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## Interdisciplinarity and Self-reflection in Civic Education

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*Abstract: Focus of interest in this article are the concepts of globalization and civic citizenship and the questions are; what is required to be a global citizen, and how to work with this in civic education. The concept of civic citizenship implies democracy. A citizen is an independent and (to some extent) educated decision maker and actor, not a mere subject loyal to the sovereign. So whenever speaking of a global citizen democracy is implied. But the world is not a democratic place as such. Most of it in fact is quite undemocratic. The question therefore is how it is possible to act as a citizen (as a democrat) in global space. The article argues that this will only be possibly if citizens are capable of dealing with complex societal problems and to understand their own role as citizens (democrats) in relation to these problems. The argument is firstly that problems and issues in global space are complex and can only be understood interdisciplinary. Therefore the ability to reflect problems interdisciplinary is crucial to the global citizen. The second argument is that the ability of self-reflection is necessary for citizens in their efforts to understand, maintain and develop their own (democratic) identity and (democratic) values and practices in relation to the complexity and unfamiliarity of the various non-democratic identities, values and practices in a global space. Therefore it is suggested that students in civic education need to develop competencies of reflection on interdisciplinarity and self-reflection-as-citizen as key tools for analyzing societal problems and to act democratically on them. And it is suggested that dealing with interdisciplinarity requires use of second order concepts and that self-reflection as citizens requires third order concepts*

KEYWORDS: SOCIAL SCIENCE, SOCIAL STUDIES, GLOBALIZATION, NATION, STATE, CIVIC CITIZENSHIP, DIDACTICS, FIRST ORDER, SECOND ORDER AND THIRD ORDER CONCEPTS.

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## Focus of interest

The overriding focus of interest is civic education in global times. Therefore the article sets out by pointing out principle aspects of the challenges global citizens are facing and proceeds by considering what tools or competencies they need dealing with these challenges. Two such tools or competencies widely discussed in literature about globalization and late modernity; reflection on interdisciplinarity and self-reflection, are suggested. And inspired by a writing task in the Danish upper secondary school combining these tools or competencies, the perspectives of employing a similar didactic approach in civic education are discussed.

According to curriculum the intended outcome of civic education in the Danish upper secondary school is that students acquire the competence to act knowledgeable and authoritative as democratic citizens in matters concerning the local community level, the state level and the global level. To fulfill this aim not only knowledge on subject matters are required. Also metacognition and meta competencies (see definitions below) such as the ability to master interdisciplinary reflections of knowledge, to conduct self-reflections and to act on the insights you gain from these reflections, are believed to be required. It's the ambition of this article to explore and discuss the significance of these meta competencies to global civic citizenship and their suitability as elements of civic education. The notion of *civic citizenship* refers to the informal citizen membership of and participation in *civil society* opposed to the formal citizen membership of and participation in constitutional states.

Two concepts, globalization and citizenship are highly needed to be discussed in some detail, to get at least some hold of the complex issue of *citizens in global times*. But this article deals not only with citizens in global times, it deals with *educating citizens in global times*, and thus adding further to the complexity of the issue. It is therefore also needed to discuss possible didactical consequences in some detail. The need for *meta reflections* has already been mentioned, but how such meta reflections may enter into productive and meaningful combinations with didactic concepts and practices already in use in the civic education classrooms needs to be explored. For this purpose, the article takes up the notions of first and second order concepts mainly unfolded in history didactics, but which are being transformed to social science by Johan Sandahl (2011) and further developed in his article in this issue of *NORDIDACTICA* (Sandahl 2013). My suggestion is to introduce the notion of third-order concepts in order both to capture the need of a meta perspective that meets the citizens in global times and connect to existing didactic practices and concepts.

## Globalization - a conceptual and a didactical problem

It is hardly possible in any strict sense to isolate the challenges globalization poses on civic education from the challenges posed by other aspects of modernity such as knowledge specialization, technology, individualization, secularization, cultural exchange and conflict, post-colonialism, interculturalism, digital media etc. One cannot claim identity between the phenomena of globalization and the phenomena of

modernity but it is not possible to separate them either. Globalization and various other aspects of modernity intertwine. So whenever you speak of the challenges posed by globalization, you speak a bit unclear, because the very same challenges can be argued to be caused by other aspects of modernity. I therefore choose to speak of globalization in a broad sense instead of using a strict definition. David Held and Tony McGrew wrote in 1999 about the definition problem that “...*beyond a general acknowledgement of a real or a perceived intensification of global interconnectedness there is a substantial disagreement as to how globalization is best conceptualized, how one should think about its causal dynamics, and how one should characterize its structural consequences*” (Held et al 1999 : 2).

- In what has become a standard work on globalization Jan Aart Scholte divides the definitions of globalization into five categories (Scholte 2000 : 15f).
- Globalization as internationalization in the form of growth of cross-border relations (economically, politically, social, cultural etc.) and interdependency among the countries.
- Globalization as liberalization, meaning removing of government-imposed restrictions between countries.
- Globalization as universalization meaning the process of spreading objects and experiences to all corners of the earth.
- Globalization as westernization or modernization meaning that modernity and globalization as proposed above are intertwined. In some versions of this understanding globalization is suppressing (or americanizing) preexisting cultures.
- Globalization as supraterritorialization meaning that the geography or the social space of the earth is reorganized. Scholte quote Held and McGrews definition of globalization as “a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions” (Held et. al. 1999 : 16). A transformation in the spatial organization of social relations and transactions.

These five conceptualizations of globalization each points out central aspects of globalization and thereby contributes to the understanding of what can be named *the global level* suggesting the existence of other levels as well, such as the national or the state level and the local level. Here I will go on with the supraterritorial aspect of globalization leaving aside the other aspects, although still maintain their relevance. In this perspective globalization so to speak adds an extra level to the sphere of action of the citizen. By seeing globalization as a new level at which social relations and transactions takes place and are transformed from the known forms at the national and local levels, it becomes interesting to seek answers to the following questions:

- How are relations and transactions reorganized in the global space, weather these relations and transactions are social, economically, political or cultural?
- What are the important arenas of global transactions; business, digital media, tourism, migration and refugee flows etc.?

- What are relations and transactions about; power, poverty, climate, peace, conflict etc.?
- What are the normative foundation for the relations and transactions; democratic or non-democratic?

The global level of course poses new challenges, new opportunities and new problems, and in this respect it poses fundamental new demands on the citizen, one of which certainly is to act democratically in a global space without strong democratic institutions to lean on. But the challenges, opportunities and problems at the global level are not entirely new to the citizens, some of them (a lot of them) are well known to the citizens because they also have an existence as national and local versions at the level of states and nations and at the level of local communities, which are well known territory to the citizens and to citizen education. I therefore propose the concept of a multi-level citizen to ensure a vertical coherence of citizen education and thus avoid separating the global level from the national and local levels of civic citizenship.

It doesn't, of course, solve the definition problem and covers the many aspects of globalization indicated above, but it points to a way of surpassing it in civic education. By accepting that there are many things we don't know about the unfolding and the consequences of globalization, citizens and educators alike have to have an explorative approach in dealing with the global level. What is proposed in this article is to employ reflection on interdisciplinarity and self-reflection-as-citizen, as tools in civic education in order to enable the students to use these competences when they act as global citizens. The self-reflection-as-citizen is based on the fundamental view that dialogue and reasoning and even intercultural dialogue and reasoning is possible. The argument is beautifully lined out in detail by Peter Hobel (2013) in this issue of *NORDIDACTICA*. As Hobel phrases it "meta-knowledge and reflections on different Discourses have to be part of education"<sup>1</sup>.

Sholte sets several hypotheses about the nature of globalization one of them being of particular interest here, because it addresses the multi-level perspective (local, national/state, global) understanding of global civic citizenship proposed above. What Sholte suggests is, that the basic phenomena from the old (non-global) society such as; production, governance, community and rational knowledge still are in existence, but are under transformation, and that new arenas for governance besides the state, additional forms of community besides the nation, and the development of additional types of knowledge has emerged (*Sholte 2000 : 8*). This means that the growth in globalization not necessarily lead to a decline in importance of local and national governance, but to the coexistence and interconnectedness of governance at the local, national and global level, making the world more complex, and giving the citizen a more complex task.

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<sup>1</sup> Discourses are to be understood in the Gee-sense (Gee 2010) as "our taken-for-granted understanding of who we are; they are ways of behaving, interacting, valuing, thinking, believing, speaking, reading and writing, and language is always embedded in Discourse" (Hobel 2013)

## About globalization, loyalty and the People

The ideal type of a global citizen is perceived to be a skilled global democrat, engaged in global issues concerning ethical, political, social, economically and environmental questions. Compared to the national citizen the global citizen lacks strong democratic infrastructure of formal laws, constitutions and decision making procedures to lean on. Compared to the classic national citizen the global citizen also lacks the civil and political (often local) communities and political parties that has proved to be of utmost importance as a recruiting and legitimizing basis for modern democratic institutions and therefore to the functioning of democracy itself (Hansen 2012, Crick 2002, Putnam 1994 and 2000). And the global citizen lacks strong media audiences and media platforms for public debate, even though the internet might be perceived as a potential for this and already is in some respects, for instance the Wikileaks-platform, the Greenpeace-platform, and the Amnesty International-platform etc.

It's not that the communities and citizen initiatives, formal democratic institutions and democratic media are not present on the global scene, but they are either quite weak or they are basically government based. Regional organizations such as the European Union (EU) and international organizations such as United Nations (UN) are present, and do in some geographical areas and in certain spheres deliver some degree of democratic infrastructure to support the global citizen, but again, they are based on governments and thus not true 'transworld' structures. Therefore the global citizen basically must be viewed as a democratic pioneer fighting to develop and establish global democracy, even though the time perspective of that battle may make it seem impossible and unattainable.

It is also true, that the any national citizen is a global citizen, but not necessarily the other way around. Some global citizens are merely subjects, and therefore not citizens in the strict democratic sense the term is used here, in their authoritarian home states. Inhabitants in authoritarian states therefore face the paradox of being global citizens, participating in democratic activities at a global level, while being denied the same citizen privilege in their home state. But if we delimit the argument only to include the citizens of democratic states we can speak of dual and possibly conflicting citizen roles. The dual role as global and national citizens may lead to interest conflicts and can lead to loyalty conflicts. As demonstrated by ethnic conflicts following the break-up in Eastern Europe the importance of loyalty must not underestimated even in democratic governance. The loyalty of the People is crucial in any democratic setting. As the Danish researcher in civic citizenship Korsgaard (2005) points out, there are two aspects of the term 'People', a cultural aspect connected with the notion of the nation, and a political aspect connected with notion of the state. The emergence of 'the People' in democratic states is closely connected with education of 'the People'. In the Danish case the emergence of 'the People' first gathered pace with the growth of exam free Folk High Schools and various vocational schools targeting towards development of modern agriculture during the 19th century. In these schools the notion of the independent citizen and the notion of the nation merged to a unity

and the building of democracy from below took place (Skrubbeltrang 1949, Mouritsen et al. 2011), and the loyalty to the democratic nation was formed. This democratic nation building also became an essential part of education in the labor movement in the last part of the 19th century and into 20th century. It is this function of building the 'the People' that is still the democratic task of education today, but the global perspective sets a new scene at which the narrow notion of the nation not always plays a productive role. The nation and the 'People' are held together by narratives which praises the special qualities of 'the People'. In the Danish case these narratives tells about a peaceful transition from autocracy to democracy which points to a political moderation and wisdom rooted in the Danish 'People' opposed to the more temperamental, unwise and violent actions, you see elsewhere. Korsgaard explains that this national romantic narrative was a necessary identification figure in the creation of the idea of the Danish People in cultural and political sense, i.e. the democratic nation and state. This national romantic tendency we see in a title 'The basis of our democracy' of one of the articles in the abovementioned publication from 1949, which marks a hundred years for the first Danish democratic constitution (Danstrup 1949). It's not just the little word 'our' suggesting a close, almost organic, link between the people, the nation and the state. It's also the content or rather the content only briefly mentioned (Fink 1949) about what also happened in the Danish transition to democracy in 1848, namely the outbreak of a civil war which split the Danish Kingdom (also named Helstaten – the Whole State) into a primarily German speaking part (Schleswig, Holstein and Lauenburg) and a primarily Danish speaking part (Denmark, Iceland, Faroe Island and Greenland) and which first found its final solution with the border between Germany and Denmark decided by referendum in 1920 in the aftermath of World War I (Korsgaard 2005), which is quite the opposite of the national romantic narrative. This civil war on the other hand also formed a very strong national romantic Danish narrative of a small nation surrounded by enemies (the Germans) and without doubt contributed to the sense of 'the Danish tribe', small but strong. The split between Denmark and Iceland took place over the period from 1918 to 1944 and doesn't play any significant role in the Danish national narratives, but it does in the Icelandic national narratives. Faroe Island and Greenland both have autonomy within the Kingdom of Denmark, and also play minor roles in the Danish national narratives, and conversely the relations with Denmark plays a bigger role in Faroese and the Greenlandic national narratives, because there Denmark is the bad guy.

It's not just in Denmark but throughout the Nordic countries that the notions of the nation and the state almost coincide closely, with the Finnish bilingual and bicultural state as the exception. But in fact all Nordic countries have national minorities, and in the democratic world as a whole, bicultural or multi-national states are the rule rather than the exception. Loyalty is tied to identity and culture and therefore to the nation. To get loyalty to embrace the state, too, the state must be legitimized within the nation, whether it's a one-nation state or a multi nation state. In democratic nations the only way to do this, is to ensure that the state is democratic. Democracy is the legitimizer. Loyalty therefore is attached to the nation and democracy, rather than the

nation and the state. Moving from the state level to the global level, you only have democracy left, because the nation is set aside, making loyalty, which continues also to be linked to the nation, more unpredictable.

## **What are global problems?**

Global problems manifest themselves in at least three categories; problems residing in the supraterritorial sphere (true global problems), import of global problems into a national context and global consequences of acts taking place in a national context. Especially in the last two categories, the national citizen is mixed with the global citizen.

### **Problems residing in the supraterritorial sphere (true global problems)**

Regardless of globalization the planet is still covered with states and with various national communities and what we here term true global problems therefore also must have existence within the states and national (and local) communities. Take for instance the global climate problem or the problem of violations of human rights. These problems have huge impacts on states and are (or ought to be) of great concern to the states, and they have impacts on national communities (areas adapting to the effects of global warming as rising sea levels, changes in precipitation, etc.) and indeed is the concern of national and local communities demonstrated by citizen initiatives on many topics (movements fighting for renewable energy and sustainable solutions to a whole range of problems, initiatives on refugee integration in local communities etc.). What makes them global then?

One answer to that question takes its departure in the multilevel view already introduced above differentiating between a national-community level, a state level and a global level. Any civic related problem has existence at all three levels, but the thinking about them differs between the levels. At the national (and local community level) the problem is perceived through the lenses of the civil society or local interest (or we should maybe say the various civil societies and citizen initiatives in existence within a nation). At the state level the problem is perceived through the lenses of the state interest. At the global level the problem is perceived through a lens of global interest, whatever a global interest might be! (The interest of humanity?). To make it perfectly clear, this means that even for instance political leaders of the states can hold a global view on a problem, but qua being representatives of various states, they certainly also hold a view based on state interest. Understood in this way a true global problem is a perspective on issues i.e. the climate or human rights, rather than specific issues - a way of thinking of problems or a global consciousness of some kind.

As stated above we don't find strong democratic institutions and strong political leaders at the global level, but Non-governmental organizations (NGO's) like Amnesty International working with the protection of human rights, Greenpeace fighting to protect the environment and the climate, Médecins Sans Frontiers providing health care and medical training to poor populations, International Red

Cross providing humanitarian relief following natural disasters and acts of war, religious movements and many, many others are examples of formal democratic institutions operating at the global level. NGO's organize a huge number of volunteers from all over the world. International Red Cross is according to Wikipedia claiming to organize approximately 97 million volunteers. These volunteers are of course state and national citizens, but are also defining themselves as global citizens by adopting a global perspective on problems or displaying some kind of global consciousness. And they act as global citizens, even though their activity is restricted to volunteer work in a second-hand store in their own neighborhood creating funds for the NGO.

Other examples of formal but not necessarily democratic organizations operating at the global level are Transnational Companies (TNC's) and national companies active on the global market. These companies employ millions and millions of people and are doing business with even more. Because of their global character no democratic state is capable of upholding and securing democratic norms and rules within them; for instance prohibition of child labor, although EU and to a lesser extent other regional organizations and international treaties are dealing with the problem. Therefore the citizens active in these organizations and companies, if not supported by company policy, to a large degree needs to carry the norms of democracy on their own shoulders. In their global role they are so to speak citizens acting without a constitutional framework to support, secure and enforce them. Sometimes they even need to be innovative in solving problems states cannot or will not solve, and thereby run the risk of going against the interests of their own state. The actions of Greenpeace show many examples of this. One resent and controversial example is the Wikileaks conflict with USA over the publication of secret documents and symbolized by the arrest of US soldier Bradley Manning. One could mention employees in the oil industry facing company violations of environmental protection regulations etc.

### **Import of global problems into national and state contexts**

Another side of globalization is the import into the states of global problems. It may be refugees and migrant workers coming in or it may be unemployment caused by outsourcing. Even though these problems may hold new challenges to the citizens, they are more recognizable democratic problems, because they occur within the framework of the state. On the other hand these global problems jeopardize the norms of the democratic state in new ways.

### **Global consequences of acts in national and state contexts**

A third side of globalization appear when citizens' act as consumers of fossil fuels contributing to the climate problem or as investors of pension funds in companies directly or indirectly violating human rights. A recent news story addressing the latter is about Danish pension funds invested in companies supplying equipment to unmanned military drones used in the US war on terror, but which as an unintended side effect also happens to kills civilians.

### Implications for citizen education

Whether we speak of global issues, state issues or national issues caused by global problems or state or national behavior that one way or the other contributes to global problems; we do have good reasons to take a closer look at the concept of civic citizenship and citizen.

The understanding of three levels in civic citizenship; a national/local, a state and a global level combined with the three categories of global problems outlined above have the implication for civic education that it doesn't need to take up a true global issue, to be global. It can take up any issue and examine its unfolding and implications on all three levels. It corresponds to what Peter Wall (2011) suggested in his investigation of EU-education at Swedish lower secondary level. Wall found that some teachers taught EU-politics as what he terms a floating field of knowledge in contrast to national politics that as a rule were taught as a fixed field of knowledge.

Table 1 is an illustration of the outcome spaces produces by the combination of the triple citizen role and the three categories of global problems that need to be covered by civic education.

TABLE 1.

*Combining the triple citizen role and the categories of global problems*

Citizen roles Categories of global problems	The national citizen	The state citizen	The global citizen
	The citizen in relation to local and national communities	The citizen in relation to the state	The citizen in relation to global space
True global problems			
Import of global problems into national and state contexts			
Global consequences of acts in national and state contexts			

### The concept of civic citizenship

As a follow up on the International Karlstad Conference on Social Science Didactics 2010 (Schüllerqvist 2011) I developed a model on citizen education in late modernity (Christensen 2011). I strongly felt a need for such a model to enable research to focus more precisely on the aims of citizen education. My impression following the 2010-conference was that the concept of civic citizenship needed clarification. There was a general agreement on the conference that civic citizenship is about citizens being able to understand and participate in political and societal matters

on a democratic basis. But that's merely declaring an ideal without getting close to a description of which actual acts citizens then is expected to engage in, and how citizens are expected to act. Civic education must also include these acts, and not only comprise the ideal, if its overall aim is to empower citizens in their endeavor of becoming knowledgeable and authoritative (*kyndig og myndig* (Danish)/*kundig und mündig* (German)) actors in political and societal practice, and not only to give them an insight in the normative and prescriptive basis. To me it seems that citizens, not least in late modern times, needs to be able to cope with contrasting and at times even conflicting aims, leading to dilemma-problems involving loyalty and identity, and that civic education needs to address these problems and point to ways students can deal with them. In order to do this competently, some theoretical basis is needed.

As outlined above a basic assumption in this analysis is that citizens in a globalized world (late modernity) hold three partly contradicting roles, the role of a national community-citizen, the role of a state state-citizen and the role of a global citizen. This triple role may not always be accepted or even apparent to the citizens themselves, but newer the less, all issues relating to one of the three abovementioned categories (supraterritorial problems (true global problems), import of global problems into national and state contexts and global consequences of acts in national and state contexts) has an impact on the national (and local) community level, the state level as well as on the global level, and therefore needs to be reflected on all three levels. It is tempting here to borrow the concept of multi-level governance from Hooghe and Marks (2001) who are using it to analyze the move from state-centric decisions to common EU-decisions.

Civic citizenship is the basis of democracy (Bellamy 2008); it rests on the belief that individuals knowledgeably and authoritatively are able to assume responsibility not only for themselves but also for society and politics. Thus civic citizenship is basically a combination of individual identity and community solidarity. Therefore civic citizenship necessarily must exist within a social framework or a community of some kind, to which its loyalty based on identity and solidarity is attached and within which it exercises its responsibility. There is also a need for a political community in which debate and forming of opinions can take place, and in as far as exercising of civic citizenship comprises the right to vote, it implies the need for formal rules and a formal organization of some kind, stating who has the right to vote and who hasn't, and the other way around what situations and areas an authoritative decision covers. Civic citizenship therefore requires both formal (legal) and informal (civil society) institutions in order to make sense, and it involves values, norms, rules and constitutions<sup>2</sup>. These are the informal and formal institutions in which democracy resides. You cannot maintain a sharp distinction between civic citizenship in relation to the democratic state and civic citizenship in relation to civil society or community.

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<sup>2</sup> I use the term *civic citizenship* to cover the role and status of the citizen in both the formal (legal) and informal (civil society) institutions. The term *citizenship* covers only the formal status of the citizen in the formal institutions.

These two aspects of the civic citizenship role more or less imply one another. At least two things complicate the citizen role in late modern and global times.

- Firstly you have the weakening of the formal aspects of the citizen role at the global arena compared to the state arena. To put it cautiously globalization represents a possible challenge to the tight linkage between civic citizenship and the democratic (home) state, because it can be jeopardized by the linkage of citizens to a global decision arena (NGO) which may lead to a loyalty conflict. Citizens must be able to deal with that.
- Secondly and possibly more dramatically, democracy in global space does not reside in strong formal institutions, meaning it has to reside primarily within the values and norms of the participating citizen and informal institutions. This is quite a heavy burden for the citizen to carry.

The model proposed assumes that four vital features are involved in the civic citizenship role in late modern times. These features are to some degree historically grown, each representing a basic principle developed in different stages or epochs of the development of modern western society. We could name these epochs' (and I won't discuss them further here):

- Nation building – establishing of nation states.
- Democracy building - establishing of democratic constitutions and of national democratic political communities and political parties.
- Building of mass society - spreading democracy to the masses and welfare societies.
- Globalization – partial lifting of the national framework for democracy

In old western democracies the development of the citizen role has taken place over a couple of hundred years, and the complexity has grown slowly. In new democracies, on the other hand, the full complexity of the citizen role will emerge more or less from day one if modernity plays the dominant role over traditional society which, however, cannot always be taken for granted. But the citizens of Eastern Europe countries more or less faced the full complexity of the citizen role from day one after the fall of the old regimes some twenty years ago.

The four functions of civic citizenship proposed are:

- a) Loyalty – acting loyal to the democratic norms and the democratic nation and state (formal and informal institutions);
- b) Voting – information seeking supporter of the representative system (formal institutions);
- c) Participation – involving in democratic activities in political, economic and social contexts (formal and informal institutions); and
- d) Self-governing – a critical thinker and innovator independent of state (informal institutions).

The loyalist aspect is an emotional element often ignored or downplayed probably because of the rationalism attached to modernity. As stated above democracy has to

reside somewhere, and it resides with the People (as the sovereign) and the nation as informal democratic values, norms, communities and democratic behaviour.

The informed voter and the participant aspects of the citizen role are more thoroughly analysed in the literature. The citizen as a voter and a participator in politics and social affairs are subject to a multitude of political science studies the past more than 50 years. For the most recent research in this area see the key note article by Jokai Ekman in this issue of *NORDIDACTICA*<sup>3</sup>

The self-governor aspect leans on the Foucault inspired notion of governmentality proposed by Peter Miller, Nikolas Rose, Mitchell Dean and others (Rose 1999, Miller & Rose 2011, Dean 2006 ) meaning the citizens internalisation of the rationalities and technologies of political power (Rose 1999). Governmentality can be described as the dual mentality of accepting governance by others and also insisting to govern oneself. In the understanding of the notion used here it is neither a fully obedient nor a fully emancipated citizen but an empowered and reflective citizen acting (at least in part) responsively in the interest of the basic democratic norms (see also Christensen 2011).

### **More implications for civic education**

Educational systems in democratic states have the task of educating citizens in maintaining the informal democratic institutions as well as the formal democratic institutions. The informal aspect has top priority regarding citizens' democratic identity and solidarity towards the community/loyalty to the nation. The formality-aspects have top priority regarding the citizens as voters (the democratic system). There is a more balanced priority between the formal and the informal aspects of civic citizenship in regard to the citizens as participants (participation in society and politics), and there is a top priority to the informal aspects regarding the citizen as a self-governor (upholding democratic norms in a global space without strong formal and democratic institutions and being loyal to democratic decisions even when they violate interests of home state). Referring to the multi-level-governance concept from Hooghe and Marks once again, you can speak of an important aspect of the late modern citizen is being a multi-level self-governor.

Table 2 below is an attempt to outline headlines for what issues education needs to address educating the global citizen, who is filling a role in the local and national community, in the state and in global space.

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<sup>3</sup> Ekman, Joakim (2013). Schools, Democratic Socialization and Political Participation: Political Activity and Passivity among Swedish Youths. *Nordidactica* 13-1.

TABLE 2.

*The triple role and the four functions of the citizen*

Citizen roles Citizen functions	The national citizen	The state citizen	The global citizen
	The citizen in relation to national (and local) community	The citizen in relation to the state	The citizen in relation to the global
Loyalty	Society and democratic norms	The nation and the democratic state	Democratic norms and the international community
Vote	Take a stand in citizen initiatives	Supporting the constitution	Interstate organisations and for a (EU, UN, ...)
Participation	Involving in citizen initiatives	Running for election	Non-governmental organisations (NGO)
Self-governing	Creating citizen-driven initiatives	Debating about state matters, protesting within social movements	Innovation in global issues

## Reflection on interdisciplinarity and self-reflection-as-citizen

Above I suggested that important pieces of the complex puzzle of educating the late modern citizen has to do with the ability to master reflection on interdisciplinarity and self-reflection-as a-citizen. It is clearly an international trend which in recent years clearly has been particularly marked in the curriculum of upper secondary education in Denmark. These two competencies are believed to contribute immensely to the empowering of students as knowledgeable and authoritative (*kyndig og myndig* (Danish)/*kundig und mündig* (German)) actors in political and societal contexts as a contribution to the general *Bildung*, which has been a fundamental theme in the Danish upper secondary school since 1775 (Haue 2003). The two competencies obviously cannot stand alone. They must be seen in conjunction with other equally important pieces, one of which I analysed elsewhere is the ability to combine scientific knowledge with knowledge from non-scientific domains, such as professions, businesses, news, everyday knowledge and personal experience (Christensen 2006). Another example is the Swedish didactic researcher Anders Broman (2009) who analysed student self-efficacy as a factor in forming students' democratic thinking.

In the following I will go more into detail with what I regard as important tools of the self-governor, namely the ability to reflect problems interdisciplinary and the ability to conduct focused self-reflection-as- citizen. These tools can be regarded as mediating means or cultural tools (Blåsjö 2007, Hobel 2011), a concept from the Vygotsky-inspired sociocultural theory. Mediating means or tools and can be either physical or mental. The mediation takes place between the individual and the surroundings when the means or tools are activated. In this understanding reflection

on interdisciplinarity and self-reflection-as-citizen are merely procedural elements or tools that need to be put to work in student investigations and analysis of specific topics to prove their importance. Here, however, I will tone down the focus on specific content, in order to highlight the mediating means or tools. I don't regard reflection on interdisciplinarity and self-reflection-as-citizen as tools exclusively for the global citizen; they are tools for the late modern citizen who holds the triple role of being a national, a state and a global citizen see table 1 and 2.

### **Tools or didactical concepts – First order, second order and third order concepts**

Some linguistic confusion may occur when different terms such as mediating means/tools, cultural tools, analytical concepts and other terms are used to denote more or less the same thing. Therefore it's important to explain how they are connected.

The mediating tools are concepts or analytical tools used in the didactical practice and elsewhere. As didactical concepts *reflection on interdisciplinarity* and *self-reflection-as-citizen* can also be characterized respectively as second order and third order concepts, if we follow the tradition in recent Anglo-American history didactics as Johan Sandahl (2013, 2011) has done in his study of global citizen education in Swedish upper secondary school. He refers among others to the Canadian historians Seixas (2006) and Lévesque (2009). In this tradition first order concepts are addressing the content or the topic in study directly and second order concepts are addressing subject specific ways of dealing with the content. Sandahl analyses the courses on globalization in six classrooms using first order and second order concepts and identifies first order concepts as knowledge about content which suggests a wealth of subject specific concepts; in the economically domain concepts like specialisation, export, import, World Trade Organization (WTO), protectionism etc., in the political domain concepts like state, intergovernmental relations, NGO's, new liberalism, international law etc. Second order concepts in social science are meta concepts about procedures and methods within the discipline, and Sandahl lists perspective, causality, inference, evidence and abstraction as examples. Compared to this the concept of interdisciplinarity seems to fit into the group of second order concepts, because it is a methodological analytic way to approach the topic at study. Self-reflection, on the other hand, doesn't fit into either of the groups, because it has a different focus, namely the focus of the students identification and positioning in relation to the topic at study (about identification and positioning in learning, see for instance Ivanič 1998, Smidt 2002 and Gee 2010). Therefore I propose to name it a third order concept. Within civic education it's the position of the citizens analysing their own stance in and their own identification with the topic at study.

To sum up:

- First order concepts are knowledge-concepts about a topic or a content matter within a discipline.

- Second order concepts are meta-concepts about procedures and methods within disciplines.
- Third order concepts are about the learners' identification and positioning in relation to the subject.

## **A late modern writing task in Danish upper secondary education**

I will now turn to a concrete example of the use of reflection on interdisciplinarity and self-reflection as instructional tools in a writing task in Danish upper secondary school. Note that it is not the tool of self-reflection-as citizen I suggest above, but a comparable tool, that are used in this writing task. Considering the augments above I expect that the use of these two tools addressing interdisciplinarity and self-reflection as mandatory in the writing task is no coincidence, but a deliberate attempt by the educational policy makers to answer the challenges facing the late modern global citizen. The study is reported elsewhere (Christensen 2009) and here I shall restrict myself to reflect on some of the findings, and especially the modelling of the writing task completed in the study.

The writing task analysed is called DIO, which is an acronym for *Det Internationale Område* (The International Field). It is a mandatory multi-subject coursework writing task at the end of the third and last year of upper secondary school given to students in the Higher Commercial Examination Programme (hhx). Comparable multi-subject coursework writing tasks are given in all upper secondary programmes. Four disciplines are involved in the DIO-task; International Economics, Contemporary History, Danish and English or German as foreign language. The students do a project of their own, for instance about the financial crisis or the conflict in Syria. They then write a report on the subject. The main part of the report addresses the substance of the topic by the use of first order concepts. In addition to this they have to write two smaller sections. In the first they have to reflect their use of theory and methodology, and they have to consider the contributions from the various disciplines involved. This is what I term the interdisciplinary task, and here they need to use second order concepts. Finally they have to reflect their own ability to plan and carry out the project and the writing task, and they even have to compare to their ability to do so in the first and second year of the upper secondary education. It's a self-reflection task on the students own study competencies, which I would argue require the use of third order concepts. The first two years the students have produced portfolios which they are supposed to use as a basis for this self-reflection. While analysing the students written reports I drew up the following models of the instructional means of reflection on interdisciplinarity and self-reflection.

## Modelling of reflection on interdisciplinarity and self-reflection as instructional means

We start out by illustrating the lecture as a traditional way of organizing instruction.

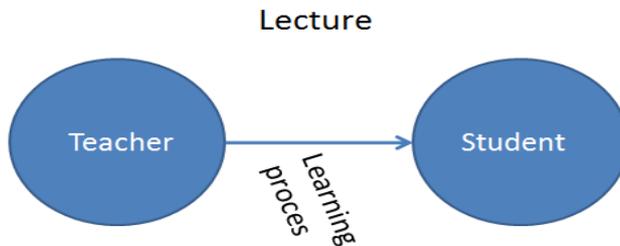


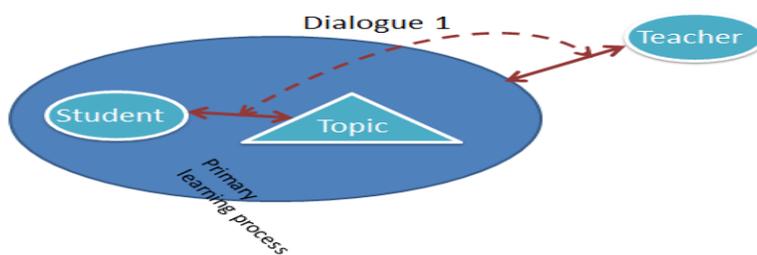
FIGURE1.

*Transfer of knowledge from teacher to student*

Interdisciplinarity is not present in the lecture model unless the teacher keeps an interdisciplinary lecture, and the model does not support the inclusion of self-reflection either. Not that self-reflection is impossible, it's just not supported by the model.

When it comes to the educational aim of promoting student participation in society and politics models activating the student are assumed to be a better choice than the lecture. Of course you can lecture about participation, but lots of understanding is believed to come from actually participating or at least from playing the game of participating.

Figure 2 illustrate what is termed first order reflection using first order concepts. At this reflection level the students are left alone with the topic they study. They themselves have to investigate and make meaning of the topic or problem they study. The teacher has a role as a learned citizen and scholar who can engage in discussions with the students about what they experience, and how they understand the topic and the problems they bump into.



Reflection on knowledge and insights gained by investigating the topic

FIGURE 2.

*First order reflection*

This model invites the student to investigate the topic and offers the possibility to practice as a citizen or to play the game of being a citizen in a dialogue with the teacher. The reflection in what I here term a primary learning process is about the insight the student gain about the topic at stake. The student is writing a report on the basis of these investigations of the topic and reflections on knowledge.

With regards to interdisciplinarity, the situation is almost the same as illustrated in Figure 1. The model does not support its inclusion, but nor does it prevent its occurrence. It is all up to the teacher and the student. And the model does not support the use of self-reflection either.

More sophisticated demands on students to become knowledgeable and authoritative citizens as mentioned above requires more a sophisticated model. Second order reflection does not only invite the student to cope with the specific topic or problem at study, but also, in what we can term a secondary learning process, to deal with reflection on *how* we know, on which basis we know and even *if* we know, see figure 3. In this secondary learning process the students observe their own work on a topic as a scientist would do, and raises theoretical and methodological questions to their own investigations. And they even have the task of assessing the contribution to the knowledge they gain from various disciplines involved. The students have a double positioning in the model. One position as in figure 2 studying their topic using first order concepts and another position reflecting the foundation of the knowledge they gained using second order concepts. In this model the teacher are moved to a new position, a position of observing the students observing their own work and the foundations for their own work. It gives two basically different reflection processes, a reflection on knowledge or the insight gained and a reflection on theory, methodology and the interdisciplinarity involved in producing this insight.

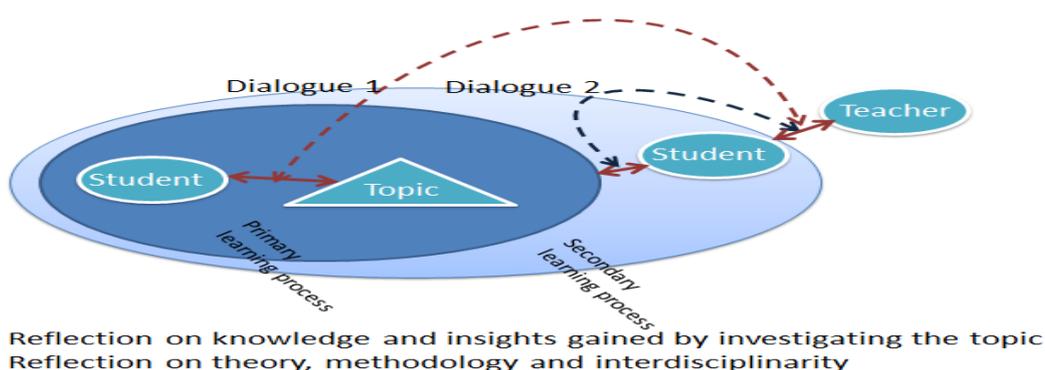


FIGURE 3.  
*Second order reflection*

This calls for two quite different dialogues between student and teacher; a first order dialogue about what knowledge and insight produced and a second order dialogue about the student reflection on theory, methodology and interdisciplinarity.

It's getting rather complicated but none the less it's a valid description of what is supposed to go on in the abovementioned DIO writing task and other similar writing tasks. The writing task is to write a report on the topic and to reflect and communicate in writing the foundation of the knowledge involved.

We now turn to the most complicated model which I term third order reflection, see figure 4. To my knowledge this has not been tried systematically elsewhere with the same diligence as in the Danish upper secondary school. It is a very ambitious aim making students, in a tertiary learning process, reflect on and communicate in writing their own study competencies. The idea is that study competencies consists of what we could term development of planning skills and specific study skills, comprising such qualities as creativity and innovation (Raae 2007). The students are according to this positioned in a third order observing position. They observe themselves observing how they work with the topic or problem at study and compare what they see with how they managed earlier in the education. The teacher has been moved to a position outside all three learning processes and consequently need to engage in three different dialogues with students.

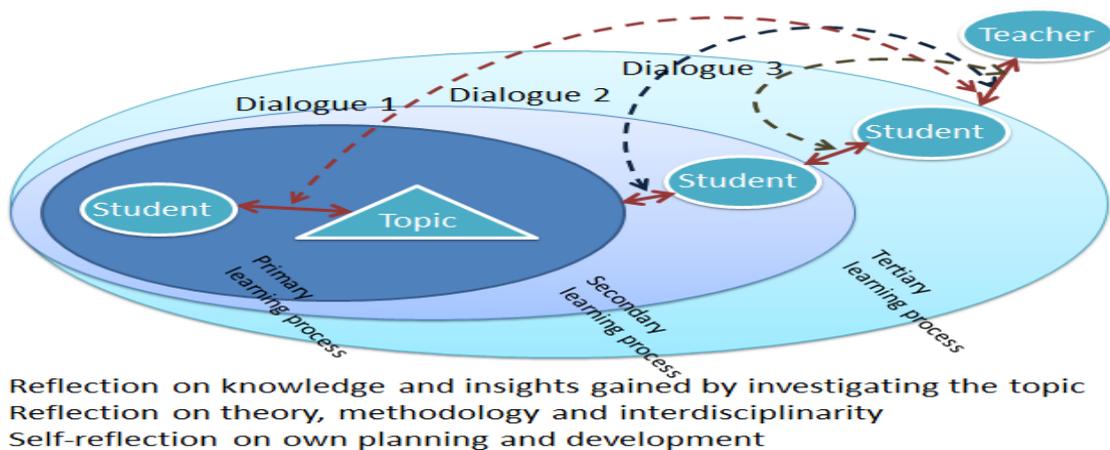


FIGURE 4.

*Third order self-reflection*

The writing task is now tripled. There is the investigation and the written report on the topic, there is reflections and communication in writing of the foundation of the knowledge gained (including interdisciplinarity), and there is the self-reflection and the communication in writing on own study competencies.

## Meta competencies

I will now elaborate on the theoretical foundations of the DIO -modeling and link it to the theme of globalization and civic education. What is implied by the secondary and the tertiary learning processes illustrated in the DIO-models are meta

competencies or metacognition. Klausen refer the concept of metacognition to the American psychologist John Flavell who defines metacognition as

In any kind of cognitive transaction with the human or non-human environment, a variety of information processing activities may go on. Metacognition refers, among other things, to the active monitoring and consequent regulation and orchestration of these processes in relation to the cognitive objects or data on which they bear, usually in service of some concrete goal or objective (Flavell 1976, here quoted from <http://www.lifecircles-inc.com/Learningtheories/constructivism/flavell.html>).

The two principal elements of metacognition are monitoring and regulation of cognitive processes. The monitoring part is about perceiving and gaining knowledge about the cognitive processes going on and the regulation part is about activating the components of metacognition.

The concept of meta competencies is according to Klausen much broader and functions as a label for various ways by which individuals relate to their own abilities and knowledge, and he links it to the concept of self-regulated learning. Literature on assessment and learning is full of concepts and educational practices developed in order to apply ideas of metacognition and self-regulation in education. Influential reviews on the subject regarding assessment are Bennett (2011), Hattie & Timperley (2007) and Black & William (1998). Important research and development practices on student self-evaluation in various forms in a Danish upper secondary school context are Krogh (2008), Krogh and Jensen (2008) and Christensen (2008). To some extent educational tools in Danish upper secondary education addressing meta competencies has become synonymous with various forms of student self-reflection on teacher response to writing tasks or in oral teacher-student dialogues.

### **Reflections on interdisciplinarity**

Referring to the DIO-models the concept of interdisciplinarity is a second order concept, and therefore is relevant in dealing with secondary learning processes. Especially noteworthy in writings about interdisciplinarity in a Danish context is the philosopher Søren Harnow Klausen (2011). Klausen points out that interdisciplinarity is a very old phenomenon and that actually disciplinarity is the newcomer. Disciplinarity is a result of division of labour and specialization in science and education growing rapidly since the 17<sup>th</sup> century. Today, according to Klausen, we have a highly specialised knowledge society, which requires cooperation across disciplinary boundaries. Klausen formulates the rationale behind interdisciplinarity the following way (my translation/TSC):

*It is necessary to strengthen the interdisciplinarity, because the development of society is pressuring for greater collaboration across disciplines in research, education and business, and because of the increasing amount of information, knowledge and options for action makes it important that future citizens will be able to make informed choices and apply knowledge independently of narrow and well-defined disciplines. (Klausen 2011 : 34)*

Klausen further identifies three basic explanations and justifications for the need for interdisciplinarity.

- Traditional explanations and justifications, emphasizing the need for a general Bildung, a comprehensive personality development and a Bildung that promotes democratic civic citizenship.
- Instrumental explanations and justifications, emphasizing interdisciplinarity as a means of practical utility in solving problems.
- Critical explanations and justifications, emphasizing interdisciplinarity as a response to uniformity and specialization in education and research.

The three types of explanations often occur in mixtures and alliances with each other.

Klausen doesn't directly argue that the growing need for interdisciplinarity is due to globalization. In fact he barely mentions the term. He explains it with reference to what he calls the knowledge society (knowledge meaning not only information, but substantiated and evidenced information). But the development of the knowledge society is, as I understand it, an integrated part of what I term the globalization process.

The knowledge society calls, according to Klausen, for the critical consumer of knowledge, because knowledge is not always true, even though it is substantiated and evidenced. If we bring this argument a bit further, you can say that the critical consumers need tools for practicing reflections on interdisciplinarity in their endeavors of dealing with the challenges of the knowledge society and the global society. These challenges occur in various work situations and also in various situations of problem solving in civil society. A workplace example is when nurses, previously positioned in a subordinate role in a strong physician dominated hierarchy, are assigned expert tasks in a surgical team. This causes upheaval in the old hierarchy, and the nurse therefore will need to interact in new and (more) symmetrical relations with the rest of the team. To do this the nurse needs to have some knowledge of the methods and roles of the other professional groups involved and not least to be able to reflect on ethical issues associated with the other professional groups. Or you could say the nurse needs not only interdisciplinary professional skills, she also needs interdisciplinary citizen skills. Citizens dealing with problems in their civil lives also need to be prepared to deal with interdisciplinarity. They need to be able to reflect problems from various perspectives. Interdisciplinarity is about adopting perspectives from various disciplines and domains. The citizen needs these skills as a national, state as well as a global citizen. Such skills definitely belong to the citizen acting as a multi-level self-governor. Reflection on interdisciplinarity is a mediating tool and a meta competence for the student seeking knowledge, and it is, as demonstrated in the DIO-example, highly profiled in the Danish upper secondary school, not least as a writing competence (Hobel 2011 and the so called annex 4<sup>4</sup>).

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<sup>4</sup> Act on Danish upper secondary schools (STX) (secondary law) Annex 4 (2010). The very first sentence say: Students should be able to find and select relevant material and analyze and

### **Self-reflection-as-citizen**

Referring once again to the DIO-models, the concept of self-reflection-as-citizen is a third order concept, and therefore relevant in dealing with tertiary learning processes. It is also a meta competence, but unlike reflection on interdisciplinarity, it's not a meta competence for the student seeking knowledge, it's a meta competence for the citizen applying democratic norms and values (or for the student positioned as a citizen) faced with the challenges of the complex globalized world.

To conduct focused self-reflection must be regarded as a basic competence for late modern citizens, because they hold this triple role as national, state and global civic citizenship, and therefore must deal with conflicts of loyalty between ethics attached to the perspective of the nation, of the state and to the global sphere. These conflicts may be about issues of immigration changing the pedagogical challenges in the classroom or issues of migrant workers undercutting wages. These cases hold latently a risk of raising loyalty conflicts and conflicts of interest between the three roles of the citizen. Globalization challenge vested rights and traditions at nation (local) and state level. Without a tool to deal with such conflicts, the citizen, I argue, is left with lesser chances to find democratic solutions. And I suggest that self-reflection-as-citizen is a useful tool helping finding one's own democratic feet in the multi-level-dilemma.

Employing citizen self-reflection on any subject taught in the social study disciplines is a way to loosen up the tendency to teach subjects as fixed knowledge domains discussed by Wall (2011).

### **A suggestion to didactic research in citizen education**

My analysis of the DIO writing task demonstrates quite clear problems getting the two reflection levels used to work in the classroom (see Christensen 2009), and a later reform adjustment consequently lowered the ambitions. In general, the students had difficulties to carry out comprehensive meta-analysis of the foundation of the knowledge they gained and of their analysis or their own study skills. But although it is difficult tasks to fulfil, the problem the DIO-model try to deal with, the challenges of education global citizens, does not disappear. And although it didn't succeed in the first attempt my guess is it will probably reappear in new forms, because it seems an important contribution to an educational answer to the challenges facing the citizen in a globalised late modern world.

Therefore I suggest that the DIO-model which comprises the combination of first order, second order and third order concepts are used as a basis for the development of civic education. It seems a promising way to deal with the complexity of the multilevel civic citizenship in the global world and to educate multilevel self-

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communicate in writing main disciplinary and interdisciplinary topics. (My translation/TSC).  
Eleverne skal kunne finde og udvælge relevant stof samt bearbejde og skriftligt formidle centrale enkelt- og flerfaglige emner.

governors. And I suggest the following model which I believe can be useful in all subjects dealing with civic education.

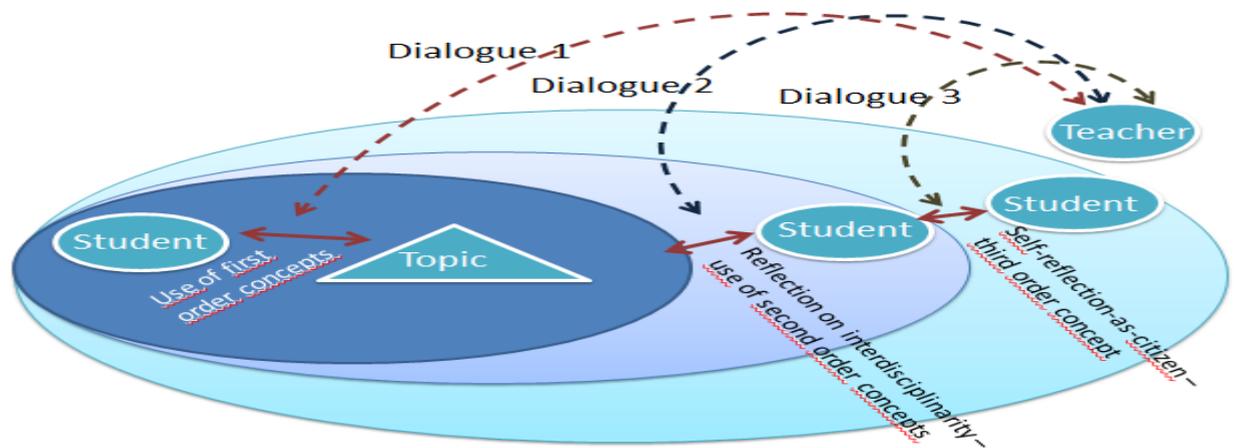


FIGURE 5.  
*Didactic model for civic education*

## Concluding remarks

Two questions were taken up in this article. The first was about the character of the challenges global citizens and civic education are facing and the second were about mediating tools or meta competencies addressing these challenges. Having considered the challenges and the argumentation for the development of reflection on interdisciplinarity (applied along with other second order concepts such as causality, inference, evidence and abstraction) and self-reflection-as-citizen (third order concept - positioning the student not as an objective investigator but normatively as a citizen) as mediating tools or meta competencies to cope with these problems in the classroom, it seems that they represent promising but also ambitious paths to follow in civic education.

The article argues that second order reflections are important in citizen education and that interdisciplinarity is important to bring in. But as the DIO writing task showed, it's not easy for the students (or for the teachers) to do. And therefore there is yet a lot of work to do for didactical research here. With regards to third order reflection in the form of self-reflection-as-citizen, the article argues that it is a tool that is suitable and maybe even highly promising for civic education because it positions the learner as a citizen. The DIO writing example is not quite a parallel to this suggestion, because the students were to reflect on their own study competencies, and not to focus on the citizen role. One can say that in the DIO-example the self-reflections are somewhat disconnected from the topic, which would not be the case if the students were to reflect the topic as citizens.

It also seems promising to operate with a concept of a multi-level self-governor, because it has the potential to integrate vertically the challenges of the citizen in a

global world instead of seeing the global citizen as new and never before seen actor. The multi-level-perspective suggests both new and unknown and old and familiar problems facing the citizen, and thereby anchors the concept to somewhat familiar problems and issues and opens it up to new fields to be conquered.

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