

Towards a Critical Citizenship Skills Toolbox (CRIST): stocktaking, operationalising, disseminating conceptual and practical competencies

Intermediate Report – October 2022

What?

This document is the first report of a project titled 'Towards a Critical Citizenship Toolbox' funded by Erasmus University's Community for Learning and Innovation (CLI). The project started in January 2022 and runs for a period of two years.¹

The main objective of this project is to create an interdisciplinary transferable toolkit on critical citizenship skills, based on the question '*How to teach critical world citizenship skills?*'. To answer this question, we conduct research at two levels, conceptual and practical. Conceptually, we provide basic insight into the existing literature on the concept of critical citizenship. The practical level maps current praxis at Erasmus University College Rotterdam (EUC), where Critical World Citizenship (CWC) features as one of the intended learning outcomes of the overall curriculum.

Why?

Although EUC has a longstanding commitment to educating critical world citizens, many (EUC) students do not find opportunity to acquire critical citizenship skills in the curriculum. This leads to paradoxical situations whereby, on one hand, EUC is recognised as a pioneer in critical citizenship but where, on the other hand, the practical implications of this concept are not clearly articulated. Thus, a variety of perspectives on critical citizenship circulate in EUC's course offer: we find it employed as cross-cultural communication but we also find it employed in activist terms connected to achieving social justice. It is unclear how these are linked in theory or practice.

How?

This project aims to fill this gap by designing an inventory of the circulating conceptual and practical approaches to teaching of critical citizenship. It does so in four phases: stocktaking, analysis, feedback and test & launch. Currently, the first phase (Jan-Aug 2022) is completed; its aim was to collect data on how critical citizenship is currently being conceived and taught at EUC. This was done through a series of workshops in which both EUC students and staff brought forward their ideas and interpretation of CWC.

Five workshops (two hours each) were held between April and June 2022. Participants were identified through purposive sampling, after an analysis of the EUC

¹ Apart from Ward Vloeberghs as CLI fellow, the team steering this project comprises Gera Noordzij, Esther Rozendaal, Christian van der Veeke, Jop Dispa, Julien Kloeg, Roy Kemmers, and Katja Skenderija. See: <https://www.eur.nl/cli-fellow-ward-vloeberghs>

course catalogue (2021-22) based on keywords and by reaching out to lecturers showing affinity with CWC in their teaching practice.² Student participants (minimally two per workshop) were selected by convenience sampling, based on announcements in the courses running in Spring 2022. Students from all departments took part in the workshops.

This report consists of three main parts. First, we present the main findings of the workshops held at EUC through descriptive analysis (Part A). Thereafter, we provide an initial attempt at summarising the extant literature in relation to what we observed during the workshops (Part B). Here, one should bear in mind the potentially confusing pluralism in terminology; what is known at EUC as critical world citizenship may be referred to as global citizenship or critical citizenship in the scholarly literature. Finally, we visualise some main findings of the workshop series (Part C).

PART A – DESCRIPTIVE ANALYSIS

Items

The workshops were divided into four main parts. First, we asked participants to bring one item that signals CWC to them. All participants got a chance to explain their item, which led to interesting insights on how members of the EUC community give meaning to CWC. For example, during one of the workshops someone brought a cheese slicer. The story behind this was that a cheese slicer is something that seems completely normal to Dutch people but does not bear any meaning in other cultures. The **cheese slicer** functions as an example of how to challenge your own assumptions of normality, and to be open to interpretations from people with different cultural backgrounds. The tool also helps to peel off separate layers of understanding.



Another item -that was brought in multiple times by different people was a mirror.



The **mirror** shows your self-reflection and the world around, and represents how gender, race and positionality make you see the world in a certain way. Furthermore, it also demonstrates that your own view is limited, as you cannot see outside the scope of what you see in the mirror. As such, it forms a valuable metaphor for self-reflection as part of CWC.

² Analysis of the course catalogue was conducted late January 2022, based on a keywords search using 'critical world citizenship' and combinations of these terms separately. This resulted in hits for 15 courses (i.e. approx. 10% of total course offer). Besides, at least 20 lecturers (i.e. approx. 50% of teaching staff) were identified as being, somehow, involved in teaching activities related to these same terms. All departments were represented although Humanities featured most prominently, followed by Social and Behavioural Sciences, Life Sciences and Economics & Business. Attention was paid to include students or staff from the Sustainability major and from the RASL dual degree programme in the workshop series.

An item that was very telling of how personal interpretations of CWC differ was that of a picture of a **mural of Buddha** in a rowdy street. The picture was explained as showing the use of tranquility and introspection within the chaos of our everyday world. This kind of contemplation is something that Critical World Citizens should strive towards. Additionally, it is a portrayal of how CWC does not have to be secular. There can be room for spirituality and religion within (the teaching of) CWC.

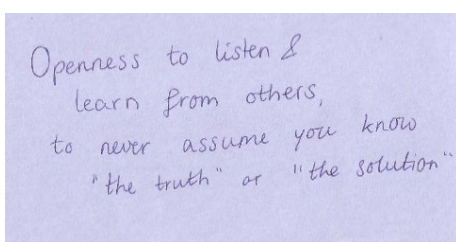


Definitions

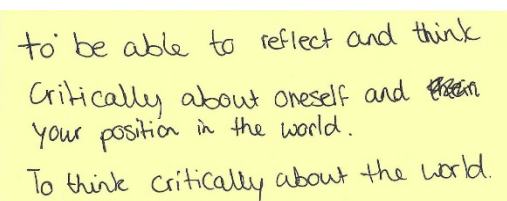
The second part of the workshop was based around the question: what is Critical World Citizenship? All participants wrote down their answer(s) on post-it's that were stuck to the whiteboard and together formed a web of definitions.

Taking the definitions from all the workshops together, three distinctive categories could be made. Firstly, most of the definitions that were given either took *looking beyond existing structures* as their main objective or put their emphasis on *positionality*. Looking beyond existing structures is about accepting that there is not just one truth, and that the 'objective truth' that we know is created through certain societal structures. These definitions of CWC aim to show that critical world citizens should be aware of how they acquired their own knowledge, and that they should be able merge it with other types of existing knowledges, so that they can look beyond what is presented to them as normal or as given in our daily life.

Examples of these definitions are: "openness to listen and learn from others, to never assume you know 'the truth' or 'the solution'", "not taking a(ny) current situation as a given/natural phenomenon", and "being critical of information we absorb & be willing to try to understand different point of view and practices".



Secondly, definitions that were centered around positionality did not view CWC as a process of deconstruction of society, but rather as a process of deconstruction of ourselves within society. Examples are: "we are aware of something other than ourselves, we can't learn nor act alone", and "to be able to reflect and think critically about oneself and your position in the world".

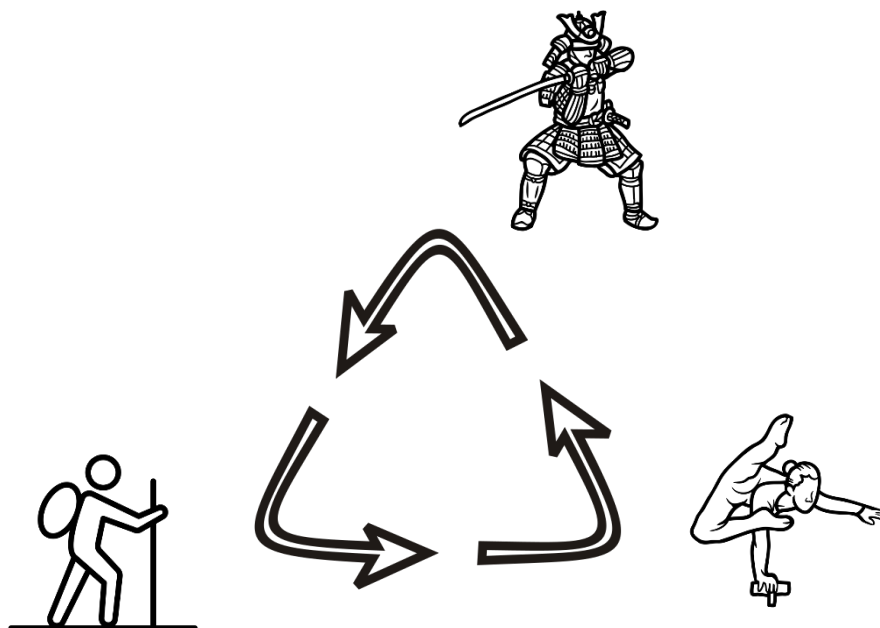


The third category that was mentioned often was that of *social change*. These definitions took activism as an integral part of CWC. An example is: "being aware of global issues, while simultaneously accepting that there is more to learn, plus a willingness to act on these issues".

Being aware of global issues while simultaneously accepting that there is more to learn (life-long learning) ↳ more perspectives + willingness to act upon these issues

Interestingly, several participants defined 'critical', 'world', and 'citizenship' separately. In the instances that this was done, the definitions of critical would refer to looking beyond existing structures, the definitions of world would include some reference to positionality, and the definitions of citizenship mentioned towards social change. As such, all three of these categories can be understood as essential to the meaning of Critical World Citizenship, suggesting the concept is too broad to interpret it in one single way.

The most elaborate interpretation of CWC that we encountered was one articulated through three lines of thinking, depicted with three images: the samurai, the nomad and the acrobat. In this definition, the samurai represents the critical thinker, that can defend himself against discursive and non-discursive violence. The nomad is a person that can think on different analytical levels and that can move beyond the boundaries of existing structures, such as the nation-state. Finally, the acrobat shows virtuosity, courage and flexibility. He is an artist that is in touch with his body and that values his freedom highly. According to this definition, a critical world citizen is a person that embodies all these three images and that masters the skills that are linked to them. This, of course, is an incredible complicated task that cannot ever be fulfilled, but that one can strive towards. This definition contains all elements mentioned above, and far more. Though it is rendered here in simplified form, such imagery can contribute to our understanding of CWC and its versatility.



To conclude the summary of the range of definitions, two other, smaller categories could be constructed. That were those of CWC as having extensive cultural knowledge (e.g knowing what Chinese New Year is; awareness of the hajj pilgrimage, meaning of Keti Koti), and of feminist interpretations of CWC.

Skills

The third part of the workshop focused on the different skills that participants associate with CWC. This was done by having participants fill out a Mentimeter. The skills mentioned most often are depicted below and listed up in Part C (Fig. D). This exercise provided us with great insight into the high variety of skills that are considered essential to CWC.

Surprisingly or not, listening was mentioned most often of all skills. Participants regarded listening as an important factor when taking in experiences other than your own, when learning from peers in class, when receiving critique or encouragement, and in a myriad of other ways. (Self-)reflection was explained in relation to introspection, and in being able to acknowledge mistakes. This acknowledgement was seen as a crucial part of growing as a person and learning from the experiences you encounter. Empathy was seen as the basis for CWC, as a fundamental component of being critical. It was said multiple times that without empathy we cannot be critical, as empathy provides an incentive to have interest in other people and to look beyond our own worldview. Following this train of thought, empathy is also linked to self-reflection. As such, listening, self-reflection and empathy form a gateway into CWC.



The other skills are based on similar patterns of thinking. Open-mindedness, patience, respect and humility all refer to how we communicate with other people, and how we can approach them in an encouraging manner. Courage and autonomy point more towards the importance of being able to defend your own, grounded, opinion, but also of being able to change that opinion if you encounter compelling arguments against it. In order to form this opinion, media literacy plays an important role. Being able to understand and critically analyse information we receive is a big part of being able to look beyond existing societal structures, which was one of the main categories for definitions of CWC.

As such, the skills together form a dynamic whole. However, one downside to the skills overview we acquired is the overlap between teachable skills and character traits. It can be questioned whether something like patience or humility can actually be taught. Consequently, it can also be questioned whether critical world citizenship is something that everybody can strive to achieve, or whether it is available only to a limited group of people.



Teaching methods

The final step during the workshops was to gain more insight into CWC-related teaching practices used by EUC staff. The intention here was neither to draw an exhaustive list of such activities, nor to spot opportunities in the curriculum. Rather, we were interested in what is currently happening with regards to CWC within the current EUC environment. In contrast to the other parts of our workshop, teaching methods were not always easy to identify.

Unsurprisingly, we encountered a wide variety of methods to transfer skills. One participant mentioned that he tried to play the devil's advocate in classes, by opposing students' views and bringing forwards arguments from different schools of thought. He did this with the aim of familiarising students with these different views, and to teach them how to defend their own opinions. Another participant mentioned doing the opposite. She always encouraged students' opinions in class and agreed with them to make them realise that their opinion is valid, and that they are worthy of being heard and shared.

Other methods were brought up; for example, mapping theoretical landscapes on the whiteboard, collectively with the entire class. This can teach students about the extremes of theoretical fields, so that they gain broader knowledge of their field of study. Next to being aware of a complete theoretical framework, several participants mentioned the importance of teaching alternatives. Critical world citizens should be able to look beyond existing structures, and teachers should provide them with the opportunity to do so. Giving space in class to think about alternatives freely, through creative assignments and elaborate discussions, is one way to achieve this.

Moreover, several lecturers mentioned assignments centered around the question of their own positionality (position paper, pamphlet, identity mapping). Giving this prominence in a course will increase students' ability to position themselves and contribute to their understanding of the importance of positionality. Additionally, it can lead to fruitful in-class discussion during which students train listening skills and become aware of other worldviews. Lastly, other teaching methods that were mentioned included putting theory into practice by taking students out into society, for example through visiting local agencies, associations, or cultural sites. Taking time for check-ins at the start of the class, to show personal interest in the students and to make sure everyone feels comfortable enough to speak out, was also brought up a few times, the aim being to turn the classroom into a safe space but also a brave space where new views can be aired and discussed.

Moving beyond the workshops

During the initial (stocktaking) phase of this project, we have gathered data on how staff and students think about CWC and how they relate to it. The section above provided an overview of how participants define CWC, what skills they associate with CWC and which teaching methods they currently apply in class. We have presented this information here and will continue to analyse it during the next phase, as we move closer to launch of a toolbox of skills to teach or learn about critical citizenship.

Before we can move on, however, we want to complement the descriptive analysis above with a more theoretic analysis of these initial findings in the following section.

PART B – CONCEPTUAL ANALYSIS

Aside from the answers to the questions asked during a series of workshops with EUC students and staff, our conversations also revealed a number of relevant observations relating to different interpretations of how Critical World Citizenship is understood, taught, and practiced at EUC anno 2022.

Interestingly, though the conversations during our workshops have always centered around 'Critical World Citizenship', the debate held among members of the EUC community shows great similarity with the contemporary scholarly debate on 'Global Citizenship'. This term denotes a broader defined form of de-territorial and participatory form of Citizenship. Critical World Citizenship is often considered as de-universalised and critical subtype of Global Citizenship (Andreotti, 2006; Oxley & Morris, 2013; Pais & Costa, 2017; Pashby, da Costa, Stein & Andreotti, 2020).

Below is a summary of five 'axes of difference'. It is important to note that the differences described in this paper are not dichotomous. They are best conceived as scales on a continuum, with extreme positions on either end. Though some might find themselves on either side of the scale, most members of the EUC community will likely position themselves somewhere in-between. We distinguish between three theory-oriented and two praxis-oriented axes.

1/ Theory: counter hegemonic vs. improving status quo

Included in their meta-overview as a form of 'global citizenship' and therefore defined as 'critical global citizenship', Oxley and Morris (2013, pp. 312-313) write that critical global citizenship is best perceived as an advocacy form of global citizenship promoting a form of counter-hegemony which emphasises the need to deconstruct oppressive global structures. As such, it is explicitly positioned vis-à-vis cosmopolitan forms of global citizenship.

Whereas cosmopolitan types of global citizenship are rooted in some form of universalism, advocacy-based forms tend to reject what are perceived to be 'mainstream' and often neo-imperial values, systems, and institutions (pp.305-307). Thus, in extension, whereas the former tends to operate within existing global structures and institutions, the latter tends to criticise or reject these and advocates for non-universal alternatives.

Interestingly, a similar interaction between, on the one hand, more cosmopolitan interpretations rooted in existing structures of global governance and capital and, on the other hand, interpretations of critical world citizenship that are rooted in a form of counter-hegemony could be observed at EUC. In practice, this was reflected mostly in the question of whether positive social change, which is often seen as an objective of critical world citizens, should be achieved within existing global institutional structures or by dissolving these structures. In other words, can positive social change be achieved by overthrowing/replacing the existing hegemony, or is there space for improvement within existing frameworks?

Hence why the first conceptual 'axis of difference' is that between counter-hegemony and improving the status quo:



Improving
status quo

Counter
hegemony

In the most extreme cases, this difference has for example translated into peoples' ideas about the global economy and capitalism. Whereas some seem convinced that the critical world citizens' task is to eventually overthrow the current (capitalist) global system, others recognise room for improvement, yet strive for changing the existing system for the better. In other words, whereas some see the critical world citizen as someone who constantly improves the societal status quo, others believe that critical world citizens are fundamentally counter-hegemonic in the sense that they seek to achieve a new, improved, social order.

2/ Theory: with or without prescribed content

The second observable conceptual difference relates mostly to *what* we teach at EUC. Whereas most argue that making it our objective to educate critical world citizens minimally entails certain attitudes and (self-)reflection skills, others go further and suggest that teaching critical world citizenship also requires a mandatory set of concepts and theories to be part of our students' curriculum.

In general, the concepts and theories and concepts referred to are mostly related to post-structuralist philosophy, postcolonial theory, feminist philosophy, critical pedagogy, and other fields that can (roughly) be considered part of critical theory.



Critical World
Citizenship
prescribes form

Critical World
Citizenship prescribes
form & content

For example, and undoubtedly as a result of the course 'close reading Bell Hooks' recently introduced to the EUC curriculum, Hook's work 'Teaching to Transgress' (1994) was often mentioned as a book every member of the EUC community should have read due to its insights on (inclusive) education.

3/ Theory: political vs. value neutral

The previous conversation is strongly connected to a third debate we repeatedly encountered during our workshops. Namely, whether, at the practical level, critical world citizenship should be seen as a value-neutral concept or one part of a particular political agenda.



Again, similar questions are being debated in literature on global citizenship. For example, Stein (2015) identifies three common global citizenship positions: entrepreneurial, liberal humanist, and anti-oppressive. It is especially the last of these three approaches that attempts to introduce more critical, politicised, and historicised approaches to global citizenship and global engagement. In doing so, advocates of an anti-oppressive position “tend to identify how colonial, racialized, and gendered flows of power, wealth, and knowledge operate to the advantage of the Global North, as a whole, and elites in both the Global North and South” (p.246). The desired response to this observation is then to “advocate for more equitable distribution of resources, cognitive justice, and more horizontal forms of governance, and aspires to radical transformation of existing structures, up to and including their dismantling” (p.246).

The conversations with members of the EUC community raised similar questions about whether critical world citizenship is or should be tied to a particular political agenda. Predictably, the same people who argue that critical world citizenship prescribes content (instead of form) often argued that this content is tied to a certain political objective. In most cases, and in accordance with the above-mentioned literature, the political objective to strive for is often one of social equality and justice.

Many of us recognise that EUC is perceived as a progressive and leftist ‘bubble’ both by outsiders as well as members of the EUC community. It is easy to see how critical world citizenship as it is described in literature and is currently used in some of our teaching resonates with this outspoken tendency. At the same time, some participants questioned this political interpretation of citizenship in two ways.

On one hand, participants asked whether critical world citizenship only champions progressive causes. For example, can someone with a conservative and nationalist political agenda also be considered a critical world citizen or not? After all, such militancy contests the status quo based on an alternative worldview and thus fulfils the criteria of CWC. On the other hand, some participants were reluctant for their

teaching to take sides in political debates and thus appreciate a more 'value neutral' approach. In extension, they argue, teaching be focused towards empowering EUC graduates to employ their critical world citizenship skills in favour of the political agenda of each individual student.

4/ Praxis: to practice or not to practice

The fourth point relates mostly to the role of the university and how it engages with the perceived obligation to join its students in practicing critical world citizenship and thus, according to many, participate in the struggle for global justice and equality.



The university
teaches critical
world citizenship

The university
teaches and
practices critical
world citizenship

This debate seems especially relevant for EUC as the intended learning outcomes of our curriculum explicitly refers to accepting "social and civic responsibilities and to speak out against prejudice, injustice and the abuse of power" (Erasmus University College, ARR, 2021, p.6).

One moment when this notion was heavily debated was during controversy around the pro-Palestinian banners that emerged on the front of the EUC building during the May 2021 escalation of violence in Israel-Palestine. Many felt that these students were merely practicing what EUC has taught them. Namely, to seize the opportunity to speak out against perceived injustices. Yet, when our institution failed to join their struggle and even removed their banners from the building, this was perceived by some as EUC punishing students for practicing what EUC had taught them and failing to live up to the ideals set by the organisation itself. Others felt it wrong to impose activist opinions onto a community's building without seeking the prior consent of that community.

Research by Aktas, Pitts, Richards, and Silova (2017) suggest that in practice, institutionalised global citizenship education often implies that being a global citizen is not learned but also something that must be 'earned' by successfully completing the programme or degree. This would suggest that the actual practice of (critical) global citizenship only takes place after students have graduated and thus relatively independent from the institution itself. Thus, showing that, in practice, the university is often considered the place for learning rather than practice.

However, others, like Jorgenson and Schultz (2012) suggest critique this way of thinking and instead argue that existing global citizenship education is perceived to

sometimes serve goals that are in tension with inclusive citizenship in an unevenly globalised world. Hulme (2008) goes as far as suggesting that global citizenship education serves a multitude of agendas, including those of international companies that seek to maintain and increase profit and market share (Hulme, 2008, p.51). Together, this indicates that, ideally, best practices for the academic institution are not only derived from existing practice but seen as requiring constant scrutiny and development.

5/ Praxis: local vs. global

Lastly, we encountered a difference in what people consider to be the appropriate scope for bringing critical world citizenship into practice. In particular, the question revolves around whether a critical world citizen should practice what they have learned on a global level or whether they should start by focussing their attention solely on their own community. In the case of EUC, this is often defined as the city of Rotterdam.



Critical world citizenship is practiced locally

Critical world citizenship is practiced globally

The two different practical interpretations here seem to result mostly out of two different ways of thinking about how the individual, especially one who is a member of an elite academic community in the global north, is best to translate their ideas and values into tangible outcomes.

On the one hand, there are those who argue that critical world citizenship is best practiced, or should at least start, locally. This argument was made for two reasons. First, because there is a lot of room for speaking out and acting against social injustice in our immediate surroundings (Rotterdam). Starting here would thus be a most feasible first step. Second, doing so is the result of becoming aware of our different positionalities and prescribes that, as members of an elite academic institution in the global north, we should be cautious about attempting to strive for our version of social justice and social change on a global level; i.e. the white saviour syndrome.

On the other hand, we encountered people who consider practicing critical world citizenship a quintessentially global exercise. They argue that social change takes place on a global scale, often in response to perceived interconnected global structures of inequality and injustice. In doing so, they approach the social justice (critical) global citizens wish to achieve from an intersectional angle that, as is described by de Vries (2020, p13), entails collective political action aimed at

reorganising global structures of injustices. Such an approach to global citizenship is described in literature as 'intersectional global citizenship education' (p.16) or, according to de Jong (2013, p.413) as 'relational global citizenship' where responsibility is not based on privilege and benevolence but rather on social connection models as proposed by Young (2006).

At the core of this conversation is an awareness of a hierarchical relationship between 'privileged self' and a 'marginalised other'. The challenge, then, lies in how this relationship plays out at EUC. Both approaches seek a solution for what Mansouri, Johns, and Marotta (2017, p.4) describe as 'an ethical engagement with difference'.

Conclusion

This second section of the report briefly presented key topics of debate that emerged, either implicitly or explicitly, during the workshops that were held with different groups of the EUC community in the spring of 2022. In a third and final section (Part C), we pursue our analysis and offer visual analysis to complement the descriptive (Part A) and conceptual analysis (Part B) provided so far.

Rotterdam, October 2022

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PART C – VISUAL ANALYSIS

Figure A – Overview of items



Figure B – Overview of definitions

- Open minded - Intentional - Empathetic	CWC = an invitation to look at what we're being blind to	CWC = the courage to admit that I was wrong	CWC = the audacity to act upon my convictions	Using knowledge, experience, skills, or take a stance and not being afraid to bring society forward (not to disrupt it), but also calling the limits of knowledge, skills etc: "I don't know"	If not the term problematize. We look at someone who should look at the world critically but is still a citizen of a particular. Why not just say a critical human being
A way of being in the world and participating in society that aims to think, question, analyse, understand, comprehend and deconstruct in order to contribute to positive change	- Constant questioning - Reflection - Self-reflection - Openness to perspectives - Openness to criticism	Critical - Knowing inequality - Opposing power - See it world - Joy + enchantment	World: - Who gets to be world - Seek cultural difference My world + your world + our world	Citizenship: - Integrated into society	25.5

CWC is reflecting, mirroring, connecting, considering, practicing, telling, growing, sharing.	CWC is being mindful about yourself, others, the world.	A critical world citizen is a person who is able to reflect on the society's problems. The person who is able to debate, critique and express their opinion freely, looking from different angles.	CWC is being aware of differences and different viewpoints, with out seeing them as less than your own.	Allowing oneself to be offended by opinions, cultures, privileges that are known or unknown, that are learned or yet to be learned.	To be able to reflect and think critically about oneself and your position in the world. To think critically about the world.
- Feminist - Anti-racist - Queer - Decolonial	Exploring practices of resilience & repair	Making kin	Politics of location x situated knowledges = accountability	"Fuck it, why not just go for it!"	Not taking (any) current situation as a given/natural phenomenon.
Challenging "The Man!"	- Practice of reflecting on one's intellect & given privileges, choosing contexts to operate in - Process of raised awareness of the experiences of others + knowledges	Showing destinations, not leading the way	The experience of it, but also a way of participating in it. Being critical to the way it is being done, but also being able to hold opposing views without losing yourself.	The best dr. Jekyll Mr. Hyde you can be: be able to hold opposing views without losing yourself.	25-04

12-5	- Passionate - Flexible - Good listener - Try to be happy	Being aware of global issues while simultaneously accepting that there is more to learn + more perspectives + willingness to act upon these issues	- Compassionate - Humble - Strong and kind - Informed	Openness to listen & learn from others, to never assume you know "the truth" or "the solution"	Being critical of information we absorb & be willing to try to understand different points of view and experiences
Critical: Able to discern good & distinguish, oppose, evaluate (in an analytical way) - Not taking things for granted, not even for your own beliefs	World: - Able/willing to start from different assumptions, see through different lenses	Citizen: - Be involved, engaged - Be aware of our rights, duties and limits	Questioning everything - Listen to all different voices - Be open to learning from everything - Don't accept what media/politics/books present as "the truth" will + observation	Being able to look through structures of oppression, on local, national and global level	Being able to look through structures of oppression, on local, national and global level

Being able to position yourself in society	Being able to communicate beyond cultural boundaries	Being able of critical self-reflection	Seizing opportunities to gain firsthand knowledge about unfamiliar topics	Thinking, analysing, questioning before speaking	Being able to transcend disciplinary boundaries
Verbalizing things or knowledge for general understanding & trying to understand other people's way of coming from the world & other cultures + being able to find a middle ground most of the time	Being able to listen to other perspectives & try to understand other people's way of coming from the world & other cultures + being able to find a middle ground most of the time	Being able to listen to other perspectives & try to understand other people's way of coming from the world & other cultures + being able to find a middle ground most of the time	Being able to listen to other perspectives & try to understand other people's way of coming from the world & other cultures + being able to find a middle ground most of the time	Being able to listen to other perspectives & try to understand other people's way of coming from the world & other cultures + being able to find a middle ground most of the time	Being able to listen to other perspectives & try to understand other people's way of coming from the world & other cultures + being able to find a middle ground most of the time
08-04	08-04	08-04	08-04	08-04	08-04

- Respectful - Open to learn - Flexible and Firm - Listening - Reflecting - Open to making mistakes, then learning from them	Critical world citizen are individuals who have won or at least shared in power and their responsibilities to their community & use collectively defined assumptions to determine their objectives	Critical world citizen are individuals who have won or at least shared in power and their responsibilities to their community & use collectively defined assumptions to determine their objectives	Critical world citizen are individuals who have won or at least shared in power and their responsibilities to their community & use collectively defined assumptions to determine their objectives	Critical world citizen are individuals who have won or at least shared in power and their responsibilities to their community & use collectively defined assumptions to determine their objectives	Critical world citizen are individuals who have won or at least shared in power and their responsibilities to their community & use collectively defined assumptions to determine their objectives
World: We are aware of something other than ourselves. We can't learn from ourselves. That forces people from everywhere. We have to realize we're all linked and are different.	Citizenship: we realize we exist in a collective world. We need altruism and empathy. We have a moral duty to others.	Citizenship: we realize we exist in a collective world. We need altruism and empathy. We have a moral duty to others.	Citizenship: we realize we exist in a collective world. We need altruism and empathy. We have a moral duty to others.	Citizenship: we realize we exist in a collective world. We need altruism and empathy. We have a moral duty to others.	Citizenship: we realize we exist in a collective world. We need altruism and empathy. We have a moral duty to others.
Critical: - Post human - Transdisciplinary - We do not centre US/Europe - Citizens: - Civic duties	(act)ivism skill set: information literacy LAS	(act)ivism skill set: information literacy LAS	(act)ivism skill set: information literacy LAS	(act)ivism skill set: information literacy LAS	(act)ivism skill set: information literacy LAS
27-04	27-04	27-04	27-04	27-04	27-04

Figure C – Overview of skills

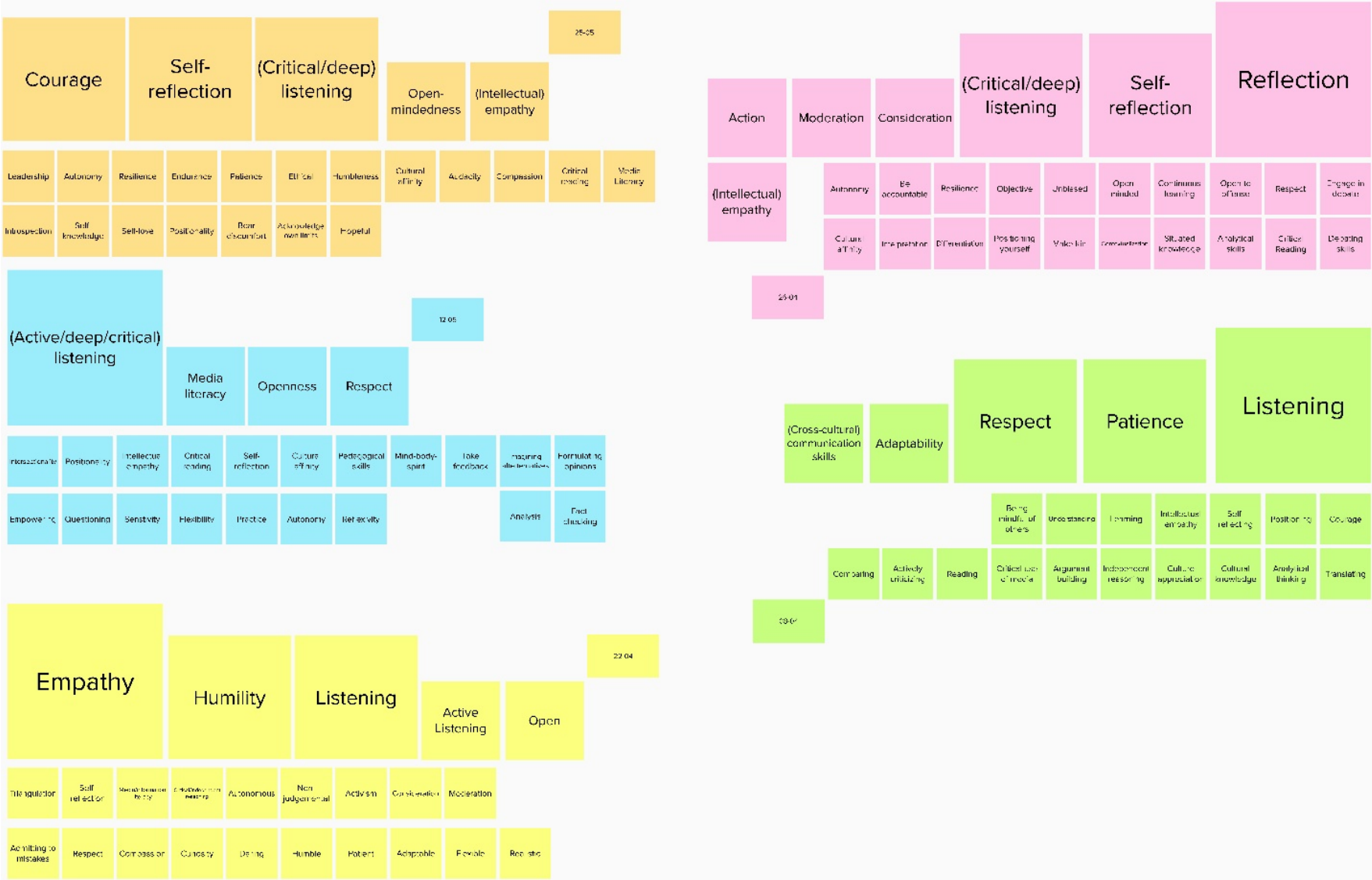


Figure D – Main skills associated with Critical World Citizenship



1. **(Active/deep/critical) listening**

These forms of listening refer to listening with the intention of learning and developing. It is of high importance to CWC, because it enables a person to learn from others and to create space for each other. This is important not only within the classroom, but also in everyday life, which offers the opportunity to learn and grow from other people all the time.



2. **(Self-)reflection**

Means being able to analyze your own position, emotionally and socially, through introspection. It is linked to CWC, because it forms a way of being able to place yourself in your position to others, and to realize which structures and systems paved the way for you to be where you are.



3. **(Intellectual) empathy**

Combines empathizing and listening with a critical aspect. Empathy is needed to spark interest in learning from others, however it should be subjected to your own critical thinking. It is important that one does not simply take over the opinion and experiences of others, but relates it to their own worldview and opinions, which then enables the possibility of new knowledge creation.



4. **Open-mindedness**

Refers to being able to go into conversation with curiosity. Even though one should always be critical of information presented to them, this critique should only be applied after having received it completely. Without the full view, critique can limit what others want to share and tell, which is why open-mindedness is important when gaining knowledge through conversation and listening. Ability to reconsider your intuitions, ideas, principles and willingness to abandon or improve them.



5. **Respect**

As with open-mindedness, respect is a crucial part of being able to engage in social interactions with the goal of learning from each

other. Respect will help others open up and share, which then creates more opportunities for learning and developing a broader worldview. This is central to exercising CWC.



6. **Patience**

Patience similarly relates to CWC. One should not form contradicting opinions too hastily and allow others to explain fully why they have certain viewpoints and experiences.



7. **Media Literacy**

Is a skill that allows one to understand what truth is being presented to them in media, and how this is influenced by power structures and societal norms. Ability to question whatever appears on media channels is of high importance to CWC as it is a first step in being able to form a well-grounded and nuanced opinion about sensitive issues.



8. **Humility**

As with the other skills mentioned, it is of great importance in interactions, but in and outside of class. Humility also plays a part in positionality, because one should be able to realize their position and their privileges, and it takes humility to acknowledge privilege and to be able to think beyond it.



9. **Courage**

Forms an important part of criticality. Using all the skills described above, one should be in the position to form their own, well-argumentized opinion. When having done so, it takes courage to be able to defend this opinion, but also to be able to change the opinion when faced with different arguments.



10. **Autonomy**

A critical world citizen should be able to think about the world and about issues autonomously, being aware of dominant narratives and being able to think beyond them. This is extremely relevant for media literacy and for positionality.

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