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ABSTRACT

This paper explores the steps necessary to develop a curriculum that encompasses the global community. The stages identified and explained include: (1) the call to membership or the need to belong; (2) the need to leave the walls of the school and journey outside the classroom; (3) the search for a leader; (4) the "transforming virtues" required to continue and perform required tasks; (5) performance of the task, or the mission; and (6) evaluation or assessment through multiple modes. Contains 19 refernces. (EH)

AN INVITATION TO BECOMING COSMOPOLITAN: DESIGNING CURRICULUM FOR MEMBERSHIP IN A GLOBAL COMMUNITY

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AN INVITATION TO BECOMING COSMOPOLITAN: DESIGNING CURRICULUM FOR MEMBERSHIP IN A GLOBAL COMMUNITY

by

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The preparation of students for membership in a global community has a long and rich tradition in curriculum theory. Major curriculum theorists from Dewey (1965), to Counts (1962), to Bennett (1988) have proposed the extension of learning democratic principles beyond the walls of the classroom, to living the principles as a member of a larger society. The underlying principles of teaching democratic ideals and moral concern are based upon internally perceived concepts of our culture and the nature of the individual. Such shared perceptions formulate the motivational responses to other peoples, the building of traditions, and the projections of a common future. As Counts writes,

> Our educational institutions must first convey to the younger generation an understanding of our political system and the foundations of human freedom. But they must reconstruct their curricula for the purpose of illuminating the nature of the world in which we are

living and must live. (1962, p. 85)

At a time when educators are concerned with students feelings of isolation and alienation, educating for membership in a global community seeks to bridge the gap toward greater interdependency. The philosophical aims are "...to prepare young people for citizenship in a world increasingly filled with pluralism, interdependence, and change" (Kniep, 1985, p. 17). Students' horizons need to be broadened to break the stereotypes they hold of world conditions and of others in the world. Students need to 'see' societies as interlinked (Anderson, 1984).

To be members of the global community requires training students to be cosmopolitan--CITIZENS OF THE WORLD. Nurturing the characteristics of the cosmopolitan are vital in this effort, and include a "desire to be realistically oriented in time and space; open-mindedness, including openness to the future; understanding; ...sense of responsibility; and universal sympathy, friendship, and love" (Berman & Miel, 1983). Essential in teaching and developing curriculum for cosmopolitanism is the process of having students develop self knowledge. This knowledge includes drawing upon the knowledge students have for projection into new experiences.

Drawing upon students' self knowledge and acquired learnings are ways of initially expanding students' life-space. The inner world of students must be explored and understood prior to movement towards others, or attempts to understand others. It is only then that students can reach out to others, breaking away

from the stereotyping, and develop true empathy with those who are different. Cultural and time worn images can not be fostered in a curriculum nurturing the cosmopolitan. Rather, true sharing of experiences and dialogue are encouraged.

> When teachers and students reflect on their <u>being</u> through the building of new structures of meanings they become aware they are building themselves in the process. (Dobson, Dobson & Koetting, 1985, p. 12)

Curriculum Design

Scheffler (1960) writes that in using the language of education in curriculum planning and development, educators need to be aware of what that language conveys. In essence, true curriculum development requires attention to conveying meanings associated with "teaching that" [knowledges], "teaching how" [skills], and "teaching to be" [internalized values and understandings]. Curriculum designed for developing cosmopolitanism builds on these three ideas, especially the last, for curriculum designed for membership in the global community is values based.

Curriculum for membership in the global community also seeks new ways to build upon the personal myths (Keen, 1988) and universal myths (Campbell, 1988) we have of ourselves and the world. To pursue curriculum development for membership in a global community from this perspective, requires that educators

perceive curriculum for cosmopolitanism as a journey which encourages each student to develop as a hero.

The first stage in developing curriculum for cosmopolitanism is the call to membership--the need to belong. This initial phase begins in the classroom. As teachers watch student interactions and exchanges, one observes an indication of laws of governance which provide cohesion within the larger social group. Rules seem to exist, sometimes unstated, which provide access to the many smaller social circles found in the classroom. Students make arbitrary rules not only to include and identify members of their social organizations, but also to exclude members from their groups. And, the teacher serves as the conduit to unify all persons for a purpose, whether to begin the class session, join in a learning activity, or to return to task. The class rules, the agreed upon code for behaviors, most often formulate the criteria for membership. However, with each task, the call is reissued, and so is the invitation extended to join, to belong.

Campbell (1988) writes that the normal hero adventure begins with the recognition that action requires participation as a member "in the cause." It is assumed that membership is the point of origin from which the hero embarks on the adventure (of involvement). It is during this time of responding to the invitation to belong that sensitivity to others is heightened. Educators take this time with students to learn of responsibility to selves and others, and begin to sow the seeds of service.

During this initial phase, students grow from an egocentric view of the world to a view which is sociocentric. Sensitivity to differences, concepts of justice, and empowerment of not only the individual, but also the majority, begin in the classroom (Giroux & Simon, 1989). Nurturing the cosmopolitan begins in the classroom with opportunities for "social practice which provide students with a sense of place, identity, worth, and value" (Freire & Giroux, 1988, p. ix). Critical thinking skills, creative problem solving activities, and the search for alternatives to current issues and problems are part of the preparation for full membership, and provide what is needed to respond to the call of societal membership.

In developing curriculum for the second phase of the hero's journey toward cosmopolitanism is the need to leave the walls; that is, to journey outside the castle/classroom. "The mythical hero, setting forth from his commonday hut or castle, is lured, carried away, or else voluntarily proceeds, to the threshold of adventure..." (Campbell, 1973, p. 246). Campbell (1988) relates that the hero, in quest of the seed idea, realizes that he or she is the founder of something new, with the potential of bringing back to the place of origin that newness, such as a new social order.

Curriculum which is built upon this concept of journey is based on the realization that learning is not confined to the walls of the classroom. Rather, such curriculum extends learning to involvement in the community, bringing light to new

understandings of how one is to be with others.

> There is virtually no limit to what young people can do, no social need they cannot at least do something about...What youth can do is limited more by social and political convention than by capacity, energy, or willingness. (Conrad & Hedin, 1986, p. 3)

In moving into the community, the student-hero operates on a new agenda of how one is to be through service to and with others in the community. Such occurs outside the school, yet through the guidance of the school. Activities must be "life-relevant, practical, and teach stewardship--responsibility--for the earth" (LePage, 1987, p. 111). To accomplish this task, schools need to establish a curriculum which includes volunteerism. The critical element of such a curriculum is allowing students to critique their efforts, question their service, evaluate the impact and transformations they create through their actions, and plan creatively for the future. A curricular approach which supports caring, volunteerism, and critical thought will carry students to the next and third phase of the journey--the search for a leader.

> Beyond the threshold, then, the hero journeys through the world of unfamiliar yet strangely intimate forces,...some of which give magical aid...(Campbell, 1973, p. 246)

As students continue in their venture, they say they look for assistance, the leader to spur them on their mission. Yet,

so often leadership is met with dichotomous messages in our schools. One message is that competition is not necessarily beneficial to the curriculum of the schools. The other message is that leaders are those who have achieved fame and fortune. Too often, the heroes presented to our youth are those who are flawed, often succumbing to power and greed. The message conveyed to students is that such leaders are excused for their shortcomings and failings by virtue of being "human." The vision of the leader in front, "riding the wave" as an inspiration to the followers is lost. Instead, youth tend to be given shallow, hollow, superficial role models to emulate.

Instead, students require leaders with moral vision and a sense of purpose greater than self. Such leaders act as role models in refusing to accept the world as it is, embracing, instead, a view of a transformed world created through caring and interdependence. Curriculum which provides leadership and nurtures leadership, addresses the leadership potential of students. True leadership advances not only a moral vision, but also assists in the transformation of the followers.

The next phase, the fourth part of journey of the hero focuses on the "transforming virtues" required to continue and perform the required tasks. In this part of the journey, curriculum development for cosmopolitanism espouses not only the values needed to be a citizen of the world, but the knowledges required to understand the world and one's place in the world.

When [the hero] arrives at the nadir of the

> mythological round [the hero] undergoes a supreme ordeal and gains his reward...intrinsically it is an expansion of consciousness and therewith of being.... (Campbell, 1973, p. 246)

Personal transformation is evidenced through the acquisition and practice of values, such as kindness, cooperation, and good will. However, the expansion of consciousness requires the acquisition of knowledge. Just as students need to recognize their interconnectedness to others, students need to realize the interconnectedness of ideas. Such views of personal and societal transformation necessitate curriculum development which is values rich and interdisciplinary in nature. As students are called upon to save the world, they need to be aware of all aspects of the world, and how each aspect impacts the other. No longer can curriculum be approached through singular disciplines, especially when the lines between philosophical ethics and biological sciences become blurred, when constitutional politics and speech are questioned, and when literacy and culture are threatened by socioeconomic dominance. The days of categorizing knowledges must give way to a new order to permit greater problem solving and interdependence.

Interdisciplinary planning requires teachers to develop a sense of community in their daily planning and professional activities. Students need to see such community at work in the schools, which includes articulation among faculty and administrators. Students and teachers must come to the

realization that knowledge is not owned by any one group, but shared with all, for the benefit of all. Included in this acquisition of transformational knowledge is access to information. Developing curriculum for nurturing the hero, suggests that all students have equal access to information systems. Technology, then, is no longer a frill in the curriculum. Rather, technology becomes an important thread connecting students, not only to knowledge presented in their limited settings, but to knowledge of new settings and peoples. For curriculum to be developed to nurture the cosmopolitan, and to truly call students to membership in the global community, it must be interdisciplinary in its conceptualization, technological in its presentation, and value focused in its orientation.

The fifth phase of the journey and curriculum development for cosmopolitanism concerns the performance of the task, or the mission. It is this part of the venture that offers promise of improving the human condition, or of saving the world.

> When I was a boy and read Knights of the Round Table, myth stirred me to think that I could be a hero. I wanted to go out and battle with dragons, I wanted to go into the dark forest and slay evil. What does it say to you that myths can cause a son of an Oklahoma farmer to think of himself as a hero? (Campbell & Moyers, 1988, p. 148)

Besides the legends we tell and the biographies we relate, what in our curriculum causes students to conjure images of the

hero in their discussions of social responsibility and cosmopolitanism? Are these images to be nurtured or merely dismissed in our schools? For students who are about the heroic restoration of the world, there are renewed interests in the quality of life, and a greater sense of being agents of change. This phase of the journey of the hero requires curriculum focused on revitalization of the world. It is this part of the curriculum design which brings students' plans to fruition.

At this point, curriculum developers and students need to recognize the three concepts related to performance of the mission--ransoming, rescuing, and redeeming. While each contain similarities, the differences are to be noted.

Ransoming carries with it a sense that a monetary or material exchange occurs in the "saving" mission. A curriculum approach which promotes concepts of ransoming is one which presents a limited vision to students, teaching students to see problems with only a single alternative, and teaching students to view conditions from a perspective of the present. Such an orientation deprives students of operating under concepts of hope and empowerment. Furthermore, students soon learn that the hero does not need to leave the safety of the walls of the castle/classroom. There is no personal risk involved; cosmopolitanism may not occur. Common activities related to ransoming include fund-raising activities, food drives, clothing drives, etc.

Direct involvement with others is conjured through students'

discussions of rescuing. Rescuing is depicted in saving the oppressed and the captive. Students rescue others through their direct efforts to help. They relate ways in which they want to be known to others in a caring way. Curriculum which nurtures rescuing, of necessity, addresses advocacy. While directed participation in rescue efforts may be part of a scenario of "side by side" caring, a curriculum which encourages advocacy as a rescuing effort recognizes cooperative efforts and a knowledge of social and political interconnectedness which heighten awareness of alternative solutions to problem situations. Activities which prompt understandings of rescuing are those of involvement in soup kitchens, building houses for the homeless, tutoring in adult literacy projects, and working in environmental protection projects. Students involved in rescuing also understand stewardship.

> In our stewardship we need to weave a great tapestry designed by earth itself...as stewards of the earth we have to protect it, learn from it wisely, and allow it to shape us..An earth-related, inclusive and practical curriculum is a must, for it will help us develop a new language of living relationship. (LePage, 1987, p. 112)

The last strand of the interconnecting threads is that of redeeming. Redeeming carries with it a sense of restoring basic human rights and a commitment to performing saving tasks throughout a lifetime. Even more, this last terminology speaks

to visions of hope. Hope is vitalizing and motivating. "Hope is not just a passive kind of optimism that somehow things will work out in the end. Hope implies life commitment and work" (van Manen, 1986, p. 115).

Redeeming implies an internalization of principles guiding actions of volunteerism and outreach which become a natural way of life--a natural way of being with others. Curriculum built on concepts of redeeming promotes a vision of the cosmopolitan which is ageless, an individual who makes a difference in the lives of others, a person who is truly empathic and at one with others, no matter the conditions of human circumstance. Such a curriculum calls for pedagogy which allows students to have apprentice type opportunities in order to refine their skills as care-givers and channel their altruism. It must include opportunities for reflection, self knowledge, and emotional growth.

> The final work is that of the return. If the powers have blessed the hero, he now sets forth under their protection...At the return threshold the transcendental powers remain behind; the hero re-emerges...the boon that he brings restores the world. (Campbell, 1973, p. 246)

This final phase is interpreted here as evaluation or assessment. Curriculum which is designed for membership in a global community requires multiple modes of evaluation. While knowledge and skills may be assessed more traditionally, curriculum which has a values base requires opportunities for

reflection and assessment of self progress. Portfolio becomes a primary source of assessing progress through product. However, dialogue journals become the major tool for focusing on the internalization of concepts related to cosmopolitanism. Dialogue journals allow students to become reflective, to question their learnings, to dwell, momentarily, on their dealings with others, and examine their own actions in relation to those ideals espoused in the classroom. Dialogue journals are unique ways of conversing with students about those things which matter to both teacher and student. Reflective dialogue with students provides the basis for the development of meanings directing behaviors toward the other. If we are to nurture students' being with others, then our assessments also must seek new ways to be with and understand the "otherness" of students.

> Conversation is a way of returning to the way we are together as human beings, a way of returning to the ground of our experience, in order to understand what has given rise to it and create new possibilities of meaning. (Hultgren, 1987, p.6)

In following the metaphor of the hero, it is no wonder that in popular Arthurian legend the promise of a new world order is given to a child, for the child is the symbol of hope. As we develop curriculum for students to become members of the global community, let us not loose that vision of hope.

> There was a king once, called Arthur....he gathered together all the true and kindly people he knew, and

taught them his idea...and for many years, his new knights went about...rescuing...and saving poor prisoners and trying to set the world to rights...and he wanted to tell everybody who would listen about this ancient idea....My idea was sort of a candle,...I am giving you the candle now...." (White, 1081, pp. 636-637)

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