NCDO

# GLOBAL CITIZENSHIP

## FROM PUBLIC SUPPORT TO ACTIVE PARTICIPATION

# GLOBAL CITIZENSHIP

## FROM PUBLIC SUPPORT TO ACTIVE PARTICIPATION

Christine Carabain
Shelena Keulemans
Marije van Gent
Gabi Spitz


ISBN 978-90-74612-00-5

**NCDO**
P.O. Box 94020
1090 GA Amsterdam
tel +31 (0)20 568 87 55
info@ncdo.nl
www.ncdo.nl

# CONTENTS

# FOREWORD

This publication is a turning point for NCDO (the National Committee for International Cooperation and Sustainable Development); a turning point that sees the emphasis shift from garnering broad public support for development cooperation to defining the connection between international developments and – global – citizenship. But what exactly is global citizenship? 'Global' clearly means that something extends beyond the borders of our nation state, while 'citizenship' concerns mutual relations and expectations between an individual citizen and the society in which he/she lives.

In the current debate on international cooperation, the focus has shifted from 'problems and challenges over there' to 'problems and challenges over here and over there'. It involves issues in the area of poverty, sustainable and fair growth, availability of and access to water, food, energy, education, and health care, and threats to the environment and biodiversity. There is a growing sense that solving these major contemporary issues is a joint global responsibility.

With countries becoming ever more interwoven, mutually dependent and vulnerable, we are simultaneously citizens of separate nations and of a world in which our local and global realities are connected. This is by no means a new insight – Socrates and Diogenes, among others, already considered themselves world citizens, but this idea is in need of a fresh interpretation.

This publication explores the concept of global citizenship by drawing on the most relevant, mainly scientific, literature. This exploration will in the coming years be the basis for NCDO's programmes in the area of research, staff training, and knowledge sharing.

I hope you enjoy reading it.

Frans van den Boom
Director/Board Member

Amsterdam, February 2012

# 1

# INTRODUCTION

Globalisation is not something that has happened overnight. It is an ongoing process that, by trial and error, is part of human development. And yet, the last few decades have seen the unprecedented acceleration of changes in global relations. The fall of the Berlin Wall, the advent of the Internet and communication technology, the attacks of 9/11, the sudden awakening to the speed of climate change, the recent economic and monetary crises, the shifts in geo-political relations; these have all contributed to today's world being very different from the world of 20-25 years ago.
These changes are certainly (partly) positive: global trade in goods and services has seen enormous growth, global communication is much easier today, a large number of countries that used to be poor have developed into centres of economic growth and millions of people have been lifted out of poverty. But at the same time, increased growth has generated fierce competition for resources and production means, further burdening the environment and setting back even further those countries, communities and individuals that are already struggling to keep up with the new rat race.

Citizens find themselves doing the splits. On the one hand, they are expected to take an interest in major global issues: security, climate and energy, food, water security, global wealth distribution. But on the other, the aforementioned changes are undermining things they used to take for granted: jobs are lost, emerging economies are turned to for help solving the European debt crisis, Dutch companies are taken over by companies from countries that (used to) receive development aid and migration is putting pressure on the welfare system. This breeds fear. And that fear is driving part of the population of the Netherlands to assume a more inward perspective (Lo Galbo, 2007; Pietersma, 2009). Citizens' feelings of uncertainty about the world around them, which they seem unable to influence, are compensated by relative security within their own small circle. In the words of Paul Scheffer (2007): "What is needed is a discourse that brings the concept of the inward-looking citizen and that of the global citizen together". Developing that discourse and offering citizens ways of connecting with it is an important task for NCDO (National Committee for International Cooperation and Sustainable Development).

In the slipstream of major (and minor) global changes, the approach to development and development cooperation is also changing. New focus areas have emerged: how to deal with public goods, such as water, clean air, energy, food, biodiversity and health. This agenda of 'new scarcity' does not take the place of, but is complementary to, the agenda of combating poverty. Together these agendas are changing the development paradigm. In response to the report entitled 'Minder pretentie, meer ambitie' (Less pretention, more ambition) by the Scientific Council for Government Policy (WRR, 2010), the Dutch government has recognized the inevitability of international cooperation in tackling global issues such as security, stability and climate change (Second Chamber of the Parliament of the Netherlands, 2011). Investing in international cooperation is also in the national interest. You are not only helping others, but also yourself. The focus shifts from moral motives (doing good) to business motives (self-interest).

Over the last few years, support for the government's development cooperation policy and budget, the traditional gauge of a population's commitment to international cooperation, has seen a steady decline (Hento, 2011). But simultaneously, the number of people who give to charity and buy Fair Trade products is rising (GfK, 2011). Increasing numbers of private individuals are starting their own small-scale development projects. People are seemingly taking responsibility for global problems on a more personal level. Popular new initiatives, such as the 1% Club, Get it Done and KIVA, are enabling people to show their commitment to developing countries in a more individual way. People can choose for themselves which (small) projects to support. And large organisations are also tapping into the trend of individual commitment, for example by setting up interactive networks (such as Oxfam Novib's Doenersnet). Active participation is an increasingly important form of expressing global commitment.

From combating poverty to inspiring global commitment and from public support to active participation. These are the two major developments in the approach to international cooperation.

NCDO has the important task of engaging people in these two major changes in perspective: what does it mean, how important is it to us, how can we contribute to it? NCDO considers it its responsibility to raise awareness amongst Dutch citizens of the growing connection and mutual dependency between people across the globe, as well as to make them aware of the opportunities they have to help tackle global issues. In other words: NCDO aims to advance the global dimension of citizenship in the Netherlands. But what exactly is that global dimension of citizenship? Despite growing awareness of the importance of global citizenship, a clear and broadly accepted definition of the concept is still lacking (Hart, 2011). To date the concept is often explained by using examples and focus areas. This publication will present the definition of global citizenship that NCDO will employ in the coming period.

# 2

# FROM PUBLIC SUPPORT TO GLOBAL CITIZENSHIP

## 2.1
# INTRODUCTION

**For decades, winning public support for development cooperation was the mainstay of Dutch development policy. In recent years, however, the Dutch Ministry of Foreign Affairs has shifted its focus from garnering public support to strengthening the global dimension of citizenship. This has, resulted in the Netherlands fulfilling a pioneering role compared to its neighbouring countries.**

## 2.2
# DEVELOPMENT EDUCATION AND PUBLIC SUPPORT THROUGH THE YEARS

The policy of winning public support for development spending originated in 1970 with United Nations Resolution 2626. Based on a report by Dutch Nobel Prize winner Jan Tinbergen, this resolution calls for investment in development education. In the Netherlands, Resolution 2626 inspired the creation of the National Committee for Development Strategy (NCO). Chaired by HRH Prince Claus, this committee was one of the precursors to the present-day NCDO, the other being the Platform for Sustainable Development (PDO). The two organisations merged in 1995.

In the 1980s and 1990s, the focus shifted from development education to development cooperation. Around the turn of the century, the then Minister of Development Cooperation, Evelien Herfkens of the Dutch Labour Party

(PvdA), suggested that the department's public support policy should aim at creating social support for the broad outline of Dutch development cooperation policy.

In 2006, however, the Committee for Public Support and Effectiveness of Development Cooperation concluded that the effect of public support activities is hard to quantify: 'Due to methodological problems and problems regarding the use of gathered information, the current methodology used to measure results is not a suitable accountability tool.' And yet, this Committee also stated that development cooperation is still broadly supported by the Dutch people. The Committee also highlighted the importance of investment in public support: 'Even so, permanent communication about policy and implementation is still called for.' (Committee for Public Support and Effectiveness of Development Cooperation, 2006).

In 2009, a study by the Inspectorate for Development Cooperation and Policy Evaluation (IOB), commissioned by Bert Koenders of the Dutch Labour Party (PvdA), Minister of Development Cooperation at the time, reiterated that the effect of efforts aimed at strengthening public support are hard to measure (IOB, 2009). Around the same time, the Advisory Council for International Issues (AIV) proposed in a memorandum entitled 'Development Cooperation: purpose and necessity of public support' that a conceptual distinction should be made between public support for 'effecting change over there' (i.e. in developing countries) and public support for 'effecting change over here'. The AIV considered the public support debate to be unbalanced: the debate about 'effecting change over there' dominated, and there was less attention for 'effecting change over here', i.e. attention for the coherence of development policies. Effective and structural poverty reduction required both kinds of changes (as well as public support for both!) (AIV, 2009).

## 2.3
# GLOBAL CITIZENSHIP

Following these reports, and in response to changing social circumstances, Bert Koenders stated in the policy letter entitled 'Investing in global citizenship' (DGIS, 2009) that the present time calls for global citizenship. By introducing the term 'global', the emphasis of the debate shifted from 'effecting change over there' to 'effecting change both over there and over here'. And the choice of the term 'citizenship' illustrated that the focus was being shifted from the state towards individual contributions by citizens. Koenders claimed that solutions to issues in the area of poverty, the environment, lack of access to health care, education, water, and security were increasingly to be found on a global level. International cooperation was considered indispensable in solving these issues (DGIS, 2009).

The transition from 'public support for development cooperation' to 'global citizenship' therefore entails the abandonment of the North-South dichotomy, introducing a reciprocity in the form of awareness of mutual dependency and allowing individual citizens take centre stage. Global citizenship underlines equality and shared responsibility for each other, as well as responsibility for the well-being of future generations. The realisation of the need to also effect change 'over here' is the result of newfound insights into how the development of poor countries is slowed down by the privileged position occupied by rich countries (in global trade markets, for example), or of the understanding that the wealth of the rich is enabled by disadvantaging others. The fact that rich countries and rich people also contribute to poverty enduring elsewhere means that by changing their policy they can remove obstacles standing in the way of the development of the underprivileged. This mutual dependency ensues from the understanding that matters such as sustainability, a stable climate, security and proper and fair management of scarce resources (water, raw materials, agricultural land) can only be governed well on a global scale.

Inspired by the advice of the Scientific Council for Government Policy entitled 'Less pretension, more ambition' (WRR, 2010), the current State Secretary for Development Cooperation Ben Knapen (Christian Democratic Appeal) is now focusing on tackling global problems that (may) affect the Netherlands, thus underlining the importance of shared global responsibility. Aside from the Ministry of Foreign Affairs, other Dutch government departments are also investing in global sustainability, prompted by the idea that doing so is in the Netherlands' business interest. The Ministry of Infrastructure & the Environment, for example, states in its Sustainability Agenda: 'We can only maintain our competitiveness and wealth when the resources underpinning our wealth are preserved for the current world population and for future generations' (Ministry of Infrastructure & the Environment, 2011). The Dutch government has decided to invest in raising public awareness of the issues surrounding poverty and development, as well as of the importance of the Netherlands adopting an active role in these areas. It cannot do this without a public debate on these issues and the related policy choices (Second Chamber of Dutch Parliament, 2011). These investments in public awareness explicitly target behavioural change in, amongst others, citizens, companies, and institutions (DGIS, 2009). This makes strengthening global citizenship part of the Dutch government's intervention strategy for a sustainable global society.

3

# CITIZENSHIP: FROM NATIONAL TO GLOBAL

# 3.1 INTRODUCTION

**The term citizenship not only refers to the legal relationship between citizen and state, which comprises rights and obligations, but also to (expectations regarding) various forms of social participations. The legal relationship between citizen and state is sometimes also referred to as 'the formal dimension of citizenship' (Schinkel, 2008). The participation dimension is 'the moral dimension of citizenship'. This moral dimension is not a new one. References to the moral aspects of citizenship date as far back as the ancient Greeks and Romans. In ancient Greece, Aristotle considered active participation in the political debate essential, i.e. apart from fulfilling rights and obligations, active political participation is also part of citizenship. In Roman times, Cicero deemed citizenship a virtue ('virtus'), as did Robespierre during the French revolution (Dunn, 2005). The 'Declaration des droits de l'homme et du citoyen' from 1789 even distinguished between a citizen who actively engages with society ('le citoyen') and the man ('l'homme') who assumes a passive attitude in society (Schinkel, 2008).**

That active citizenship is something to strive for, or at least to stimulate, is also apparent from the fact that, from 2006, the Dutch education system has had the brief to advance active citizenship and social integration amongst students. Evelien Tonkens, Professor of Active Citizenship at the University of Amsterdam, defines active citizenship as (learning) to take part in, and take responsibility for, public affairs ("Stichting Actief Burgerschap", s.a.). The Advisory Council for Education suggested that young people need to be encouraged to become part of a community and to actively contribute to that community (2003).

The normative component of the moral dimension should not go unacknowledged here. There are, after all, expectations regarding how, to what extent, and in what way a citizen should participate in society. However, these expectations differ based on the definition of citizenship.

It should be noted that as far as the formal dimension is concerned, there are also expectations that citizens have to meet, such as abiding by the laws of the land, paying taxes, etc. The difference between the formal and moral dimension is that the government can enforce compliance with the law but cannot enforce social participation.

## 3.2 CITIZENSHIP THEORIES AND WHAT IS EXPECTED OF CITIZENS

Various different perspectives have in the past been used to develop theories on the formal and moral dimensions of citizenship: liberal, communautarist, republican, and neo-republican citizenship theory (see, for example, Van Gunsteren, 1998).

### Liberal Citizenship Theory

The liberal citizenship theory is based on the (universal) individual rights of citizens. This theory revolves around the calculating individual who is primarily driven by self-interest. It is the political community's primary duty to create a framework that protects citizens' individual rights as well as possible (Dekker & De Hart, 2005). Individual freedom is pivotal: the state must avoid intervening in its citizens' personal lives in any way. The state may at most empower its citizens to gain even greater freedom, for example by providing education (Schuck, 2002). The only obligation that can be imposed on citizens is the obligation to respect the law and to pay tax.
Liberals expect citizens to know their legal rights and obligations, and to be able to exercise their rights and meet their obligations. There are no other expectations of citizens. Liberals leave it to each individual citizen to decide whether or not to actively participate in society (Schuck, 2002). In short,

in this theory the focus is on the formal dimension of citizenship, whilst a description of the moral dimension is lacking altogether.

## Communautarist Citizenship Theory

Communautarists go against the individualism preached by liberals. Their basic principle is that people are by nature part of a sociocultural community. What matters is the individual contribution to the greater whole (i.e. the community). In other words: the central focus is not on individual goals, but rather on common goals. Loyalty to the community is an essential value. Consensus and the absence of conflict are key elements of a well-functioning society.

Communautarists expect citizens to actively take part in society (Dekker & De Hart, 2005) and put the common good ahead of individual gain (Janoski & Gran, 2002). This theory substantiates the moral dimension of citizenship in the form of participation in the community on both a social and a cultural level.

## Republican Citizenship Theory

Like its communautarist counterpart, republican citizenship theory revolves around the community. However, the republican theory does not focus on the sociocultural community, but rather on the political community (Carton et al, 2009). Essential features of the political community are openness and democratic government (Dagger, 2002; Van Gunsteren, 1998). Openness in politics means that politics is considered an activity that is rooted in the public space. Democratic government implies that members of the community form a government.

This theory expresses the moral dimension of citizenship in expecting citizens to actively take part in the public debate and show commitment to the community (Dagger, 2002). The central focus in this theory is on the obligations citizens have towards the community. Citizens are involved in policy-making, or at least display commitment to public affairs.

### Neo-republican Citizenship Theory

The neo-republican citizenship theory was conceived by the philosopher of law Herman van Gunsteren (1998). He noted that existing theories are misaligned with today's diverse society. Besides traditional communities, which are anchored in, for example, family and religion, other less traditional ties between people are playing an increasingly large part in citizens' lives. Identities are no longer only shaped on the basis of membership of traditional communities, but also on the basis of different and constantly changing, sometimes global, ties. This results in a more complex society that is increasingly hard for the state to regulate. Organising and assimilating diversity is the crux of this theory.

Aside from participating in the public debate, this theory also expects citizens to be 'reasonable' and accept diversity.

## 3.3 CITIZENSHIP: FROM A NATIONAL TO A GLOBAL LEVEL

Changes in modern society caused by globalisation, shortage of global public goods, climate change and the like lend urgency to extending active citizenship beyond national borders. Active citizenship in the year 2012 calls for citizens who are willing to take on joint responsibility for global issues relating to justice and sustainability.
Global citizenship is nothing new. As far back as the year 450, Socrates already proclaimed his land of origin to be 'the world'. A century later, Diogenes declared himself a 'citizen of the world'. Even though the global dimension of citizenship has been around for many centuries, there is no clear definition of this form of citizenship (Morais & Ogden, 2010).
As stated earlier, citizenship theories make a distinction between citizens'

rights and obligations (formal dimension) and citizens' contributions to society (moral dimension). Do both these dimensions also play a role in global citizenship? And if so, in what way?

3.4

# THE FORMAL AND MORAL DIMENSIONS OF GLOBAL CITIZENSHIP

## The Formal Dimension of Global Citizenship

The formal dimension of citizenship seems hard to transfer to an international level. After all, as long as there is no such thing as a world state with a formal system of laws and duties at a global level, this dimension seems less relevant here. But there is still something to be said about the formal dimension of global citizenship.

Although there is no formal legislation for a global state, ideas for global legislation have been around for hundreds of years. In his 'Le droit des gens' (1758), Emmerich De Vattel describes the principles of modern humanitarian legislation. This Swiss philosopher and lawyer considered it to be each person's duty to further the interests of humanity at large and to fulfil their obligations. A citizen's individual duty towards the rest of humanity also persists when separate nations are formed. Literature on international legislation suggests a growing consensus that, despite the exclusive authority of the state, humanity's rights and obligations extend beyond national borders (Parekh, 2003). The most prominent example of cross-border legislation is the universal declaration of human rights. In spite of the universal nature of these rights, guaranteeing and enforcing human rights is still largely a matter for individual states (Hindess, 2002).

In addition, there are also cross-border institutions such as the United Nations (UN) and the European Union (EU). The UN has hardly any formal possibilities for implementing legislation and enforcing compliance by

citizens. The EU has more powers at its disposal to enforce compliance with legislation, but these are limited to Europe and therefore not of a global nature. Also, ideas for instating European citizenship do not go unchallenged. Smaller national groups across Europe are protesting against the extent to which European consolidation is threatening their national identity (Green, 1987). This does not detract from the fact that institutions such as the UN and the EU enable citizens to rely on universal rights that apply in all countries.

## The Moral Dimension of Global Citizenship

The moral dimension of citizenship is easier to lift to a global level than the formal dimension. The moral dimension is disconnected from the authority of nation states and targets the moral obligations that citizens world-wide have towards each other. This dimension focuses on the individual contributions citizens make to create a better world. People have rights and obligations towards each other irrespective of any political authority (Dower, 2010). The absence of political authority does not have to stand in the way of (voluntary) civil action at a global level (Gaventa & Tandon, 2010). There are a number of aspects that play a role in the moral dimension of global citizenship. One prerequisite is awareness of what is going on outside one's own direct environment (Kleur Bekennen, 2008); a world view where one feels committed to and responsible for others in this world (Hett, 1993). In addition, citizens need to convert this awareness and responsibility into a willingness to take action in order to achieve social justice, equality or ecological sustainability (Parekh & Biekart, 2009).

3.5

# FOCUS AREAS FOR GLOBAL CITIZENSHIP

The moral dimension of Global citizenship relates to awareness, responsibility, behaviour, or at least a willingness to take action, and a notion of equality. The question is what the relevant focus areas are. Focus areas for global citizenship have been defined in various countries. In the Netherlands, NCDO teamed up with Utrecht University to identify eight focus areas reflecting the domains of global relations and their underlying values (NCDO & Geosciences Department of Utrecht University, 2009). Similar conceptual frameworks, often originating from the world of education, have also been devised in surrounding countries, for example by the Global Education Network Europe (GENE), the Kleur Bekennen Foundation in Belgium, and, in the UK, by the non-governmental organisation Oxfam GB, the Department for Education and the Department for International Development (DfID).

The table on the right shows that the different countries and researchers largely concur with each other in their identification of focus areas.

**Table 1 Focus Areas for Global Citizenship**

| NCDO (2009) | GENE (2010) | Kleur Bekennen (2008) | Oxfam GB (2006) | DEA (2005) |
|---|---|---|---|---|
| Diversity | Interculturalism | Diversity | Diversity | Diversity |
| Identity | | Democracy and sense of public responsibility | | Values and perceptions |
| Human rights | Human rights | Human rights | | Human rights |
| Sustainable development | Development | Sustainable development | Sustainable development | Sustainable development |
| | Sustainability | | | |
| Globalisation | | Mutual dependency | Globalisation and mutual dependency | Global citizenship |
| Global commitment | | | | Mutual dependency |
| Distribution | | Social justice | Social justice and equality | Social justice |
| Peace and conflict | Peace and conflict prevention | Peace | Peace and conflict | Conflict resolution |

3.6

# ROLES AND GLOBAL CITIZENSHIP

How can citizens manifest the global dimension of citizenship? The literature links certain roles in society to global citizenship.

**Table 2** Roles and Global Citizenship

| Bardhan (2006) | Verhoeven (2004) | Stultjens & Du Long (2010) |
|---|---|---|
| Consumer | Co-producer | Voter |
| Producer | Citizen manager | Partner |
| User of natural resources | Regulator | Taxpayer |
| User of public space | | Customer |
| | | Subject |
| | | Local resident |

Based on Bardhan's role typology (2006), Hart (2011) describes the practical implementation of global citizenship in terms of four roles: consumer, producer, user of natural resources, and user of public space. A citizen can express global citizenship in each of these roles. As a consumer by buying sustainable products, as a producer by actively choosing production using biodegradable materials, as a user of natural resources by using resources sparingly and finally as a user of public space by, for example, pressing authorities to organise this space as sustainably as possible.
Other roles in society have also been described: the citizen types devised by Verhoeven (2004), i.e. co-producer, citizen manager and regulator, are broader and not as directly applicable to global citizenship. Stultjens and Du Long's typology (2010), however, comprises roles that do connect with global citizenship, such as that of the voter, the tax payer, and the local resident. After all, a voter can use his vote to exert influence on politics. A tax payer makes a positive contribution to society by paying the right amount of tax and paying it on time, and a local resident can show social commitment by organising or attending community assemblies.
What is clear is that, depending on the purpose of the exercise, there are many different roles (and ways of playing them) that citizens can adopt in order to shape their global citizenship.

# 4

# DEFINITION OF THE GLOBAL DIMENSION OF CITIZENSHIP

## 4.1
# INTRODUCTION

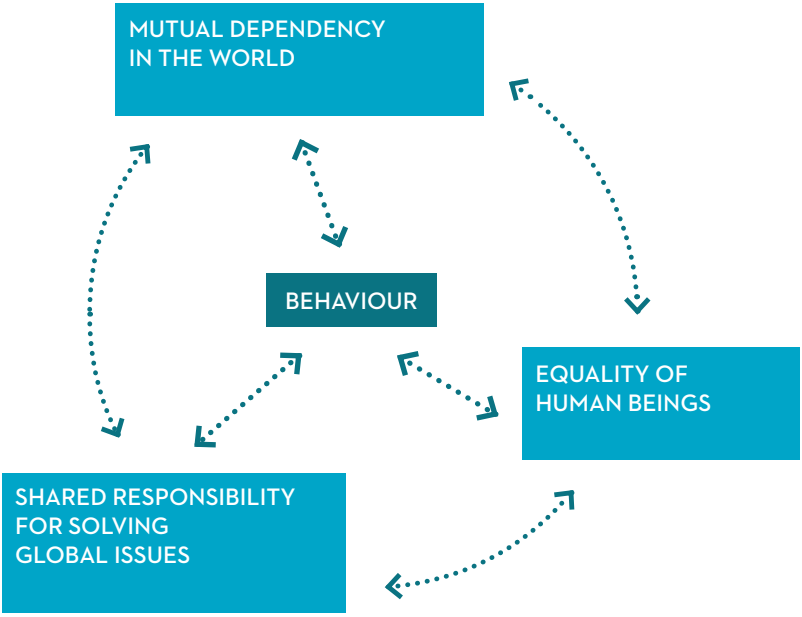
**In this chapter, we will present a definition of the global dimension of citizenship that resonates with the (international) literature, the Dutch context and the mission of the renewed NCDO. NCDO's mission is to make a positive contribution to global citizenship amongst Dutch citizens by increasing their knowledge of and insight into global issues. It does so by informing Dutch citizens on global issues and engaging them in in all their capacities, as consumers, employees, voters, investors, scientists, etc. (NCDO, 2010).**

## 4.2
# DEFINITION OF THE GLOBAL DIMENSION OF CITIZENSHIP

NCDO uses the following description of the global dimension of citizenship:

*'The global dimension of citizenship is manifested in behaviour that does justice to the principles of mutual dependency in the world, the equality of human beings and the shared responsibility for solving global issues.'*

**Figure 1** Graphic depiction of the definition




The global dimension of citizenship can therefore basically be defined as conduct that adheres to certain principles. Global citizens not only have a certain attitude towards, or knowledge of, the world, but also convert that into behaviour. Merely possessing knowledge of global issues, or assuming a certain attitude, does not directly and automatically lead to behaviour that helps to create a fair and sustainable world. This definition emphasises behaviour, which is in line with the various citizenship theories that place a similar emphasis on behaviour/participation. On the other hand, behaviour that adds to a fair and sustainable world, but which is not based on knowledge and attitude, is still considered an expression of global citizenship. Global citizenship is therefore basically a behavioural expression, albeit that this behaviour must be motivated by the principles of equality, shared responsibility and mutual dependency.

One aspect that ensues from the definition of global citizenship is that behaviour can also unwittingly be an expression of global citizenship. This ensues from the formulation that refers to 'behaviour that does justice to' instead of 'behaviour that is based on'.

Research in the area of public support always used to be based on the trinity of 'knowledge', 'attitude', and 'behaviour' (see, for example Hento, 2011). The interrelation between these three components was always a complex one (refer to Eagly & Chaiken 1993 for an overview). Knowledge of international cooperation turns out not to be a prerequisite for behavioural change in the area of international cooperation (DGIS, 2009).
Although our definition places the central focus on behaviour, the three principles also reflect the components of 'knowledge' and 'attitude'. Awareness of mutual dependency and shared responsibility suggest a certain degree of knowledge of the world and global issues, whilst the conviction that all human beings are equal supposes a certain social attitude. This attitude encompasses values such as respect for others, concern for human rights and social and economic equality. The graphic representation of the definition reflects the alleged links between behaviour and the degree of awareness of mutual dependency, shared responsibility and the conviction of the equality of all human beings. These three principles are assumed to be interlinked: the awareness of mutual dependency, taking (co-)responsibility for global issues and the conviction of the equality of human beings. The assumption is that these links are related in a positive sense. In other words, people with above-average awareness of mutual dependency on a global scale have a stronger conviction that people are equal and people who show greater willingness to take (co-) responsibility for global issues are more likely to display behaviour befitting a global citizen, whilst people who are prepared to take (co-)responsibility for global issues are more convinced that people are equal etc. In short, endorsing the principles is expected to augment the extent of global citizenship, but it is not a prerequisite for being able to display the behaviour of a global citizen.

4.3

# FOCUS AREAS FOR GLOBAL CITIZENSHIP

The literature presents a wide array of focus areas related to global citizenship (see Section 3.5). For the present, NCDO has opted for two broad focus areas: the sustainability of nature and the sustainability of society. NCDO also stresses the role of growth – increasing consumption, population growth, technological innovation, etc. – in issues surrounding sustainability. Marrying growth to sustainability will result in sustainable growth or sustainable development (IUCN et al., 1980). The degree of sustainable growth will then ensue from the relation and balance between growth and sustainability.

## The Sustainability of Society

Issues regarding the sustainability of society primarily revolve around the degree of social and economic fairness.

Social fairness can be described in terms of a hierarchy of ideas on the organisation of a society (Merret, 2004). Firstly, the foundation of any free society is the equality of all its citizens. Secondly, all citizens must be in a position to support themselves, i.e. have an income and a roof over their heads. Thirdly, the awareness that self-respect and equality go beyond meeting one's basic needs. And finally, the recognition that not all inequalities equal injustice, whilst striving for the minimisation of occurrences of unjust inequalities. Social fairness or justice is directly related to human rights (UDHR), as declared in 1948 by the members of the UN in the first confirmation of the universality of human rights. The Universal Declaration of Human Rights comprises thirty articles relating to different human rights: civil, political, economic, social, and cultural rights ("Universal Declaration of Human Rights", s.a.).

Economic fairness is defined in terms of public concern for equality in procedures involved in wealth distribution (Rasinski & Scott, 1990). Economic fairness is therefore connected to distribution issues. Subjects

that come under the header of economic fairness are the need for adequate wages, the poverty issue, the effects of globalisation on production possibilities, etc. Questions about economic fairness tend to be questions about the ethics of wealth distribution (Scaperlanda, 1999).

### The Sustainability of Nature

The sustainability of nature is about humanity's ability to pursue development that meets the needs of the current generation without jeopardising future generations' ability to meet their needs (World Commission on Environment and Development, 1987). Although the sustainability of nature is interpreted in different ways (for an overview of these interpretations, refer to Dobson, 2000; Lemons, Westra & Goodland, 1997; Pepper, 1993), there are certain aspects that are common to all, such as the retention of natural capital, reciprocity between man and nature, looking after the planet for future generations and the relations between intra-generational and inter-generational equality (Touché, 2004).

## 4.4 ROLES AND GLOBAL CITIZENSHIP

People can take up their global responsibility in each and every role that they assume in their day-to-day lives. this can be as consumers, voters, employees, volunteers, donors, etc. Taking global responsibility is not limited to individual citizens; organisations can also take global responsibility in their role of producer, policy-maker, employer, user of resources, etc. In short, global citizenship concerns us all. In the coming years NCDO will study and support the ways in which people and organisations shoulder their global responsibility.

# 5

# REFERENCES

- AIV (Adviesraad Internationale Vraagstukken) (2009). *Ontwikkelingssamenwerking: Nut en noodzaak van draagvlak*. Den Haag, Nederland: AIV.
- Bardhan, P. (2006). *Globalization and rural poverty*. Geraadpleegd van http://emlab.berkeley.edu/users/webfac/bardhan/papers/BardhanGlobalization.pdf
- Carton, A., Callens, M., Dejaghere, Y. & Hooghe, M. (2009). Burgerschapsconcepten in Vlaanderen: een internationale vergelijking. In Pickery, J. (ed.): *Vlaanderen gepeild!* 2009 (pp. 28-61). Sint Niklaas: Room Commissie
- Commissie Draagvlak en Effectiviteit Ontwikkelingssamenwerking (2006). *Vertrouwen in een kwetsbare sector?* Geraadpleegd van http://www.contextmasterclass.nl/docs/20070904131407400l.pdf
- Dagger, R. (2002). Republican Citizenship. In: E.F. Isin and B.S. Turner (eds.), *Handbook of Citizenship Studies* (pp. 145-159). Londen, Engeland: Sage.
- Dekker, P. & de Hart, J. (2005). Goede Burgers? In: Dekker, P.& de Hart, J (eds.). *De Goede Burger. Tien beschouwingen over een morele categorie*. Den Haag, Nederland: Sociaal en Cultureel Planbureau, 11-19.
- De Vattel, M. (1758). *Le droit des gens. Ou principes de la loi naturelle, appliqués à la conduite et aux affaires des nations et des souverains. Londres.*
- DEA (The Development Education Association) (2005). *Developing the Global Dimension in the School Curriculum – England*. Geraadpleegd van http://clients.squareeye.net/uploads/global/documents/gdw_developing_the_global_dimension.pdf
- DGIS (Directoraat-generaal Internationale Samenwerking) (2009). *Investeren in mondiaal burgerschap* (Tweede Kamer der Staten-Generaal, vergaderjaar 2008-2009, 31 250, nr. 58). Geraadpleegd van http://ikregeer.nl/documenten/kst-31250-58
- Dobson, A. (2000). *Green political thought*. London, Engeland: Routledge.
- Dower, N. (2010). The idea of global citizenship: A sympathetic assessment. *Global Society, 14*(4), 553-567.
- Dunn, J. (2005). *Setting the people free; the story of democracy*. Londen, Engeland: Atlantic Books.
- Eagly, A.H. & Chaiken, S. (1993). *The Psychology of Attitudes*. Fort Worth (TX): Hartcourt Janovich College Publishers.
- Gaventa, J., & Tandon, R. (2010). Citizen engagements in a globalizing world. In J. Gaventa & R. Tandon (Eds.), *Globalizing citizens: New dynamics of inclusion and exclusion* (pp. 3-30). London, Engeland: Zed Books.
- GfK (Growth from Knowledge) (2011). *Fairtrade in de boodschappentas 2010: Onderzoek naar aankoopgedrag en -motieven fairtrade producten in 2010*. Dongen: GfK.

- GENE (Global Education Guidelines Working Group) (2010). *Global education guidelines: Concepts and methodologies on global education for educators and policy makers*. Lisbon, Portugal: the North-South Centre of the Council of Europe.
- Green, L. (1987). *Is world citizenship a legal practicality?* Geraadpleegd van http://heinonline.org/HOL/LandingPage?collection=journals&handle=hein.journals/cybil25&div=8&id=&page=
- Hart, M. (2011). Global citizenship: A key to a world without poverty and inequality? In P. Hoebink (Ed.), *The Netherlands yearbook on international cooperation 2009*. (pp. 141-160). Assen, Nederland: Van Gorcum.
- Hento, I. (2011). *Barometer internationale samenwerking 2011*. Amsterdam, Nederland: NCDO.
- Hett, E. (1993). *The development of an instrument to measure global-mindedness* (Doctoral dissertation, University of San Diego, CA).
- Hindess, B. (2002). Neo-liberal citizenship. *Citizenship Studies, 6*(2), 127-143.
- Hopwood, B., Mellor, M. & O'Brien, G. (2005). Sustainable development: Mapping Different Approaches. *Sustainable Development, 13,* 38-52.
- IOB (Inspectiedienst Ontwikkelingssamenwerking en Beleidsevaluatie) (2009). *Draagvlakonderzoek: Evalueerbaarheid en resultaten*. Den Haag, Nederland: IOB.
- IUCN, UNEP , WWP (1980). *World Conservation Strategy: Living Resource Conservation for Sustainable Development*. IUCN: Gland, Switzerland.
- Jonaski, T., & Gran, B. (2002). Political Citizenship: Foundations of Rights. In: Isin, E.F. & Turner, B.S. (eds.). *Handbook of Citizenship Studies*. London, Engeland: Sage Publications.
- Kleur Bekennen. (2008). *Wereldwonderwijs: Denk- en doeboek over opvoeden tot wereldburgers in het secundair onderwijs*. Brussel, België: Carl Michiels.
- Lemons, J., Westra, L., & Goodland, R. (Eds.) (1997). *Ecological sustainability and integrity: Concepts and approaches*. Dordrecht, Nederland: Kluwer.
- Lo Galbo, C. (2007). *De vrees voorbij*. Amsterdam, Nederland: De bezige bij.
- Merrett, C. (2004). Social justice: What is it? Why teach it? *Journal of Geography, 103,* 93-101.
- Ministerie van Infrastructuur & Milieu (2011). *Agenda Duurzaamheid; een Groene Groeistrategie voor Nederland*. Geraadpleegd van http://www.rijksoverheid.nl/documenten-en-publicaties/rapporten/2011/10/03/agenda-duurzaamheid-een-groene-groei-strategie-voor-nederland.html
- Morais, D., & Ogden, A. (2010). Initial development and validation of the global citizenship scale. *Journal of Studies in International Education, 20*(10), 1–22.
- NCDO & Faculteit Geowetenschappen Universiteit Utrecht (2009). *Vensters op de wereld: Canon voor wereldburgerschap*. Amsterdam/Utrecht, Nederland: NCDO & Faculteit Geowetenschappen UU.
- NCDO (2010). *Strategisch Beleidsplan Subsidieaanvraag NCDO 2011-2014*. Amsterdam,

Nederland: NCDO.
- Onderwijsraad (2003). *Onderwijs en burgerschap: Advies*. Den Haag, Nederland: Onderwijsraad.
- Oxfam GB (2006). *Education for global citizenship: A guide for schools*. Geraadpleegd van http://www.oxfam.org.uk/education/gc/files/education_for_global_citizenship_a_guide_for_schools.pdf
- Parekh, B. (2003). Cosmopolitanism and global citizenship. *Review of International Studies, 29*, 3-17.
- Parekh, V., & Biekart, K. (2009). Linking, learning, and leaving: Dutch experiments promoting global citizen action. In P. Hoebink (Ed.), *The Netherlands Yearbook on International Cooperation 2008*. (pp. 129-144). Assen, Nederland: Van Gorcum.
- Pepper, D. (1993). *Eco-socialism: From deep ecology to social justice*. London, Engeland: Routledge.
- Pietersma, H. (2009). *Historisch jaar met een bescheiden feestje*. Geraadpleegd van http://www.clingendael.nl/publications/2009/20090604_cdsp_feestje_pietersma.pdf
- Rasinksi, K., & Scott, L. (1990). Culture, values, and beliefs about economic justice. *Social Justice Research, 4*(4), 307-323.
- Scaperlanda, A. (1999). Matters of economic justice. *Review of social economy, 57*(4), 419-426.
- Scheffer, P. (2007). *Het Land van Aankomst*. Amsterdam: De Bezige Bij
- Schinkel, W. (2008) 'The Moralisation of Citizenship in Dutch Integration
- Discourse', *Amsterdam Law Forum 1*(1): 15–26.
- Schuck, P.H. (2002). Liberal Citizenship. In Isin, E.F. & Turner, B.S. *Citizenship Studies: An Introduction* (pp. 131-144). London: Sage.
- Stichting Actief Burgerschap. (z.j.). Geraadpleegd van http://www.actiefburgerschap.nl/index.php
- Stultjens, E., & Du Long, K. (2010). *Waarstaatjegemeente.nl: Burgerrollen - Voorjaar 2010*. Tilburg, Nederland: het PON, kennis in uitvoering.
- Touché, G. (2004). Ecological sustainability, environmental justice, and energy use: An annotated bibliography. *Journal of Planning Literature, 19*(2), 206-223.
- Tonkens, E., Hurenkamp, M., & Hendriks, Y. (2008). *Wat vinden burgers zelf van burgerschap: Burgers aan het woord over binding, loyaliteit en sociale cohesie*. Den Haag, Nederland: Nicis institute.
- Tweede Kamer der Staten-Generaal (2011). *Aanhangsel van de Handelingen: Vragen gesteld door de leden der Kamer, met de daarop door de regering gegeven antwoorden* (Tweede Kamer der Staten-Generaal, vergaderjaar 2010-2011, Aanhangselnummer 2945). Geraadpleegd van https://zoek.officielebekendmakingen.nl/ah-tk-20102011-2945.pdf
- Universele Verklaring van de Rechten van de Mens (UVRM). (z.j.). Geraadpleegd van http://www.amnesty.nl/mensenrechten/encyclopedie/universele-verklaring-de-rechten-de-mens-uvrm

- Van Gunsteren, H. (1998). *A theory of citizenship*. Boulder , CO: Westview.
- Verhoeven, I. (2004). Veranderend politiek burgerschap en democratie. In E. Engelen & M. Sie Dhian Ho (Eds.), *De staat van de democratie: Democratie voorbij de staat* (pp. 55-78). Amsterdam, Nederland: Amsterdam University Press.
- WRR (Wetenschappelijke Raad voor het Regeringsbeleid) (2010). *Minder pretentie, meer ambitie: ontwikkelingshulp die verschil maakt*. Amsterdam, Nederland: Amsterdam University Press.
- World Commission on Environment and Development (1987). *Our common future*. Oxford, UK: Oxford University Press.


**NCDO**
P.O. Box 94020
1090 GA Amsterdam
tel +31 (0)20 568 87 55
info@ncdo.nl
www.ncdo.nl