

Assessing Global Education: an Opportunity for the OECD

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1. The Need to Assess Global Education

Education systems strive to prepare students to live and work in a world that is increasingly interdependent. A world in which most people will come into contact frequently, and will need to collaborate, with people of diverse cultural origins; a world in which their lives will be affected by processes and events, many supported by rapidly evolving communication technologies, that transcend national boundaries, and the authority of national jurisdictions to address them; a world in which their lives will be deeply embedded in multiple global relationships and transactions. In this world, people will have to negotiate how to adopt ethical and legal frameworks amidst cultural pluralism, they will have to figure out their common humanity and their differences with others who come from different cultural and civilizational origins, they will have to decide how to trust and collaborate across such differences, often bridging space and time through technology.

Preparing students to make meaning of their lives in that highly interdependent world is the goal of global education. Global competence consists of the skills and mind habits to understand such global interdependence, and to live with meaning and direction in contexts where global interactions increase exponentially. Increasingly, public and private schools are endeavoring to create opportunities for students to develop global competency. Many see it already as an essential basic skill in the 21st century. Many of these competencies dovetail with and extend the competencies necessary to the exercise of responsible and engaged citizenship. Global education is, in this sense, the new civics of the 21st century, because citizenship is embedded in a mesh of relationships that are global as well as local. The *commons of democracy* where people, through deliberation, find how to collaborate to produce social progress increasingly has a global dimension to it. There is also a *global commons* where deliberations shape interactions among states, other supranational organizations and individuals.

This new civics, Global Education, should prepare students to develop autonomy and identity that is cognizant of the reality of national and global cultural pluralism, equipping them to join others in life, work and citizenship, across cultural differences. As with

democratic civic education, global education is not indoctrination into a particular set of beliefs or values, it is a process that helps students become autonomous individuals who can deliberate about global affairs and participate in the many global commons they will encounter in their lives, it is a process that engages students with dilemmas and controversy that result from globalization which have no singular solution, but where awareness of different cultural perspectives on these dilemmas and controversy is essential to finding the common ground necessary to solve them. These include essential questions such as how to develop shared values in multicultural pluralistic societies and more recent questions such as the right to privacy in contexts where technological developments provide governments and corporations access to unprecedented information about individuals, across borders; or the rights of individuals relative to their obligations to governments, in contexts where geographic mobility allows a person to shift contexts and with it change the normative framework that evaluates their actions.

Comparative research can support the efforts to develop global competency: assessing the extent to which students have such competency, carefully documenting the various approaches to global education used comparatively, and analyzing the contributions of those diverse curricula and pedagogies. The Education directorate of the OECD, building on the successful record of the PISA studies, is well positioned to assume a leadership role in advancing the development and implementation of cross-national assessments of global competencies of students. This would be in line with the objectives of the PISA studies, which sought to assess not just the knowledge of students in the participating countries, but to also evaluate the ability of students to apply such knowledge to solve new problems, in effect measuring some dimensions of the competencies necessary to be engaged citizens and contributors in knowledge based economies. To date, such assessment efforts have focused in the disciplinary domains of language, mathematics and science. They have not, explicitly, assessed directly essential competencies to engage and contribute as citizens. Given that global education is the expression of civics education in the 21st century, it is fitting that a global and comparative undertaking, such as the PISA studies, would extend its work into the assessment of this crucial, albeit more complex and challenging domain.

There is an additional reason for the OECD to include global education within the scope of the PISA studies. To the extent that such cross-national comparisons serve to stimulate programmatic innovation in the participating countries –inspiring the design and implementation of programs which comparative evidence suggests might be promising avenues to better support the opportunities for students to gain such skills—the inclusion of global education provides a unique point of entry to program innovation explicitly focused on the development of 21st century skills. Global competency, itself a 21st century skill, should be understood through the multidimensional lens which learning scientists

recognize define the human capabilities for life and for work¹. While this lens can be productively applied to think about all education curriculum, including the traditional disciplines, it may face less resistance in those domains where thinking and ideas about what is possible and desirable have not ossified as a result of decades of practice turned into conventional wisdom. That is, a 21st century approach can very well inspire rethinking the teaching of physics or biology, as well as the development of global competency. Because physics and biology have been established subjects in the curriculum for multiple decades in many countries, a serious reexamination and reengineering of the teaching of those sciences will be a more challenging undertaking than engineering a 21st century approach to global education, generally perceived a more recent goal for schools.

The extension of the PISA project into the domain of global competency would not only be a logical expansion of this important work of the OECD to increase its relevance to the challenges of the 21st century, it would built on the important intellectual tradition of the form and purpose of the best comparative studies. The first proponent of such studies, Marc Antoine Jullien, considered the father of comparative education and a proponent of a 'science of education', advocated during and following the French revolution for the systematic assessment of the ways in which education was organized in different countries, and for the careful documentation of educational programs, in the hope that the dissemination of this knowledge would inform and support efforts to expand public education. Jullien, a product of the Enlightenment, devoted much time to studying, documenting and disseminating the educational approach developed by Pestalozzi. Jullien believed that the systematic study of educational innovation around the world would support efforts, based in scientific knowledge, to improve and expand educational opportunity. Cosmopolitanism, and idea that, as we will see, had wide appeal to other thinkers of the enlightenment, is a fitting educational purpose for the application of comparative, systematic, scientific study as proposed in this note.

The rest of this concept note summarizes the intellectual roots and history of global education, it defines it and identifies the questions that a comparative assessment project of global education should focus on. Finally, the paper presents a framework to operationalize the assessment of global competency and global education, and discusses the challenges of implementing it.

2. History and Roots

¹ Pellegrino, J. & Hilton, M. (Eds.) (2012). *Education for Life and Work: Developing Transferable Knowledge and Skills in the 21st Century*. Washington, DC: National Research Council.

While the acceleration in global interactions may shape the view that globalization is new and the goal of developing global competency a particular urgency of our time, multiple previous 'waves' of globalization have underscored the need for global education. Most significant efforts to advance global education were advanced in the last century. The increased perception that global competency was a necessity for all the population in the majority of countries, however, might be a product of recent decades.

The idea that schools should help students learn about people and cultures who are different from themselves, from 'others', and from their cultures, is as old as the field of education itself. Historically this idea has been associated with the goal of developing cosmopolitanism. Cosmopolitanism is the notion that humans are bound by a shared set of values, by commonalities that transcend other socially constructed aspects of our identities such as nationality, religion or ethnicity. This idea is at least two thousand years old, expressed in the statement *Homo sum: humani nil a me alienum puto* –Nothing human is alien to me—an idea put forth by Terentius, a playwright in the Roman Republic².

Kant, for instance, proposed the need for cosmopolitan law, to prevent war, ethically based on the shared right of humans from different jurisdictions to natural resources (Kant 1795). His views on social justice as a universal obligation, and on education as a way to help individuals develop intellectual autonomy, are aligned with the vision that one of the purposes of education should be to develop the intellectual autonomy, and the rights and responsibility, to make it possible for people across different jurisdictions to avert conflict.

The Enlightenment's view that individuals were capable to produce social progress, in effect to 'improve the world' is aligned with the idea that education would provide the intellectual autonomy and other capabilities to make it possible for people to join others in improving the world. This idea is the basis of citizenship education, a central *raison d'être* of the emergence of public education systems as people in different nations adopted the powerful idea that ordinary people were capable of ruling themselves.

But the world that needs improvement, the human suffering that needs alleviation as a result of the efforts of ordinary people is not confined to the boundaries of the nation state. The shared nature of some of humanities aspirations for the future has been especially clear with regard to Peace. Conflict among nations is difficult to avert or resolve unilaterally. The natural resources that Kant thought of as a basis for cosmopolitan law are also in many cases not the subject of national jurisdictions, as in access to the sea and the resources therein, or to space, or clean air, or atmospheric conditions. Because human actions impact these global processes, conflict or the environment, education can equip

² Terentius or Terence, whose full name was Publius Terentius Afer was a theater writer of the Roman Republic (195-159 BC). Born in North Africa, he was brought to Rome as a slave to a Roman senator, who eventually freed him.

people with the skills to have impacts that are more aligned with sustainability or with peace, and therefore with our collective survival as a species and well being.

In addition, the increasing cultural diversity of the populations of many modern cities requires higher levels of cosmopolitanism among all in order to sustain orderly, peaceful and productive interactions and collaboration in the commons of democracy and in workplaces.

The long standing cosmopolitan character of education is reflected in that ideas about the purposes of education, and even about specific curriculum and pedagogies to achieve those purposes, have generally travelled across national boundaries. Greek and Latin were subjects in the curriculum in many colleges and schools in Europe as well as in the Americas, in order to enable students access to common content. The reasons to learn about 'others', however, differ and have varied over time, and along with that variation the definition of global education has also shifted. In some cases the rationale was to provide access to the common heritage of humanity, in other cases it was about advancing national interests relative to 'others', and in other cases it was about promoting cooperation among nations.

With the creation of public education systems, two hundred years ago, in part to advance the consolidation of nation states, school-education adopts the purpose of contributing to consolidate national identity through the teaching of a common language, a set of common cultural views and knowledge, including knowledge of a shared national history. The common school curriculum also included geography and the structure and content of the curriculum was influenced by examples in other countries. In that sense traditional education was cosmopolitan insofar as the 'classics' defined what should be learned much more than regional or local experience. In the United States, it was only at the beginning of the twentieth century that local literature was included in the college curriculum, which was largely composed of classical texts.

Times of escalation of conflict, or of open conflict, or de-escalation of conflict, have generated much thinking about the need for education to promote international understanding, and attitudes and behaviors aligned with peace.

Movements to advance peace, which emerged in the late 1800s and early 1900s often resorted to education, as a way to share knowledge about the dangers of war and in this way help avert it. Many of these education efforts were aimed at adults, and did not involve formal school education, but at the beginning of the 20th century the Peace Movement included support for school based peace education.

"In 1912 a School Peace League had chapters in nearly every state in the United States that were "promoting through the schools ...the interests of international justice and fraternity" (Scanlon, 1959: 214). They had ambitious plans to

acquaint over 500,000 teachers with the conditions for peace (Stomfay-Stitz, 1993). In the interbellum period between the First and Second World Wars, social studies teachers started teaching international relations so that their students wouldn't want to wage war against foreigners. Convinced that schools had encouraged and enabled war by indoctrinating youth into nationalism, peace educators contributed to a progressive education reform where schools were seen as a means to promote social progress by providing students with an awareness of common humanity that helped break down national barriers that lead to war.” (Harris, 2008)

A number of progressive educators at Teachers College advocated for education for global understanding, emphasizing cooperation as the goal, rather than competition. James Earl Russell, the third president of Teachers College, offered a course on ‘foreign education systems’ in 1898 with the purpose of helping teachers in training develop their global awareness. Russell supported the creation of the first university based center of comparative education, at Teachers College, where faculty such as John Dewey devoted significant time to learning about education systems in other countries, and to contribute ideas to the advancement of public education abroad.

A leading figure in Teachers College Comparative Education Center, Professor Isaac Kandel, at a lecture given to the national association of secondary school principals in 1925, advocated in favor of infusing the high school curriculum with knowledge that would prepare students for international understanding (Kandel 1939). Kandel defined international understanding as ‘that attitude which recognizes the possibilities of service of our own nation and of other nations in a common cause, the cause of humanity, the readiness to realize that other nations along with our own have by virtue of their common humanity the ability to contribute something of worth to the progress of civilization.” (Kandel 1928, p. 228). He distinguished international understanding from communism or as antithetical to nationalism. Kandel proposed, as a way to foster international understanding at the high school level, not a new subject in the curriculum but a special emphasis in the international dimensions of the existing subjects, including arts, science, geography, literature and history. Kandel saw the existing curriculum as holding the potential to, as a result of a specific emphasis in highlighting cosmopolitan linkages, foster international understanding, and in this sense his views reflected the understanding described at the outset of this article, that all curriculum has the potential for a cosmopolitan orientation.

A contemporary of Kandel who also advocated global education for international understanding was Stephen Duggan, the first president of the Institute for International Education, which he founded with Nobel Laureates Elihu Root, former US Secretary of State and Nicholas Murray Butler, President of Columbia University. Duggan, known as the apostle of internationalism, was also the first president of the Council of Foreign Relations. The Institute of International Education was established to support international understanding, as a way to achieve lasting peace. The Institute’s founders believed that student and teacher exchanges were a valuable way to foster such international

understanding. The Institute also sponsored the creation of International Relations clubs in college campuses.

In the 1920s a few colleges in the United States, including Harvard University, offered their students the opportunity to participate in simulations of the League of Nations, with the purpose of educating them on global issues, interdependence and on the factors that threatened peace and security.

The Nuremberg trials of the perpetrators of the Holocaust brought forth the Kantian notion that there were ethical obligations to humanity that transcended national law, this was the foundation of the idea of crimes against humanity. These views of shared obligations and rights that people had above their rights and duties to nation states and national legal canons formed the foundation of the creation of the United Nations and of the charter: the Universal Declaration of Human Rights.

Following World War II the creation of the United Nations and the adoption of the Universal Declaration of Human Rights, which included education as one of the basic rights whose pursuit would help achieve peace, reflected a cosmopolitan aspiration for education: that it could help students discover their common humanity with others. The preamble to UNESCO's constitution, the specialized agency established to advance the achievement of the right to education, makes explicit reference to the need to educate students on the focus of the United Nations and in advancing Human Rights. UNESCO, in collaboration with governments around the world, advanced a number of programmatic initiatives to promote global education, peace education and human rights education. These included a series of affiliated schools, starting in 33 schools in 15 countries 1953, to "encourage the development of education in the aims and activities of the United Nations and the Specialized Agencies and in the principles of the Universal Declaration of Human Rights." UNESCO also contributed the development of curriculum for peace and human rights education.

In the United States, the years post World War II saw great awareness about the need for greater intercultural understanding. In 1948, the National Education Association, the main teacher organization, published the report of the Educational Policies Commission, Education for All American Children, which underscored the cosmopolitan purpose of elementary education:

"The elementary schools that will make the greatest contribution to life in the next generation will be those schools that are related to the world community, yet are firmly anchored in their home communities" page 270.

In 1956, Leonard Kenworthy, an Associate Professor of Education in Brooklyn College published 'Introducing Children to the World' a handbook making the case for global education and for approaches to infuse the curriculum w global content.

In 1965, the US national commission for UNESCO and the New York State Education Department. Conference on 'American Education in a Revolutionary World' April 11-24

1965 a series of case studies of how world cultures, history were taught in various states. At the conference, Dean Rusk, then US Secretary of State, underscored the links between education for understanding and peace:

“I am very happy to pay tribute to the initiative of the US National Commission for UNESCO and the New York State Education Department in calling this conference of experts to strengthen the role of the states in the teaching of non-Western cultures. In this complex but small world in which we cannot live alone, we must not neglect the pursuit of knowledge of other cultures. By studying other cultures we not only acquire a better understanding of other peoples but enrich our own civilization as well.

We must prepare young men and women in this country not only to understand the enduring values underlying our form of government and society but to work with other peoples to create a more effective world community and an enduring peace.”

Similar developments reflecting a greater interest in global education took place globally following World War II. Many of these benefited from the stewardship of UNESCO.

In 1953, UNESCO launched the Associated Schools Project a global network of schools at all levels that collaborate in advancing international understanding and peace. This program, which celebrates its 60th anniversary this year, involves now **9566** educational institutions in 180 countries.

In the 1960s two important education programs emerged to promote global understanding. One of them, the International Baccalaureate Organization, was established in 1968 in Geneva to develop and support a university preparatory curriculum –a diploma program—for students who had to move between countries as a result of their parents’ occupations. In developing this curriculum the organization initially built in a UNESCO handbook, published in 1948, presenting a framework for Peace Education (Maurette 1948). Over time the IB organization grew to offer a primary years program, a mid years program as well as a high school diploma. Core components of the high school diploma program include a) an independent research project which students conduct, resulting in a substantive paper that reflects in depth understanding of a topic, and b) a subject called *Theory of Knowledge* designed to help students understand the relationship among the various subjects and be reflective on alternative ways of knowing, with a focus on the areas of natural sciences, human sciences, arts, mathematics, ethics or history.

The Middle School program emphasizes holistic learning, intercultural awareness and communication. The focus is on approaches to learning, community and service, human ingenuity, health and social education and environments.

The IB primary program emphasizes interdisciplinarity in the study of identity, location in space and time, communication, understanding the world, understanding human organization and understanding the planet. These themes are explored through the study

of six subjects: languages, social studies, mathematics, arts, science and personal and physical education.

In 1962 Kurt Hahn, a German educator, established the United World College of the Atlantic, in South Wales to foster international understanding among students aged 16 to 20 from a diversity of countries through a shared residential pre-collegiate educational experience aligned with the International Baccalaureate Diploma. The explicit goal of the United World Colleges is to foster peace and sustainability. The organization expanded to 13 colleges, located in different parts of the world, of which 12 remain today. The curriculum actively promotes a series of values aligned with international understanding including valuing difference, personal responsibility and integrity, mutual responsibility and respect, compassion and service, respect for the environment, idealism, personal action and example. The early development of the International Baccalaureate was intertwined with the early development of the United World College as the experience of students in the UWC in Wales was studied by those developing the IB diploma and as the UWC was one of the first adopters of the IB.

In July 1962, Unesco's Institute for Education in Hamburg convened in Prague a meeting of 27 educators from 24 countries to share global practices to advance international understanding. The Vice Minister of Checkoslovakia, Vaclav Hendrych, explained in the opening remarks that the seminar was 'highly significant in the struggle for peace and for peaceful coexistence'.

In 1974 UNESCO adopted a recommendation that governments adopted programs to promote education for international understanding. This gave origin to UNESCO's program on education for international cooperation and peace. In 1978, a group of representatives of European national commissions for Unesco convened in Espoo Finland in May 29-June 1 1978 'to consider the adaptation of the [1974] recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms to educational curricula'

Two influential reports outlining purposes for education produced by UNESCO, *Learning to Be* (Faure et al 1972) and especially *Learning the Treasure Within* (Delors 1998) highlighted the importance of learning to live peacefully with others, in culturally diverse contexts.

3. What is Global Education

Over the last century of experimentation with global education, diverse approaches were developed, aligned with different views of what constitutes global competency.

Human Rights

A perspective which emphasized global education as understanding the global architecture created to secure peace and stability post World War II, and in particular understanding

and supporting the Universal Declaration of Human Rights and the United Nations, informed approaches to Human Rights Education.

Intercultural understanding

Aligned with a perspective of global competency that emphasized inter-cultural competency, an earlier, and enduring, perspective, emphasized the knowledge and the dispositions to understand those from different cultures. The curricula developed by these projects emphasized foreign language studies and interdisciplinary studies of various areas of the world.

In April 1971, a worldwide conference of educators was convened in Zurich, Switzerland to explore the goals and objectives of global education for secondary schools. The objectives of the conference characterize a dominant perspective on global education:

1. Acquire greater sensitivity and understanding of other people's cultures and values without judging their worth on the basis of preconceived notions;
 2. To improve the data base for understanding international decision making and its implications
 3. To learn the nature and importance of history in shaping contemporary society
- Conference recommended, in addition to social studies and foreign language, peace studies, future studies and development studies

Source: William Saw. Global Education: Helping Secondary Students Understand International Issues. A Kettering Foundation-Dattweiler Institute Report. Dayton, Ohio. 1974. P. 10

The field of multicultural education evolved as part of this tradition, specializing in the study of cultural difference and inter-race relations within national jurisdiction, as distinct from the study of such differences across jurisdictions. The growing inflows of immigrants in many societies have blurred the distinctions between these two fields of study and practice.

Development Education

In the 1970s, as the field of international development consolidated as a distinct field of study and practice, a conception of global education as understanding the process of international development emerged.

“Development education is concerned with issues of human rights, dignity, self-reliance, and social justice in both developed and developing countries. It is concerned with the causes of underdevelopment and the promotion of an understanding of what is involved in

development, of how different countries go about undertaking development, and of the reasons for and ways of achieving a new international economic and social order” (United Nations 1975).

In the United Kingdom a series of Centers were established, primarily at the higher education level, dedicated to the study of development.

“Development education is about:

- *Enabling people to understand the links between their own lives and those of people throughout the world;*
- *Increasing understanding of the global economic, social and political environmental forces which shape our lives;*
- *Developing the skills, attitudes and values which enable people to work together to bring about change and to take control of their own lives;*
- *Working to achieve a more just and sustainable world in which power and resources are equitably shared.” DEA 2006*

International Development Education extended development education to the pre-collegiate level. Over the last 15 years, the Department for International Development (DIFD) in the UK has given considerable resources to funding development education.

Oxfam-UK has, since 2006 produced curriculum materials to support global education at the K-12 level. This materials are based on a framework which defines as global citizen as someone who:

- *“Is aware of the wider world and has a sense of their own role as a world citizen;*
- *Respects and values diversity;*
- *Has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally;*
- *Challenges social injustice;*
- *Participates in and contributes to the community at a range of levels from the local to the global;*
- *Is willing to act to make the world a more equitable and sustainable place;*
- *Takes responsibility for their own actions.”*

An extension of Development Education involves approaches that promote economic growth, poverty alleviation while fostering sustainable human-environmental interactions.

Future Studies

The field of forecasting and predicting future scenarios has led to approaches to global education which are about examining alternative views of the future, and thinking through their implications for work and citizenship.

These various perspectives have informed one another and, in many cases, become integrated into the practice of global education. At present Unesco (2000) defines global education as:

“Education for human rights, peace, international understanding, tolerance and non-violence. It also [includes] all aspects of education relating to the principles of democracy and multicultural and intercultural education.”

What is Global Competency and How does it matter to how it is cultivated?

Undergirding these various approaches to global education are also diverse ideas about what global competency entails. One approach views global competency as knowledge, and to some extent as the ability to use such knowledge to solve problems. This idea translates largely into *curricular approaches* that include specific content –such as geography, or world history, or the study of international organizations—as well as in efforts to infuse existing curriculum of more established disciplines –such as science, or history, or literature—with topics which are global in nature. Foreign language study fits also within this perspective of global competency.

An alternative approach to global education views global competency as dispositions, ways of thinking and doing. This idea translates into *pedagogical approaches* to global education and into constructing *experiences in learning*, over exclusively intellectual engagement with cosmopolitan knowledge. Study abroad, for instance, reflects this emphasis on embedding students in a cultural setting different to the one they are most familiar with, and to expose them to interactions with people of different cultural backgrounds, as a path to developing cross-cultural understanding. Following from this view on the importance of social experience with cultural difference are a range of programs that focus on *structuring of the social context* that students will experience in their schools and classrooms or in particularly designed activities to expose them to culturally diverse contexts on the assumption that global competency emerges from exchanges among culturally diverse learners and teachers. This view is central to the approach reflected in the student and teacher exchange programs of the Institute for International Education or in the United World Colleges, or in the Fulbright Exchange Programs or Peace Corps, or in the myriad programs of study abroad supported by higher education institutions for instance, as well as in other programs that deliberately bring together students or teachers from diverse backgrounds.

4. What questions should be answered by a Cross-national initiative to assess Global Education

The range of approaches to global education that have evolved over the recent past provide very rich material to codify what is currently being done around the world, with what results, for what populations and at what costs, and to take stock of the extent to which these efforts address the needs for global competency that citizens face in the 21st century. The essential questions that should drive this effort are:

- What is the global competency of high school and college graduates around the world?
- What is the interrelationship between global competency and knowledge and skills in the core literacies of communications, mathematics and science?
- What is the opportunity to develop global competency in different education systems?
- Where is global education included in the structure of educational opportunity?
- What programmatic forms does it take?
- What approaches to multicultural and global education are used?
- What are the correlates, and to the extent possible the effects, of various approaches to develop global competency?
- What is the cultural diversity of the student population and what are the continuities-discontinuities that students from different cultural students experience in school?
- What approaches are used to educate culturally diverse students?
- What are the social experiences of various cultural groups in schools?
- What are the salient divides in the population in terms of global competency? Are there subgroups of deeply intolerant individuals? Are there subgroups of deeply cosmopolitan individuals? What are the consequences of these divides for civic life and for the functioning of democracy?

5. What should be measured and how?

This assessment should focus on knowledge and skills, attitudes, and behaviors and intentions of behavior demonstrating global engagement and competency.

Knowledge should assess basic facts about global affairs and the process of globalization including world history, geography, international institutions, global processes that reflect interdependence. For instance, the world values survey asks respondents whether they

know what are the Millenium Development Goals or whether they are aware of the role of various UN agencies, important basic questions.

Attitudinal questions should assess how respondents view others from different cultural identities, how they view other countries, international organizations, how they view their own identity, as well as their attitudes towards the process of globalization itself. For example, the World Values Survey asks 'Do you consider yourself a global citizen?'

Assessments should also include specific behaviors that engage respondents with global organizations or affairs, to measure the practice of global citizenship, and intentions of behavior in the future, in the way done by some of the items of the Third Civic Education Study of the International Association for the Evaluation of Educational Achievement. For instance, the questionnaires to students could include information on their interactions and, and they affect they attach to those interactions, with immigrant students.

The questionnaire to students would assess how students experience global education, what opportunities the school provides them to become cosmopolitan. They would be asked for instance about the cultural diversity of their classes, about the extent of their interactions with students who are different, about whether they study world history, geography, international institutions, aspects of globalization. Students would be asked about the particular pedagogies used for global education –those described earlier in the paper--, for instance, whether they have travelled abroad, whether they have exchange students or teachers, whether they have year long projects that engage them with global topics, etc.

What instruments can be used to assess these competencies?

Should it be decided to take on the task of assessing global competency it could be done following a similar approach to that used to assess the three domains currently included in PISA.

The assessment would include tests and questionnaires administered to students, teachers and principals.

The tests for students would assess knowledge of the dimensions of global competency outlined earlier in this paper: religious literacy, world history and geography, as well as knowledge of supranational charters or institutions, such as the universal declaration of human rights, the United Nations and its functions and governance, or other entities such as regional economic zones, or global governance organizations. For instance the assessment could measure knowledge of the responsibilities of the UN with regards to Peace Keeping Operations, understanding of how UN institutions, or the World Bank are funded, governed and of their charter. It could assess knowledge of the jurisdiction of

organizations such as the World Trade Organization, the International Criminal Court or of regional charters such as the Interamerican Charter or the charter of the European Union. The same tests would assess students' knowledge of the demographic groups represented within their nation, and knowledge of the various religions and cultures represented within their nation. The assessment would also cover knowledge of the process of globalization itself and in particular of the nature of the major exchanges of their nation with other nations in domains such as trade or immigration, and any relevant historical or political context shaping such exchanges.

The same student assessments would measure attitudes, for example attitudes towards global covenants or organizations, towards international trade, migration and other aspects of the process of globalization. It would measure attitudes towards diverse cultural groups represented within the nation, towards different religious groups, towards immigrants and towards globalization and international institutions and covenants. This domain could draw in the robust and well tried measurements developed by the World Values Survey or by the Citizenship Education Surveys administered by the International Education for the Evaluation of Educational Achievement. Some of those measures could include, for example, trust towards particular members of diverse ethnic cultural groups, or attitudes towards their rights as members of the national community.

These surveys could also assess skills, the ability to solve problems which require intercultural understanding, through mini-cases, presenting situations that assess the capacity of students for empathy, perspective taking, inquiry or open mindedness.