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Civic Education for Diverse Citizens in Global Times

Rethinking Theory and Practice

Edited by

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Global Citizenship: Theoretical and Pedagogical Perspectives

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The concept of global citizenship is of recent vintage having emerged after World War II, and influenced by the spirit of the United Nations and world federalism. As with the notion of world federalism, global citizenship has always had idealistic objectives. However, in the wake of the terrorist attacks of September 11, 2001, the concept has assumed a new urgency. If Americans ignore the dramatic changes that have taken place in global society, then they do so at their own peril. How should global citizenship be defined in the current international environment of suspicion and hostility between the West and many non-Western countries, especially those of the Middle East? What are the components of global citizenship and what reasons might attract American students to identify with this concept? What types of pedagogy need to be developed to make global citizenship a salient concept to the current generation of American students?

Although there is no moral equivalence when discussing the September 2001 terrorist attacks, we must recognize that they represent a reaction to globalization's impact on the Middle East and non-Western world, as well as a response to the U.S. proclivity to support the political status quo in much of the world, despite its frequent lip service to democracy. The September 2001 attacks reflect the impact of a globalization regime that involves extensive economic integration between the advanced industrialized countries of Europe and North America and less developed countries in the Middle East, Africa, Asia, and South America. The core contradiction caused by globalization is the disjuncture between the high level of global economic integration, on the one hand, and the lack of intercultural understanding and political institutionalization among na-

tion states that are affected by the new global political economy, on the other. This disjuncture is dangerous because ordinary citizens do not comprehend the extent to which international trade, capital and labor flows, consumption patterns, environmental problems, and cultural developments—just to mention some of globalization's impact—affect their daily lives. Even the opportunities provided by the Internet for increased cross-cultural understanding have not overcome this contradiction. If anything, citizens in both the developed and less developed worlds seem to have less understanding of one another because the tensions caused by globalization have fostered stereotypical thinking and undermined trust between the “core” and “periphery.”

THE COMPONENTS OF GLOBAL CITIZENSHIP

Global citizenship entails first and foremost the development of a *normative consciousness*. It requires young people to view the world differently than they have in the past. No longer can the world beyond our borders be viewed as either a source of cultural enrichment or an optional focus of interest. Global society is, and will become even more so, a core component of the lives of all Americans, whether in economic, political, environmental, or social terms. For the current secondary school and college generations, careers will increasingly require extensive interaction with global society. Thus, it is not enough for students to simply acquire knowledge about the forces of globalization and their impact on global society. Students also must develop an *empathetic approach* that will enable them to grasp in sophisticated ways what the changes in global society have wrought in other countries, especially non-Western societies where political and economic inequality often produces hostility to the United States.

The challenges involved in inculcating this normative consciousness in the current generation of American youth is daunting. As academic pressures to achieve mount on students seeking to enter the professional and business worlds, and attaining these careers becomes more difficult, the tendency for students to view life in more instrumental and self-centered terms represents a distinct possibility. Without an extensive effort to promote new curricula that will encourage students to think in global terms, current economic and status pressures may lead students to think and act more in terms of a narrowly defined self-interest, further impeding an understanding of international affairs.

Creating the normative consciousness and accompanying empathy that are crucial for developing a sense of global citizenship and being a part of the larger world around us requires a distinct type of pedagogy. First and foremost, it must be *historically oriented*. Ethnocentrism and ahistoricism go hand in hand. American students need to become more sensitized to the concept of *change*. The idea that Americans, especially those from privileged backgrounds, have

little to worry about in the future is naive and a result of a consciousness that ignores history and change. The future material well-being of the United States and the integrity of the global environment, just to take two of the more prominent problems influenced by globalization, cannot be taken for granted. An emphasis on change creates a sensitivity to the fact that the existing status quo may not necessarily predict the future.

Understanding that much of what we, as Americans, take for granted, entailed great struggle by multiple generations that came before us, promotes a deeper respect for the societal benefits we enjoy, whether our legal and political rights, or our material abundance. The pragmatism inherent in American culture has frequently produced a future-oriented consciousness that assumes that all problems can be solved with the appropriate application of science and technology. This attitude has resulted in great achievements, but it often causes Americans to ignore the past. The assumption that an understanding of globalization and the complex problems that it has engendered can be solved without a historical memory, substantial intercultural dialogue, and the creation of transnational political and economic institutions is deeply flawed.

Thinking historically encourages global citizenship by drawing student attention to the *multicultural nature* of American society, which of course mirrors global society. Clearly, it is impossible to consider the achievements of American society without taking account of the incredible diversity of the groups that made those achievements possible, whether we think in ethnic, racial, gender, religious, or social class terms. A multicultural perspective challenges the rigid cultural boundaries that often result from a strong sense of nationalism. By understanding that enduring values and institutions are often created through cross-ethnic and cross-national cooperation and effort, a historical method sensitizes students to the fluidity of human interaction and the fallacy of assuming that any one group or nation possesses a monopoly on historical achievement.

A historical methodology helps address the tension between “local” and “global” citizenship. A deep and complex understanding of one's own cultural and political heritage helps inculcate a strong value system. Possessing a complex understanding of our own past helps us interact with others by allowing Americans to bring a strong sense of political and social identity to the intercultural “learning table.” A more developed sense and appreciation of one's heritage and the past expands the cultural tableau and “issue matrix” that can be shared with those from other cultures.

Second, a pedagogy designed to enhance global citizenship requires an *interdisciplinary* approach. Interdisciplinary learning not only fosters enrichment and creativity, but encourages students to view issues and problems from multiple perspectives, which is a core element of developing a sense of global citizenship. As the processes of globalization force us to increasingly think of issues beyond our national borders, we will be forced to multiply, by an enormous fac-

tor, the number of perspectives that we need to take into account. Interdisciplinary learning helps lay a better foundation for confronting this complexity.

The importance of interdisciplinary learning may become more apparent by reference to particular forms of pedagogy. In teaching a midlevel undergraduate course for second- through fourth-year students, called *Globalization and the Non-Western World*, I seek not only to have class members understand the large macroanalytic framework in which globalization is taking place, but also its impact at the local level, namely on our own society but especially the peoples of non-Western countries. Whereas social studies texts are most effective in transmitting knowledge about the increased interdependence of the global economy, rates of foreign direct investment, and transnational labor migration, works of literature often convey a much more nuanced and sensitive understanding of the impact of these processes on non-Western societies. Using visual imagery in the form of film, photography, and indigenous art also allows students to grasp foreign societies in a way that is often not possible through more abstract and theoretically oriented social science research.

A third form of pedagogy that enhances an understanding of and commitment to global citizenship entails *student-directed learning*. In implementing the *Global Citizen 2000 Project* at Rutgers University (described in detail later), students were able to generate numerous initiatives designed to enhance their comprehension of global society that were impressive in their scope and results. Student-directed learning empowers students at an early age, facilitating their becoming active citizens later in life. Despite much lip service to the ills of what Freire (1970) calls the “banking approach” to education, in which educators “deposit” knowledge in their students, this approach still dominates far too much of the secondary school and college curricula where students make the critical transition from student to citizen.

Student-directed learning, if envisioned as project oriented, also undermines the excessively individualistic experience that most students are exposed to as they go through the education system. As pressures to achieve higher grades and win coveted awards increases, the education system is becoming more competitive and individualistic. Competition is a necessary component of any society, but it does not necessarily promote good local, much less, global citizenship, both of which require a sophisticated understanding of the mechanisms and goals of *cooperative action*.

Student-directed learning, if conceptualized in terms of cooperative projects involving groups of students, can offset the tendency of education to become excessively individual centered and competitive. It not only can enhance the knowledge base of students through project members’ sharing of information and views, but it also develops interactive skills that will serve students well in the social and political realms once they complete their education. Teachers fre-

quently report that students are much more enthusiastic about learning when they themselves generate the questions and ideas that inform that learning.

Because global society is so complex, and the processes of globalization are so all encompassing, student-directed learning, understood in terms of group projects, allows an individual student to better understand this complexity through an intellectual division of labor in which each student contributes a portion of the knowledge required to complete a project. Thus, student-directed learning can empower young learners in multiple ways. First, it teaches them to conceptualize and implement their own projects. Second, it helps them better understand how to interact and work collectively. Finally, it makes the process of understanding global society less intimidating because students can divide up **intellectual tasks and subsequently combine** their collective conceptual and research efforts in producing a final product.

HISTORICAL PERSPECTIVES

To make these points clearer, I would like to discuss the pedagogy involved in two courses that I teach at Rutgers University and the outcome of the three-phase *Global Citizen 2000 Project*. *Critical Perspectives on the Middle East* (see appendix) was developed as a response to the tremendous number of stereotypes and misunderstanding I have encountered while teaching students about the comparative politics of the Middle East at Rutgers University over more than 25 years. In confronting the problem of stereotypical thinking that often prevents my students from gaining a comprehension of Middle Eastern politics and society, I used a pedagogy that embodies a historical and interdisciplinary perspective. The concept behind *Critical Perspectives on the Middle East*—which originates in the Department of Political Science, but also serves as an exit-level seminar for Middle Eastern studies majors and minors—is to examine the manner in which ideas and understandings of the Middle East, especially of its Islamic and Arab components, have entered into American political culture. Through developing a historical and interdisciplinary approach to the ways in which knowledge of the region has developed, especially in stereotypical and distorted forms (but also by examining those authors, artists, and travelers who were able to overcome these stereotypes), students come to understand the manner in which stereotypes are created, the historical causes for their development, as well how they change. Because stereotypes do change over time, students also learn that they are not fixed in nature and can be altered and even eliminated. Likewise, by using an interdisciplinary approach in which students study selected examples of religious texts, art and architecture, photography, travelogues, literary works, and forms of popular culture (e.g., cartoons, film, television, newspaper reporting, and advertising) students learn how stereotypes differ

from medium to medium and how different media can combine to reinforce stereotypes (e.g., through a film that is made from a novel).

In *Critical Perspectives in the Middle East*, students learn that the idea of global citizenship has always been an implicit component of American political culture. The course begins by examining the Puritans, one of the most prominent settler groups, who saw themselves as the “new Zionists” who would create the “City on the Hill” that would become a “beacon of light unto all nations” (Sha’ban, 1991). If the North American colonies, later to become the United States of America, represented the new Jerusalem that would show the world the path to prosperity, spiritual health, and political stability, then there was little question that, from its founding, the United States felt destined to play a major role in world affairs. The idea of American exceptionalism, which meant that the United States did not suffer from the problematic historical legacies that plagued so many European and non-Western societies, combined with a purportedly nonideological and pragmatic approach to political and social problems, implied that the United States would assume a special leadership role in global society.

As the course moves to the 19th century, students learn of our first encounters with the Middle East. Shortly after the nation’s founding, the United States found itself involved in a series of wars with the so-called Barbary pirates of the northern coast of the Mediterranean Sea. Our role as a global power was evident then and codified not long thereafter in the Monroe Doctrine, which delineated Latin America as a critical sphere of interest for the United States. Nevertheless, American citizens took little heed of the implications of our growing role as an emerging international power as the 19th century progressed. The separation of the United States from the rest of world by two oceans, our strong domestic economy that required little dependence on overseas markets, and the Puritan legacy of the United States as a “beacon unto other nations” developed a self-satisfied feeling among the populace at large, especially educated elites, which provided little motivation for interest in other cultures.

The increased interest in foreign affairs following the Civil War reflected less new educational policies in American schools than the impact of U.S. rapid industrial growth between the 1870s and World War I. With increased discretionary income, tourism developed as an industry as more upper-class and upper-middle-class Americans possessed the wherewithal to travel abroad. The motivations for foreign travel were the result of multiple causes. First, the rapid industrialization and increases in immigration that resulted from economic growth during the latter part of the 19th century promoted antimodern impulses. Large sectors of the Protestant middle and upper classes saw the shift from an agrarian to an urban and industrially based economy as threatening the “Republican ideal” of which they had been the primary guardians. Travel to remote and exotic lands in the Middle East and East Asia provided, among other things, the opportunity to either escape into the “exotic” or, in the case of the Holy Lands,

reconnect with the religious roots of the United States that many Protestants felt were in decline and threatened. Travel abroad also promoted the construction of fantasy worlds that allowed those who viewed the increasing industrialization and secularization of society with fear and disdain to engage in escapism designed to offset these feelings.¹ Thus, *Critical Perspectives* attempts to demonstrate the extent to which stereotyping of foreign cultures often results from domestic identity politics, rather than actual interest in the region in question.

As the course moves to the 20th century, it looks at the relationship between the new imperial impulse, promoted by the administration of President Theodore Roosevelt, and the feelings of decline felt by large sectors of the middle and upper middle classes. The move from rural to urban areas and the standardization of life in the new corporate form of economic activity, symbolized by the finite work day and punch clock, created a gender response as WASP males, in particular, greeted the Rooseveltian male ideal of strenuous physical activity and the stoic but forceful male embodied in the motto, “Speak softly and carry a big stick” with enthusiasm. For the middle classes, the new imperial impulse was less about acquiring colonies than about the reassertion of WASP culture, the male desire to recapture the Republican ideal, and the escape into exoticism as a means of confronting many of the tensions caused by the industrialization and standardization of society.²

If the fin de siècle entry of the United States into the realm of big power politics and imperial control was not accompanied by increased international understanding among the American populace, then the even greater international role that was epitomized by Wilson’s Fourteen Points likewise did little to enhance empathy and understanding for foreign cultures. The so-called Roaring Twenties saw a return to what Warren Harding called “normalcy.” Economic prosperity provided little incentive for becoming more globally conscious. Nevertheless, the growth of cities and the urban workforce, which included large numbers of immigrants, combined with more discretionary income among the middle and upper classes, propelled the growth of the film industry, which produced highly popular fantasies with foreign themes (e.g., *The Sheik*, with Rudolph Valentino, and *The Thief of Baghdad*, with Douglas Fairbanks). The debates over immigration by East Asia and during the 1920s and the ultimate

¹ For a discussion of these trends, see Lears (1981).

² Even the several World’s Fairs organized in Philadelphia, but especially in Chicago, Buffalo, St. Louis, and San Francisco, prior to World War I, which were intended to educate the American populace about foreign cultures, found fair goers more interested in the “Midways,” which emphasized fantasy and escapism and were more reminiscent of an amusement park than an educational experience. See Davis (2002).

legal restrictions that were imposed on such immigration, which were followed in the film world during the 1930s by the *Charlie Chan* series, Tarzan movies, and the French foreign legionnaire genre set in Middle Eastern deserts, increased the number of demeaning stereotypes about non-Western peoples, all of which did little to foster better international understanding.

As is well known, the period following the end of World War II witnessed a cultural insularity reinforced by the U.S. role as the world's military and economic superpower. Despite the desire of large segments of the populace to return to pre-World War II isolationism, fear of the Soviet Union and the spread of communism forced the United States to remain active in the international arena. McCarthyism was instrumental in not only suppressing communists and alleged communists, but also dampening creativity in many intellectual fields including foreign education. Government funding of area studies in the late 1950s and early 1960s (under the National Defense Education Act) was not conducive to developing innovative pedagogies, but rather a defensive mode of defending American values against the threat posed by the Soviet Union and its Eastern bloc allies. Thus, even the 20th century, with two world wars, the Cold War, and the Korean and Vietnam wars, seems not to have promoted a sense of global awareness, much less citizenship. Indeed, after the end of each of these threats to our national security, Americans sighed a breath of relief and returned to a largely insular view of the world.

If *Critical Perspectives on the Middle East* is designed to foster critical thinking skills through emphasizing a historical and interdisciplinary learning, then *Globalization and the Non-Western World* is intended to foster a greater "hands on" approach to learning and impress on students the reasons why they require a better comprehension of global affairs. The concept of globalization, which is at the core of this course, is indicative of the problems students face in trying to grasp an incredibly complex and misunderstood process. Rather than offering them a fixed definition or set of definitions of globalization, students are required to research at least five definitions of the concept and then offer an evaluation of which they find the most compelling. After gaining a better understanding of the concept, students divide into groups of six to eight students to produce group research papers. In these papers, students are asked to study, in detail, what they consider a positive component of globalization and envision ways in which the impact of this positive component might be enhanced. Alternatively, they may decide to focus on what they consider to be a negative impact of globalization and determine means for ameliorating its negative impact on global society. Through studying the empowering and detrimental impacts of globalization, students learn to become part of the world and hence better global citizens.

As educators, the key question remains as to not only how to conceptualize global citizenship, but also how to inculcate an interest in it among students.

Appealing to their idealistic impulses or an "interest in the exotic" is insufficient. If young people are to take global citizenship seriously, then educators need to demonstrate how global forces affect their daily lives. In this sense, the focus on *interdisciplinary education* is not just one that enhances creativity, but an approach that allows students to better grasp the complexities and integrated nature of the processes of globalization and the requirements of global citizenship that flow from these processes. How can we make the process of global citizenship acquire greater meaning for our students?

First, we need to explain how the processes of globalization have produced a greater need for global citizenship. The rapid rate of global economic integration acquires more salience for students when they are able to comprehend the extent to which the United States is economically dependent on foreign societies as markets for our products, as sources of (cheap) labor, and as sources of raw materials. When students realize the extent to which their own future life opportunities are contingent on sustaining these relationships, then global citizenship is no longer an idealistic vision but a necessary goal for all Americans to take seriously.

Second, we need to emphasize that, whereas globalization has created many benefits, it has also resulted in problems that cannot be solved by any single nation-state working on its own. Global warming; air and water pollution; over-fishing of the world's rivers, seas, and oceans; deforestation; and the AIDS and other health epidemics that spread quickly from country to country due to greater contact among nations necessitate a multinational approach if they are to be solved. Although, as educators, we need not promote a pedagogy of fear, we do need to help students develop ways of thinking about solving the problems created by globalization through transnational organizations and institutions.

THE GLOBAL CITIZEN 2000 PROJECT

The *Global Citizen 2000 Project* (GC2000) is an outreach project developed by the Center for Middle Eastern Studies at Rutgers University that received 3-year funding from the U.S. Department of Education, Title VI, and supplemental funding from the Geraldine R. Dodge Foundation. The project emerged from an awareness that high school and middle school teachers in New Jersey have come under increasing pressure in recent years to teach a broader curriculum in international education. Many teachers point out that their college training did not give them the breadth of information required to teach what was being asked of them in the realm of international studies. GC2000's monthly curriculum development workshops at Rutgers University, held during the 2000–2003 academic years, developed new lesson plans on a wide variety of topics. These workshops sought to offer teachers the types of resources that would help them overcome

their lack of training. Lesson plans were grouped in a set of curriculum modules from which teachers could choose not only lesson plans, but also a wide variety of resources with which to organize the teaching of issues relating to international affairs. These curriculum modules became part of the Global Citizen 2000 Web site (<http://www.gc2000.rutgers.edu>) and easily accessible to anyone with a computer.

One of the core principles guiding the lesson plans were that they be interdisciplinary. An effort was also made to incorporate a historical perspective. An interdisciplinary approach was emphasized through relating each lesson plan to comparable plans in other modules. By interrelating social studies and world literature modules, for example, GC2000 seeks to encourage students to view issues and problems in international education from multiple perspectives, thereby increasing knowledge and creative ideas about how to confront these issues and problems. By incorporating curriculum modules such as the U.S. Immigrant Experience, not only did we seek to encourage teachers and students to question the boundaries between "domestic" and "international," which often separate social studies teachers, but we also sought to encourage students to think historically and processually. If American students can see issues as always in a state of change or "becoming," then they will internalize a more open-ended approach to studying international affairs, thereby contributing to our goal of enhancing an understanding of global citizenship.

During the second year of the GC2000 Project, the United States was subject to the terrorist attacks of September 11, 2001. One of the funders of the GC2000 Project, the Geraldine R. Dodge Foundation, generated a new grant program to commemorate the victims of September 11. From this call for proposals, GC2000 developed *Citizens Across Borders: The Student Initiative in Global Citizenship in the Wake of September 11, 2001* (CAB). In developing this project, the goal was to empower students as they commemorated September 11. Thus, we asked participating teachers in the *Global Citizen 2000 Project* to identify students who would generate appropriate projects on their own. All of the projects submitted for consideration by the CAB Project were designed and implemented by students.

If the CAB Project's first phase was *commemoration*, then the second phase involved *civic engagement*. It was our view that one of the goals of the terrorist attacks was not only "cultural policing," namely, to impede intercultural contact and understanding, but also to strike fear in the hearts of Americans, thereby undermining their political and social solidarity. The project organizers felt that it was not enough just to ask students to commemorate the victims of the terrorist attacks. We also felt that students should share their projects with the community, thereby drawing in larger numbers of citizens and engaging them in a dialogue about the meaning of the attacks and appropriate responses to them. This second phase would underscore one of the core components of American

society, and one that successive generations have struggled to maintain, namely, the right of free speech and assembly, and the ability to encourage a sense of community through the free exchange of ideas.

The third phase of the project involved *global representation*. After an exhibition of the CAB projects at Rutgers University on May 11, 2002, which represented the efforts of almost 200 students from many central New Jersey school districts, prizes were awarded and the winning projects were placed on a new section of the Global Citizen 2000 Web site. Award-winning projects were placed on the CAB segment of the Global Citizen 2000 Web site, and translated into the five official languages of the United Nations: Arabic, Chinese, French, Russian, and Spanish.³ The purpose of this third phase of CAB was to demonstrate to the world that many American students are globally literate and highly conscious of their role as citizens in a larger global society.

The sum total of the *Citizens Across Borders Project* was to encourage students to define their role in global society and relate this role to groups in their own communities. The problem with much curriculum at all levels of the educational system is that it does not encourage students to generate their own knowledge. CAB thus was concerned with encouraging creativity on the part of students. One of the best projects, which was the first prize winner, was a videotape project completed by the Odyssey of the Mind Club at Perth Amboy High School entitled, "How Have the Terrorist Attacks of September 11 Affected Your Views of Patriotism?" Students traveled to "Ground Zero" in New York City, where they conducted interviews of New Yorkers, which were then contrasted with interviews with citizens and students in Perth Amboy, which were then shaped into a highly thoughtful video essay on the meaning of being an American in the post-September 11 era.

If *Citizens Across Borders* sought to empower students by encouraging them to think creatively and in civic terms, and represent their projects globally, then the final phase of the *Global Citizen 2000 Project* was designed to create actual contact between New Jersey students and students in foreign countries via teleconferencing projects. During early 2002, the Center for Middle Eastern Studies received a 2-year grant from the Verizon Foundation, *Across the Cultural Divide: Bridging the Knowledge Gap in Middle Eastern and Global Studies* (ACD). One component of the ACD project was to develop teleconferencing links with schools and Non-Governmental Organizations (NGOs) in foreign countries as part of the process of increasing the understanding of global society on the part of New Jersey students.

For a description of the award-winning projects from high school and middle school students, including visual imagery and student essays, see the CAB portion of the Global Citizen 2000 Project Web site (<http://www.gc2000.rutgers.edu>).

Using foreign contacts developed by international studies faculty and graduate students at Rutgers University, projects were established in the People's Republic of China, Taiwan, Lebanon, Jordan, Israel, Poland, South Africa, and the Amazon ecosystem in Brazil. Through a process that first involves e-mail contact centered around a document entitled, "A Day in Your Life," which contains a list of questions designed to help students in the United States and abroad gain a better familiarity of their daily lives, and through adding photo essays of the schools and communities involved in the teleconferencing projects, students develop knowledge of each other's cultures. Once this familiarity is established, students move to develop a mutually agreed on project. After a project is established, students engage in two to three teleconferencing sessions through which they develop, along with their continuing e-mail correspondence, their projects. Once the projects are completed, they are uploaded to the *Across the Cultural Divide* component of the GC2000 Web site.

ACD projects included a wide range of topics but are oriented toward solving problems affecting both participating groups, American and foreign. In the Amazon ecosystem teleconferencing project, New Jersey students and Brazilian students in Sao Paulo exchanged information about how their respective governments are attempting to cope with issues of economic development, while protecting the environment and educating local populaces on environmental issues. Arab and Jewish students in Israel shared their efforts to bridge ethnic differences through peace education with American students who are studying bias and hate crime legislation as a means to cope with ethnic conflict. American students teleconferencing with South Africa compared the experience of slavery in the United States and efforts to achieve racial equality with South Africa's Apartheid system and efforts of the Truth and Reconciliation Commission to transcend it now that it has been dissolved. In teleconferencing with Poland, understanding how Poles and the Romani (gypsy) people are attempting to overcome their ethnic differences and also how Poles are coming to terms with the Holocaust that Jewish Poles suffered during World War II, was contrasted with American efforts to appreciate difference in school districts with rapidly changing ethnic populations.

⁴ There are numerous ways to generate contacts with educators abroad, for example, through the Web sites of *Global Leap* (<http://www.global-leap.com>) and *ePALS Classroom Exchange* (<http://www.epals.com>) Teleconferencing software, such as New Meeting and Yahoo Messenger, can be downloaded at no cost. All that is needed for teleconferencing is a computer and a web camera that is set near the computer and contains a microphone. These web cameras can be purchased at the time of this writing for approximately \$50 per camera. For school districts with MAC systems, Apple Computers has its own teleconferencing software that can be downloaded at no cost.

Once the projects are completed at the end of the 2004 academic year, video clips of the teleconferencing sessions, the final projects, and teacher and student assessments of the year's activities will be posted to the *Across the Cultural Divide* portion of the Global Citizen 2000 website and translated into the 5 languages of the United Nations as well as appropriate local languages.

CONCLUSIONS

Global citizenship is an educational imperative that all schools must incorporate into their curricula. In light of the complexities and all encompassing impact of globalization, students should be encouraged to develop self-initiated projects that are completed in groups. Instructors and administrators at all levels of the education system should avail themselves of the technology that is currently available at little or no cost to take advantage of the many teleconferencing opportunities that can easily become an integral part of the school curriculum. Whereas the challenges of creating global citizens are many, the potential benefits for the United States and the societies with which we develop better and hopefully enduring ties far out way the effort involved.