GLOBAL CITIZENSHIP EDUCATION: THE INTERNATIONAL BACCALAUREATE AND “FACING HISTORY AND OURSELVES”

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ABSTRACT

The purpose of this paper is to examine how the resources offered by a nonprofit international educational and professional development organization, Facing History and Ourselves (FHAO), are effective for International Baccalaureate (IB) education. The IB has been attracting attention not only from international schools but also national schools for fostering outward looking citizens who can play an active role in this globalizing world. The IB’s ideals symbolized in the IB learner profile and its pedagogical emphasis on critical thinking are highly acclaimed. However, since the IB offers a programme with a conceptual rather than content driven framework, a key challenge is how each teacher approaches this ‘blank canvas’ to create a challenging curriculum to fulfil the IB’s aims of developing global citizens. FHAO’s central aim is to develop civic mindedness in students to help them become more aware of their own moral responsibility to act on issues around them. Our case study in Halcyon London International School will focus on the use of FHAO materials in the Grade 10 History classroom.

Field of Research: International education, international mindedness, global citizenship, the International Baccalaureate, Facing History and Ourselves.

1. Introduction

The rise of European and North American nationalism and anti-immigration rhetoric coupled with a globalised marketplace make the work of promoting intercultural understanding as imperative as during the Cold War. Education for the promotion of international understanding is necessary as “a tool to break down the barriers of race, religion and class which separate our students” (Jonietz, p. 222) especially when “nationalism serves as the greatest divider of humankind” (Leach, 5). International education originally started with the League of Nations ‘out of the ashes of World War I’ (Goodings & Lauwerys, p. 78). The term “international education”, however, is ambiguous and does not have a universally agreed definition (Gunesch, 2004; Marshall, 2007; Sylvester, 2007). As Bunnell summarizes, there are historically several terms for international/intercultural understanding; ‘international relations education’ used until World War I, ‘world-mindedness’ appearing in 1930s’, and a ‘Conference of Internationally-Minded Schools’ (CIS) UNESCO convened in 1949. Recently, ‘international mindedness’, ‘cosmopolitan education’ (2008, p. 410), ‘world-mindedness’ (Cushner, 2002; Sampson & Smith, 1957), and ‘global-mindedness’ (Kirkwood, 2001) are used. One of the reasons that the definition of international education is ambiguous is that it is used in various contexts from the “pragmatic ‘globalist’ current” identified with the processes of economic and cultural globalization to the “ideological ‘internationalist’ current” related to the moral development of individuals to promote positive attitudes towards peace, international understanding and responsible world citizenship (Cambridge & Thompson, p. 164). Although
expectations and demands for international/intercultural education by a society are so strong and various, these words are often used contradictorily and antithetically.

Global citizenship is “a political concept, an active commitment to the world, which all living beings have in common and for which all humans must take responsibility” (Castro, p. 193). Schattle (2008) claims that it is no longer only an idea, but used more frequently as a verb, as “a concept of action signifying ways of thinking and living within multiple crosscutting communities: cities, regions, states, nations, and international collectives, as well as network-based communities such as neighbourhood groups, professional associations and service organizations” (p. 3). Education, however, does not necessarily lead students to taking actions directly, but some educational organizations aim to develop critical cultural awareness so that students can engage globally to make positive changes.

This paper focuses on two international educational organizations, the International Baccalaureate (IB) and Facing History and Ourselves (FHAO), whose aims are to develop global citizens. An example of using materials by FHAO at an International Baccalaureate school in the history class to develop global citizenship will be examined. While the IB has been attracting attention not only from international schools but also national schools for fostering outward looking citizens who can play an active role in this globalizing world, the key challenges noted related to workload and an anxiety felt by teachers in approaching a ‘blank canvas’ compared to the established curricula and resources of the national system. It will be argued in this paper that the IB does indeed offer a ‘blank canvas’, but that this can be viewed as an opportunity to create a challenging and locally relevant curriculum. Moreover, there are resources and training available that effectively match the demands and advantages of the IB. Specifically, FHAO is one such organisation.

2. The International Baccalaureate
The IB is a non-profit educational foundation based in Geneva. Established for students in international schools in 1968, it offers four highly respected programmes of international education that develop the intellectual, personal, emotional and social skills needed to live, learn and work in a rapidly globalizing world (“About the IB”). Following the establishment of the Diploma Programme (DP) for 16 to 19-year-old in 1968, the Middle Years Programme (MYP) was introduced for 11 to 16-year-old students in 1994 and the PYP for 3 to 12-year-old students in 1997. In 2012, the Career-related Programme (CP) was added, which offers ‘a framework of international education that incorporates the vision and educational principles of the IB into a unique programme specifically developed for students who wish to engage in career-related learning’ (“What is the CP?”). Bunnell (2015, pp. 391-2) contends that the IB emerged when a philosophical basis, evident in the International School of Geneva’s anti-nationalist Contemporary History course, merged with the reaction against the narrow national curriculum of English and Welsh A Levels at The Atlantic United World College in Wales. These experiments formed the two respective elements of the IB, namely the ‘International’, which he describes as ‘ideological’ and the breadth of ‘Baccalaureate’, which he assigns as the ‘pragmatic’.

3. Facing History and Ourselves
3.1 Principles and resources
FHAO is an international educational organisation providing training and resources for educators. Its central aim is to develop civic mindedness in students to help them become more aware of their own moral responsibility to act on issues around them. It gives teachers the tools to tackle the most challenging topics, including twentieth century atrocities, such as the Holocaust. FHAO resources aim to tackle all three corners of their ‘pedagogical triangle’; academic rigour, emotional engagement and ethical reflection. According to FHAO, these three parts of the triangle add up to civic responsibility amongst students. Training and resources are available online and in person and they
also conduct international seminars, hosting educators from several locations around the world. This enables educators from various settings to interact and step outside their local context to see the perspectives of educators from different backgrounds. This is an important practice, particularly in schools where the curriculum may have a nationalist agenda.

### 3.2 Scope and sequence
FHAT resources are designed to form part of what they term the ‘scope and sequence’. Also known as the ‘journey of learning’, the scope and sequence starts by looking at the individual and their identity. It then looks at how issues of identity can affect membership and belonging in society to consider who may feel excluded, who are ‘we’ and ‘they’. Students progress to looking at the case history of a particular period of mass violence or breakdown of democracy and link these concepts to the history. FHAT provides resource material on many cases of mass violence and genocide as well as other global issues relating to democracy and participation in society. This enables students to see the parallels between lesser and more well-known events and in some cases to view a debate from different sides while examining the impact of government policy or culture on marginalised groups whose voices are often overlooked, such as the French headscarf debate. Students then study the judgement, memory and legacy of the events. Throughout this study, the emphasis is on the importance of choices and decision making, to empower students to think about history not being inevitable and that individuals can choose to stand up for what they believe to be right. The final part of the scope and sequence is ‘choosing to participate’, which encourages students to take action around a relevant or local issue and act in a morally responsible and proactive manner, which FHAT argues, enriches and enlivens the health of our democracy.

#### The FHAJ scope and sequence or ‘journey of learning’ and the pedagogical triangle (Facinghistory.org).

### 3.3 The impact of FHAJ
The impact of FHAJ has been evaluated in several large scale surveys. A 2015 randomised controlled trial of professional development investigated the impact on teachers and 9th and 10th grade students in 60 High schools in the United States. The study found that as a result of the programme, students showed an improvement in historical thinking skills, specifically their analysis of historical agency, evidence, and causation and consequence. Additionally, four positive civic effects were found on students after one year in the programme. The authors concluded that an interdisciplinary programme with evidence based impacts is important for increasing democratic participation, fostering intrapersonal understanding and tolerance and student belief in their own power to effect positive social change. There was also a sizeable impact on teacher self-efficacy (Barr et al., 2015). Furthermore, a 2012 study found that FHAJ reached 29000 educators and 1.9 million students each year. The website received more than 700k visits each year from 215 countries (Barr & Bardige, 2012, p. 665-6). The study noted the international basis to the teacher training opportunities and the impact it has had on societies emerging from a violent legacy, such as South Africa. Moreover, it
highlighted the emphasis on creating an open classroom culture where students feel open to discuss their opinions, while avoiding moral relativism (Ibid., pp. 672, 675).

4. A Case Study of FHAO Materials in the IB MYP Classroom

4.1 Halcyon London International School

Halcyon London International School opened in 2013. The school is the only not-for-profit, co-educational, exclusively IB school in central London (Halcyonschool.com). It offers both the IB MYP and DP. Students at Halcyon are served by a broad curriculum encompassing all of the major subjects, mathematics, science, Language A (English), a choice of Spanish, Mandarin and French for Language B, Humanities, Visual Arts, Theatre Arts, Design and Music. Students may also continue to study their mother tongue and have a choice of three ‘exploration’ subjects per week, which allow teachers to offer subject specialities not normally offered in the school curriculum. These include Ecopsychology, Human Rights in Spanish, Forensics and Robotics. Additionally all students have one period of Personal Social and Health Education per week, as well as two self-directed periods in which to complete service learning activities and personal learning projects. This case study will focus on the use of FHAO materials in the Grade 10 History classroom for teaching about global citizenship.

4.2 FHAO materials in history classroom

Grade 10 History students complete four units, two of which use FHAO materials. These include a pioneering unit on sexual violence in conflict, which was developed using the flagship Holocaust and Human Behaviour course. Holocaust and Human Behaviour has been recognised as a best practice in Holocaust education (Berman, 2006). The second unit is focused on the American Civil Rights Movement and uses several FHAO resources, including the book Race and Membership in America, Choices in Little Rock and Democracy in Action about the Freedom Riders.

The scope and sequence enables a loose conceptual framework to structure a course which can be used as a focus for FHAO materials and adapted according to the needs of the class. Like the IB MYP, this conceptual framework allows flexibility in terms of content so that local and global case studies can be used. This is a big advantage for teaching global citizenship education. At Halcyon the Grade 10 course follows the scope and sequence to teach about the Holocaust and then encourages students to practice the skills of research and collaboration by planning a conference on sexual violence in conflict, with the presentation following the same structure as the scope and sequence. It will be explained here that while FHAO has extensive resources on racial and religious discrimination and how these can be activated in times of conflict or during a breakdown of democracy, the scope and sequence will allow teachers to take inspiration from a carefully thought through framework to develop a scheme of study focused on local needs or developing themes.

4.3 An exploration of identity

According to the FHAO scope and sequence, students start by looking at identity. FHAO’s website has a wide range of pedagogical approaches that can be used in an exploration of identity, which starts with the identity of the students themselves before moving on to look at the identity of others. This focus on identity helps students to see how all of us have a complex identity made up of many different facets. Identity charts are one activity which encourages students to map out the different aspects of what makes them unique; this helps them to see how complex people are. Later on, when they look at membership and belonging in a society and case history of conflict, they can see that in instances of mass violence and genocide, certain aspects of a person’s identity may come to define them as the entirety of who they are. A single aspect of identity may be used to set them apart from others in society and dehumanise them, such as being Jewish in Nazi Germany. Another FHAO activity used at Halcyon is called ‘attribute linking’. This tasks students to find a partner with a commonality, such as most similar hair colour or number of siblings and to share an experience of being a bystander, upstander, victim or perpetrator. Each time they have to find a new partner
based on an area of similarity. This activity is important in teaching students to be global citizens because they learn that those with the most areas of commonality may be peers in the classroom that they have not spoken to that much and their closest friends may be ones that they have fewer similarities with. They can then make connections to people they may not know, who may live in other countries.

4.4 Membership and belonging in society
The next step on the FHAO scope and sequence is to examine membership and belonging in society and how this relates to identity. FHAO provides a variety of resources. For example, a short film clip with Black Puerto Rican civil rights activist Jesús Colón describing a choice he had to make about whether to offer help to a white woman overloaded with baggage and children late at night on a New York subway acts as a catalyst to facilitate discussion about membership and belonging, stereotyping, discrimination and moral decision making in relation to identity. As part of their civil rights movement course of study, Halcyon students use the free FHAO PDF book *Race and Membership in American History* (2002) to study the evolution of racial thinking from classification to scientific racism to eugenics and the role of those in authority; in this case, scientists, to influence the views of the general public. Yet also to examine the role of social context in influencing the views of scientists, such as slavery and colonialism. They write an essay showing change over time in how race has been understood, from scientific ‘fact’ to social construction. They also look at how paradigms have always been challenged and analyse what makes effective science. This prepares them for studying the segregation and discrimination present in the southern states of America and helps them to understand that legacies of erroneous thinking and stereotyping may cast a long shadow.

4.5 Case history
The next stage on the Scope and Sequence is to study the case history. This could be the American Civil Rights movement or a genocide, such as the Holocaust. As part of a unit on sexual violence in conflict, students studied the Holocaust and then followed the scope and sequence to research another case study in groups. FHAO works in partnership with an organisation called iWitness, which collates witness testimony from survivors of atrocities, such as Nanjing and genocides including the Holocaust and those in Rwanda and Guatemala. These testimonies can be used to help students understand the impact of different aspects of atrocities on individuals and can be filtered to search using key words. Here Halcyon students were able to watch extracts of testimony and discuss in their groups the different circumstances in which sexual assault occurred during the Holocaust and how the boundaries between ‘rescuer’, ‘bystander’, ‘victim’ and ‘perpetrator’ can often be blurred. This focuses on resources from many areas around the world, many of which are not traditionally taught in schools, and the focus on hearing individual voices helps to develop global citizenship through raising awareness of a complex history in other places around the world. Students learn history of others through their own voices. International history is often only taught with a focus on abstract issues of causation and change rather than a concurrent focus on ordinary individuals. However, FHAO’s approach to a history as deeply felt by those who lived through it enables emotional engagement and an emergent consciousness of connection to ‘the other’. Additionally, many pedagogical techniques are created using the latest developments in educational research, such as Harvard’s Project Zero. For example, Micro Lab Protocol was used to facilitate equal participation in discussion and to ensure that students actively listen to each other. This technique gives students timed speaking time per person interspersed with periods of silence. This was a very effective technique for discussing the clips students had viewed on iWitness.
4.6 The judgement, memory and legacy
In the fourth stage of the scope and sequence, students examine the judgement, memory and legacy of mass violence and how societies can effectively move on. The idea that the legacy of historical events is not static and continues to impact current events is an important understanding for global citizens. For example, at Halcyon students assess the extent to which the Civil Rights Movement was successful and what work remains to be done. This is an important realisation for promoting active students. Plenty of resources are collated on the FHAO website and include examples from the Nuremberg Trials and the Truth and Reconciliation Commission in South Africa. One example of a pedagogical technique used is memorial building. This encourages collaboration, enterprise, creativity and reflection amongst students as they carefully consider the purpose of memorials, their impact on different groups in society and the physical interaction between history and an extant population. At Halcyon, many students built memorials to the ‘forgotten’ victims of conflict, such as Homosexuals during the Holocaust.

4.7 Choosing to participate
4.7.1 Hosting a conference
The last part of the Scope and Sequence encourages ‘Choosing to Participate’, so that students can take action to be an upstander and make a difference. This is the ultimate aim of any educational course which wants to foster a global citizenship mindset. At Halcyon, students hosted a conference to raise awareness of sexual violence in conflict. In groups they researched different case studies, following the same scope and sequence to structure their presentations. One of those case studies was that of the sexual assault of Kenyans under British colonial rule following the Mau Mau uprising. This was significant as it enabled students to become aware of several issues. Firstly, the legacy of sexual violence is protracted if proper justice and reparations are not made. In this case, four elderly victims finally won a High Court case against the British government in October 2012. The final result was compensation, an apology and a memorial, which were reluctantly offered after the government lost the case. The conference hosted to one of the lawyers involved in preparing the case against the British government enabling students to see the impact people can make in what can often be a prolonged and torturous route to justice. The second important aspect of this example was the fact that both men and women were victims. If sexual violence is taboo, speaking of male victims is even more so and it was important for students to play a role in challenging that taboo. Thirdly, as a school located in the United Kingdom, it was important to challenge the narrative prevalent within United Kingdom education that the British Empire was largely benign and enabled the development of the countries they colonised.

Although these case studies are not specifically ones provided by FHAO, not only the structure of the Scope and Sequence but also the use of other resources and the ongoing training and mentorship provided by local Programme Directors aim to give teachers the confidence to develop challenging units of studies, which are appropriate to their local situations and help develop globally minded citizens. Other student groups focused on the Guatemala genocide, the Nanjing massacres and the Rwandan genocide, all of which have resources provided by FHAO and which were supplemented by students’ own research.

4.7.2 Learning from everyday choices
It is also important to examine everyday choices which they may make in their own lives. One unit of study for understanding the civil rights movement is to look at the choices made by students, the media, government and citizens during the integration of nine African-American students into the previously segregated Little Rock Central High School. These resources provided by FHAO demonstrate that it is not only governments that have the power to make change, but even a young person, by showing support, could help give another the moral courage to persevere in an action for right. The Little Rock Nine endured prolonged physical and mental assaults by members of the community in Arkansas, but small acts of kindness, such as a smile or the sharing of a textbook from
those white students with the courage to stand up to the pressure not to help them, made a huge difference to their ability of the Nine to persevere, even though the actions were small and made by only a minority.

4.8 The effect of FHAO’s methods

As to whether FHAO’s methods have been effective in stimulating moral action about global issues, there is some evidence. At Halcyon, last year’s cohort have set up a Global Issues Network Creativity Activity Service (CAS) project which educates students in younger grades about gender equality. They say this was in direct response to their experience in hosting the conference in Grade 10. They also organised a fundraiser on International Women’s Day. This year’s cohort organised a large group to participate in the Women’s March following Donald Trump’s inauguration. Importantly, the discussion facilitated during these units enabled students to voice their views and to challenge and be challenged in a safe space. FHAO provides many resources on creating a class space safe for students to express themselves. They included ideas, such as allowing people to change their minds, and not backing them into a corner, and not taking personal information shared in the course of a discussion outside of the classroom. Allowing students to become more confident vocally and giving them the space to reflect in writing privately through journalling will enable them to have the confidence to feel that they do have the power to make a difference and to stand up for others.

5. Conclusion

There are many areas of congruence between FHAO and the IB. Firstly, the Scope and Sequence aligns well with many of the key and related concepts integral to the MYP curriculum, such as ‘choice’, ‘identity’ and ‘perspective’. Those IB Diploma students studying Theory of Knowledge will also find much to discuss in FHAO approaches, such as the knower as an individual and member of a group. Moreover, the connections between events and human behaviour dealt with in the resources for different subject areas help to promote the interdisciplinarity and emphasis on global contexts encouraged by the IB. For example, literature teachers could use the FHAO resource on To Kill a Mockingbird (1960) by Harper Lee, while Humanities teachers could use the resources on the civil rights movement. Likewise, the Holocaust resources include those aimed at humanities, literature, art, music and civics.

There are also connections which can be drawn between the IB Learner Profile and Approaches to Learning (ATLs) and the FHAO Pedagogical Triangle. ‘Emotional engagement’ and ‘ethical reflection’ in the pedagogical triangle relate to ‘caring’, ‘principled’ and ‘risk taker’ on the IB learner profile. ‘Intellectual rigour’ connects with the ATLs of thinking and research skills as well as the ‘thinkers’, ‘knowledgeable’ and ‘inquirers’ on the IB learner profile. Other ATLs, such as social skills and self-management connect to all three points on the pedagogical triangle. The primacy of ‘reflective’ in the IB is mirrored in the FHAO emphasis on the technique of journaling. The importance of communication and collaboration, emphasised in both the Learner Profile and ATLs and, can be easily met using FHAO’s many resources to facilitate discussion methods and a safe classroom for sensitive issues. Like the IB, FHAO aims to educate the whole person to not just know what is right intellectually but to take informed moral choices in practice. This is exemplified in the presence of ‘Choosing to Participate’, which is parallelled by CAS and Service Action (SA) in the IB Diploma and MYP respectively.

Internationally minded IB learners do not have to take action or are not required to adopt critical positions while they can understand other cultures and other perspectives (Castro, p. 193). As an international organization, the IB has to adopt a ‘universal ethos’ instead of a political stance (p. 193). It is said that “there is little guidance for teachers on how to address problems and cultural conflicts that hinder the creation of a ‘better and more peaceful world’” (p. 193). FHAO resources seem to make up the lack and offer appropriate guidance for teachers. As this case study shows,
they actually have students engaged in global issues actively. Teachers benefit from FHAO’s resources and pedagogical tools that will enable them to effectively meet the IB’s goals of educating young people to be open to understanding each other, no matter where they come from. FHAO shares this goal through their belief in broadening students’ conception of our ‘Universe of Obligation’ from people ‘like them’, to others who may come from far around the world.

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References


