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FROM IDENTITY TO CITIZENSHIP IN THE GLOBAL WORLD:  
HOW GLOBAL EDUCATIONAL INSTITUTIONS AND NETWORKS  
CAN CONTRIBUTE TO A CULTURE OF 'GLOBAL CITIZENSHIP'

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## Abstract

Intensified process of globalization is becoming easily identifiable not by experts only, but by an "average citizen", because these processes are reaching out to every individual household - from the new neighbors of different ethnicity one meets at the supermarket to the changing rate of national currency, depending on global economic turmoil and oil prices and on governing decisions that are made by national and supra-national governing institutions. In a situation of "no escape from globalization", citizens have to make hard choices on how to relate themselves to those processes and choosing communities they feel closer associated with and belonging to, which is not necessarily their nation state community, people have to make important choices about their identity and their relation to the global affairs - knowing about them, forming attitudes and making ethical choices and deciding if they are willing and able to take action supporting or confronting certain global problems, ideas, events or recognized trends, which forms their identity as global citizens.

We argue, that most of global learning comes with natural daily routines and global skills are learned through living and participating, but there is also an important role, that specialized citizen education can do - through both formal and informal institutions, creating "learning spaces", that allow citizens to benefit from both instructor-guided formal education and learning-by-doing and experiencing, particularly through the organized creative group learning activities.

The case of HSE Master Program in Public Policy Analysis provides an opportunity to bring the evidence, that even within very formal state governed degree program there is enough free "learning space" can be created to allow a combination of both "formal citizenship education" and "informal self-driven learning", that provides for formation of all the three components of global citizenship identity - cognitive, ethical and behavioral.

Key words : globalization, citizenship, global citizenship, ethical choice, informal education, learning by doing

## Introduction

The phenomenon of "global identity" or "feeling as a citizen of the World" is not so rare now, in the second decade of the twenty-first century, it is becoming widely recognized term and many people associate it with the realities of globalization, that are easily visually identifiable. In this case "visually" do not mean just watching foreign video-films or international TV news from around the world and not even access to Internet, where bloggers share documentary videos about the latest developments in Ukraine or the Arab East, that make any viewer an eye-witness of those events. To see both the process and the results of current level of every-day globalization is now quite possible by just looking out of the window - at home or in office in the big city: advertising in foreign languages, services and goods from different countries, a mixture of different ethnicities, styles of dress and food, music and architecture, representing different parts of the world, that quite recently had seemed to be so far away.

Thus, if the "global world" is already present through material life around us, we have to somehow build relations with it, trying to understand this multiple phenomena, create an attitude what we like or dislike about it and prepare ourselves to an adequate action on it, related to our own lives – from planning the family budget at the fall of the national currency during the global economic crisis to the diversity of people, cultures and languages that we come across in the streets of our native city. In fact, when the value of the daily food basket depends on the decisions of the European Union in support of the next tranche of Greece's economy that can make a dramatic impact of the Euro value, we feel directly affected and will inevitably closely monitor the meeting of European policy makers and the exchange rate of our national currency. But in the other case, when we plan to take a break from the work next weekend on the Cote d'Azur, it would be wise to check out, whether the same weekend there is no announced labor strikes by Air France or Lufthansa, or the French air traffic controllers, in order not to spend these days at the airport. Thus, slowly but surely, without any special education, just by normal daily routines, we are all learning the "practices of dealing with globalization". What comes with it - is the realization of the unity and interdependence of global processes, that reach out practically to every household, providing the need to understand them, at least from a purely pragmatic considerations – in order to make rational decisions, adapt your own life to existing global realities and trends.

If we accept this reality and accept the fact that the increasing globalization in all its manifestations is inevitable, we have to admit that almost all of us - the inhabitants of the Earth - are the "global citizens" at least potentially, because sooner or later, this process will also affect every one of us. It is important that this "introduction to global awareness" will take place objectively, regardless of our desires: in what we eat, in what we are dressed, in what we listen to and enjoy, including mass media content – there will be a growing "global component", that will incredibly expand our consumer choice.

### **Formation of a global identity: "consumers" or "responsible citizens"**

However, it would have been very doubtful to identify global citizenship with "global consumption" and recognize as citizens of the global community all the global population without exception. This question is not idle because it is the key to the definition of citizenship - both nationally and globally. "Everyone" or "chosen few" ? – this is how Nigel Dower formulated this key question relating to global citizenship concept.

Dower builds his argumentation on the opposition of simple statements "for" and "against" time-bray main arguments in support of the opposing theses. Thesis "for" - that all the inhabitants of the earth are "global citizens" - is based on a common understanding of citizenship as the ratio of

the rights and duties: " We also have rights protected by the Declaration of Human Rights and other international treaties. Moreover, as reasonable and responsible society members we take a part of the responsibility for not multiplying but on the contrary reducing the risks common for all humanity such as famine, wars, environment pollution" ( Dower 2002). Thesis "against" based on an analysis of reality with an illustration of a specific example: the inhabitants of a small tribe of the Amazon forest, and although subject to the Inter-native Covenants on Human Rights, and may be the destination of international humanitarian aid, but it is unlikely they can actively and consciously participate in the struggle for peace or gender equality. It is difficult not to agree, as a conscious part in solving global problems requires not only a certain level of civilization, but also the individual "civilized" to recognize these problems first, and then develop appropriate ways to counter them. Such opportunities can not belong to the people of different countries equally, especially when all recognized the growing gap in the level of development of the "rich North" and "the poor South."

Thus, we have to agree that a significant number of people in the world is devoid of objective opportunities to feel "global citizens". So the answer to the question of "all or selected ones " rather inclined to the version that "favorites" - those lucky enough to be born and live in areas with a sufficient level of development. However, this "election" in the conventional category of "citizens of the world" seems to be not-full, and not the most important, because the choice is not critical by nature and by chance, it depends on the person. "Citizen of the world" not only "has POSSIBILITY OF" but interested willing and able to act in such capacity. This implies not only the willingness to consume a wide variety of benefits of civilization, but also the capacity for intelligent self-restraint, not only the desire for personal well-being, but also the willingness to exercise compassion and solidarity, the rejection of part of their own wealth for the sake of helping others or solve important human problems.

Conditional "law of increasing requirements" (as if we did not understand him - according to Marx, Lenin, or Maslow Bourdieu) says that when new economic opportunities before man first updated temptation consumption. In this, it is not surprising that in today's global world with each passing year it becomes more and more "consumers". Their number has increased, primarily in more developed "conditional North", because that is where rapidly develops international business and trade, increasing mobility in the arts, science and education, as well as international tourism. At the same time, the residents of "conditional South", primarily in the poorest countries of Africa, all other problems, and they all chaotic become an object of concern and global humanitarian organizations, which, in turn, created and financed by rich countries "developed North ". Thus, the "global North" shows simultaneously two differ-

ent "ethical development": unlimited consumption and voluntary restriction needs, willingness to accumulate and allocate resources in order to address global issues, as well as specific countries and communities, "the poor South."

Hence it is clear that the key question of belonging to a "global citizenship" - is a question of ethics or ethical choice. We are talking about a dilemma: which of the concepts of global citizenship and identify themselves as "citizen of the world" to put at the head of association of the global community - the concept of the rights or duties of the concept? If you select a conditional dominant concept of universal rights, then, as shown above, it does not have universal coverage for objective reasons of inaccessibility of these rights and opportunities for a large part of the population of the Earth. Accordingly, the universal unifying concept can become a concept of duty or responsibility, which in this case is taken purely voluntary, as the development of ethical consumption and a limited willingness to give up part of their own wealth to solve global problems. Several authors (Lagos 2002), which explore the modern concept grazhdanst Islands, is also considered a central concept of duties and responsibilities that modern-variables citizens by the host. In this case, potential candidates for the Paul-tion is to recognize the rights of "citizens of the world" any and all inhabitants of the earth, because all human rights apply - regardless of whether the pony they toil it or not. But if we put the emphasis on the concept of duties, carry such duties can not all, namely the "chosen", those who consciously-enforcement chosen for this role, who makes his ethical choices.

So, the first important point that I would like to fix in our on-Understanding "global citizenship" - its base on a conscious ethical choice that essentially brings the concept of global citizenship with the concept of identity, primarily civil, consists of three components: cognitive-tion, ethics and strong-willed. "A citizen of the world" knows and understands the global problems (cognitive aspect), making ethical choices in favor of the fact that he does not care about these issues and that by this he is morally participations (ethical dimension), and finally decides (will aspect) their actions to change the situation in accordance with their moral choices.

Here it is necessary to make a small digression on conceptual understanding of the modern concept of citizenship as a whole.

Conclusion on the approximation of the concept of identity and the concept of citizenship is not accidental, as is the development of ideas and development of the modern theory of nationality (Hansen 1998; Painter 2003; Abowitz, Harnish 2006; Abell, Condor 2006). They got a "second wind" with the development of globalization, the creation of multi-national institutions and communities, from professional to religious and structuring of identities across national borders. At the same time there is a weakening of hard links between the individual and the legal regula-

tion of the nation-state, are becoming increasingly popular multi-level governance and regulation (multilevel governance). This leads to the fact that modern man can feel at the same time a citizen of a particular country or region, to work to restore the ecology of the other areas, be a member of the highly specialized professional community of global corporations and organize actions in defense of prisoners of conscience as a "citizen of the world." At the same time, and the rights and obligations of the felt and realized at all these levels, and it is the main component of an informed choice of the individual, because it can decide for yourself what a particular regulatory regime more in line with its interests at the moment of life. For example, the owner of passports from different countries choose which country he wants to pay taxes, serve or not to serve in the army. EU citizen chooses his job and register your business in a country whose legal regime is more favorable to his business, or register your marriage in the jurisdiction in which for this purpose is more appropriate.

Citizen of the world to choose to register your company or global civil organization where for this is more comfortable regulatory environment, and the status of the individual taxpayer may choose another country with him comfortable during this period under the regime of taxation of personal income. Children born in the United States by foreign nationals to obtain American citizenship and all the rights of citizens, and thus can reside in any other country in the world, at the same time taking advantage of opportunities and benefits of regulatory regimes in these countries, but also keeping the defense and protection provided by American citizenship.

Taking into account all these trends of world development, theorists have not linked the concept of citizenship solely or even primarily to the jurisdiction of the national state, and more - with membership in the community, which is formed on the cultural and ethical levels. This further brings the concept of citizenship to the concept of identity (Piper, Garrat 2004; Langlois 2001; Lagos 2007).

Modern interpretation of the concept of "European citizenship" align it to the go-Sec increasingly self-identified person, with its values and civic culture than with the color of his passport. Therefore, even in textbooks for Europe's organizations, youth workers offer to distinguish between the concept of "European citizenship" and "nationality of the European Union", based on the Maastricht Treaty in 1992, which expressly provides that citizens of all countries that signed the agreement, are both citizens of the European Union. The Amsterdam Treaty of 1997 directly specifies that EU citizenship "complements but does not replace national citizenship." A "European citizenship", as understood by the ideologists of teaching aids for training of youth organizations, funded by the European Commission and supported by the Council of Europe, offers a revolutionary concept of replacing key relationship "citizen-state" relations "citizen-

citizen", which is based on respect for human rights and mutual responsibilities for each other. Educational materials on which trained hundreds of thousands of young people in Europe, just postulated that European citizenship implies the idea of not belonging to a particular country, territory or supranational associations of the country, and the community based on shared values (belonging to a value-based community). At the same time Europe itself is understood here not as a country or set of countries, as well as a community of communities («community of communities»), t. E. As a community of people and nations with different characteristics, but united by shared values and a common vision for the future political, economic, social and cultural development. Europe, say the authors of benefits, "this is how we think and how we act, and European citizenship - a chosen identity and ability to act in accordance with it» (voluntary identity and capacity to act).

Thus, a number of modern theories of citizenship and even more - new practice of active citizenship education directly link them with the chosen identity to a greater extent than the legal regulation and especially with under-jurisdictional belonging to a specific country or their associations.

With ethical choice is associated and other acute problem in the theory of global citizenship, which also brings this concept to the theories of identity, namely, whether the idea of such citizenship only "ethical concept", ie a set of moral rules, "what people should and should not do "or is it necessarily implies the existence of stable" global institutions ", such as" global government "that should govern this global community, and in relation to which the participants of global civil movements must somehow be positioned, identifying, or in opposition to these institutions

Supporters exclusive sufficiency "ethical concept" quite a lot, because he was "old", known since ancient Greek Stoics, who developed the theory of the relationship of the individual with an enlightened moral universe, independent of the specific rules of life and their contemporary political communities. In doing so, the political community were presented as "artificial", as created by the political will of specific rulers and could sharply at odds with the morals and ethics of the Stoics. In this case, the past urged their supporters to distance themselves from specific communities and respond to their actions only to the supreme moral law.

It is interesting to note that this value of the moral law, which I. Kahn, the "always within us," that is not dependent on external reality, as if she was not forcing la us from this requirement to give up playing many modern civil movements, especially those who have to work under repressive authoritarian regimes. They are not guided by rational desire prisposo-beat to the rules surrounding political communities, and some moral maxi-ma based on universal, "global" moral

values. It is an acute experience inconsistencies repressive practices and injustice inner moral sense and evokes the very civic identity, calling for action, which was quite vividly and accurately expressed wife Soviet dissidents: "So you can not go on living."

Despite the importance of ethical moral choice has many supporters and "institutional concept of" structuring "global citizenship", which is based on the analogy with the active part of the society of the nation state: if the "national" civil society opposes or, in favorable cases, opposes the nation-state, the global civil society must, by definition, to confront some conventional "global government" or the international institutions, which in the modern world it represent. Such rigid institutionalism is often translated by researchers from among the representatives of management and law, as in the tradition of these professions to seek relations in social processes control and subordination, which amply represented in the confrontation of two institutional systems: state - with its management and submission, and social - with its initiative, alternative and rebellious. And, although the organization of global interactions (global governance) to dispense with stable institutions and the organization of their interaction have not yet learned, absolute institutional approach and create a unique worldwide management structure in the form of a "global government" hardly appropriate

We believe that the question of the need for sustainable global institutions, which could "cement" global identity and form the basis of reproduction and manifestation of global citizenship, it is necessary to accept the recommendation Dower. He believes that the most productive will be a combination of an ethical approach to the institutional, but is in the foreground to bring all the same moral choice. "The moral choice constitutes in acceptance of certain obligations to solve global problems, but their realization", Dower says, "requires creation and reproduction of related institutions. And their stability will depend directly on the number of people acknowledging such institutions legitimate and constantly following them" (Dower 2002: 32). In establishing such institutions play an important role "thinkers" who are able to articulate the moral challenge. Around it formed an ethical community with a certain mentality and way of action, and has subsequently creates a community and global institutions.

Thus, it can be argued that the basis for the formation of global citizenship and global civic identity is not participating in the distribution and in exterminating the products of modern global civilization, and three interrelated someone component of personality: cognitive, ethical, and strong-willed, or the activity. Cognitive component includes knowledge about the problems of the global world; Ethics is the personal choice of position indifference, ready to confront these issues; the activity involves active work on the formation of supranational communities based on shared values that create and reproduce the global institutions to address these problems.

## **Manifestation of the global identity and global citizenship through activities in global networks, initiatives and international non-governmental organizations**

Such non-governmental organizations are officially recognized as INGOs or international non-governmental organizations, their headquarters can be registered in different countries, but activities usually spread over all the global continents. At the beginning of the millennium there were officially registered about 40 thousand of such organizations. To engage in global activities a group of active citizens might launch a new initiative and establish a broad network of cross-border links, that allow to work together addressing a common problem. Currently the number of such activities are increasing and more consistent, and their influence on global processes is becoming more noticeable.

Several strong, long lasting and experienced INGOs are able to influence political behavior of Government leaders and Inter-Governmental Organizations decisions and even have a certain impact on development of modern civilization. For example, "Amnesty International» (Amnesty International, founded in 1961), was established in order to monitor and publicize the human rights violations, especially regarding the "prisoners of conscience", condemned by repressive regimes for their beliefs. It has its headquarters in London, a total of about 500 employees, but the number of its activists operating in 150 countries in 2011 reached 3 million people. (See .: Amnesty International). "Greenpeace» («Greenpeace») was founded in 1971 to address global environmental challenges facing the planet: global warming, deforestation, overfishing and countering nuclear threat by bringing them to public attention in 2010 totaled 2.8 million members, its branches exist in almost all countries of the world (see .: Greenpeace).

One interesting example of the creation of a relatively new, but already well-known global citizens organization, is the Association of ATTAC (Association for the Taxation of Financial Transactions and Aid to Citizens), founded in 1998 with the aim of creating a meaningful alternative to neoliberal globalization and for the development of social, environmental and democratic policies and solutions to the problem of "global debt" of developing countries, seeking protection of the rights of all the inhabitants of a globalizing world. Unique in its creation itself is their focus on the processes of globalization, which is seen by network participants as deeply unjust and "predatory", leading to the further rising profits of those already rich and to further impoverishment of the poor countries, leaving them in deep debt to international financial institutions. The main demand, that is put forward by the participants of this movement - the introduction of a one single tax on all those global financial operations, that leads to unjust enrich-

ment of involved multi-national corporations, that do not produce any goods for public consumption and getting their profits merely through financial operations. After those taxes will be collected, they are being proposed to be forwarded to global social agencies that would use these funds "to achieve global public goods," including helping the poor and the fight against the epidemic, and of environmental disasters. Thus, members of the movement demonstrate the full feature set of global identity: not only the knowledge about the problems of "imbalanced globalization", but also an understanding of its causes, not only "concern" about those problems, but also the presentation of a clear program of action to restructure the global governance institutions, that should be re-distributing the "global wealth" and through this making a step towards creation of a more just world for all people in the world.

To date, ATTAC has grown into one of the most powerful global civil networks. It operates in more than 40 countries and is supported by the 50 national subgroups and many thousands of local support groups and activist networks (ATTAC).



In the current complex and inter-connected world creating a consistent individual identity is not an easy process. Most of the people are possessing multi-layered and often contradictory identities. One person at the same time may be guided by selfish considerations of personal gain, including indecent enrichment at the expense of others, and at the expense of damage to the state. At the same time same person can be a patriot of his family, the clan, his religious community, be highly loyal to political party or social movement - and understand that there are certain high-

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er values of universal character , like environmental values of preserving bio-diversity followed by certain global community, to which he wants to belong and be associated with.

Obviously, the premise of involvement of other individuals in the activities addressing the global problems and seeking their solutions, are the certain changes in one's identity, some significant "shifts" within different layers in existing identity. And here comes a big difference between "natural civil activists" and so called "ordinary people", non-activists, who are more inclined to meet globalization merely as "global consumers". While people with the "citizen identity" and activists of global NGO's and networks very quickly become residents 'global village' (the term Canadian thinker GM McLuhan), non-activists, inclined to care more about their closer circle still feel distanced from global problems. In other words, "activists" and "global citizens" perceive events at the global level very differently: activists see them as directly affecting their interests and feelings, non-activists are not touched by this, unless there are some shifts in their identity. Global citizens feel sufferings of people in the distant Haiti after the earthquake or the tsunami in Thailand or jailed human rights activists in Azerbaijan , as their own ones, they regard experiences of this people as the ones of heir close neighbors who need help and they are ready to act immediately. While for "ordinary people", in order to feel involved, there is a need of new life experience, which could significantly shift their identity.

### **Quantifying Global citizens: how many their are ?**

It is well-known that Socrates considered himself to be a "man of the world". And how many people, who feel the same way, we can count now?

The potential expansion of the people who identify themselves as "citizens of the world", in co-temporal society is quite large. Judging by the poll conducted by the "World Public Opinion" in 2009 in 45 countries - representing more than  $\frac{2}{3}$  of the world population- the average  $\frac{2}{3}$  of people consider themselves as citizens of their countries, 10% in the first place perceive themselves as "citizens of the world, while "20% - are double-committed to both universal values and national identity. Of course, in different countries these figures of "primer identity " are very different. The highest percentage of people who consider themselves primarily "citizens of the world", was in Germany and Italy (19% and 21%). In many countries, the majority of respondents do not see any contradiction between national identity and perception of themselves as a "citizen of the world." This, in particular, is a characteristic of the large states such as France, China, Italy, India, Mexico (Likely to See Themselves as Global Citizens). This implies that re-

spondents in those countries largely approve their Government policy, believing that it is in the interests of - or at least not contradicting to – the global progress.

Based on the findings of another survey conducted in Islamic countries, their citizens are far from the recognition of the priority of contemporary global problems. So, to the question of, what values they identify with, the following answers were received: with Islamic identity - 39%, with the citizenship of their country - 32%, with the Arab solidarity - 25%, with the status of a "citizen of the world" - 4%. Similar responses were obtained in response to a question based on which interests should the Governments pursue their policies (Likely to See Themselves as Global Citizens).

A similar surveys, but on a slightly different methodology, allowing up to three choices of responses to the proposed questions, were conducted repeatedly in Russia by VTciOM Polling Center. Results had indicated, that from 2005 to 2010 the proportion of people who consider themselves to be "citizens of the world", had increased from 4% to 6% (VTsIOM 2010). Though showing some slow progress, such results illustrate quire a low level of global awareness in RF as weak activity of International Non-Governmental Organizations and networks in the Russian Federation.

While in the “western hemisphere” of the Globe situation is dramatically different. Judging by the respective surveys conducted in the United States in 2008-2009., vast majority of American people demonstrate rather high level of awareness on various global problems Thus, 86% of respondents expressed concern about the state of natural environment, 73% positively evaluated the Kyoto Protocol, demanding from participating countries to limit emissions of carbon dioxide and other dangerous substances that enhance the greenhouse effect (the United States to this date had not signed this Protocol ). About 67% of Americans recognize that USA is responsible for a significant portion of waste pollution of the environment and excessive consumption. The vast majority of respondents (91%) agree that USA current policies do not take into account interests of future generations, 88% believed that it was necessary to change the way of life and level of consumption. Thus, approximately  $\frac{2}{3}$  of US citizens have a fairly clear idea of what should be the priorities of the foreign and domestic policies to help solve global problems of today. 73% of Americans considered themselves as "citizens of the world" and at the same time - "citizens of the United States» (US Public Opinion Survey). This also provides another explanation why the policies of Obama got such a strong support at the beginning of his political career: he had promised to increase public spending on environmental protection and development of alternative energy sources.

According to S. Calle, director of "World Public Opinion", the number of people who have the mentality of "citizen of the world", will increase. He has two arguments in support of this statement. Firstly, according to the survey, the percentage of those who believe in priority of the needs to resolve global problems and address global needs, is higher among young people than among retirees (the world average of 34% and 24%). Accordingly, with the change of generations the global outlook of people will increase. Secondly, international tourism is becoming more widespread, and among people who have visited foreign countries, the share of "citizens of the world" is much higher than among home-sitters or "couch potatoes" (47% and 29%) (US Public Opinion Survey).

All of those data sets allow to make several important observations, that provide a connection between theoretical and descriptive part of this paper regarding global citizenship :

- Number of the global citizens is definitely growing and quite significantly
- It will be likely growing further and, together with generation change, quicker
- The self-identification with global events and building an "identity of a global citizen" – with all the three components of such identity, developed in theoretical part – cognitive, ethical and behavioral – meaning interest in knowing about global events, formation of personal ethical attitude to them and, finally, willingness and ability to take action regarding those events – are mainly gained through direct life experience, including international travel, participating in global citizen networks, inter-cultural business and social projects and international NGO's activities. This also suggests, that global identity is mainly built through practice and participation, which allows two other components – cognitive and ethical – be developed through involvement.

### **Citizenship education in global context : " teaching vs learning" and " formal" vs "informal"**

The previous parts of the paper were aimed at developing the argumentation that the "global learning" as well as creating "citizen identity" are best formatted naturally, through life practices, when the whole global environment is becoming a sort of "global learning environment".

In this part of the paper we want to address the question of where is the citizenship education role in this process, meaning "specially organized education", which have to deal with additional questions of distinguishing "education" and "self-education" from "learning", and within the education itself – to distinguish specific formats of it, been generally referred to as "formal" and "informal". There are many authors, who had explored the topic of formal and "informal" educa-

tion, such as Paduraru, Monica Elisabeta (2013) “Managing Formal, Non-Formal and Informal Economic Education”, Klarita Gerxhani and Herman G. van de Werfhorst (2013) “The Effect of Education on Informal Sector Participation in a Post-Communist Country”, Kalie Sacco, John H. Falk, James Bell (2014) “Informal Science Education: Lifelong, Life-Wide, Life-Deep”

There were also several attempts to systematize comparison between these forms, one of the examples by Melnic, Andreia-Simona & Botez, Nicoleta (2014):

**Tab 1. Criteria for the analysis of the forms of education**

<b>Analysis criteria</b>	<b>Formal education</b>	<b>Non-formal education</b>	<b>Informal education</b>
Definition	Formal education corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. Formal education has a well-defined set of features.	Non-formal education characteristics are found when the adopted strategy does not require student attendance, decreasing the contacts between teacher and student and most activities take place outside the institution - as for instance, home reading and paperwork. Educative processes endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for which time is not a pre-established factor but is contingent upon the student's work pace, certainly do not correspond to those comprised by formal education.	Informal education is quite diverse from formal education and, particularly, from nonformal education, although in certain cases it is capable of maintaining a close relationship with both. It does not correspond to an organized and systematic view of education; informal education does not necessarily include the objectives and subjects usually encompassed by the traditional curricula. Informal education for instance comprises the following activities: (a) - visits to museums or to scientific and other fairs and exhibits, etc.; (b) - listening to radio broadcasting or watching TV programmes on educational or scientific themes; (c) - reading texts on sciences, education, technology, etc. in journals and magazines; (d) - participating in scientific contests, etc.; (e) attending lectures and conferences
Contents	Systematized knowledge	Special knowledge	Multidisciplinary disciplines Information
Type of Influence	- formative-educative; - systematized; - organized; - reported to goals.	formative-educative influences correlated with those from the extra school environment	- spontaneous; - diffuse; - heterogeneous; - pedagogically unorganized; - pedagogically unprepared; - decided on the spot; - incidental; - non-systematized;

			- unreported to goals of short duration.
Involved factors	Realized in specialized institutions (schools of different types).	Realized outside the school institution	The most significant messages are those issued by media (newspapers, magazines, posters, CDs)
Categories of Activities	- formal activities	- <i>outside class</i> (Olympics, thematic circles); - <i>outside school</i> (performances, trips, conferences – other activities); - <i>after getting a job</i> (lifelong learning activities )	- relaxing activities; - everyday training situations.
Way of Achieving	Direct	Direct	individual, implicit
Effects	projected, positive	projected, positive	Non-projected, positive and negative
Advantages	Assure the introduction of the students within the framework of intellectual organized work.	Valorise possibilities, resources, and local researches.	Determines the sensibility at the contact with the surrounding environment, generating an interest towards knowledge
Disadvantages	predominance of information upon the qualitative aspects of the change	the danger of the lowering of the pedagogical, scientific and formative value; the absence of some evaluative systemic actions	creation of a conflict having educational, moral and esthetical finalities

Though this table provides an interesting analytical format, it leaves many reasons to criticize such division, because the categorization itself is made on purely “formal ground” – formal is everything “inside the classroom”, while other forms can take place outside the classroom. This is not a very productive look on formal education, because within “very formal format” there is a lot of space for many alternative activities, that can also be done within schedule and inside normal classroom.

Also, division between “non-formal” and “informal” is both difficult to distinguish linguistically and substantially, what is positioned as “informal” is, in fact, not education – as a formalized process, but self-driven learning. This leads us to propose the other classification of those formats, that we also put into the table, but a more simple one.

**Tab 2.**

<b>Analysis criteria</b>	<b>Formal education</b>	<b>Non-formal education</b>	<b>Learning by doing</b>
Definition	University-recognized formal Degree Program, providing	Every possible form of transferring usable	All forms of self education, family education and

	qualification Diploma or Certificate of Job-qualification advancement	knowledge, purposely organized by instructor beyond curriculum	peer education, that an interested learner can organize without instructor
Contents	Lectures, seminars, examinations and other formats, prescribed by State or University Regulations	Organized and guided tours to exhibitions , museums or any other study visits included by instructor into study process	All forms of cognitive activities, allowing to experience , analyze and discuss with peers new learning experiences
Type of instructor Influence	Instructor is fully involved to the degree of regulated formal obligations	Instructor organizes the learning space by setting learning goals, procedures	There is no formal instructor in this process, learning is self-guided
Involved factors			
Categories of Activities	Any type of activities, that instructor can invent during scheduled class time within scheduled and authorized teaching environment	Any type of activities, that are considered by instructor to have learning potential and can be organized within or out classroom	Any type of activities with the learning goals
Advantages	Extensive, Consistent, Systematic, Degree providing	Wider varieties of learning environments	Self-learning and peer-learning can happen constantly, anywhere
Disadvantages	Strong risks of over-regulation, tough scheduling, bureaucratic constrains,	Not systemic, no formal recognition of learning achievements, no degree or certificate	No guidance from qualified instructor, guidance by others may be misleading

### Case study

Master Program in Political Analysis and Public Policy at National Research University Higher School of Economics as a learning space, combining formal and informal formats of education. Characteristics.

Field of study	Political science
Location	Campus in Moscow
Language of instruction	English
Educational Tracks	1. Political Analysis and Public Policy 2. Human Rights and Democratic Governance
Duration and Module of Study	2 years (full time program)
ECTS	120
Final exam	Master's thesis

#### Innovative approach:

- taught by Russian and foreign professors, in close interaction with a number of prominent human rights organizations – national and international and NGO representatives
- international joint courses taught with partner universities through skype connection
- internships at partner NGOs or governmental organizations that deal with human rights and policy analysis
- main aim of the specialization is to deepen theoretical knowledge in the sphere of human rights and combine it with research work and practical activities

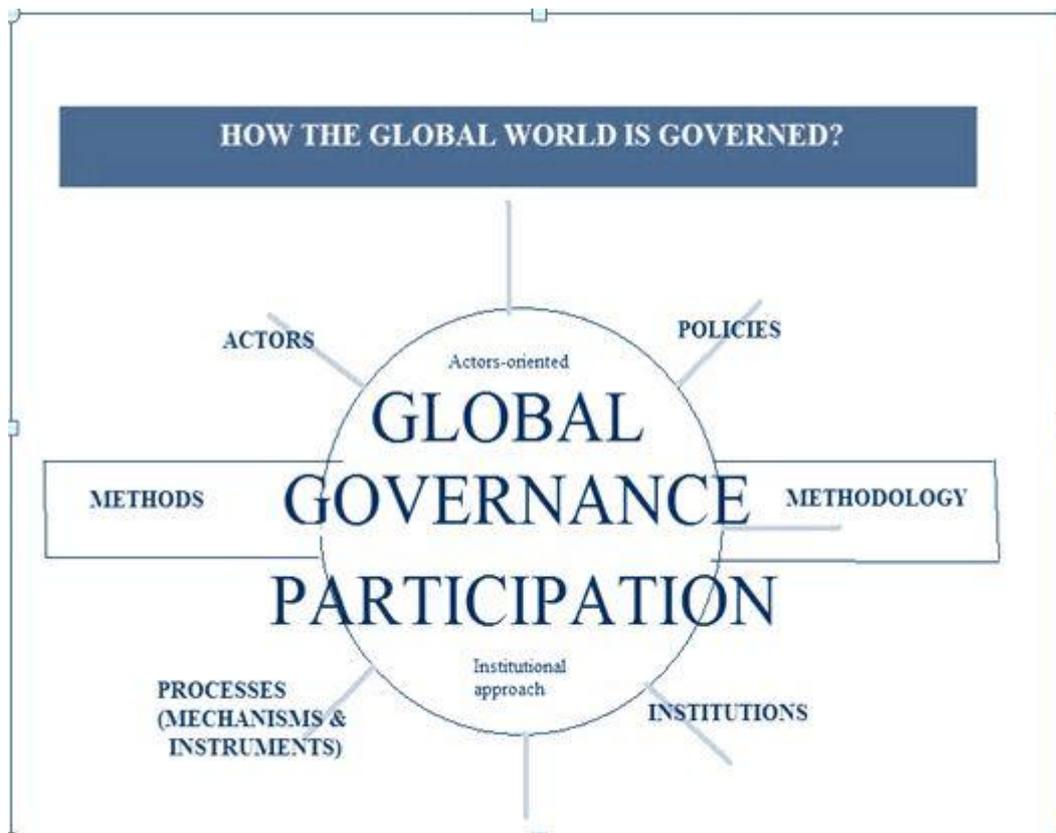
#### Wide range of careers:

- Government (Russian, International policy analysis)
- Nonprofit organizations, social movements, community organizers
- Research organizations, Analytical centers, think-tanks
- Private sector (strategic planning, personnel management)

#### Clusters for research

##### Research for term papers:

- Cultural Diplomacy of Institutions ICCR – India and Rossotrudnichestvo – RF - as a tool of soft power instruments in the Framework of Global Governance
- Migration background and educational achievements in Saint Petersburg: analysis of educational policy for migrant schoolchildren
- Civil Society Organizations and Government Actors in the Sphere of Global Internet Governance
- To continue the Dialogue or to Impose the Sanctions: the Strategies of the Public Argumentation of International Sanctions in Case of Russia (2014)
- How the Ongoing Ukrainian Crisis (2013-2014) had affected political and economic relations between the Visegrad Countries and Russia



### Internships

Places that our student are having internships NOW:

- Association alumni of the center for the interdisciplinary postgraduate studies (Bosnia)
- International Organization for Strategic Research (Turkey)
- Greenpeace Russia
- Carnegie Center Moscow
- Population and Community Development Association (Thailand)
- Russian Council on International Relations
- Russian Embassy in Kazakh Republic (Kazakhstan)
- PIR-Center - Center on political research

### International opportunities

- Semester-long Exchange Program with University of Bologna
- Double Degree Master Program with University of Bologna for Master and PhD levels
- Exchange program with the International University College of Turin (Italy)  
MSc in Comparative Law, Economics and Finance
- Summer and Winter Schools with Strasbourg Institute for Human Rights (France)

- Joint study course on HR in Globalizing World with George Mason University (USA)
- European Regional Master in Human Rights (ERMA) with focus on East Europe  
Participants: University of Sarajevo, Bosnia & Herzegovina and Bologna University, Italy
- International Interdisciplinary Summer School ‘Baltic Practice’, North Europe countries

#### Home assignments



#### Main principles of teaching and learning

- Deep theoretical knowledge in political analysis and human rights
- Extensive reading of academic literature and producing “reflection papers”
- Seminars on applied methodology of political science and social research
- Broad variety of elective courses, including those from different disciplines
- Focus on development of analytical skills
- Practice oriented research
- Freedom of thought and expression
- Strict deadlines

#### Student Council activities and initiatives – International Human Rights Day

##### **Workshop1: Ethnic Discrimination and Minority Rights**

*Facilitator : Civic Assistance Committee*

##### **Workshop 2: Disability Rights**

*Facilitator: Russian disability NGO « Perspektiva »*

##### **Workshop 3: Sexual Minorities and Homophobia**

*Facilitator: LGBT Rainbow Association*

##### **Workshop 4: Freedom of Thought**

*Facilitator: Amnesty International*

Panel Discussions:

*Contemporary Challenges of Human Rights in Russia*

**Motivation: to contribute to rights promotion and protection**

“Throughout my university career and subsequent research work, I have maintained a keen interest in the political and economic lives of Russia and the former Soviet Union. Much of my undergraduate work was concentrated on the political economy of the region, in particular the economic transition programmes of the 1990’s and the natural resource economy. I have developed an additional interest in the socio-economic impacts of regional migration, relating primarily to migrant flows between Russia and the states of Central Asia and Moldova ... my research interest is now directed to finding ways of understanding the roots of and providing support for developing adequate migration policies, that would work for protecting social rights of migrants, specifically Central Asian migrants in Russia”

( Charlie Perrott, UK)

“As a citizen of the secular India where the public display and manifestation of religiosity has been a day to day way of life, the social, economic and cultural diversity and disparity are accepted as a fact the idea of tolerance, the respect for the others right which is the corner stone for any sustainable democracy was imbibed by me during my formative years. This has resulted in the understanding of the applicability of the political thoughts beyond the armchair of academic discussion but to see it in the real grooving of the socio political activism of the active and responsible citizenship. All these empirical issues related with the democracy, human rights and the rights of the minorities in a very diverse society like India I witnessed firsthand both as a student as well as a professional. TO conclude with, I am very convinced about the Higher school of Economics as an Institution... and my experience of more than a decade as the conscious citizen of the society that the knowledge that shall be acquired through this course of Political Analysis and Public Policy... shall make me a further useful citizen of the world.”

(Sanjay Kumar Rajhans, India)

“After graduation, I am strongly sure that I will continue working with International Non-Government Organisation or UN Agencies for sometimes to gain more experiences. Besides, Doctoral degree is my highest educational goal before aging 38. Lastly, I wish to see myself as a

successful country representative for a well-known International Organisation when I am turning 45 years old. With all my passion to study Master of Arts in Public Policy specializing in Public Policy Analysis, Higher School of Economics, National Research University, I strongly believe this course will fulfill my career goal". (Phumjai Krisintu, Thailand)

Who is studying in the first year of Master Program in 2015

By Nationality



Are native speakers of the following languages:

Russian, English, French, Italian, Ukrainian, Turkish, Indian, Kazah, Spanish, German, Arab, Berber, Molgolian, Thai, Magyar, Urdu, Persian, Tadjik

Age of current first year Master students - From 21 to 40

# Academic interests

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# Future job (expectations)

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## Discussion

As had been shown by the program description, made by students themselves, they recognize and appreciate the combination of teaching and learning formats within the scope of the Master Program : been by its status very “formal” – as a Master Degree program, taught at the fully Government – funded National University, following all the formal rules and standards existing under the regulations of Ministry of Education of Russian Federation, as well as the ECTS credit transfer system of Bologna process, it is still allowing enough “free space” within itself.

Protecting and developing of this “free space” allows to experiment with non-formal additional formats, as well as self-organized learning and “learning by doing”, which students value the most.

As it was indicated by the other similar research, particularly focusing on Master level and other adult education, what participants value the most – is the opportunity to interact with each other, share their experiences, explore their different approaches and develop common knowledge from the joint practices. Example from master program in international business education

While comparing the results of this study with our experience in teaching global and comparative policy processes and human rights protection, we had realized, that basic citizenship skills that students are gaining from this do not differ this much ....

So, regardless of the specific discipline in social and managerial studies – from business and management to economics, sociology, comparative law and comparative public policy – building global identity and global citizenship skills have very similar dynamic and mostly depend on the intensity of intercultural communication , that adult students are required – or encouraged – to have with each other through the learning process . The role of the education process and the format of the educational program – either formal or informal – is to provide and organize those meaningful “learning spaces” – preferably with a clear task, interaction procedure and and time-frame, as well as clear format of results presentation and evaluation . When those parameters are clearly communicated and well understood, provided that students are motivated for collective learning, the process is driving itself - with a minimal involvement of the teacher - and is able to provide amazing learning results of the creative group work. Best examples we had experienced through our Master Program – is an examination in conflict analysis and management, when during three hours of group work, through dividing roles and combining competencies students are able to make clear presentations of conflict situations, which they did not know before arriving at the exam, with analysis of substance, parties, reasons, interests, re-

sources and behavior styles, including possible future scenarios, potential outcomes and even provide recommendations to the third parties on how to reduce level of contestation.

This positive experience with mutual learning is happening within “formal education”, like in a University Degree Master Program, which is strictly regulated by Educational policies and National Legislation, it is still possible to experiment with creating “informal learning spaces”, which are able to evoke voluntary learning exchanges, mutual involvement and creative knowledge production. Even in the “very formal” teaching institutions, where the overall learning goals and many procedural aspects are defined by Government or other Governing Institutions, that are outside of teacher control, there is still a space for building citizenship identity, including global citizenship. For the effective learning in every social discipline - and in citizenship education in particular, where the key goal is help and training in acquiring skills for active citizenship, including global citizenship, it is highly desirable to organize those formal Degree Programs in such a way, that it can contain “free spaces” of various kinds, where the teacher do not interfere much, apart from setting the goals and criteria for results assessment. Good example of such a “creative learning space” is a simple group works, which allows for close interaction on a common goal, providing necessary environment for developing skills and competencies.

While we can set up the “desirable teaching formats” and experience presentable learning results, the question still remains on how do we generally access the effectiveness of educating global citizens, of meeting the final goal of creating strong citizenship identity, including all three of its components – cognitive, ethical and behavioral ?

One of the possible ways of doing it – is through collecting opinions on particular study courses, also asking to reflect on – in an open form – on “what were other important experiences you had gained during study period “. Hypothesis here is, that in case of some significant experience, that was worth remembering and mentioning in response to the questioner, at least some of the evidence of citizenship identity components could be identified.

In the table below we have accumulated such “open responses” that were collected to the general regular poll on the results of study the courses of the first semester – in December 2014, number of respondents – 40 students of the first year Master Program . The poll was organized at the end of winter exam session, major questions were to access each of the study courses on the scale from 1-10 and at the end there was a designated “free space” where respondents were asked to specify, in a free form, “important experiences they got during first study semester” and the explanation was provided, that they are welcome to out any thought or comment they feel like worth mentioning and that this was optional. Significant majority of students – 37 out of

40- opted to provide a comment, most of which were positive and of a very different nature – from complimenting certain teachers or courses they particularly liked to characterizing general learning atmosphere or reflecting on their own specific learning successes.

From this general list of collected comments, that we believe may be interpreted as manifestation of self-presentation and can be regarded as demonstration of identity, - full list is provided in the attachment, and where many comments repeated each other - we selected those statements, that can at least to some extent correspond to the major characteristics of citizenship identity, that we had identified in the first part of this paper.

Cognitive aspect	Ethical aspect	Activity aspect
Human rights campaigns in the world	Atmosphere is opened and liberal, students and professors respect each other	Team work on conflict management analysis and presentations
I can deal with big amount of readings and produce a very basic and important reflection on them	Teamwork and open opportunity to contribute into the learning process	Experience with active Student Council
Quantities data allows to Connect different trends	You really tried to make an interesting environment for studies	Helping other students is great, feels good
A lot of language practice and communication	Very welcoming staff and hosting students	Organizing of Human Rights Day
Improved my writing skills	Freedom of speech and opinion expression	Group work and team-building

Though the interpretation of this Table contents, as well as validity of the method itself, may need more instruments of further analysis, what comes out quite clear, is that Ethical aspect of appreciation of “creating free and welcoming learning environment “ also suggests, that such type of environment is regarded as definitely positive and desirable, while it would not be possible without students themselves participating in establishing and sustaining such environment, that can be an evidence of the formation of ethical component within their own identity quite clearly presented.

Activity component came out little less clear, but is still presented strong enough to recognize the value that students give to the mutual interaction and group work, underlying importance of joint work, joint activity, demonstrating willingness to get involved in common activity.

Least of all clear is the outcome of demonstrating cognitive component, because there were few clear messages that could be identified as “cognitive results”, rather, as skills acquiring, but this might be due to the fact, that it is hard for students to access their own “acquired knowledge”, because there is a normal practice of knowledge assessment by the teacher.

Still, even if this is a very first attempt to assess the results of citizenship education through Analysis of self-manifested identity on its three components – cognitive, ethical and behavioral - it may be useful for the further research in effectiveness of citizenship education, including similar characteristics of educating for global citizenship.

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