

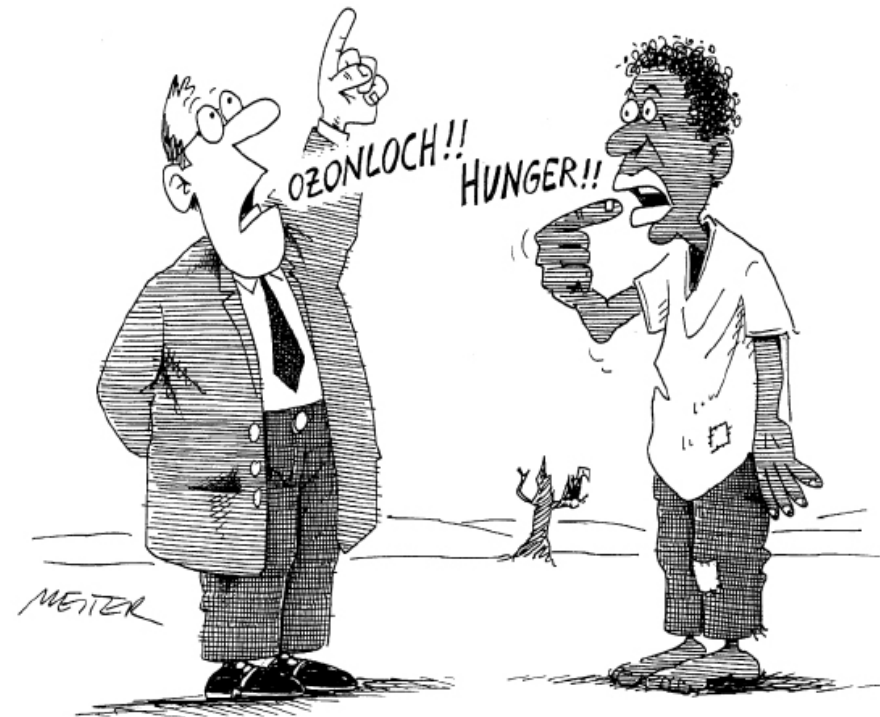
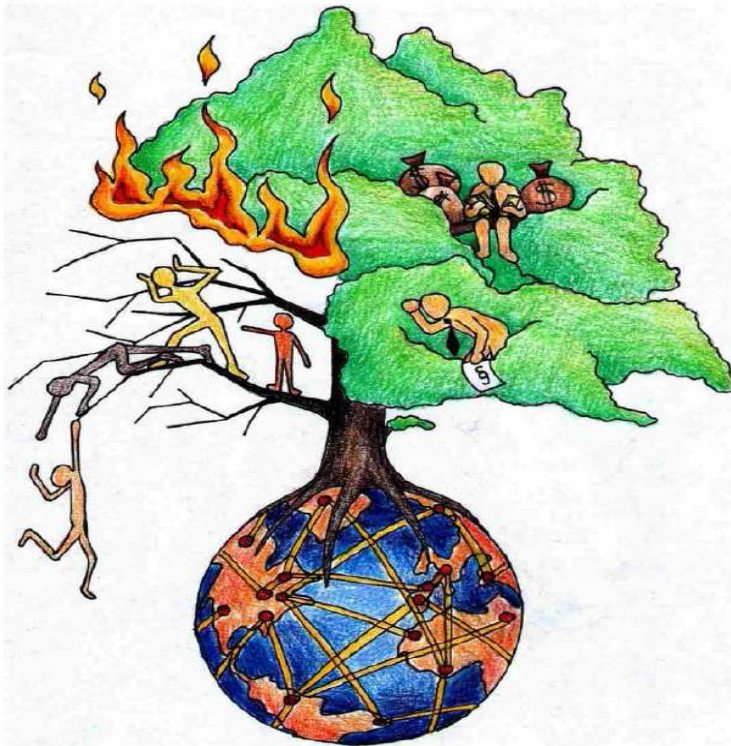
Workshop: How can we make globalisation (more) human?

Activities

- Introduction
- Theory-Speed-Dating: „What does Global Citizenship mean?“
- Lecture and discussion: „On the way to Global Citizenship“

Workshop: How can we make globalisation (more) human?

Lecture and discussion



„ON THE WAY TO GLOBAL CITIZENSHIP“

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„ON THE WAY TO GLOBAL CITIZENSHIP“

Globalisation: Interconnectedness and Transculture

Globalisation: Transmigration and Transnationalism

Global Citizenship for all ?!

Culture Literacy - Dialogical Attitude - Empowerment

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Globalisation: Interconnectedness and Transculture



Me in the world and the world in me

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Globalisation: Interconnectedness and Transculture

we all live already a **cosmopolitan** life
with **various cultural influences**

(Appiah 2007: 141)

the most of us are affected by **various cultural origins and relationships**. We are cultural hybrids. Culture identity of contemporary individuals is a **patchwork identity**

(Welsch 2010: 43)

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Globalisation: Interconnectedness and Transculture

our cultures are no longer characterised by homogeneity and separation, but they **permeate one another**, they are largely characterised by **hybridisation**

(Welsch 2010: 42)

highly varied phenomena [...] as the result of the extremely **complex transmutations of culture**

(Ortiz 1995: 98)

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Globalisation: Transmigration and Transnationalism

divers, **transborder relations** in family, economical, social, organisational, religious and political affairs

a **simultaneous positioning** in **different social spaces**

transmigrants create and refer to **multiple and fluid identities** within their **complex social networking**

resistance against the **global political and economic** circumstances

(Glick Schiller / Basch / Blanc-Szanton 2015: 139 ff.)

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Globalisation: Transmigration and Transnationalism

it's not only necessary to recognise the **plurality of our identities** and its multifarious implications; further the profound understanding is in a kind significant, that the strength and meaning of certain identities with their inevitable differences are due to our **free choice**

British citizen, **Malaysian** origin, with **Chinese** physical features, **broker**, **non-vegetarian**, **asthmatic**, **linguist**, **bodybuilder**, **poet**, **anti-abortionist**, **ornithologist**, **astrologer**

(Sen 2007: 20 and 38)

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Global Citizenship for all ?!

the inner and external **limits of access** to respected transculturality
have to be understood as the limitations of a social order,
that produce **inequality**

there are **respected** and **violated** forms of
transculturality, **legitimate** and **illegitimate**

how to conceptualise self-development resp. re-shaping their
own identity under the conditions of **dominance** and **subalternity**

(Mecheril / Seuwka 2006: 11 f.)

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Global Citizenship for all ?!

transcultural comprehension of sustainability

(Teherani-Krönner 2012: 67)

overcoming the limits of european rationalism, [...] be able to dialogue, to understand and to include other rationalism within utopias, that arised outside of the occident or from the

transculturation of the world's occidentalisation

(Groppo 2005: 83)

to imply and presuppose questioning the occident

(Ianni 1996: 146)

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Global Citizenship for all ?!

latest in 2100 the **western model of growth and lifestyle**
will reach their insurmountable **limits**

(Kusch/Beckmann 2013)

to organise the economic, ecological and social survival of
the world population in a worldwide dialogue about
various concepts of world and meanings

(Grätz 2012: 220)

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Global Citizenship for all ?!

central issue in global citizenship education:
whether and how to address the **economic and cultural roots**
of the inequalities in power and wealth/labour distribution
in a **global complex and uncertain system**

(Andreotti 2014: 41)

the world is not only constituted by the existing [...],
but also by the potentially existing [...]
for **another globalisation**

(Santos 2005: 160)

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Global Citizenship for all ?!

ethics of embrace means celebrating the
life of proximity to nature and other people
within our relationships [...]

interrupts the rhythm of **treating** ourselves, the others
and the earth **like an enterprise** [...]
celebrates our **‘reciprocal need’**

(Fornet-Betancourt 2007: 136)

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CULTURE LITERACY

How to develop comprehension of cultures and values and its dynamics in a global migrant society?

DIALOGICAL ATTITUDE

How to enhance to handle with multiple truths by overcoming dualistic thinking and to appreciate the other(s) by the critical reflection of our self perception, perception of/by others and perception of the world?

How to contribute to a respectful and peaceful coexistence and sustainable development by cross-cultural global citizen action?

EMPOWERMENT

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Culture Literacy

comprehension of **cultures and values and its dynamics** [...] of today's societies [...], of **cultural transformation** and of the **roles of different stakeholders** in cultural processes

(Schneidewind 2013: 136)

a level of **reading the word and the world** that involves the development of skills of **critical engagement and reflexivity**: the analysis and critique of the **relationship among perspectives, languages, power, social groups and social practices**

(Andreotti 2014: 41)

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Dialogical Attitude

transcultural communication competence as
dialogue-competence to **overcome ethnozentrism**

(Matoba 2000: 65)

the **truthful devotion** to the other includes **acceptation**,
I said yes to the other as person

(Buber 2002: 293)

dialogue cannot exist without **humility** [...] the **thematic
universe of the participants** - the aggregate of their
,generative topics‘ - opens the dialogue

(Freire 1998: 73 f.)

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Empowerment

action is always a choice of the individual after a **careful analysis** of the **context** of intervention, of **different views**, of **power relations** (especially the position of who is intervening) and of **short and long term (positive and negative) implications** of goals and strategies

(Andreotti 2014: 49)

to open **new alternatives for action** to **break with existing routines** and enable people to act corresponding to **new value patterns**

(Schneidewind 2013: 135 f.)

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