudes and perceptions. A useful handbook for doing this is *How do we Know it's Working? – A Toolkit for Measuring Attitudinal Change* (see the Support and Resources Appendix). Undertaking a selection of these activities is a useful first step before developing aspects of global education in school. They can be revisited a year later to assess the impact of any changes you have made.



Christian Aid/Ahmed El Farant

A SUMMARY – GOOD GLOBAL EDUCATION:

- develops knowledge and understanding, skills, values and attitudes across 8 key concepts of: global citizenship, social justice, sustainable development, human rights, conflict resolution, interdependence, diversity and values and perceptions.
- explores connections – between learners' lives and those of others round the world and between different issues.
- incorporates majority world perspectives – perspectives are deliberately sought out from a range of real and current perspectives from the majority world on the issue concerned.
- is participatory. It engages learners, encourages them to ask questions, and develops critical thinking skills.
- is experiential. It recognises engagement with the learners' whole selves: mind, body and soul. It is affective as well as cognitive – it affects our emotions as well as our thoughts – and encourages reflection on how the learner has been affected, what they have learned, and how they feel as a result.
- is balanced, both acknowledging the reality of poverty and inequality, and going beneath the surface to explore the causes, whilst also offering positive images and celebration of majority world peoples and cultures.
- challenges assumptions. It fosters self-awareness, giving permission for learners to acknowledge in themselves a range of motivations / attitudes, and to question the way they think.
- has the potential to contribute to a life-changing process in the learners, enabling them to make a positive contribution as responsible and active global citizens.



Christian Aid/Elaine Duignan



PART 2

Global education in church school ethos

Neither global education nor church school ethos can be an 'added extra', they both run through the whole curriculum and wider school life. There is a very natural fit between global education and the Christian ethos of a church school. The more aware you become of issues of global poverty and inequality, and of Christian perspectives on these issues, the less the question seems to be: 'how does global education fit with church school ethos?' but rather: 'how can global education not be deep at the heart of all we do in a church school?'

The place of church schools in a world of plenty and poverty

We live in a world of plenty and poverty, where 'poverty is a choice made by the rich, not by the poor'.¹⁴ Children and young people in our schools have, in general, been born into a privileged position in a world where more money leaves economically poor countries for economically rich countries than the other way round.¹⁵

PRIVILEGE AND POWER

In this global village the larger and wealthier houses become larger and wealthier all the time, and the hovels of the poor become poorer.¹⁶

ARCHBISHOP ROWAN WILLIAMS

If the children in our schools can rely on always getting enough to eat, they are luckier than 70% of the world's population. A child dies every five seconds because he or she is hungry. The richest 20% of the world's population live on more than £5,600 a year.¹⁷ Around half of the world's population struggle on less than £1 per day, while the poorest 20% subsist on less than a 50p per day. While there are a few represented in schools in our dioceses, who for whatever reason are excluded from this country's safety net, the vast majority of families of children in our schools come well within the richest 20%, probably within the richest 10%, in material terms.

Studies, for what they're worth, show that levels of happiness and life satisfaction in the UK are on the decline – we are three times richer, but less happy, than we were in the 1950's.¹⁸ At the same time, world conflicts and fear of terrorism lead to mistrust and tensions between communities, in particular the rise of Islamophobia.

We are among the (not always happy!) privileged and powerful: those who have choices about our money and our lifestyle. We are in a position either to tacitly support the systems which offer us privilege and comfort at the expense of many others throughout the world, or to challenge and seek to change them.



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CHURCH SCHOOLS IN A UNIQUE POSITION

A society that lacks people of vision is a society certain of its end. Perhaps the crisis in our country, our church, our world today is a result of a lack of dreamers ... to open our minds ... to strengthen our hearts ... and to employ new energies to change our society.

LEONARDO BOFF, BRAZILIAN LIBERATION THEOLOGIAN

A church school is in a unique position to draw on Christian perspectives to contribute to the development of the children and young people (and adults) in its care as 'dreamers' who are able to 'employ new energies to change our society'. This can happen whether the children and adults are Christians, members of another faith, or have no religious affiliation. The Christian perspectives which are explored in this section are of particular significance for Christians and are written 'from the inside' of the Christian faith. However, global education, contributing to church school ethos, offers an inclusive vision from which people of all faiths and none can draw inspiration.

Church schools are in a special position in another way too. They have a ready-made link into the community in their local church. Particularly in the area of global and sustainable development issues there is huge scope for working together in a way in which school and local church and community can enjoy great mutual benefit.

NOTES

¹⁴ www.christianaid.org.uk *Life on the Margins, Facts & Figures*. All statistics on this page taken from this source unless otherwise stated.

¹⁵ *Fight World Poverty*, Christian Aid, see www.christianaid.org.uk

¹⁶ Rowan Williams speaking in Colombo, Sri Lanka, May 2007

¹⁷ *From If the World Were A Village* by David Smith: a children's book expressing global statistics as if the world were a village of 100 people. For KS 2 and 3 teaching ideas using the book see <http://www.acblack.com/globalvillage/>

¹⁸ BBC The Happiness Formula
http://news.bbc.co.uk/1/hi/programmes/happiness_formula/4771908.stm

Christian perspectives

A church school education is rooted in Christian perspectives and gospel values. What relevance do these perspectives and values have for the world our children and young people are growing up in? How might they inform and influence children's lives and the choices that they make both now and into the future, whatever their faith or spiritual background?

GOSPEL VALUES IN GLOBAL EDUCATION: A SUMMARY

- According to the Bible, all people are created in God's image, all are brothers and sisters in Christ: all people, in all our human commonality and diversity. Jesus told us that he 'came that we may have life, and have it to the full' – a message for all people, everywhere.
- Many theologians, especially from the majority world, have identified Jesus' 'bias to the poor'. Jesus said 'God sent me to bring good news to the poor'. He chose to associate especially with those most excluded and oppressed. He placed upon his followers a command to support the hungry, thirsty, naked, the prisoner and the stranger – the poorest and most excluded of the world. Jesus identified himself with the poorest, saying that at the time of judgment, God would say 'whatever you did for the least of my brothers, you did for me'.

- Jesus made it clear that riches can prevent people from following a Christian path. He taught his followers that it is 'harder for a rich person to enter the kingdom of heaven than for a camel to go through the eye of a needle'. When asked by a rich young man what he must do to inherit the Kingdom of Heaven, Jesus told him 'Go and sell all that you own, give it to the poor, then come, follow me'.
- Jesus taught his followers a way of non-violence: 'Love your enemies'. He taught them to refuse to see the perpetrator of violence as outside the embrace of God's love.
- Jesus called on his disciples to 'live in the world but not of the world' – to hold other priorities than those of the world, and to challenge the values of the world where they conflict with the values he taught.



Christian perspectives on the 8 key concepts of the global dimension:

The 8 key concepts of the global dimension, taken together and understood through Christian perspectives, demonstrate gospel values at work in the world.

THE GLOBAL DIMENSION IN A CHURCH SCHOOL: "EVERY CHILD OF GOD MATTERS – EVERYWHERE"

For ways of exploring the relationship between the key concepts of the Global Dimension, the *Every Child Matters* outcomes and church school ethos using this diagram, see Part 4: Activity 12

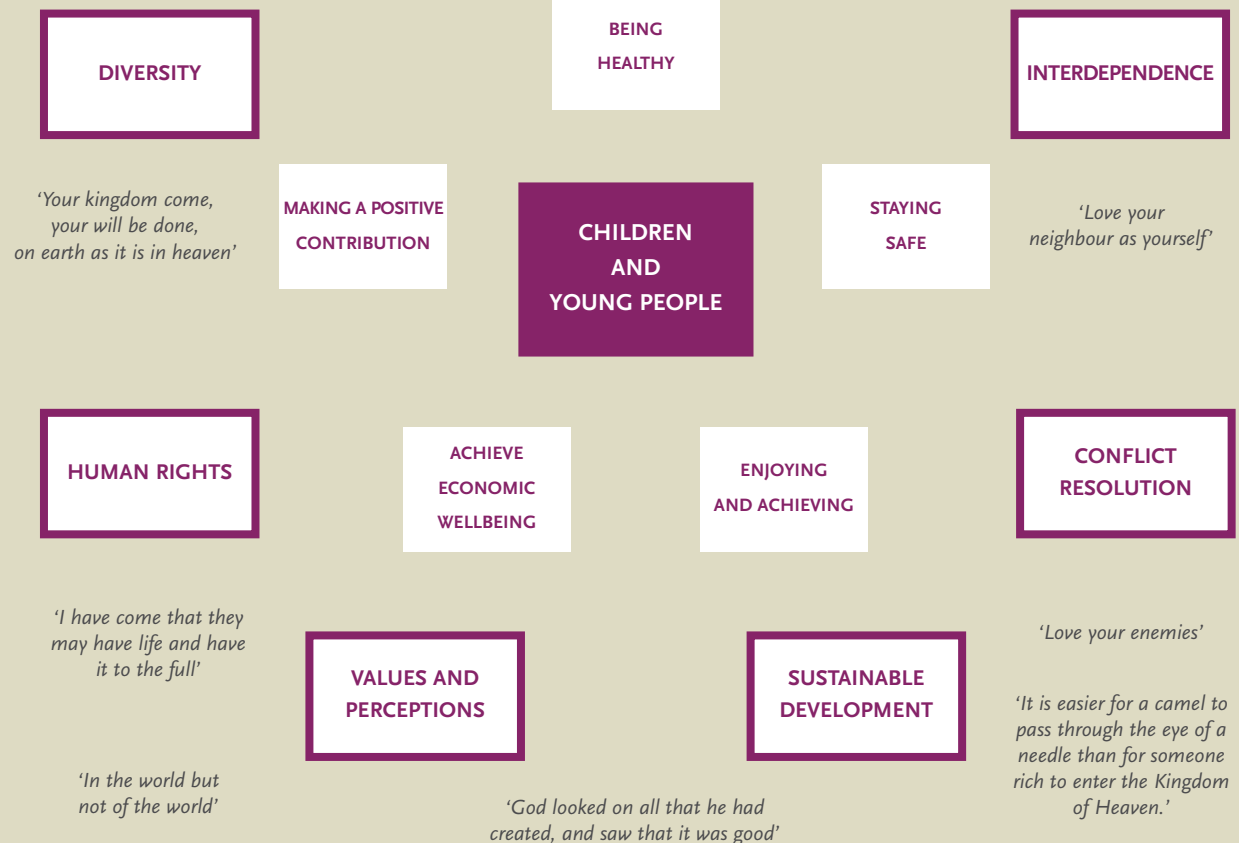
We are all children of God, sisters and brothers, created in God's image, regardless of race, nationality, gender, religion or any other human distinction

'I was hungry and you fed me'

'How blessed are you who are poor; the kingdom of God is yours. Alas for you who are rich: You are having your consolation now.'

'We are one body in Christ'

'Proclaim good news to the poor'



Adapted and developed from work done by The Centre for Global Education York based on an original idea by Wigan Council.

1. GLOBAL CITIZENSHIP

You are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household.

EPHESIANS 2:19

Christianity is a world church beyond nationhood. All people everywhere are loved and cherished children of God. We are created in God's image 'and in that image there is no room for distinction between Greek and Jew, between the circumcised and uncircumcised, or between Barbarian and Scythian, slave and free' (Colossians 3:11). Christians recognise all people, of whatever nationality, religion, background, or other category by which humans divide themselves from each other, as created in God's image, fellow children of God, brothers and sisters. God's love transcends human boundaries and calls us into a global family. The call to Christians is even more radical than the secular call to global citizenship. As fellow citizens of all people around the world, we have a responsibility to each other. As brothers and sisters, our relationship is even closer, our responsibility even greater. The Christian call is to explore and live what it means to be in this global family relationship.

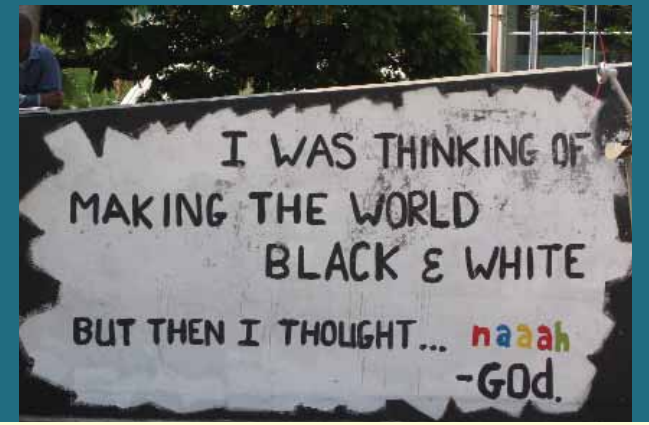
Membership of the world church also gives Christians in the UK a particular opportunity to gain perspectives from fellow Christians worldwide. The rise of African, Latin American, and Asian churches have put issues of equality and justice, inequality and exploitation, on the agenda of the world church, and challenged the materially rich minority world church to follow Christ more truly in an unequal and exploitative world. These Christian perspectives have a huge contribution to make to the understanding of what global citizenship means.



GLOBAL CITIZENSHIP: QUESTIONS FOR REFLECTION

- In what ways is our school reflective of God's abundant, all-embracing, unconditional love?
- Within school, how do we model our relationship with each other as brothers and sisters, fellow children of God?
- How do we open ourselves to this relationship of brother and sisterhood with all our fellow children of God around the world?
- How do we ensure that we listen to voices from the world church, specifically seeking out perspectives that will challenge us to understand different realities which extend our understanding of global citizenship?
- Do others see our relationship with all people throughout the world as fellow children of God exemplified when they look at our school, how do we proclaim it to the world?
- Are there any areas we would like to develop further?





2. SOCIAL JUSTICE

Jesus came to comfort the afflicted and afflict the comfortable.

DONAL DORR

Jesus opened his ministry by reading from Isaiah: 'The spirit of the Lord is on me, for he has anointed me to bring good news to the poor...to proclaim liberty to captives, sight to the blind, to let the oppressed go free, to proclaim a year of favour from the Lord' (Luke 4:18-19, referring to Isaiah 61:1-2). He claims the passage for himself: 'This text is being fulfilled today' (Luke 4:21). His good news is for the poor and oppressed. The 'year of the Lord's favour' refers to the Jubilee (see Leviticus 25) when debts are forgiven, slaves freed and wealth redistributed. 'God's people are instructed to dismantle regularly, the fundamental patterns and structures of stratified wealth and power, so that there is enough for everyone'.¹⁹ Jesus is saying that now he has come, today is the Jubilee. Jesus calls us to dismantle the structures of oppression now, in our time.

When Jesus was in her womb, Mary praised God, saying 'He has routed the arrogant of heart. He has pulled down princes from their thrones and raised high the lowly. He has filled the starving with good things, sent the rich away empty' (Luke 1:51-53). Jesus was born in the poverty of a stable, and chose to be with the marginalised, those excluded by society. Liberation theologians speak of Jesus' 'preferential option for the poor': only from a position of poverty can the good news of his message be fully understood. There is a need for the materially rich (the richest 20% who own 83% of the world's wealth while the poorest 20% own only 2%) to engage with the poor, oppressed and marginalised, if they are to understand and live Jesus' good news more fully.

In Matthew 25, Jesus says that when we feed the hungry, give drink to the thirsty, make the stranger welcome, clothe the naked, visit the sick and prisoners, 'In so far as you did this to one of the least of these brothers of mine, you did it to me' (Matthew 25:40). This even goes beyond relating to all people as brothers and sisters. In feeding the hungry, we are in some way, actually feeding Jesus himself. He says 'I was hungry and you gave me food' (Matthew 25:35). Jesus is the hungry, thirsty, naked, the stranger, the sick, the prisoner. There could be no stronger motivation for a Christian to work for social justice than this – the Son of God, who became human, who lived, died and rose to save humanity, stands before us hungry and in need of food.

Christians regularly pray: 'Your kingdom come, your will be done on earth as in heaven'. Do we understand what we're praying if we are not working towards the coming of God's kingdom on earth? In the Beatitudes, Jesus says that the Kingdom of Heaven belongs to the poor, but alas for the rich, who are having their consolation now (Luke 6:20-21 & 24-25). A liberating message for the poor, but uncomfortable for the minority world. Donal Dorr says, Jesus came 'to comfort the afflicted and afflict the comfortable'. Mvume Dandala refers to the: 'clear theological imperative to eradicate poverty through justice on earth so that all people may enjoy the fullness of life (Matthew 5:5 and John 10:10). For poverty is a scandal which diminishes not only the human capacity to be moral but also the image of God in each person who is a victim of such scandal.'²⁰

The gospel message which shouts loud and clear to our privileged minority world is that Jesus' challenge is to see with the perspective of the oppressed, and join with them in their struggle for social justice. This is where the good news is to be found.

SOCIAL JUSTICE: QUESTIONS FOR REFLECTION

- In what ways does our school acknowledge that our place is one of privilege in an increasingly unequal world, where our comfort is dependent on the oppression of others?
- How does our school help those of all faiths and none develop their understanding, as appropriate to them, of Jesus' message of justice?
- How do we ensure that we listen to voices from the poor and oppressed, which are often silenced within our local, national and global societies?
- Do others see our response to Jesus' call to feed the hungry, welcome the stranger etc, when they look at our school?
- Are there any areas we would like to develop further?

3. DIVERSITY

Jesus engaged with people seen as different, outside, not 'one of us'. From the visits to the baby by the shepherds (Luke 2: 8-20) and the 'wise men from the East' (Matthew 2:1), it is unexpected people from 'outside' who recognise Jesus for who he is, and whom Jesus seeks out. Luke's Gospel reveals Jesus challenging his followers and the religious authorities out of their comfort zones. He ate with tax collectors (Luke 5:29-32); declared to a crowd of Jews that in Israel he never found faith as great as that of a Roman centurion (Luke 7:9); blessed a woman with a haemorrhage, accepted her touch and went straight on to the house of the president of the synagogue (Luke 8:40-56), thus challenging the purity codes of the time.

In John's Gospel Jesus talks to a Samaritan woman at a well. She is astounded when he asks her for a drink, saying: ' "You are a Jew. How is it that you ask me, a Samaritan, for something to drink?" Jews, of course, do not associate with Samaritans' (John 4:9). The Samaritans of her town are the first in John's Gospel to recognise Jesus as 'the Saviour of the world' (John 4:42) – not a narrow personal salvation, but the saviour of the world.

Jesus' parable of the Good Samaritan, told in response to the question 'who is my neighbour?' (Luke 10:29), further challenges stereotypes and perceptions of those who are different. A priest and a Levite leave a wounded traveller lying by the roadside. The one who has compassion and helps him is a Samaritan – hated and avoided by the Jews, the audience for the parable. Jesus is telling us that it is the 'other', the person who is so different from us and whom we avoid, who holds the key to our understanding of how to live out the commandment 'love your neighbour as yourself' (Luke 10:27). A healthy self-esteem, loving yourself, and loving your neighbour are two sides of the same coin.

Jesus' message is not 'tolerance' of difference. It is beyond 'celebrating' difference, though it does encompass this. You cannot truly celebrate before you have engaged with diversity in a way that may be uncomfortable. Jesus' message is that it is only through deep engagement with those people whom we consider as different and strange, even despise, that we can come to a true understanding of how we are called to live before God. Every person is worthy of dignity and respect as a unique child of God,

created in God's image and reflecting it in their own way (Genesis 1:27). Only through openness to embrace all of those 'reflections' from all cultures, from the beautiful diversity of humanity, from each unique individual, can we hope to glimpse something of God's image. It is especially when we engage with those with whom we find it hard or uncomfortable to engage, that we are granted new insights into the image of our God.

Diversity is necessary in order for us to gain insight into a fundamental unity. 'There are many different gifts, but it is always the same Spirit; there are many different ways of serving, but it is always the same Lord' (1 Corinthians 12: 4-6). One and the same Spirit is at work, not just within the Christian community but in all people. At the core of the 'other', the Spirit who is at our core is also at work. Engagement with diversity leads us to a deeper understanding of ourselves, and our common humanity before God.

As well as the diversity and commonality of humanity, another aspect of 'diversity' into which Christian perspectives offer insight, is that of biodiversity, the awesome and wonderful diversity of Creation. God created 'various plants... each corresponding to its own species' and calls the waters to 'be alive with a swarm of living creatures... all the creatures that glide and teem in the waters in their own species and winged birds in their own species... and every kind of living creature in its own species: cattle, creeping things and wild animals of all kinds' (Genesis 1:12; 20-21 and 24). God looked on all this beautiful diversity and 'saw that it was good' (Genesis 1:25). In our time, it is being depleted and threatened by human activity. The loss of primary forest has been estimated at 6 million hectares annually since 2000, and between 1970 and 2000, inland water species declined by 50% while marine and terrestrial species both declined by around 30%. Up to 52% of well-studied species are threatened with extinction because of human activity.²¹ Christians are called to protect the diverse ecosystems, not only for their beauty and for the fact that humanity depends on them, but also because God created them, saw that they were good, and blessed them, entrusting them to humanity.



DIVERSITY: QUESTIONS FOR REFLECTION

- Which best characterises our school's attitude to diversity – tolerance / celebration / engagement / some other response?
- How do we foster attitudes of openness to engagement with the diversity within school, within our locality, within our world?
- How do we balance openness to engagement with diversity with recognition of the deep commonality of humanity?
- In meeting with those who we perceive to be different from us, do we step out of our comfort zone into a place where we can really be challenged and grow?
- How do we develop our appreciation for the beauty of biodiversity, and how do we live out a concern for the preservation of ecosystems?
- Do others see how we engage, and learn from our engagement with diversity when they look at our school?
- Are there any areas we would like to develop further?

4. INTERDEPENDENCE

Before you've finished your breakfast this morning, you'll have relied on half the world.

MARTIN LUTHER KING

With the process of globalisation, people around the world are linked ever more closely, and in increasingly complex ways, socially, culturally, economically, environmentally and politically. Through the global media and the internet, our knowledge of and capacity to communicate with others worldwide is hugely increased. Markets, both of commodities and labour, are increasingly globalised. Martin Luther King said: 'Before you've finished your breakfast this morning, you'll have relied on half the world'. Our environmental dependence on our fragile earth is clearer than ever before. Political decisions and systems of regulation are increasingly made on an international scale. So what perspectives does Christianity offer to our interdependent world?

In Paul's letter to the Romans, we are told that just as each of us has many parts to our bodies, each with its different function, 'in the same way, all of us, though there are so many of us, make up one body in Christ, and as different parts we are all joined to one another' (Romans 12: 4-5). On a worldwide level, the ways in which 'we are all joined' have never been as far-reaching or complex as they are now. But does our globalised interconnectedness reflect what Paul says of humanity as 'one body in Christ'?

The structures of our interdependence do not serve all equally: the economic and political systems in which our interdependence is organised favour the rich as against the poor. Prices of many poor countries' key exports are at a 150-year low, while income per person in the poorest countries in Africa has fallen by a quarter in the last 20 years²² – 'The fields of the poor may produce abundant food, but injustice sweeps it away' (Proverbs 13:23). The world's 50 poorest countries have less than 3% of the vote at the International Monetary Fund, whose financial decisions spell life and death for ordinary people around the globe. Just one country – the US – has sole veto power.²³

Christians are called to live in a way that recognises our connectedness as 'one body in Christ'. We are called to reject the systems that exploit the poorest of our world's society, which damage other 'parts' of the 'one body in Christ': anything that harms one part, diminishes all. We are called to be aware of those who produce our food, make our clothes, and the conditions under which that happens, and to take action to challenge injustice. We are called to take responsibility for the environments and people who may be harmed by pollution created by the way we choose to live. We are called to strive to live in a way that contributes to the good of the whole body and more truly reflects our nature as 'one body in Christ'.

INTERDEPENDENCE: QUESTIONS FOR REFLECTION

- What steps do we take to develop our understanding – at an appropriate level – of the ways in which we are linked with others around the world?
- Within our school community and globally, how do we live in the knowledge that what harms one part, diminishes us all?
- What effect does our understanding of our interdependence have on our actions, both as individuals and as a whole school – for example, our consumer choices / purchasing policies?
- Do others see how we are striving to live in a way which contributes to 'the good of the whole body' when they look at our school?
- Are there any areas we would like to develop further?

5. SUSTAINABLE DEVELOPMENT

There is enough in the world for everyone's need, but not for everyone's greed.

MAHATMA GANDHI

Aspire not to have more, but to be more.

ARCHBISHOP OSCAR ROMERO

'Sustainable Development' is defined in *Developing the Global Dimension in the School Curriculum* as 'the need to maintain and improve the quality of life now without damaging the planet for future generations'.²⁴

THE NEED TO MAINTAIN AND IMPROVE THE QUALITY OF LIFE NOW

Significantly, 'quality of life' not 'standard of living' is mentioned. 'Standard of living' is generally understood as material aspects of lifestyle. 'Quality of life' is more fundamental: it is sometimes related to happiness, or to how far our life allows us to fulfil our human potential. Although our consumer-driven culture would often have us believe it, Christian perspectives deny any simple correlation between 'standard of living' and 'quality of life'. In fact, Jesus suggests that a high 'standard of living' – more luxuries – may block our potential to respond to God's call: 'it is easier for a camel to pass through the eye of a needle than for someone rich to enter the Kingdom of Heaven' (Matthew 19:24 and Luke 18:25). Jesus also says: 'Blessed are you poor, the Kingdom of God is yours' (Luke 6:20). Archbishop Oscar Romero of El Salvador said, 'Aspire not to have more but to be more'. When we talk of balancing the need to reduce our carbon footprint with the desire to maintain our standard of living, Jesus' message is unequivocal: 'Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions' (Luke 12:15). The comforts and luxuries we seek to maintain and protect in the face of the threat of climate change may not be a positive contribution to our quality of life. They may hold us back from fully entering our abundant life in Christ.

As church schools, are we educating our children for abundant life? A big part of our responsibility to our young people is to help them question and develop the values that underpin their aspirations.

The definition 'maintaining and improving the quality of life now', begs the question: 'for whom?' For some of the majority world, those who don't have enough material goods for their basic

human needs in order to live a dignified life, raising the standard of living is essential to improve the quality of life. A mother who sees her children going hungry, lacking clean water or unable to afford essential medicines, cannot improve the quality of life for her family without the means to provide basic necessities. However, those who do have the basics and are able to live a dignified, yet simple life, have much to teach the minority world about placing value in things other than material possessions and securities. We in the minority world, living beyond the means of our planet to support us, must reduce our 'standard of living', to maintain and improve the quality of life for ourselves, and for all God's people now.

WITHOUT DAMAGING THE PLANET FOR FUTURE GENERATIONS

Christian perspectives offer an understanding of the value of our planet and all life and life systems in it as God's creation. But in addition to our responsibility to the planet as God's creation, it is also home and life support system to all our brothers and sisters in Christ, to whom we also have a responsibility as fellow children of God, present and future. Our consumption-driven lifestyles are damaging the planet for future generations. Christian Aid warns: 'At least one billion people will be forced from their homes between now and 2050 as the effects of climate change deepen an already burgeoning global migration crisis'.²⁵ We have brought our planet to crisis point. Nazmul Chowdhury says: 'Forget about making poverty history, climate change will make poverty permanent'.²⁶

When the rich young man came to Jesus asking what he must do to inherit eternal life, Jesus' response was tender, loving, unequivocal: 'Jesus looked steadily at him and he was filled with love for him and he said, "You need to do one thing more. Go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me" ' (Mark 10:21). Christianity brings a message to the minority world of today, with our lifestyles that hinder us from living an abundant life, lay waste to our planet and endanger our fellow children of God, now and in the future. Jesus is looking steadily at us, filled with love for us, saying to us what he said to the rich young man. Like the rich young man, will our 'face fall at these words'? Will we too 'go away sad?' (Mark 10:22). The Christian challenge to the minority world is to open ourselves to the Spirit at work in us enabling us to find another response to Jesus' call.

SUSTAINABLE DEVELOPMENT: QUESTIONS FOR REFLECTION

- Do we consciously and persistently offer alternative perspectives which challenge the dominant view of happiness (and worth) being dependent on material lifestyles?
- How do we learn from those in the majority world who live in a dignified yet simple way?
- How do we live simply as individuals and as a school?
- How do we develop the understanding of all members of the school, students and staff – at an appropriate level – of issues of sustainable development, and do we put any actions we take to simplify our lifestyles into the context of this understanding?
- Do others see a simplicity when they look at our school – do we proclaim a faith in things other than material possessions?
- Are there any areas we would like to develop further?



6. HUMAN RIGHTS

Christian perspectives over a number of centuries made a major contribution to the development of the concept of human rights. Article 1 of the Universal Declaration of Human Rights states: 'All human beings are born free and equal in dignity and rights'.²⁷ Christian perspectives tell us that all people are equal in the sight of God: 'Rich and poor have this in common: The Lord is the Maker of them all' (Proverbs 22:2). Our value and dignity come from the fact that we're created in the image and likeness of God. As such we are called to a dignified life which fulfils our human potential. As human beings we all have basic needs, material, emotional and spiritual, which must be fulfilled if we are to live a dignified and abundant life. Jesus says 'I have come that they may have life and have it to the full' (John 10:10).

Jesus tells us that second only to the commandment to love God is that to 'love your neighbour as yourself' (Matthew 22:39). We have responsibility for respecting and fulfilling our own and each others' rights and needs. We are not called to do this from some sort of charitable benevolence but because these rights to value, dignity and abundant life are what are due to each of us as human persons, created in God's image. No matter what someone has done, no matter what position and status she or he occupies in the world, no matter what - by virtue of being a child of God, he or she has value and dignity and is called to abundant life. If you look at poverty through a lens of human rights rather than charity, it becomes solidarity. Christian perspectives call us to see that by disrespecting any human person's rights, or by allowing ourselves to benefit from a situation which perpetuates disrespect for human rights, then we are disrespecting and devaluing the image of the God we profess to serve.

HUMAN RIGHTS: QUESTIONS FOR REFLECTION

- In school, how do we promote an understanding about human rights and children's rights, and how they are fulfilled or denied in our own lives and across the world?
- Within school, do we live and teach in a way which promotes the equal right of each of us to life and dignity, and honours God's call to all people to abundant life?
- When we do fundraising for projects in the majority world, are we acting out of charitable benevolence, or solidarity?
- Do others see a respect for human rights exemplified when they look at our school – do we proclaim a faith in a God who calls all people to abundant life?
- Are there any areas we would like to develop further?

7. CONFLICT RESOLUTION

Jesus' life, teaching and message of peace has inspired many influential peacemakers of all faiths and none. His life offers a radically different example, which Walter Wink calls the 'third way': 'There are three general responses to evil: (1) violent opposition, (2) passivity, and (3) the third way of active non-violence articulated by Jesus.'²⁸

In Jesus' vision of God's all embracing love, there is no room for any relationship, even with an enemy, that does not recognise both sides' humanity and dignity nor give respect to the image of God present. No relationship should be closed off to the possibility of God's transforming love, for oneself, for one's enemy, for all concerned, for the whole situation. Jesus says: 'You have heard that it was said, "You shall love your neighbour and hate your enemy." But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father' (Matthew 5:43-45).

To love your enemy is an absolute refusal to see your enemy as outside God's love. This 'is not a sentimental or naïve emotion. It is a creative and daring act that seeks to provoke all parties to make contact with their true self, the undefiled reality of God which dwells at the centre of their being. In short, their sacredness.'²⁹

Ultimately, Jesus' non-violent resistance brought him to his death. 'Jesus is condemned, punched, spat upon, blindfolded, hit in the face, mocked without striking back. Even in agony he did not resort to the same violence used against him. He is betrayed, denied by friends, scourged, stripped, nailed naked to the cross, yet he responds with pure non-violence.'³⁰ In entering into death, and in overcoming it in his resurrection, Jesus exemplifies the overcoming of death by love, and makes it possible for us to follow his way.

Jesus' call sounds simple, but it is a life's work to learn Jesus' way out of the trap where the only options are the cowardice of passivity or the escalation of violence. Martin Luther King walked this way in his struggle for civil rights: 'Do to us what you will, and we shall continue to love you. Throw us in jail, and we shall still love you. Bomb our homes and threaten our children, and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and beat us and leave us half dead, and we shall still love you. But be ye assured, we will wear you down by our capacity to suffer. One day we shall win freedom, but not only for ourselves. We shall so appeal to your heart and conscience that we shall win you in the process ... our victory will be a double victory'.³¹



The song 'My personal revenge' offers another example. It was written by Tomas Borge of Nicaragua, who was forced to watch his wife being raped and murdered, and was subsequently imprisoned and tortured by the National Guard:

*My personal revenge will be the right
of your children to school and to flowers...
My personal revenge will be to say to you
good morning, without beggars in the streets...
when instead of jailing you I suggest
you shake away the sorrow from your eyes;
when you, practitioner of torture,
can no longer so much as lift your gaze,
my personal revenge will be to offer you
these hands you once maltreated
without being able to make them forsake tenderness.³²*



Christian Aid/Humanity Moritz



Walter Wink gives further examples. In Alagamar, Brazil, a group of peasants organized a long-term struggle to preserve their lands against attempts at illegal expropriation by national and international firms (with the connivance of local politicians and the military). Some of the peasants were arrested and jailed in town. Their companions decided they were all equally responsible. Hundreds marched to town. They filled the house of the judge, demanding to be jailed with those who had been arrested. The judge was finally obliged to send them all home, including the prisoners.³³ Again Wink quotes the legend of King Christian of Denmark: during World War II, when Nazi authorities in occupied Denmark promulgated an order that all Jews had to wear yellow armbands with the Star of David, the king made it a point to attend a celebration in the Copenhagen synagogue. He and most of the population of Copenhagen donned yellow armbands as well. His stand was affirmed by the Bishop of Sjælland and other Lutheran clergy. The Nazis eventually had to rescind the order.³⁴

Wink suggests that it is important to repeat such stories to extend our imaginations for creative non-violence: 'we need to be schooled in it'. We need models, and to follow Jesus example, we need to rehearse non-violence in our daily lives if we hope to resort to it in crises.

CONFLICT RESOLUTION: QUESTIONS FOR REFLECTION

- In what ways is our school a school for Jesus' way of non-violence, for students and staff?
- How do we model Jesus' way of non-violence in conflict resolution within school?
- How do we ensure that our imaginations for creative non-violence are extended and nourished in school?
- Do others see non-violence exemplified when they look at our school, how do we proclaim it to the world?
- Are there any areas we would like to develop further?

8. VALUES AND PERCEPTIONS

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind.

ROMANS 12:2

This eighth concept draws from and feeds into all the others. Church schools could be expected to feel at home here; their ethos leads them to deal with values openly and explicitly, and stand against the values of society where they conflict with the Christian ethos. It has become a cliché to say that we live in a consumer society and that religions offer us a rare alternative view of human beings as God's people and more than 'consumers'. Nevertheless, it is true, but to hold onto that truth takes continuous effort (Christians would say the work of the Spirit in us) to swim against the flow and maintain an alternative perspective against a pervasive material culture so fundamental to our society.

If you have spent time in the majority world engaging with people, sharing their lives, and trying to understand the structures which perpetuate inequality, you will testify to the 'culture shock' that hits you on your return. It is impossible to go for a coffee without comparing the price of your cup with the pitiful price which a family you know received for their coffee harvest, which left them unable to provide for their basic needs. You can't see a clothes shop window display without thinking of the sweat shop labourers (on whom the consumers' cheap clothes and the company's profit depend), driven to such a point that they are grateful for any kind of work and wage, whatever the conditions. You can't go out for a meal without reflecting that you've spent more than a teacher friend of yours earns in a month, becoming ever more indebted as she struggles to house, feed, clothe and educate her children.

The discomfort of holding the 'worlds' together in your heart and your life becomes so great that too soon, you allow the anaesthetising influence of society's material culture to spread over you - the understanding and perception sharpened by contact with the reality of the majority world soon fades, only momentarily rising to the surface. Yet Jesus calls us to a continual state of wakefulness to reality, not as society around us would have us see it, but as God sees it in the infinite possibility of redemption by God's judgement, forgiveness and love. 'Stay awake, for you do not know either the day or the hour' (Matthew 25:13).

For this reason teachers in church schools need to listen to a broad range of voices and perspectives, and in particular those which are hidden from us, whether from within our own country (for example destitute asylum seekers or marginalised minorities), or from the majority world. Church schools have a particular responsibility to ensure that they offer children and young people the opportunity to listen to those voices too, and equip them to develop their own critical analysis of perspectives fed to them.

Paul says: 'Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death' (2 Corinthians 7:10). It would be all too easy to respond to our situation with 'worldly sorrow', leading to paralysing guilt and hopelessness, or denial. We are told this way 'brings death'. 'Godly sorrow' leads to repentance, to which the minority world is called by the gospel. In minority world church schools, we must explore the meaning of repentance for our schools as organisations, for ourselves as teachers, and for the children and young people who are born into the systems of privilege that exploit others. For Christians, repentance involves recognising the true situation, understanding it in the light of gospel values, turning to God and allowing God to transform our lives: 'Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind' (Romans 12:2). For those of other faiths or none, this is still a valuable perspective to learn from.

During the last supper which Jesus shared with his disciples, he told them that they were to be in the world, but not of the world. He prayed for them to the Father: 'I am not asking you to remove them from the world...' yet: 'They do not belong to the world any more than I belong to the world...' (John 17:15 - 16). When Christians respond to the call to live not *of* the world we are enabled to be more true to God in our actions *in* the world. When we trust in a deeper reality than that of the inequality, exploitation and violence that we see in our world, we can allow God to use us to help bring in God's Kingdom 'on earth as in heaven'.

For example, what is our response when we learn that 5000 children die every day from drinking dirty water?³⁵ We are filled with horror that this can be when humanity has the means to provide clean water for all, if only the political will was there. Do we shrink in guilt from contemplating the implications? Do we fundraise, feel better and relegate it to the back of our minds in the hope it goes away? Or do we repent, pray, call on God to open us to possible ways of responding? Maybe we alter our lifestyle, maybe we do fundraise, maybe we seek out the voices of those suffering from lack of access to clean water and respond

accordingly, maybe we challenge our government to act. We live on, open to new ways in which God is transforming the world and us. We hope for the promised time when: 'The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever' (Revelation 11:15). Paul says: 'In hope we already have salvation' (Romans 8:24).



Chris Young/PA Photos



Ami Wake Christian Aid/Ami Wake

Living in the world but not of the world is not easy: 'You will be weeping and wailing while the world will rejoice'. But it brings a much deeper joy: 'you will be sorrowful but your sorrow will turn to joy' (John 16:20). It is not easy for an individual, nor for a church school. But Henri Nouwen says: 'To live in the world without belonging to the world summarizes the essence of the spiritual life. [It] keeps us aware that our true house is not the house of fear, in which the powers of hatred and violence rule, but the house of love, where God resides.'³⁶ This sense of living in the world without belonging to the world is a gift that church schools can offer the children and young people in their care, of all faiths and none. What this means in a global context is glimpsed through engagement with all the issues raised in these key concepts of global education. It offers real hope, and it is rooted in a deep sense of joy: 'The horrors of this world are often overwhelming. Though they are not to be ignored...they are not the ultimate reality...the meaning of life is found by joining wholeheartedly in God's joy. How do we join in this divine rejoicing? We do this by letting it flow into all parts of our existence, including our modest efforts to mend the brokenness of our world.'³⁷

VALUES AND PERCEPTIONS: QUESTIONS FOR REFLECTION

- In what ways do we critically assess the perspectives which are offered in school and examine them against our own values, and enable children and young people to do the same?
- How do we help adults, children and young people to accept the realities of issues of social justice and sustainable development and to make 'modest efforts to mend the brokenness of our world' without denial, avoidance, guilt, or becoming overwhelmed?
- How do we explore, at an appropriate level, what repentance, forgiveness and transformation mean for us as part of the minority world in a context of oppression, injustice and the destruction of God's creation?
- How do we offer opportunities for adults, children and young people to understand and experience something of what it means to live *in* the world but not *of* the world?
- When others look at the school, do they see a community which strives to 'live in the world but not of the world'?
- Are there any areas we would like to develop further?

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- 28 Walter Wink, 'Christian Non-violence' <http://www.zmag.org/content/showarticle.cfm?ItemID=6889> See this article for a discussion of Matthew 5: 38 – 42, turning the other cheek etc.
- 29 'Seven Principles of Christian Nonviolence' in Ken Butigan *From Violence to Wholeness*
- 30 Nancy Shreck 'The Faithful Nonviolence of Jesus' in Ken Butigan *From Violence to Wholeness*
- 31 Martin Luther King Jr 'Loving Your Enemies'
- 32 Tomas Borge with Carlos Mejia Godoy, 'My Personal Revenge'
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- 34 Walter Wink, 'Christian Non-violence' <http://www.zmag.org/content/showarticle.cfm?ItemID=6889> For a children's book of this legend, see *The Yellow Star, The Legend of King Christian X of Denmark* by Carmen Agra Deedy, details and supporting lesson plans on www.holocaust-trc.org/yello_lp.htm
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PART 3

Ethos into practice

What does a global ethos for church schools mean in practice? How can it be lived out as a whole school approach, across the curriculum and wider life of a church school? Every school is unique and will develop and live out its particular ethos in a different way. This section offers a self-evaluation framework for Global Education and some key points in the school Self Evaluation Form (SEF) in which global work can be celebrated.

How global is our church school? self-evaluation criteria ³⁸

This section offers criteria to assess the level of your school's development in Global Education across different aspects of school life



Christian Aid/Humet Logan



Christian Aid/Ann Vialle

DEFINITIONS: FEW = less than 15%; SOME = 15 – 34%; MANY / MUCH = 35 – 64%; MOST = 65 – 100%

	1. ENHANCING	2. EMBEDDING	3. DEVELOPING	4. NEEDING MORE CONSIDERATION
IMPACT ON PUPILS				
Pupil's knowledge, skills and attitudes	Most pupils can articulate their knowledge of the global dimension as it applies in their school, demonstrating broad understanding across the 8 key concepts. Most pupils clearly display global citizenship skills such as critical thinking, ability to recognise bias and stereotypes, cooperative working etc. Most pupils consistently demonstrate global citizenship values and attitudes such as empathy, commitment to social justice, respect for diversity, belief that people can make a difference etc.	Many pupils can articulate their knowledge of the global dimension as it applies in their school. Many demonstrate broad understanding across the 8 key concepts and can talk about what they have learnt. Many pupils display global citizenship skills, values and attitudes.	When prompted, some pupils can articulate their knowledge and understanding in the area of the global dimension but are often unclear and there is not consistency throughout the school. Few demonstrate broad understanding across the 8 key concepts. Some pupils display global citizenship skills, values and attitudes.	Most pupils find it hard to articulate their knowledge and understanding in the area of the global dimension. Few pupils consistently display global citizenship skills, values and attitudes.
TEACHING AND LEARNING				
Curriculum	The global dimension is embedded in many topics in most subject areas in each year group. Even topics which are not immediately obvious may be appropriately enhanced with global dimension aspects (e.g. data handling, the Tudors). It is delivered through regular assemblies with events throughout the school calendar.	The global dimension is embedded in many appropriate topics in most subject areas in each year group, and delivered through regular assemblies and focus weeks with activities linked across the curriculum.	The global dimension is delivered through some topics in some subject areas in each year group (in addition to geography and RE, perhaps art & design, music, PSHCE etc). Global dimension is covered in some assemblies, and termly events (e.g. Fairtrade Fortnight, Black History Month etc).	The global dimension is delivered in an ad hoc way through a few subject areas, (perhaps geography and RE), a few assemblies and an annual Week (e.g. One World Week, Africa Week etc) to which there may be little preparation or follow up.
Planning	There is good quality and clear evidence of the global dimension through long /medium and short term planning. Planning is clear for progression throughout the school, and there is a good balance across all 8 key concepts.	There is good evidence of the global dimension in long /medium and short term planning with some evidence of planning for progression throughout the school. All of the 8 key concepts are covered in some way.	There is some evidence of the global dimension in long /medium and short term planning, with most of the 8 key concepts covered in some way.	There is little evidence of the global dimension in long /medium and short term planning.

	1. ENHANCING	2. EMBEDDING	3. DEVELOPING	4. NEEDING MORE CONSIDERATION
Visits and Visitors	Visits and visitors enhance pupils' learning across the 8 key concepts and about the diversity of people's lives within Britain and globally. Visits are planned with the hosts / visitors. Global dimension learning objectives are agreed, and the effectiveness of visits is evaluated against these. The wider school / church communities often participate in visits and meet visitors.	Visits and visitors enhance pupils' learning about the diversity of people's lives within Britain and globally. Visits are planned with the hosts / visitors to ensure similarities and differences receive equal emphasis. The wider school / church communities sometimes participate in visits and meet visitors.	Visits and visitors provide pupils with opportunities to better understand the similarities and differences between their lives and the lives of people from within the local community and beyond.	Visits and visitors provide pupils with opportunities to experience different cultures and customs: clothes, food, music and dance and religious festivals.
Links and partnerships	Note: This section is relevant where there is a link with a school in the majority world. It is not intended to imply that all schools should have a majority world link. In many cases it may be preferable to link first with a contrasting school in the UK. A badly done link is worse than no link at all.	The school has an established partnership with a school in the majority world with clear mutual benefits. Joint curriculum projects are regularly planned, delivered and evaluated by both partner schools. The partnership is fully shared with the wider school / church communities.	The school has a link with a school in the majority world. The schools undertake a joint curriculum project annually and exchange examples of pupil's work. Reciprocal visits of staff are planned. The wider school / church communities are aware of the link and sometimes participate in link activities.	The school has a link with a school in the majority world. Many pupils are involved in fundraising, some send pen pal letters and some classes send gifts.
Resources	Most resources reflect diversity and demonstrate similarities between countries and cultures, as well as acknowledging difference. Most are balanced, many demonstrate global links and encourage action for change.	Many resources reflect diversity, and portray a wide range of people and places in a positive way. Many show a balance and some challenge stereotypes. Across the curriculum many of the school's resources have a global focus.	Some resources reflect diversity. Some books about people and places show balance but many focus on differences rather than similarities, poverty rather than wealth, the traditional rather than the contemporary.	Few resources reflect diversity or challenge stereotypes of race, gender, sexuality, disability or nationality. Books about people and places focus on differences rather than similarities. Most resources do not show a balance e.g. between urban and rural, rich and poor.
ETHOS, LEADERSHIP AND MANAGEMENT				
Policy	The Head, Senior Management Team and governors have ensured that a coherent rationale for the global dimension is clearly included in the School Development Plan, SEF, and other policies and documentation.	The School Development Plan and SEF include aspects of the global dimension. There is a specific policy or rationale for the global dimension / global dimension aspects to different school policies.	Some school and curriculum area policies reflect the global dimension. Examples can be identified in the School Development Plan and SEF, though not necessarily explicitly.	The school has not yet developed a global dimension in the School Development Plan, SEF, or in school policies.



1. ENHANCING

2. EMBEDDING

3. DEVELOPING

4. NEEDING MORE CONSIDERATION

ETHOS, LEADERSHIP AND MANAGEMENT *cont.*

Action

Most people in the school community are involved in active global citizenship which is embedded in the life and ethos of the school. The school's purchasing, waste, and financial planning includes consideration of ethical banking and funding. There is evidence to show how the school's actions contribute to school improvement and community cohesion in a global context. We share our good practice with others. We often take action together with our local church community / communities.

Many staff are actively involved, alongside many pupils and other members of the wider school community, in action and awareness raising on a range of global issues – some of these relate to lifestyle choices such as purchasing and waste. Fair trade choices are available for pupils, staff and at all school events. We sometimes take action together with our local church community / communities.

Some staff are actively involved, alongside some pupils, in action and awareness raising on a range of global issues. Some events such as Fairtrade Fortnight are celebrated and the wider school community, including local church community, is aware of the school's actions.

A few staff and pupils are involved in action, but usually without it being integrated with the global dimension context. Examples may be a 'one off' fair trade stall, recycling without reusing or reducing. The wider school community or local church community are not yet involved.

Collective worship

Acts of collective worship regularly incorporate global dimension themes and illuminate the relevance of faith to global issues. Planning and delivery of collective worship ensures that participants can gain significant spiritual development by exploring all 8 key concepts, and key global dimension values and attitudes.

Acts of collective worship often incorporate global dimension themes and illuminate the relevance of faith to global issues. Planning and delivery of collective worship ensures that participants gain spiritual development by exploring many of the 8 key concepts, and key global dimension values and attitudes.

Some acts of collective worship incorporate global dimension themes and illuminate the relevance of faith to global issues. Participants gain spiritual development through exploration of some of the 8 key concepts and global dimension values and attitudes.

Few acts of collective worship are related to the global dimension. Where they are, this tends to be in connection with a fundraising activity.

Staff development

All teaching and non-teaching staff have received global dimension training. Most teachers include some global dimension element in their Performance Management Targets. They demonstrate a commitment to embedding the global dimension throughout their teaching and the school ethos. Many are willing to disseminate their expertise locally and beyond.

Most teaching and non-teaching staff have received global dimension training. Many teachers include a global dimension in their Performance Management Targets and demonstrate commitment to embedding the global dimension in and across many curriculum areas. Some use opportunities to share good practice in school and beyond.

Some or many staff have received global dimension training. A few include a global dimension element in their Performance Management Targets and are embedding the global dimension in some of their teaching and in some aspects of school ethos. A few are in a position to share good practice with colleagues in school.

None or a only a few of our staff have received global dimension training. The global dimension is 'bolted on' to their curriculum planning and some whole school activities.

1. ENHANCING

2. EMBEDDING

3. DEVELOPING

4. NEEDING MORE CONSIDERATION

Charitable activities

The school encourages pupils to look beyond charitable fundraising activities and consider how they may be part of change taking place. Many pupils choose to take some form of action on issues important to them. Most are aware that our lifestyle choices have an impact on the lives of others and many make choices based on this.

The school evaluates fundraising activities for their contribution to global learning objectives. They are only undertaken where they provide an opportunity to increase pupils' understanding of the links between their own lives and the lives of the recipients.

The school undertakes fundraising activities as an opportunity to increase pupil's understanding of the causes of poverty around the world.

The school uses fundraising and charitable activities to deliver active citizenship and the global dimension. (Examples may include: sponsoring a child, Christmas shoebox appeal.)

Participation

Enabling all staff and pupils to participate in a democratic process is important to us. Many parents / carers and other members of the wider school and local church community take up opportunities to participate in the life of the school. All staff, teaching and non teaching, support pupils in developing political literacy and preparing for life as active global citizens. The school council initiates actions to benefit the community, within school, local and global.

Enabling all staff and pupils to participate in a democratic process is important to us. Many parents / carers and other members of the wider school and local church community take up opportunities to participate in the life of the school. Pupils elect and run their school council with support from staff. The school council discusses issues with staff and governors and is consulted by them.

The school recognises the importance of all staff and pupils participating in decision-making, and of involving parents / carers as fully as possible in the life of the school. The school council is elected by pupils and supported by staff. It raises issues important to pupils and reports to staff and governors.

The school has discussed opportunities to include staff, pupils and parents in decision making (e.g. the school has a school council which is chosen and run by staff so that pupils feel they have a say).

Awards

Note: This section is not intended to imply that an award must be sought in order for a school to be a good global school, nor that the gaining of an award alone is necessarily a sign of an outstanding global school. However this section is included for the many schools that do find awards a useful focus and stimulus for development.

The school has achieved the YHGSA Global School Award or another award relevant to global dimension work (e.g. DCSF International School Award; Eco School; Stephen Lawrence Award). If the focus of the award is not primarily global, care has been taken to incorporate the global alongside other allied agendas.

The school is engaged in work towards an award scheme relevant to the global dimension in order to contribute to global dimension work.

The school is considering taking part in an award scheme to contribute to work on the global dimension.

The school is not engaged with any award system relevant to the global dimension.



Christian Aid/Ceolaine Wood



Christian Aid/Jenny Matthews

1. ENHANCING 2. EMBEDDING 3. DEVELOPING 4. NEEDING MORE CONSIDERATION

COMMUNICATIONS

Displays

Most of the school's displays reflect our policy of showing a balance of race, gender, ability and nationality; a balance of rich and poor, urban and rural, traditional and contemporary. We use a range of world map projections. Most classes display a class charter and information on being a global citizen. Staff and reception area notice boards display global dimension information.

Many of the school's displays show balance: when people are portrayed, diversity of race, gender, ability, and nationality is depicted. World maps show a range of projections. There is dedicated notice board space for global dimension information, and some classrooms display global citizen charters.

The school has some displays which show places and cultures around the world. Many reflect diversity but some are stereotypical – we are working on our images collection to improve this. World maps are mainly traditional projections. Some information on global dimension is available in the school reception and on the staff notice board.

Most of the school's displays about people and places depict the white minority world and cultures. Many images are stereotypical. World maps are traditional projections. The global dimension is not mentioned on notice boards.

Language

Most of the teaching and non teaching staff and pupils are familiar with different terms related to 'development', (e.g. majority world /third world /poor /primitive /developing country) and are comfortable discussing and assessing the appropriateness of language. People and places, whether local or global, are referred to positively in line with our global ethos. Our pupils have the opportunity to use a range of languages including and beyond those spoken in the class. Multi-lingual signage is frequently used whether or not more than one language is spoken in school.

Many of the teaching and non teaching staff and pupils are familiar with different terms related to 'development'. Discussion about appropriate terminology takes place and there is an attempt to use the same language when talking about people anywhere in the world. Pupils' own languages are celebrated and some dual or multi-lingual signage is used whether or not there are bilingual pupils in school.

Some of the teachers are aware of a range of terms related to 'development' and use language they consider appropriate, which they pass on to the pupils. Where there are bilingual pupils there is appropriate signage.

Few of our teachers have considered the range of terms related to 'development' and which may be the most appropriate. (E.g. some may use terms such as 'third world' without having considered its appropriateness, or refer to 'Africa' as if it were one country.)

1. ENHANCING 2. EMBEDDING 3. DEVELOPING 4. NEEDING MORE CONSIDERATION

Publicity /outreach

The school's publicity consistently refers to our global dimension work and explains how it relates to our ethos. Updates are frequently featured in the school newsletter, on the website and through the local press. Parents, carers and the wider school and church community often participate in global education activities and events, which are clearly marked in the school calendar.

Much of the school's publicity includes reference to our global dimension work. Newsletters and the website regularly feature global updates. Parents, carers and the wider school and church community sometimes participate in global activities and events.

Some school publicity refers to our global dimension work. The newsletter /website may sometimes contain information on global projects.

School publicity does not refer to our global dimension work. It is mentioned very seldom, if at all, in our newsletter /website. Examples of pupils' work on other countries is displayed e.g. during the school's International Week. Parents /governors are informed how much money has been raised for charities.

MONITORING & EVALUATION

Reporting

Staff regularly review and evaluate the balance and effectiveness of their work on the global dimension. Formal reports are made to governors.

Staff periodically review and evaluate the balance and effectiveness of their global dimension work. This information is collated into a report for governors.

The teacher responsible for the global dimension prepares an annual report which is given to governors.

No formal reporting of the school's global dimension work takes place.

Auditing pupils' knowledge, skills and attitudes

The school regularly audits pupils' knowledge, skills and attitudes across the full spectrum of the global dimension. Results are reviewed by both staff and pupils and are used to inform future curriculum planning. They are shared as appropriate with parents/carers and the wider school and local church community.

The school audits pupils' knowledge, skills and attitudes in relation to a range of issues of social justice and sustainability, locally and globally. Results are reviewed by staff and used to inform future curriculum planning.

The school audits pupils' knowledge (and perhaps attitudes) at the beginning and end of topics on other countries and results are reviewed by staff when planning future topics.

No auditing of pupils' knowledge, skills or attitudes takes place, though examples of pupils' work are kept for display (e.g. during the school's International Week.)

NOTES

38 'How Global is our Church School? Self-evaluation Criteria' is based on Reading International Solidarity Centre's 'Draft Primary Global Schools Criteria for Self-Evaluation' and Yorkshire and Humber Global Schools Association 'Global Schools Benchmarks', with special thanks to Mark Edwards, Shire Oak CE Primary School. Some of the 'school organisation' elements of these criteria are more appropriate to Primary. However, most elements are equally appropriate to Secondary. The Yorkshire & Humber Global Schools Association www.yhgsa.org.uk offers a set of 'Benchmarks' for Global Schools which can be used whether or not you are applying for the Global School Award. Although they can be used both by Primary and Secondary schools, some 'school organisation' elements of the YHGSa benchmarks are more appropriate to Secondary.

Highlighting the global in school self-evaluation

If global education, as part of your church school ethos, is embedded in the curriculum and school life, then that will emerge from the process of self-evaluation. In the school Self-evaluation Form (SEF), global education can shine through and be celebrated, and commitments to further development in this area can be recorded.

GLOBAL EDUCATION IN THE SELF-EVALUATION FORM

Every SEF, as every school, is different, but the following are some key (though by no means the only) points where schools can signal their global dimension work or plans in the SEF. Some of the most important questions are:

- 1b and 1d, showing how the global dimension is a significant feature in school, and how its development is planned into the school improvement / development plan.
- 4e and 4f, looking at how learners make a positive contribution to the community and prepare for their future well-being.

The most relevant SEF form questions and sub-questions are quoted below in brown, additional aspects to consider on the global dimension are added in black. Finally there are examples, quoted in italics, of how schools have incorporated global dimension elements under each question.



SEF QUESTION 1B

‘Please summarise briefly your distinctive aims and describe any special features of your school. For example – whether your school has any other particular characteristics, including significant awards you have received ...whether your school is implementing the Sustainable Schools Framework.’

ASPECTS TO CONSIDER ON QUESTION 1B

- If global education really is part of what makes your school special and distinctive, then it is very likely that there will be some aspect of the global dimension to your school’s life which you consider it appropriate to highlight in this section.
- Have you undertaken significant curriculum development on the global dimension?
- Is there work towards an award or other whole school process (International Schools, Global Schools, Rights Respecting School, Fairtrade School, Eco School, Sustainable Schools etc) which incorporates global dimension elements and which has become a significant feature of school life?
- Is there a significant school link with a school in the majority world, or a contrasting school in the UK?
- Do you have a significant programme of work with visitors from different cultures who bring a majority world perspective, which has focused on global dimension elements?

EXAMPLES OF RESPONSES TO QUESTION 1B BY SCHOOLS

- *‘OfSTED noted that “Racial Harmony is a strong feature of the school.” In 2006 the school was awarded the Stephen Lawrence Award at level 2 after successfully showing strength in multi-cultural education and the development of positive attitudes towards a culturally diverse society.’*
- *‘The school has achieved level 2 of the International award and is working towards full accreditation.’*
- *‘We have achieved the Bronze level Eco Award and are working towards the Silver award. The school is working towards Fair Trade Status.’*
- *‘Our work on sustainable schools is based on the DCSF’s eight gateways and we consider our work to be of good quality in this area. Currently the Head teacher is working with the National College for School Leadership on a tool kit to support other schools on the development of sustainable school leadership. We have provided case studies on the global dimension, eco school, pupil led committees, growing of own food and the link with cooking, and strategies to help a school leader establish and maintain the sustainable school dimension.’*

- *‘...we have an International School Award which acknowledges that we look beyond the locality to the wider world... [our outstanding curriculum] prepares the children very well indeed for their future lives and for being part of a worldwide community...’*

SEF QUESTION 1C

‘Please outline specific contextual or other issues that act as aids or barriers to raising performance.’

ASPECTS TO CONSIDER ON QUESTION 1C

- As part of your ongoing monitoring and evaluation of the global dimension, have you identified any elements that have helped or hindered you?

EXAMPLES OF RESPONSES TO QUESTION 1C BY SCHOOLS

- *‘Few ethnic minority children on roll means that sensitive delivery of a multicultural curriculum is essential.’*

SEF QUESTION 1D

‘Please outline briefly the main priorities in your improvement / development plan, and how they reflect the context in which you work.’

ASPECTS TO CONSIDER ON QUESTION 1D

- If global education is a key element of school life, then it is likely that it will feature in some way as one priority in your improvement / development plan.

EXAMPLES OF RESPONSES TO QUESTION 1D BY SCHOOLS

- *‘The development of sustainable education elements.’*
- *‘Further developing International Links.’*
- *‘Auditing and developing the curriculum to ensure that a wide range of cultural and global influences are present within what is taught.’*



SEF QUESTION 2B

‘What do the views of learners, parents/carers and other stakeholders tell you about:

- ***personal development and well-being,***
- ***the quality of your provision, (curriculum; teaching and learning; and care, guidance and support).’***

ASPECTS TO CONSIDER ON QUESTION 2B

- There may well be examples which would fit here to convey how important the global dimension is in your school, and the value placed on it by learners, parents and other stakeholders, especially if you have done any consultation in the process of auditing / monitoring / evaluating your global education.

EXAMPLES OF RESPONSES TO QUESTION 2B BY SCHOOLS

- *‘Some pupils’ comments from the Annual Pupil Survey: “My school is good at listening to children”. “All the children join in”. “My school is good at helping with Fair trade and communicating with other countries”.’*



Tom Patrasak

SEF QUESTION 2D

‘Give an evaluation of areas where you have successfully involved learners, parents/carers and stakeholders in improving provision – include ways in which you have sought to involve and engage with parents/carers, in supporting improved outcomes for their children.’

ASPECTS TO CONSIDER ON QUESTION 2D

- Again, if your school is open and responsive to the importance of global issues to learners, parents and stakeholders, there may well be examples which would fit here to convey this.

EXAMPLES OF RESPONSES TO QUESTION 2D BY SCHOOLS

- *‘Pupils’ requests to take part in social and community projects has led to the establishment of a Fair Trade group, Eco group and School Council. All these are pupil led. Staff and outside agencies involved in these projects have noted the increased and improved ability of pupils involved in these projects to communicate effectively.’*
- *‘Following the regular input from a professional artist, we agreed to her suggestion of a public exhibition of the children’s work to raise funds for art materials for our link school in Zambia...’*

SEF QUESTION 4E

‘How well do learners make a positive contribution to the community? For example:

- ***learners’ growing understanding of their rights and responsibilities, and of those of others***
- ***how well learners express their views and take part in community activities both within and beyond the school.’***

ASPECTS TO CONSIDER ON QUESTION 4E

- This is one of the most important areas of the SEF for including the global dimension.
- However, if the only or the main areas of ‘positive contribution’ which emerge for you are to do with fundraising, consider the issues raised in ‘Beyond Fundraising’ in Part 1.

EXAMPLES OF RESPONSES TO QUESTION 4E BY SCHOOLS

- *‘Our pupils show a real willingness to take lead roles and responsibilities within school. We currently have pupil led committees that include Fair Trade, Eco Schools, Class and School Council... It is through encouragement of pupils’ participation in these groups that they can express their views and take part in community activities’.*
- *‘Children in year 3/4 have taken part in a pilot scheme, Planet Protectors, which aims to educate them on sustainable issues... This has resulted in our children taking a more active role.’*
- *‘The level of debate that takes place in these [class and school council] pupil led committees shows a high level of understanding about the world around them including the global context, and their rights and responsibilities as pupils and emerging citizens. (Evidence notes taken at meetings)’*
- *‘Children have taken a full and active part in local and national fund raising events. Many of these events are organised and run by the pupils. This has a very positive impact on their social responsibility. This also included raising money together with our Anglican link school [in Sri Lanka] which was used for tsunami affected communities and included supporting a Muslim school in Sri Lanka.’*
- *‘As they progress through school, they have a growing awareness of the wider world and other cultures, promoted by our link with a school in Zambia...’*
- *‘We have developed links with a school in Zambia. This gives the children opportunities to communicate directly with others of their own age in very different circumstances...’*

SEF QUESTION 4F

‘How well do learners prepare for their future economic well-being? For example: through... understanding of sustainable development.’

ASPECTS TO CONSIDER ON QUESTION 4F

- This is another key area for global dimension aspects to be included, with a broad understanding of ‘economic well-being’ within a just and sustainable economy which provides for a high quality of life for all, not just a high standard of living for some.

EXAMPLES OF RESPONSES TO QUESTION 4F BY SCHOOLS

- *‘Special interest activities such as after school clubs in these areas enable children to develop a sense of the wider world whilst practicing key skills. Within all these activities, there is a focus on decision making, working with others and developing initiatives which we believe positively impact upon their ability to become active citizens of the future. Through initiatives such as the Fair Trade Tuck Shop, children are given the opportunity to plan, run and evaluate their own business.’*
- *‘The school has a clear rationale for promoting sustainable development in a global context as both a whole school issue and as part of our whole school curriculum. Pupils are proud of their achievements in this area and the knowledge and understanding of these key issues has increasingly led to them leading these initiatives confidently and with developing independence.’*

SEF QUESTION 4H

‘On the basis of your evaluation, what are your key priorities for development?’

ASPECTS TO CONSIDER ON QUESTION 4H

- Following on from the key issues identified in other parts of question 4 on Learners Personal Development and Wellbeing, there may be global dimension elements you wish to pick up specifically here which you have identified as priorities for school development.

EXAMPLES OF RESPONSES TO QUESTION 4H BY SCHOOLS

- *‘Following a review of the R.E. Long Term Plan, we identified that more ‘real’ multicultural experiences would be beneficial in fostering an understanding and respect of other faiths and cultures, especially given our lack of multi-cultural opportunities in our local community and context. This we intend to meet partially from our current links and also through the new Extended Schools funding of our local primary network.’*

SEF QUESTION 7C

‘How well does the school work in partnerships with others to promote learners well-being?’

ASPECTS TO CONSIDER ON QUESTION 7C

- If your global education work is effective, you are likely to have strong links with other organisations – locally, nationally or globally, which support this aspect of education.

EXAMPLES OF RESPONSES TO QUESTION 7C BY SCHOOLS

- *‘Working with the six UK schools and six Sri Lankan schools with the diocesan international link.’*
- *‘Working closely with NCSL regarding our approach to sustainable schools development. The Head is currently working with approx 8 other schools and the college to develop case study materials and a tool kit to share nationally ways to lead and manage sustainability within schools.’*
- *‘We are developing good international links through our partnerships with local schools and the global gateway.’*
- *‘We are part of a Diocesan partnership with schools across Yorkshire to develop interfaith links.’*

SEF QUESTION 7E

‘What are your main priorities to further improve the overall effectiveness of the school?’

ASPECTS TO CONSIDER ON QUESTION 7E

- You may wish to pick up here on global dimension elements identified earlier in the SEF form, particularly in questions relating to priorities for development, e.g. questions 1d, 4h.

EXAMPLES OF RESPONSES TO QUESTION 7E BY SCHOOLS

- *‘Investigate extending multi-cultural opportunities through the Extended Schools initiative, and links with schools abroad, through the Diocese.’*





PART 4

Training activities

Global education needs to be integrated into the whole church school ethos. Parts 1 and 2 offered perspectives on the ethos of global education and how it fits into church schools. But it is only the members of the school itself who can develop and nurture their own school ethos. One step towards this happening is for the whole staff to have opportunities to share, question and develop their vision for a global school together. The activities in this section offer some starting points for practical ways of doing this.

Using this section

There is no replacement for giving staff the opportunity to discuss and develop the school's own unique global ethos together. The following activities are offered to help if you want to develop your own way of doing this within your school.

In addition to the activities in this section, global Continuing Professional Development and Training may be available from the Diocesan Education Team, your local Development Education Centre, and, in our region, the Yorkshire and Humber Global Schools Association (see Part 4 for details).

The activities are all intended to be used by staff. Many (especially those on the key concepts) are adaptable for use with children and young people, and some were originally designed with children and young people in mind. Pick and mix the activities as you find most helpful. They could be used for one-off staff meetings, a series of 'slots' in staff meetings, or a training day. The cards and support materials to use in the activities can be photocopied from here, or downloaded from the Diocesan Education Team website: www.brleducationteam.org.uk

INTRODUCTORY ACTIVITIES: ACTIVITIES 1 – 3

These activities provide some starting points for developing a shared understanding of what global education is, why the school might want to develop global work, and how it fits with your school ethos.

ACTIVITIES TO EXPLORE THE EIGHT KEY CONCEPTS: ACTIVITIES 4 – 11

These activities explore each of the 8 key concepts of the global dimension in turn. One activity cannot explore a whole concept: they are intended as 'ways in', to open up discussion on what each key concept is all about. Bullet points taken from QCA's *Developing The Global Dimension in the School Curriculum* summarising what each key concept involves are included after each activity for reference.³⁹ After each activity you might also like to use the relevant 'Questions for Reflection' in Part 2 to stimulate discussion about how that key concept relates to your church school ethos.

ACTIVITIES TO EXPLORE THE DELIVERY OF GLOBAL EDUCATION IN YOUR SCHOOL: ACTIVITIES 12 – 15

These activities offer some starting points for assessing the delivery of global education in school. Ideally they would be used after deeper exploration of the 8 key concepts has taken place. They explore how teachers are embedding the key concepts in the curriculum and offer starting points for an audit of the global dimension in the curriculum and for the balance of the delivery of global education. They do not replace a fuller audit however. They can be used in conjunction with the self-evaluation framework: 'How Global is our Church School?' in Part 3, to form the basis for planning future development.

NOTES

- ³⁹ Bullet points on each key concept from *Developing a Global Dimension in the School Curriculum* DFES / QCA 2005



ACTIVITIES TO START WITH

ACTIVITY 1 Our world today...

TIME: 10 minutes **YOU WILL NEED:** Big picture of the world on flipchart (roughly drawn is fine), pens **AIM:** To set the context: to help participants stand back from everyday school life and start thinking about the state of the world and a Christian response to it.

ACTIVITY: At the top of the big picture of the world, write: 'Our World today is...' Get people to contribute adjectives / short phrases to describe both the planet and the situation of humanity living on it (eg beautiful, fragile, unequal...). Write these up around the picture of the world. Then write up: 'A Christian response to our world...' Again, get people to contribute words and phrases to describe what they think a Christian response should be (eg love, judgement, compassion...). Write these up in another colour around the picture of the world. There is no need to dwell on the results, this activity is just to set the scene, so move on fairly quickly from it.

ACTIVITIES TO START WITH

ACTIVITY 2 Finding our foundations...

TIME: 30 minutes or as long as you want to give it! **YOU WILL NEED:** Copies of school mission statement or other documents or representations of the school's ethos.

AIM: To give staff an opportunity to explore the values foundational to the ethos of the school together.

ACTIVITY: Look together at the school's mission statement or any other documentation or pictorial representations of the school's shared value base. Points for discussion: Do they offer a good representation of the values we are building on in school? What do we stand for? How does that show? Is the ethos known, shared and supported by the whole staff? By the children and young people? By the wider school community and local church community? Do these statements represent the foundation for the work we are / will be doing on global education? Are there other values which are foundational to us – perhaps not evident in our mission statement / other school documentation – which we will be building on for global education?

ACTIVITIES TO START WITH

ACTIVITY 3 Global education is...is not...

TIME: 15 to 30 minutes **YOU WILL NEED:** Set of statement cards, copied and cut up for every pair of participants (copy the set below or print from www.brleducationteam.org.uk). A larger set of cards for the whole group to see. Flip chart, pens. **AIM:** To help participants explore what global education is and is not!

ACTIVITY: Hand out a set of the statement cards below to pairs / small groups and ask them to sort them into two categories:

Global education is...

Global education is not....

Include some blank cards so that if participants wish they can add points to the lists. What the 'answers' should be is fairly obvious (just in case, 'is' is on the left, 'is not' is on the right below!) but participants may wish to take issue with / comment on / explore some of them. Discuss as a whole group. Does the 'global education is...' list (including any points added by participants) reflect what you are / would like to be implementing in your school?

Activity adapted from: *Education for Global Citizenship: A Guide for Schools*, Oxfam 2006.

1. Understanding how we relate to the environment and to each other as human beings	2. Too confusing for young children to understand
3. Asking questions and developing critical thinking skills	4. Telling people what to think and do
5. Relevant to the lives of children and young people, both now and to inform their future lives and decisions	6. Mostly or all about other places and peoples and not much to do with the children / young people
7. Acknowledging the complexity of global issues	8. Providing simple solutions to complex issues
9. Relevant to the whole school's ethos and to all areas of the curriculum and 'hidden curriculum'	10. An extra subject to cram into a crowded curriculum
11. Revealing the global as part of everyday local life, whether in a small village or a large city	12. Mostly about raising money for charity
13. Equipping young people with knowledge, skills and values to participate as active citizens	14. Making us all feel depressed and guilty

ACTIVITY 4 Global Citizenship What is a global citizen?

- TIME:** 15 minutes
- YOU WILL NEED:** A copy of Oxfam's definition of a global citizen for every one to see (copy from below or print from www.brleducationteam.org.uk). Flipchart; pens.
- AIM:** To explore and develop a shared understanding of the concept of global citizenship.

Activity

For a similar activity using pictures instead of words, see 'Visualising your global learners' p7 in *The Global Dimension in Action*, QCA.

In pairs, small groups write down three statements which, for you, define: 'A global citizen is someone who...' As a whole group, compare your statements.

Compare your group statements with Oxfam's definition: The global citizen is someone who:

- is aware of the wider world and has a sense of their own role as a world citizen
- respects and values diversity
- has an understanding of how the world works
- is outraged by social injustice
- participates in the community at a range of levels, from the local to the global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibility for their actions

Can the group agree on a list of 5 to 10 statements which could become the school's definition of a 'global citizen' which everyone in school could aim to live up to?

This activity could be adapted for use by children / young people when introducing work on global citizenship. When the statements are agreed you could have a school competition to design a poster to put in the reception area: 'In this school we aim to be global citizens who...' etc. Or each class could create their own 'Global Citizen charter', or picture of 'A global citizen...'

BACKGROUND INFORMATION ON GLOBAL CITIZENSHIP

According to *Developing a Global Dimension in the School Curriculum*, QCA, the key concept of Global Citizenship involves:

Gaining the knowledge, skills and understanding necessary to become informed, active, responsible global citizens

- appreciating that young people's views and concerns matter and are listened to; and how to take responsible action that can influence and affect global issues
- developing understanding of how and where key decisions are made
- developing skills to evaluate information and different points of view on global issues through the media and other sources
- learning about institutions, declarations and conventions and the role of groups, Non-Governmental Organisations and governments in global issues
- appreciating the global context of local and national issues and decisions at a personal and societal level
- understanding the roles of language, place, arts, religion in own and others' identity



ACTIVITY 5 Social Justice Just photos

- TIME:** Around 20 – 30 mins
- YOU WILL NEED:** A selection of appropriate photos. Notes are included on the photo below but you can use any appropriate photo. There are many photo packs available from the organisations in the appendix.
- AIM:** To explore issues of global social justice and how they link with our lives.

Activity

Hand out a selection of photos and ask people to choose one which interests them. In pairs, they identify any questions or issues of social justice which the photo raises. Then discuss what our response and responsibility is in connection with it.

Example: These children are working on the coffee harvest in Nicaragua (*see right*).

A few issues the photo might raise:

- What factors, for you, determine whether a situation like this is acceptable or unacceptable?
Possible issues raised: Do they get to go to school? How many hours a day do they have to work? Are they getting paid fairly? Are they at risk of abuse or mistreatment? Do they have time for rest and play? Does the work affect their health? Do they have any choice about the work they do? Do they get to keep the money earned or is it taken off them?

- Are these children's rights being respected? If not, what rights are being violated?
Possible issues raised: Right to education, right to optimum health, right to live free from violence and abuse, right not to be exploited – economically or sexually, right to a healthy environment – especially if the plantation uses toxic chemicals, right not to have to do work that harms their development, right to play and recreation etc.
- What are the links with wider structures on which our choices may also have an impact?

Possible issues raised: Justice in world trade, who is responsible for unjust structures? What responsibility do consumers have? Even if the children's families are selling to the fair-trade market, it may well be that they still have to work. How is this linked to injustices in history? You can go as far as you want with the issues raised.



BACKGROUND INFORMATION ON SOCIAL JUSTICE

According to *Developing a Global Dimension in the School Curriculum*, QCA, the key concept of Social Justice involves:

Understanding the importance of social justice as an element in both sustainable development and the improved welfare of all people

- valuing social justice and understanding the importance of it for ensuring equality, justice and fairness for all within and between societies
- recognising the impact of unequal power and access to resources
- appreciating that actions have both intended and unintended consequences on people's lives and appreciating the importance of informed choices
- developing the motivation and commitment to take action to contribute to a more just world
- challenging racism and other forms of discrimination, inequality and injustice
- understanding and valuing equal opportunities
- understanding how past injustices affect contemporary local and global politics

ACTIVITY 6

Diversity

Questioning a photo

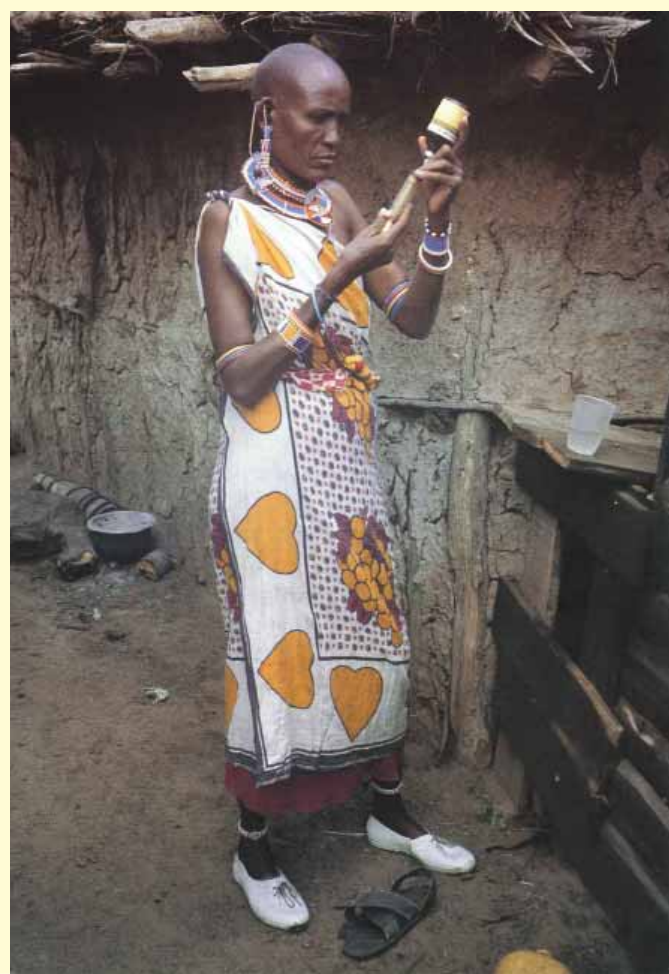
TIME:	15 minutes
YOU WILL NEED:	Paper, pens. A selection of photographs. Notes are included as an example on the photograph below but you can use any appropriate photos. You may wish to use photos from resources which you use in school or from school displays. One point this activity raises is that what 'positive images' are, is open to debate. The key is in the way that photos are used, the visual literacy skills promoted, and the range and balance of images offered.
AIM:	To explore issues in diversity of similarity and difference, preconceptions and stereotypes in relation to the use of photos.

Activity

Give each pair or small group a photo and ask them to discuss and note down any concerns the photo raises for them in relation to issues of diversity. How do they think their students would respond to the photos? If they were using the photo in class, what might be the misconceptions which might arise, or stereotypes which might be reinforced by the photo? How might any misconceptions be avoided? What questions would teachers raise with their students to extend understanding in diversity on issues raised by the photo? What stereotypes might the photo challenge? Would the photo need a range of other images to provide balance? If so, what type of images?

When you have finished, each pair or group feeds back comments on their photo.

Example: Photo of Konina from *Feeling Good about Faraway Friends* (Leeds DEC). Konina is a Maasai woman from Kenya shown standing in front of her house preparing a syringe to inject a sick animal with antibiotics.



A few issues the photo might raise:

- Konina is wearing traditional Maasai bead jewellery and a kanga. If they are not familiar with this, children might see it as 'exotic' or 'strange'. Might need to be supplemented by images of Maasai people dressed in different ways and, if the topic was on 'Kenya' as a whole, a variety of Kenyans of different backgrounds. Do people in England wear kangas? Do people in England wear bead jewellery? Who?
- Konina is skilled with traditional remedies but also uses modern medicines such as antibiotics. What are the advantages of the traditional existing alongside the modern? Can the children think of any ways this happens in our society?
- The picture of the house might reinforce preconceptions about 'primitive African mud huts'. Would need to be balanced by images of a variety of houses in Kenya: urban, rural, traditional and modern.
- The children might characterise the house as 'poor' or 'dirty'. It might be helpful to encourage them to appreciate the sustainability of design, and its advantages in a hot climate. In what ways are our houses sustainable or appropriate for our climate?
- The house was built by Konina herself – traditionally women are the ones who build houses in Maasai society. Might challenge preconceptions about gender roles.

BACKGROUND INFORMATION ON DIVERSITY

According to *Developing a Global Dimension in the School Curriculum*, QCA, the key concept of Diversity involves:

Understanding and respecting differences and relating these to our common humanity

- appreciating similarities and differences around the world in the context of universal human rights
- understanding the importance of respecting differences in culture, customs and traditions and how societies are organised and governed
- developing a sense of awe at the variety of peoples and environments around the world valuing biodiversity
- understanding the impact of the environment on cultures, economies and societies
- appreciating diverse perspectives on global issues and how identities affect opinions and perspectives
- understanding the nature of prejudice and discrimination and how they can be challenged and combated

ACTIVITY 7

Interdependence

Living the day without the rest of the world

TIME:	Around 15 minutes
YOU WILL NEED:	Paper, pens.
AIM:	To deepen our sense of interdependence with the rest of the world, and explore what that means for each of us at a personal level.

Activity

Activity adapted from: *Values and Visions: A Handbook for Spiritual Development and Global Awareness*, Manchester DEP/CAFOD/Christian Aid, 1995.

In pairs / small groups, ask people to think about their daily routines, and list what they do, what they use, what they eat, what they drink, what they wear, how they travel etc from the moment they get up in the morning until they go to bed. The first few minutes of the day is usually enough to make the point powerfully but continue as long as you feel useful. Ask them to think about where all the different things come from and write the countries of origin next to the items.

Ask them to imagine living a day without the rest of the world – only using, eating, drinking and wearing things that were made, grown or produced in this country. What implications would this have, would anything surprise them, what would they miss most/least?

Ask them to highlight the items in their lists of which they actually know about the origins (the people who produced the items, the conditions they were produced in, the environmental impact of the items and their transportation). Ask them to estimate the proportion of the items they use in a day which they are confident were ethically and sustainably produced.

Note: This is not an exercise in guilt tripping – the proportion for even the most aware and committed would be very low unless we lived a lifestyle which barely allowed for participation in our society. It does however help us to recognise that, although we are globally interdependent, usually our connections are often so complex and indirect that it is very hard to trace them.

This activity is adaptable for use with KS2 and above. You could get them to actually try to 'live a day without the rest of the world' and report back on their findings / note down all the countries of origin which they can identify of items / materials they use in a day and make a display to show their global dependence.

BACKGROUND INFORMATION ON INTERDEPENDENCE

According to *Developing a Global Dimension in the School Curriculum*, QCA, the key concept of Interdependence involves:

Understanding how people, places, economies and environments are all inextricably interrelated, and that choices and events have repercussions on a global scale.

- understanding the impact of globalisation and that choices made have consequences at different levels, from personal to global
- appreciating the links between the lives of others and children's and young people's own lives
- understanding the influence that diverse cultures and ideas (political, social, religious, economic, legal, technological and scientific) have on each other and appreciating the complexity of interdependence
- understanding how the world is a global community and what it means to be a citizen
- understanding how actions, choices and decisions taken in the UK impact positively or negatively on the quality of life of people in other countries



ACTIVITY 8 Sustainable Development Global steps

- TIME:** 30 minutes
- YOU WILL NEED:** Set of Global Steps cards arranged around the room (copy from below or print from www.brleducationteam.org.uk) score sheet for each person, pens.
- AIM:** To explore the concept of sustainable development by measuring personal ecological footprints and comparing the ecological impact of our lifestyle with that of typical lifestyles in the majority world.

Activity

'Global Steps' activity and footprint calculation by Best Foot Forward. It is available to buy as a set of cards. For more details on the game and assumptions behind the scores go to www.brleducationteam.org.uk

Note: a global footprint is the area of land it takes to support a person's lifestyle – produce the food they eat, items they use, absorb rubbish and waste etc.

Individually, people work out a score for their own personal global footprint using the Global Steps cards below, and add up their scores. If they think their score should be somewhere between the high and low cards, that's fine, the aim of this activity is just to make a broad estimate.

<p>HEATING You use your heating sparingly, have excellent insulation and low bills – score: 10 You keep your home warm, have poor insulation and high heating bills – score: 45</p>	<p>TRANSPORT You travel mostly by public transport, cycling or walking – score: 10 You travel mostly by car – score: 75</p>
<p>PAPER You share newspapers and usually borrow books rather than buy them – score: 5 You regularly buy newspapers and new books – score: 10</p>	<p>ELECTRICITY You buy electricity from renewable sources – score: 2 You use many standard appliances, often leaving them on or on standby – score: 50</p>
<p>WASTE You produce very little waste and reuse / recycle everything possible – score: 30 You recycle little or none of your waste – score: 100</p>	<p>FOOD You eat locally grown, vegetarian food and have no food waste – score: 32 You consume plenty and pay little attention to where your food is produced – score: 100</p>
<p>HOLIDAYS You usually holiday close to home: – score: 10 You take at least one long haul flight per year – score: 65</p>	<p>WATER You take mostly showers, and don't have a dishwasher or hosepipe – score: 1 You take lots of baths, have a dishwasher, hosepipe etc – score: 5</p>

Reveal the implications of the scores:
100 or below: if everyone on the planet lived a similar lifestyle to you, humanity could live sustainably on one earth.
100 – 200: if everyone on the planet lived a similar lifestyle to you, humanity would need two planet earths to sustain us.
200 – 300: if everyone on the planet lived a similar lifestyle to you, humanity would need three earths to sustain us.
300 – 400: if everyone on the planet lived a similar lifestyle to you, humanity would need four earths to sustain us.
Over 400: if everyone on the planet lived a similar lifestyle to you, humanity would need more than four earths to sustain us.

National Average Footprint Per Capita in Hectares

USA	9.70	UK	5.35
Brazil	2.38	Nicaragua	1.35
Philippines	1.17	Kenya	1.09
Eritrea	0.79	India	0.77
Mozambique	0.47		

World **2.28**

'Fair sustainable earthshare' **1.89**

Figures from Global Footprint Network www.footprintnetwork.org

In pairs or small groups, discuss reactions to this information. If there is any noticeable variation in scores, are people with the higher scores happier?!

As a group, discuss what implications this has for teaching about / for sustainable development.

Global footprints are a very useful tool for teaching sustainable development with KS2 and above. See www.globalfootprints.org for more ideas.

BACKGROUND INFORMATION ON SUSTAINABLE DEVELOPMENT

According to *Developing a Global Dimension in the School Curriculum*, QCA, the key concept of Sustainable Development involves:

Understanding the need to maintain and improve the quality of life now without damaging the planet for future generations

- recognising that some of the earth's resources are finite and therefore must be used responsibly by each of us
- understanding the interconnections between the social, economic and environmental spheres
- considering probable and preferable futures and how to achieve the latter
- appreciating that economic development is only one aspect of quality of life
- understanding that exclusion and inequality hinder sustainable development for all
- respecting each other
- appreciating the importance of sustainable resource use – rethink, reduce, repair, re-use, recycle – and obtaining materials from sustainably managed sources

ACTIVITY 9 Human Rights Wants and needs

- TIME:** 20 minutes
- YOU WILL NEED:** Set of wants and needs cards for each small group, including four blank ones (copy from below or print from www.brleducationteam.org.uk).
- AIM:** To introduce one activity which enables students to differentiate between 'wants' and 'needs', and understand that human rights are universal, and based on needs. (This activity is aimed at children but it works with teachers too!)

Activity

Activity based on 'Wants and Needs' in *Time for Rights*, UNICEF and Save the Children, 2002. *Time for Rights* includes a photocopiable illustrated set of wants and needs cards. Ready made colour illustrated cards complete with child's summary of the Convention on the Rights of the Child also available from UNICEF. Also useful at primary level is an illustrated summary of the Convention as a book: *For Every Child*, UNICEF, 2000.

Introduce the activity with the words: 'The governments of the world have got together to decide which things all children of the world should have as they grow up. You are at a meeting to decide what those things should be. So far you have had these ideas...' Give out a set of cards to each group. If you want to add any more, use the blank cards. After a few minutes, tell people: 'Due to a lack of money available, you now have to choose only 8 of these.'

Once the groups have chosen, they share their choices. To see if the rest of the world agrees, compare with the Convention on the Rights of the Child.

WANTS AND NEEDS CARDS

NUTRITIOUS FOOD	CLEAN WATER	A TV	A BICYCLE
DECENT SHELTER	MEDICAL CARE WHEN YOU NEED IT	YOUR OWN BEDROOM	FAST FOOD
PROTECTION FROM DISCRIMINATION	EDUCATION	A NINTENDO Wii	HOLIDAY TRIPS
THE OPPORTUNITY TO EXPRESS YOUR OPINION AND BE LISTENED TO	THE OPPORTUNITY TO PRACTISE YOUR OWN RELIGION AND CULTURE	A PERSONAL COMPUTER	CLOTHES IN THE LATEST STYLE
CLEAN AIR	PROTECTION FROM ABUSE AND NEGLECT	A MOBILE PHONE	PLAYGROUNDS AND RECREATION CENTRES

BACKGROUND INFORMATION ON HUMAN RIGHTS

According to *Developing a Global Dimension in the School Curriculum*, QCA, the key concept of Human Rights involves:

Knowing about human rights including the UN Convention on the Rights of the Child

- valuing our common humanity, the meaning of universal human rights
- understanding rights and responsibilities in a global context and the interrelationship between the global and the local
- understanding that there are competing rights and responsibilities in different situations and knowing some ways in which human rights are being denied and claimed locally and globally
- understanding human rights as a framework for challenging inequalities and prejudice such as racism
- knowing about the UN Convention on the Rights of the Child, the European declaration on Human Rights and the Human Rights Act in UK law
- understanding the universality and indivisibility of human rights

ACTIVITY 10 Conflict Resolution Hassle line

- TIME:** Around 15 minutes
- YOU WILL NEED:** Just the participants!
- AIM:** To explore issues in conflict resolution and the interconnections between personal, local, national and global conflict.

Activity

Activity devised by Trish Sandbach.

Ask participants to form two lines, each facing a partner. One line represents people who have been participating in a 'welcome parade' for refugees and asylum seekers who have been handing out leaflets on the street. The other represents people to whom they have offered the leaflets, who have stopped and challenged them. For around five minutes carry on the conversation you might have with the person opposite. Then, the two lines swap roles (you may wish to all move up one, so that you have a new partner). For another five minutes, carry on the conversation in the other role.

At the end, discuss: What was difficult? How did it feel to argue the two different positions? Did it help you to empathise with a position you wouldn't normally agree with? Do we sometimes cease to see the person behind a view we don't like? What positive steps might come out of this conflict at various different levels, personal, local, national and global? What connections arose between these different levels?

The asylum seeker example is just one example, you could use this activity for a range of topics. If using with children, it sometimes helps to have a pair arguing with another pair for support, or for all those who are arguing one side to meet together first to muster their arguments.



BACKGROUND INFORMATION ON CONFLICT RESOLUTION

According to *Developing a Global Dimension in the School Curriculum*, QCA, the key concept of Conflict Resolution involves:

Understanding the nature of conflicts, their impact on development and why there is a need for their resolution and the promotion of harmony

- knowing about different examples of conflict locally, nationally and internationally and different ways to resolve them
- understanding that there are choices and consequences for others in conflict situation
- understanding the importance of dialogue, tolerance, respect and empathy
- developing skills of communication, advocacy, negotiation, compromise and collaboration
- recognising conflict can act as a potentially creative process
- understanding some of the forms racism takes and how to respond to them
- understanding how conflicts can impact on people, places and environments locally and globally

ACTIVITY 11 Values and Perceptions Priorities

- TIME:** 20 mins
- YOU WILL NEED:** Set of priorities cards for each small group.
- AIM:** To explore how values differ according to culture and lifestyle.

Activity

Activity from: *The Final Frontier: Land Environment and Pastoralism in Kenya*, Leeds DEC.

Give each small group a set of priority cards and ask them to categorise them according to: *Most Important*, *Fairly Important* and *Least Important*. There are no right or wrong answers: the decision is based on what is important to them and their lives. Once everyone has done this, restrict the number of cards that can be categorised 'Most Important' to five.

Groups share their priorities, and discuss. What were the similarities and differences, and why? Would the results be broadly similar or different for teachers and students in school? The following priority sheet was done by one Maasai pastoralist:

Most Important: Family, Food, Water, Animals, Land.
Fairly Important: Shelter, Transport, Money, Hospitality, Community, Friends, Health, Security.
Least Important: Warmth, Freedom, Clothes, Entertainment, Employment, Education, Independence.

Compare similarities and differences with your results. The most striking difference will probably be the importance of land and animals to Maasai pastoralists, based on their centrality to Maasai lifestyle and culture. Note: These are the priorities of one Maasai pastoralist, whilst they may be similar to the priorities of other Maasai there will be variations as there are within any group of people doing this activity.

BACKGROUND INFORMATION ON VALUES AND PERCEPTIONS

According to *Developing a Global Dimension in the School Curriculum*, QCA, the key concept of Values and Perceptions involves:

Developing a critical evaluation of representations of global issues and an appreciation of the effect these have on people's attitudes and values

- understanding that people have different values, attitudes and perceptions
- understanding the importance and value of human rights
- developing multiple perspectives and new ways of seeing events, issues, problems and opinions
- questioning and challenging assumptions and perceptions
- understanding the power of the media in influencing perceptions, choices and lifestyles
- understanding that the values people hold shape their actions
- using different issues, events and problems to explore children and young people's own values and perceptions as well as those of others

PRIORITIES CARDS:

SHELTER	ANIMALS
SECURITY	TRANSPORT
FREEDOM	HOSPITALITY
WATER	FOOD
EDUCATION	CLOTHES
WARMTH	EMPLOYMENT
FAMILY	HEALTH
MONEY	ENTERTAINMENT
COMMUNITY	FRIENDS
LAND	INDEPENDENCE

ACTIVITY 12

Every child of God matters everywhere

- TIME:** 30 minutes
- YOU WILL NEED:** Copies of the diagram 'Every Child of God Matters Everywhere' (copy from p 26 or print from www.brleducationteam.org.uk)
- AIM:** To explore examples of how the 8 key concepts of the global dimension relate to the *Every Child Matters* outcomes within the ethos of a church school.

Activity

Each person thinks of one or two of examples within their own class / subject responsibility area where they consider that an aspect of global education is covered. Then, using the diagram, in pairs / small groups they explain to the others how it relates to one or more of the key concepts, to the *Every Child Matters* outcomes and to the overarching church school ethos. If it helps, offer the following examples to get people started:

1. Trading Game

A simulation game on international trade, run with Year 5. The game involved four different 'country' groups colouring in and cutting out templates to simulate production of commodities which they then traded on the 'international market' to earn tokens to buy things like a clean water supply, healthcare etc. These notes are based on 'Marketplace' from Traidcraft but there are many simulation games available for all ages, from your local DEC or search www.globaldimension.org.uk

Key Global Dimension concepts covered:

- Social Justice: the theme of the game was injustice in international trade.
- Interdependence: it brought home to the children how we depend on producers around the world for food and other products, and how they depend on us to buy their products.
- Human Rights: some producers in the game did not earn enough to fulfil rights such as access to clean water or education.
- Global Citizenship: in the discussion after the game Y5 considered their responsibilities as consumers.

Every Child Matters Outcomes:

- Making a Positive Contribution: it helped Y5 to understand they can make a difference by being responsible consumers.
- Achieve Economic Wellbeing: it helped Y5 begin to understand something about the global economy, their place in it, and how they can exercise choice and control within it.
- Enjoying and Achieving: they had great fun and all wanted to 'play it again tomorrow'. Some pupils' comments at the end of the game about the how international trade could be structured more justly showed impressive critical thinking skills.

Church school ethos perspectives:

- The game encouraged empathy with others around the world whose lives are very different, reinforcing a sense that we are all children of God, brothers and sisters around the world

- By encouraging a sense of justice, it connected with Jesus' words about 'good news to the poor'.
 - By encouraging a vision of working for a better society, it connected with the words of the Lord's Prayer: 'Your kingdom come, your will be done on earth as it is in heaven'.
2. 'Murder Mystery'
- Run with Y9 Geography. The students investigated sources of evidence to find out more about the identity of a murdered man 'found near hostel'. It was gradually revealed that he was a Zimbabwean paediatrician who was seeking asylum in the UK. Issues of racial prejudice and discrimination, and the root causes of migration were explored. This activity is taken from *Positively Global*, Leeds DEC, 2005.

Key Global Dimension concepts covered:

- Diversity: in finding out more about the 'unknown' man's life, the students explored prejudice and media stereotypes, and some ways that they can be challenged.
- Social Justice: the students' strong sense of what is 'fair' was awakened.
- Values and Perceptions: assumptions about asylum seekers were challenged, including some held by the students themselves.

Every Child Matters Outcomes:

- Staying Safe: the activity highlighted issues of the safety of our society for some of its most vulnerable members.
- Making a Positive Contribution: many of the students chose to take further action on asylum issues following the lesson.
- Achieve Economic Well-being: the activity raised questions about inclusion in our economy, in that the asylum seeker doctor had been prevented from working in the profession he was trained for.
- Enjoying and Achieving: all the students were hooked by the mystery aspect, and were highly motivated to find out the answers from the evidence sources. They appreciated the opportunity to express their feelings on the injustice of the situation and were motivated to find out more about asylum issues.

Church School ethos perspectives:

The activity encouraged empathy with the life of an asylum seeker who was treated as an outcast and a stranger, beneath the notice of the society where he had ended up: one of those of whom Jesus said 'Whatever you do for the least of my brothers, you do for me'.

ACTIVITY 13

A balancing act

- TIME:** Depends on the depth you want to go into it. Around 30 mins.
- YOU WILL NEED:** A large copy of the chart below (or print from www.brleducationteam.org.uk). Post-it notes. Pens.
- AIM:** To assess where the strengths and areas for development are across the school's delivery of the 8 key concepts.

Activity

Reproduce the chart below large enough to fit a number of Post-it notes in each space. Each teacher thinks of as many concrete examples as they can in the time available of where one of the 8 key concepts of the global dimension is covered in their class / subject responsibility area. Place the Post-it in the appropriate space. If one activity clearly covers more than one of the key concepts, then write it out more than once and put Post-its in both or all the appropriate spaces. The idea of this activity is not to do a comprehensive audit of delivery of the global dimension, though writing up this information might form a good starting point for that. It is to do a quick assessment of the balance of the coverage.

Once you have finished, and have had a chance to read each other's contributions, discuss:

- Are there any areas which are very well covered?
- Or any which are hardly covered at all?
- Are there reasons for this?
- Which are the areas which you would like to develop further?
- How are you going to do this?

KEY CONCEPT	EXAMPLE OF DELIVERY IN SCHOOL
<i>Global citizenship</i>	
<i>Social Justice</i>	
<i>Interdependence</i>	
<i>Sustainable Development</i>	
<i>Diversity</i>	
<i>Human Rights</i>	
<i>Conflict Resolution</i>	
<i>Values and Perceptions</i>	

ACTIVITY 14 Beyond fundraising

- TIME:** 20 minutes
- YOU WILL NEED:** Copies of press cuttings / news reports / newsletter articles / any other information that has been disseminated about fundraising undertaken by the school for recipients in the majority world.
- AIM:** To examine the messages conveyed by the school's fundraising activities.

Activity

Each pair or small group takes a press cutting/article etc and examines it for messages about the school and about the recipients of the money raised. How much information is included about root causes of the situation? If there is a photo, what messages does that portray? Is there any information for readers on how they might reassess their own actions and lifestyle in the light of the situation? Is there any information which encourages any campaign action? Are the perspectives of the recipients conveyed? See discussion in Part 1 under Beyond Fundraising.

If there are any elements which you are unhappy with, how might future initiatives be altered?

ACTIVITY 15 Making the world a better place

- TIME:** 20 minutes
- YOU WILL NEED:** Large copy of the grid below. Post-it notes, pens.
- AIM:** To raise issues of the balance of the school's delivery across environmental sustainability and social justice; and local and global.

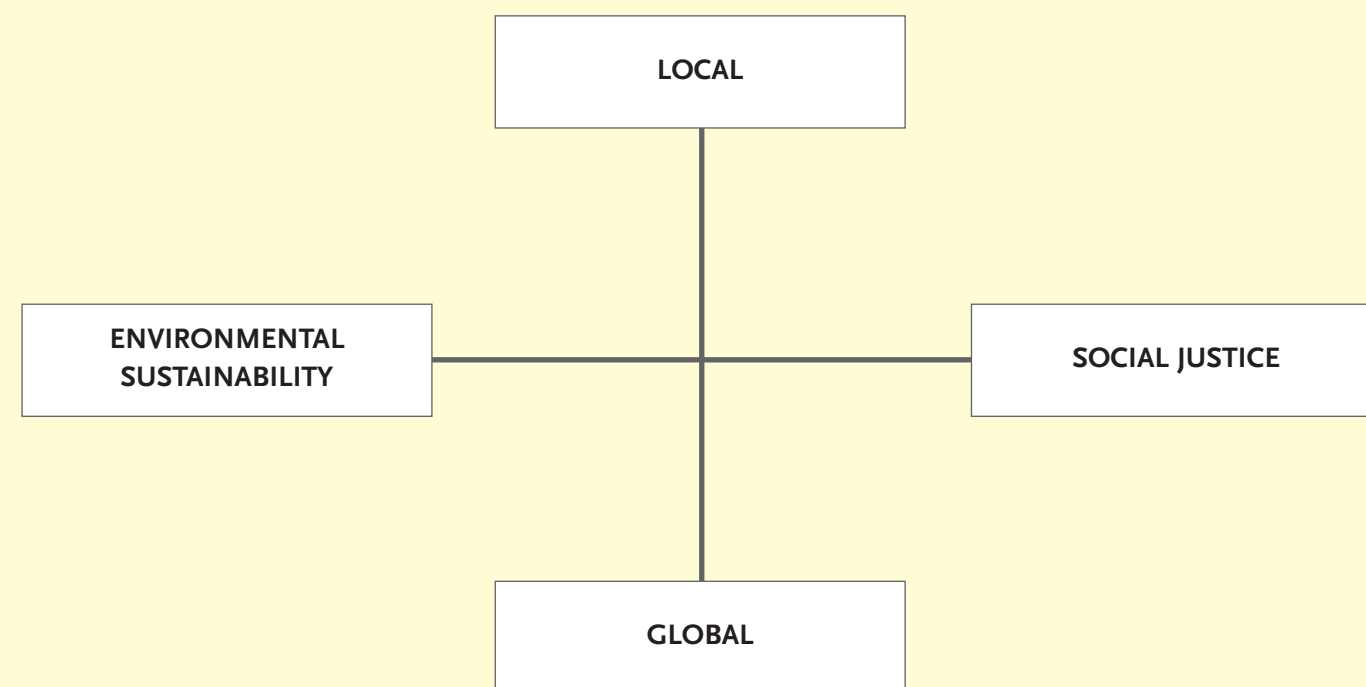
Activity

Activity adapted from *How do we Know it's Working: a Toolkit for Measuring Attitudinal Change in Global Citizenship from Early Years to KS5*, RISC, 2008. In this toolkit, the activity is used to assess children / young people's ideas on what they can do to 'make the world a better place'. Doing the activity as it is here, with teachers, will help to raise issues of balance and make an initial assessment, but it is not a replacement for doing it with the children / young people, which in the end is the only way you can actually 'know it's working'.

Ask each person to think of around five concrete examples of occasions in school when messages are transmitted to the children / young people of ways in which they can help 'make the world a better place', and write the examples down, each on one Post-it note. They then stick them in the appropriate section of the grid below. (If you have done Activity 14, some of these may be appropriate to use here).

If you have a lesson on reducing or recycling waste, place it under 'environmental sustainability, local' (unless there are global aspects of the problem covered in the same lesson). Some examples may apply to more than one section. If you have an assembly or a lesson about global warming and how it affects the planet, for example, put that under 'Environmental sustainability, global'. If the same lesson also explores the effects of global warming on the poorest people of the world, write it again and place it under 'social justice, global'.

Once you have finished, look at the grid and consider whether it represents a balanced picture. Are there more messages about the environment or social justice, about local or global issues? Does this reflect a true picture of what happens in school? Are you happy with it?





APPENDIX

Support and resources

Organisations producing resources and offering support to schools in global education do not usually have big marketing budgets so they are often not as widely-known as they deserve. Yet there are organisations with a wealth of experience, and thousands of interactive, challenging and fun resources available! Here are some starting points for where to find out more.



WHERE TO GO FOR SUPPORT FOR GLOBAL EDUCATION

DEVELOPMENT EDUCATION CENTRES

The first place to go to contact global education specialists is your local Development Education Centre (DEC). DECs offer resources for sale or loan, advice on global education issues, and CPD training. Many of them also run curriculum development projects which schools can get involved in. There are a number of DECs in and around the Dioceses of Ripon & Leeds and Bradford:

LEEDS DEC

233-237 Roundhay Rd, Leeds LS8 4HS
Tel: 0113 3805655 info@leedsdec.org.uk www.leedsdec.org.uk

CRAVEN DEC – SKIPTON

St Andrews Church Hall, Newmarket St, Skipton BD23 2JE
Tel: 01756 790737/01729 830372
liz@croodhouse.freemove.co.uk jmr10@bigfoot.com

CENTRE FOR GLOBAL EDUCATION – YORK

York St John University, Lord Mayor's Walk, York YO31 7EX
Tel: 01904 716839 cge@yorks.ac.uk
www.centreforglobaleducation.org

GLOBAL LINK – LANCASTER

24a New Street, Lancaster LA1 1EG
Tel: 01524 36201 info@globallink.org.uk
www.globallink.org.uk

TEESSIDE ONE WORLD CENTRE – MIDDLESBOROUGH

Southland Centre, Ormesby Road
Middlesbrough TS3 0HB
Tel: 01642 322216 coordinator@towc2.fsnet.co.uk
www.teessideoneworldcentre.org

LANCASHIRE GLOBAL EDUCATION CENTRE – PRESTON

37 St Peter's Square, Preston PR1 7BX
Tel: 01772 252299 lgec@lgec.org.uk
www.lgec.org.uk

CUMBRIA DEC – AMBLESIDE

St Martin's College, Low Nook, Rydal Road
Ambleside, Cumbria LA22 9BB
Tel: 015394 30231 office@cdec.org.uk
www.cdec.org.uk

SOUTH YORKS DEC – SHEFFIELD

Scotia Works, Leadmill Road
Sheffield S1 4SE
Tel: 0114 2412750 decsy@decsy.org.uk
www.decsy.org.uk

DEVELOPMENT EDUCATION ASSOCIATION

All DECs in the UK, together with agencies involved with global education in schools such as Christian Aid, CAFOD and Oxfam, are members of the Development Education Association (DEA). To find DECs in other areas go to the DEA's website: www.globaldimension.org.uk and follow 'find your local support' link.

This site is a key national website for global education. It includes:

- Fully-searchable database of global teaching resources, with details on where to order them from.
- Background articles on global topics such as climate change, debt, refugees, trade and water
- Advice on where the global dimension fits into the curriculum
- Case studies giving examples of global work in schools
- Information on school links and partnerships
- Details of organisations offering school speakers

YORKSHIRE AND HUMBER GLOBAL SCHOOLS ASSOCIATION

The DECs in the Yorkshire and Humber region are part of the Yorkshire and Humber Global Schools Association (YHGSA). Schools can join YHGSA to receive newsletters and information on the global dimension in the region. Tel 01482 305150. YHGSA's website www.yhgasa.org.uk includes:

- Online resource database comprising over 4000 global education resources available from the DECs in the region, searchable by key word, curriculum area, Key Stage, country or theme. The database will then tell you which of the local DECs has that resource available for loan or sale.
- 'Global artists database': artists who run workshops focusing on global issues in schools in the region (a large proportion of the artists are from the majority world).
- Programme of CPD and other news on global education in the region.
- Details of the 'Global Schools' award scheme and grants available.

RESOURCES TO EMBED THE GLOBAL DIMENSION ACROSS THE CURRICULUM

FURTHER USEFUL WEBSITES

- Christian Aid's teachers website <http://learn.christianaid.org.uk> includes resources, lesson plans, collect worship and assembly ideas, www.globalgang.org is Christian Aid's site for children
- CAFOD's website www.cafod.org.uk has useful primary and secondary resources and worship material
- Oxfam's teachers' website www.oxfam.org.uk/education includes a section on Oxfam's Curriculum for Global Citizenship, activities, lesson plans, including interactive whiteboard materials, case studies
- www.globalfootprints.org is run by the Humanities Education Centre, a DEC in London and includes lots of activities and links on global footprints and wider issues of global justice and sustainability

WHOLE SCHOOL GUIDANCE DOCUMENTS

- *Developing a Global Dimension in the School Curriculum*, DFES/QCA/DFID/DEA, 2005
This booklet explains the framework of the global dimension, and outlines opportunities for building it into all Key Stages and all subjects. It is available free from DFID tel: 0845 300 4100; email: enquiry@dfid.gov.uk. Copies can also be downloaded from: www.dea.org.uk.
- *The Global Dimension in Action: A Curriculum Planning Guide for Schools*, QCA, 2007
QCA's guidance on how the global dimension can be embedded across the curriculum. Contains case studies from primary and secondary schools. Available to download or order a free copy from www.qca.org.uk Tel: 08700 606 015 Ref: QCA/07/3410
- *Education for Global Citizenship: A Guide for Schools*, Oxfam, 2006
Includes Oxfam's framework for their curriculum for Global Citizenship with useful charts showing Knowledge & Understanding, Skills, and Values and Attitudes for Global Citizenship from Foundation Stage to Post-16. Also includes case studies and activities. Available free to download or order at www.oxfam.org.uk/education

CURRICULUM RESOURCES

The list below offers a tiny taste just to give an idea of the range of the resources available. To check out hundreds more go to www.globaldimension.org.uk and www.yhgasa.org.uk for searchable resource databases. Also, Oxfam's annual schools catalogue, which contains selected resources across all curriculum areas. Available free, call 0870 333 2700 education@oxfam.org.uk or browse and buy resources from it at Oxfam's website.

- Primary
 - *Global Citizenship: The Handbook for Primary Teaching*, Oxfam, 2002. Comprehensive handbook on implementing global citizenship through a whole school approach. Packed with tried and tested activities to use across the whole curriculum.
 - *Growing up Global*, RISC, 2006. Full of practical ideas for global education for Early Years with key messages, learning objectives, and do's and don't's. Lots of fun.
 - *Our Street Our World*, Manchester DEP, 1997. KS1. Environment and development issues linking 'our street' with the rest of our world.
 - *Pa Pa Paa*, Comic Relief, 2005. KS 2. There are lots of good fairtrade teaching resources, but this is a good start. It is all about chocolate: you can't lose! Available free from www.papapaa.org
 - *Water Literate / Water Numerate*, Water Aid, 1999. Two resources for literacy and numeracy for Y5 and 6 based on the theme of water. Really useful. Download from www.wateraid.org.uk and follow link to 'learn zone'
- Secondary
 - *Positively Global*, Leeds DEC, 2006. Interactive teaching activities for KS3 on themes of: Education, Debt and Poverty, Communication, Health, and Migration. Supports Geography, PSHCE and RE. Can be used by a single school or to form the basis for a curriculum link with a partner school in the majority world.
 - *Allons en Haiti*, ActionAid, 1999. KS 3 & 4 MFL French. Photo pack of activities based on themes arising out of life in Haiti. Offers somewhere different from France as a comparison.
 - *The Challenge of Globalisation*, Oxfam, 2003. KS 3 & 4. Geography, PSHCE/RE. Activities focusing on sport, migration, TNCs, the clothing industry, and producers of commodities. Good case studies from the majority world.
 - *Looking Beyond the Brochure*, Tourism Concern, 1999. KS3 and 4 English and PSHCE. Video and activity pack using The Gambia to examine tourism, development and citizenship. Also see *Exploring Beyond the Brochure* which uses the same video for Geography based activities.
 - *Human Rights in the Curriculum: History*, Amnesty International, 2002. One of a series highlighting areas where human rights implications can be made explicit in different areas of the curriculum. Activities on the human rights dimension of the suffrage movement, the Holocaust, Victorian child labour and slavery.



TAKING ACTION

Get Global! For a skills-based programme of support for young people taking action in school, see *Get Global!* by ActionAid. Downloadable free from www.actionaid.org.uk and follow the links to 'schools', 'resources', '*Get Global!*'. *Get Global!* was developed with Key Stage 3 and 4 but many of the activities are adaptable for Key Stage 2 and some for Key Stage 1.

UNICEF's 'Voices of Youth' website also contains guidance and support for young people wishing to take action on global/community issues. www.unicef.org/voy

Our pick of a few websites of organisations who campaign and take action on global issues and/or who encourage schools to be involved – it's just a start:

- www.christianaid.org.uk
- www.globalgang.org
- www.sendmyfriend.org
- www.amnesty.org.uk
- www.antislavery.org
- www.cafod.org.uk
- www.livesimply.org.uk
- www.oxfam.org.uk
- www.oxfam.org.uk/coolplanet/kidsweb
- www.savethechildren.org.uk
- www.unicef.org
- www.wateraid.org.uk
- www.refugeecouncil.org.uk
- www.actionaid.org.uk
- www.fairtrade.org.uk
- www.peacechild.org
- www.citizenshipfoundation.org.uk
- www.cesesma.org
- www.child-soldiers.org
- www.peopleandplanet.org
- www.tourismconcern.org.uk
- www.waronwant.org
- www.peacejam.org

LINKING AND PARTNERSHIPS

'School linking can be an exciting and valuable educational experience for pupils and teachers, and can add a lot to the development of a Global Citizenship approach in schools. But it's also a demanding, complicated and time-consuming process which doesn't automatically lead to good Global Citizenship education. A bad school link, undertaken without enough thought or preparation, can be a very negative experience for both link partners'. (From *Building Successful Global School Partnerships*, Oxfam)

- *Building Successful Global School Partnerships*, Oxfam, 2007. Available to download or request free copy from Oxfam's website.
- *Just Linking: A Guide to Linking Schools*, Leeds DEC, 2006. Developed for schools wanting to explore global issues by linking with a contrasting school in the UK, this handbook and DVD explore issues common to all partnerships and identifies good practice in using partnerships to develop global themes in the curriculum.
- *Partners in Learning: A Guide to Successful Global School Partnerships*, Department for International Development (DFID), 2006. A thorough guide to the big questions and practical issues of developing partnerships, drawing on the experiences of schools around the world that have been supported by DFID's Global School Partnership Programme.
- The DFID Global School Partnerships programme can provide guidance, professional development opportunities and grants to schools that are using school partnerships with Africa, Asia, Latin America and the Caribbean as a means for developing a global dimension within their curriculum. 0131 524 5780 globalschools@britishcouncil.org www.britishcouncil.org/globalschools.htm
- Global Gateway is a website run by the British Council (see above), enabling those involved in education across the world to engage in creative partnerships. It features a worldwide school partner-finding database, enabling schools to register their details and search for potential partners according to a range of criteria. Its focus is more 'international' than 'global' (in the sense used on page 13) www.globalgateway.org.uk
- Rafiki www.rafi.ki is a website aimed at supporting schools with international links to explore global issues together online with their partner schools. It offers partner finding, audio/video conferencing tools, instant messaging and forums and curriculum projects that schools can opt into (eg carbon footprint; slave trade; cultural identity). Currently just for secondaries but they say they're hoping to include primaries soon.

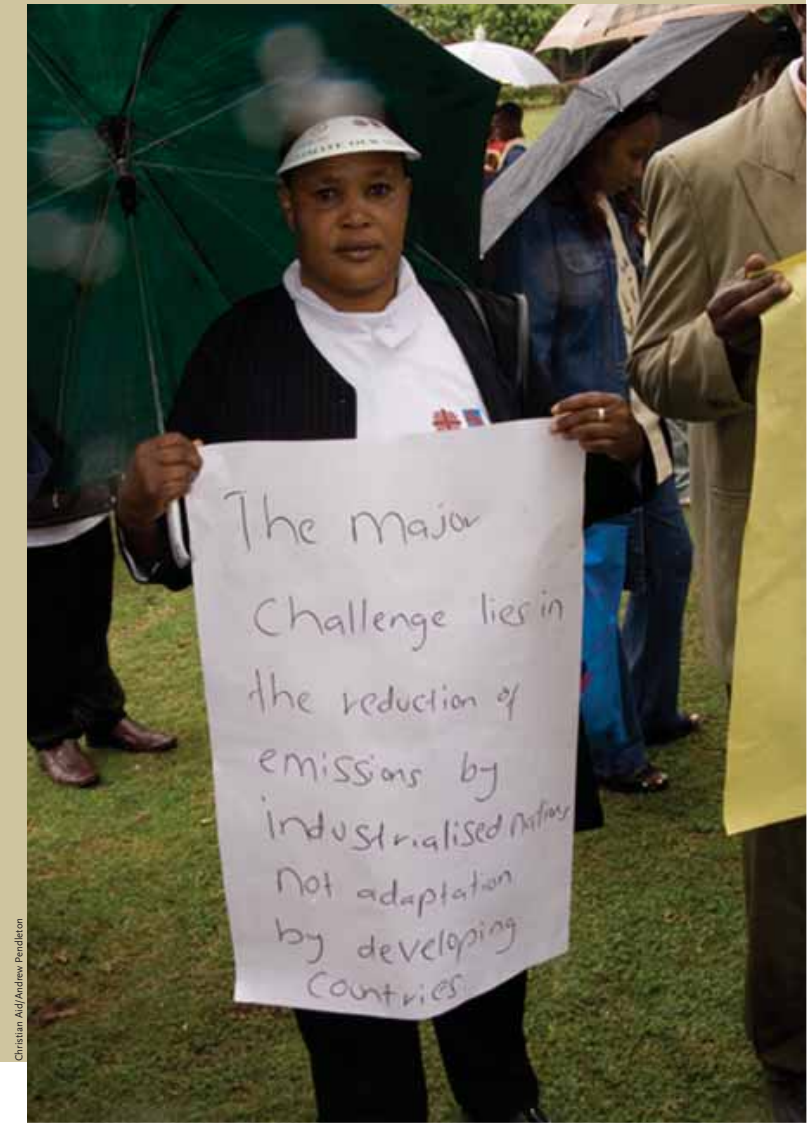
SCHOOL AWARDS SUPPORTING OR ALLIED TO THE GLOBAL DIMENSION

- **Global School Award**
Run by Yorkshire and Humber Global Schools Association (YHGSA). The Global Schools Award is designed to recognise good practice in the delivery of the Global Dimension in schools. The scheme is open to all schools in the Yorkshire and Humber region. Schools that gain the award are accredited for 3 years. Includes some funding, support and training for schools working towards the award. Details on www.yhgasa.org.uk Further information Ray Kirtley Tel 01482 305150 E-mail r.kirtley@hull.ac.uk
- **Fairtrade School Award**
Run by the Fairtrade Foundation, the Fairtrade School Award recognises schools that are committed to Fairtrade. This means the school uses Fairtrade products as far as possible; learns about how global trade works and why Fairtrade is important; takes action for Fairtrade in the school and the wider community. Details from www.fairtrade.org.uk/schools
- **Rights Respecting School Award**
Run by UNICEF, the Rights Respecting Schools Award recognises schools which teach children and young people that they have rights under the United Nations Convention on the Rights of the Child. From this starting point they also learn their responsibility to respect others' rights in all relationships in the community. Details from <http://rrsa.unicef.org.uk> Further information from RightsRespectingSchool@unicef.org.uk
- **International School Award**
Run by DCSF, the International School Award is an accreditation scheme for curriculum-based international work in schools. The scheme provides recognition for teachers and their schools working to instill a global dimension into the learning experience of all children and young people. Details on www.globalgateway.org Further information tel: 020 7389 4419 or email isa@globalgateway.org
- **Eco School Award**
Run by ENCAMS, the Eco Schools award has three levels, Bronze, Silver and Green Flag. Of 9 themes, one is 'Global Perspectives' although obviously there are global perspectives on the other 8 too. Details from www.eco-schools.org.uk Further information from Eco-Schools, ENCAMS, Elizabeth House, The Pier, Wigan, WN3 4EX tel 01942 612621

EVALUATING THE GLOBAL DIMENSION

How do we know it's working? Measuring attitudinal change for global citizenship Early Years – KS5, 2008, Reading International Solidarity Centre.

Every school should have a copy! There's no replacement for actually finding out direct from the children/young people about their values and perceptions, and this book is full of activities to help you do just that. As the authors say: 'It responds to the challenge of measuring what is valuable, rather than valuing what is measurable.' Available to buy from your local DEC or www.risc.org.uk





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As educators we are called to equip our children and young people for their role as global citizens. Many church schools, rooted in gospel values and Christian practice, are taking up this call in inspired and innovative ways. These guidelines offer all our schools support in this vital work.

In the minority world, climate change is waking us up to the fact that our high consumption lifestyles are based on unjust and unsustainable systems. We will have to radically change, not only for the sake of the poorest of the earth, and of our planet, but also for our own sake and the sake of our children and grandchildren.

What implications does this have for education? How do schools prepare children and young people to take a positive role as global citizens in an uncertain future? Can we enable them to stop being part of the problem and become part of the solution?

How can church schools best draw on the resources of the Christian tradition to support, challenge and nourish children, young people and teachers, of all faiths and none, in these times of change? What does living out a church school ethos mean in a world of plenty and poverty?

Official guidance to schools, more than ever before, is challenging them to take the 'global dimension' seriously. Many of our church schools, rooted in gospel values, are amongst those at the forefront of taking up this challenge. This document aims to offer all our schools support in this vital work.

Every Child of God Matters Everywhere **GLOBAL EDUCATION IN CHURCH SCHOOLS**



PRODUCED BY BRADFORD AND RIPON & LEEDS DIOCESAN EDUCATION TEAM

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COVER PHOTOGRAPH: Climate change rally, Nairobi. Christian Aid/Andrew Pendleton