

GLOBAL DIMENSIONS IN THE EDUCATIONAL LEGISLATION, SOCIAL STUDIES CURRICULUM AND TEXTBOOKS OF GREEK COMPULSORY EDUCATION (GRADES 1-9)

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Abstract - This study involves a content analysis of Greek educational legislation as well as of the social studies curriculum and textbooks in Greece. The purpose of the study is to determine if global themes and supranational elements are contained in these materials and to what degree they translate into teachable knowledge. The analysis revealed that the above dimensions are, to some degree, evident, but they have not been adequately adapted to correspond to the pronouncements of the Greek educational establishment and to the new realities of the European and international space. The global dimensions found in these materials mainly address the geophysical aspects of the globe and to a lesser degree the human, political and socio-cultural issues and problems. It is recommended that Greece, as well as other nation states, undertake an in-depth examination of their curricula and textbooks, especially in the area of social studies, so that a balanced and globalised curriculum is developed.

Introduction

It is known that the selection and dissemination of school knowledge via national curricula is used by different countries in Europe and elsewhere to maintain the ethno-cultural tradition of children and youth. This practice aims at the strengthening of their national consciousness but it may cloud their views of the international community and culture. Given the formation of the European Union and other supranational entities, it is essential that transnational and global themes pervade throughout the curricula of all countries. Transnational and global themes have been stressed by various writers throughout times since an interest in universal and global processes may be traced as far back as the Enlightenment at least.

The globalisation process took its present form following rapid changes in the world economy, which gained momentum in the 1970s (banking system, stocks, etc.), and in technology (digitalisation of societies), communications media (television, film) and so on. This process is encapsulated in the concept of 'global village' or 'global culture'. Other aspects of the globalisation process include: the

increase in the numbers of international agencies and institutions, the acceptance of a unified global time, the increasing global forms of communication, the growth of global competitions and prizes, the development of universal notions of citizenship, human rights and other developments.

This study therefore sets out to examine the extent to which the content of the educational legislation and of the social studies curriculum and textbooks at the compulsory education level (K-9) reflect and include global and international processes.

Education practices of the nation states and the need for global education

Nation states use various means, including formal education, to promote their own ethnic identity and national consciousness, in order to maintain their national character and to reinforce their ethno-cultural tradition and heritage. Thus, each nation seeks to instill in students a sense of continuity and a common destiny. This is based on the assumption that ethnic cohesion and togetherness will bring about a personal, social and national stability.

Certain studies offer evidence of the significant impact of school curricula and textbooks on the development of these national orientations. Systematic analyses of history and social studies textbooks reveal that statements and patriotic rituals about one's own country history abound, leading students to believe that their nation is superior. The *status quo* and national loyalty are promoted in these materials, while very little is devoted to analysing the role of the nation as a member of the world community (Massialas 1969, Larkins and Hawkins 1990, Patrick and Hoge 1991, Flouris and Spiridakis 1992). This emphasis of the textbooks on national rather than world development is a common practice and clearly constitutes an obstacle for understanding the diversity of cultures and for attaining a global awareness. That the textbooks in Europe reflect each country's national interest and that the curricular systems are responsible for the reproduction of ethnocentricity in Europe are propositions supported by recent research (Szabolcsi 1992; Coulby 1995).

It is known that children growing up in countries where a heavy nationalistic ethos prevails are affected by it and they begin to develop ethnocentric feelings; thus, they learn to categorise other nations and peoples based on these attitudes, describing them as good, bad, religious, peaceful, intelligent, poor, not like us, etc. (Lambert and Klineberg 1967). This condition often expresses itself as 'ethnocentrism', 'ingroup loyalty', 'mistrust of', 'hostility toward', 'outgroups', orientations that often lead to chauvinist international conflicts or even armed conflicts (Schleicher and Kozma, 1992, Flouris and Calogiannakis, 1996).

Nations can no longer afford to offer a parochial pedagogy and exist in isolation; nor can they afford to ignore global conditions and changes, as well as problems in other parts of the world. If narrow-minded socialisation processes are applied, all nations will, sooner or later, be negatively affected.

It is also a well established reality that global interdependence has increased during the last thirty years. However, this global movement can be found only to a very limited degree in education. Global education is a complex and multifaceted concept. Some perceive it as an instructional process which seeks uniformity, massiveness and 'digitalisation of societies' in the framework of a world culture; others view it as a way to alleviate a potential disaster since it can minimise or even resolve international differences and/or conflicts in the quest for the identification of common cultural and political experiences (Robertson 1990, Smith 1990, Featherstone et al. 1995). In this view, global education seeks to provide young people with an international, intercultural and cross-cultural understanding and sensitivity (Flouris and Spiridakis 1992).

Despite the variety of views, there is considerable consensus that all countries need to promote global education since the benefits will be extended to everyone. In order for global education to be effective it ought to take into account people's national traditions, ethno-culture, stereotypes and biases. How can these obstacles be overcome?

This situation presents a dilemma facing schools. Obviously country leaders including educators must realise that appropriate allegiance to one's country need not be tied to an aversion or ignorance of other cultures; instead there should be recognition of the legitimacy of other cultures (Flouris and Spiridakis 1992).

Globalisation and education in Greece

The discussion above suggests that nation states have a conflicting role to perform. On the one hand they seek to maintain their national identity. On the other, they support global awareness and 'transnational multiculturalism' processes which may lead to cooperation, solidarity and peace. The increasing interdependence of the world, globalising events and conditions, common global problems (such as pollution, demography, and so on) create a growing need for nation states to rely heavily on the second role above. They are forced to promote – and participate in – supranational continental structures or 'cosmosystems' over and beyond their own ethno-cultures. A case in point is, of course, the European Union.

What is the situation of school practice in Greece in relation to the above problem? In other words, given the European Union structure and the growing

global culture, how does Greek educational legislation, curriculum and textbooks deal with the situation? How do they prepare Greek youth for a new social, economic and political order and an emerging sense of dual national and European identity? To what degree are international topics and concerns included in the purview of the Greek educational law (1566/85), as in social studies curriculum and textbooks? Given the fact that Greece has been an official member of the EU (former EEC) since 1981, are supranational elements and global themes to be found in Greek educational programmes, and if so, how are they presented? Are they preparing the future citizens of a United Europe?

The study explored the above questions through the following methods:

- By conducting a content analysis of the educational goals as expressed in Greek educational legislation, with particular reference to the goals of social studies subjects (Law 1566/85, Presidential Decree 583/82);
- By analysing the curriculum and the content of social studies textbooks;
- By identifying in the textbooks the incidence of three thematic categories: the global themes, the 'contacts' of Greeks with other people, and the knowledge or awareness of others.

Global elements in Greek educational legislation and in the goals for social studies subjects

Presidential Decree 583/82 and Law 1566/85 are in full force in Greece today. The first states the purpose of the school curriculum and the second presents the educational goals of primary and secondary education and mandates most of the matters involved in the operation of schools. The question here is: to what degree does PD 583/82 and Law 1566/85 reflect European and global elements or dimensions since they were enacted in the early and mid 80s when Greece was already a member (1981) of the European Community? Are supranational and universal values and/or dimensions contained in Greek educational legislation?

Analyses of the above legislation indicates that even though there are plenty of nationalistic dimensions and views, there are also sufficient international and global elements and/or values to be found in both legal documents. These include 'peace', 'interdependence', 'cooperation', 'unity among peoples and nations', and so on. For instance, PD 583 states: 'the curriculum seeks to establish the greatest possible understanding and respect of other persons who belong to different nationalities, religious and socio-cultural groups with the goal of attaining communication and cooperation with them' (PD 583/82, p. 1-2). Similar views exist in various sections of law 1566/85, such as 'respect of human values', 'humanistic actions', 'ecumenical values', 'moral values', 'a deeper

understanding of the historical events (Greek and world)', and several other supranational elements which directly imply global values. However, the epitome of international and universal values is portrayed in another section of the same law; it is stated that schools are asked 'to develop a spirit of friendship and cooperation with all the peoples of the universe, seeking to creating a better world where justice and peace prevail' (Law 1566/85, p. 1).

Analyses of the goals of social studies subjects indicates that in the majority of them, nationalistic elements prevail. However, in almost all subjects reference is made to international dimensions and global goals. For example, in the subject 'Environmental studies' one of the goals reads: 'To know, understand and appreciate, as well as possible, the world that surrounds the students, natural and human, in its various interdependencies and dynamic nature'. One of the goals of the subject of 'social and political education' asserts that students need to 'participate responsibly in a democratic society... develop critical thinking...obtain the necessary sensitivity towards ecumenical community'. Similarly, in the subject of 'history' it is stated that students should be able 'to obtain a general view of the most important facts from world history... which played a decisive role for the destiny of the world'. Finally, one of the goals in the subject of 'geography' stresses the concept of interdependence and solidarity; it is stated: students 'should internalise the fact that the problems faced today by the world community are common to all and that these problems can be resolved by common efforts with the cooperation and mutual exchange of all people'.

It is therefore clear that while the educational goals in Greek legislation and in the majority of statements of purposes of social studies subjects stress the national tradition and ethnoculture, there are also to be found in these international and global views. Further analysis of the educational goals of the official documents of the last thirty years also shows that there exists a gradual decrease of national and religious factors in favor of cognitive and moral elements. This trend is shown in Table 1 where the educational priorities of the last thirty years are listed (Dimaras 1982, Flouris 1992).

TABLE 1: Range of Educational Goals of the Greek State in the last thirty years

1964: Religious, moral, national, cognitive, political.

1969: National, religious, moral, political, cognitive.

1975: Moral, cognitive, national, religious, political.

1976: Cognitive, moral, religious, national, political.

1985 (LAW 1566/85): Cognitive, moral, political, national, religious.

The reorganisation in the priorities accorded to educational goals perhaps marks the weakening of the nationalistic elements of Greek education which has placed emphasis in the past to the traditional values based on Hellenic humanism of classical Greece and Greek Orthodox religion. These values have been historically the purveyors of national culture and identity (Kazamias and Massialas 1965, Kazamias 1968, Massialas, Flouris, Cassotakis 1988, Massialas and Flouris 1994).

In sum, the above analysis reveals that the educational goals as depicted in legal documents and in the purposes of the subjects in question go beyond the nationalistic model of Greek citizenry; concomitantly, they do not prevent fostering international or globalistic dimensions that could potentially lead to the development of a European or world citizen. Similar national and international elements can be found in the goals of the social studies subjects of the gymnasium (Grades 7-9).

The question is: to what degree are the international and global dimensions found in Greek educational legislation and in the objectives of social studies subjects transformed into teachable knowledge? The next sections attempt to address this question.

Global dimensions in the social studies textbooks

In this section the content of social studies subjects is analysed in order to find out the extent to which they contain national or international elements and if the content is consistent with the stated educational goals.

The textbooks in Greece are controlled and disseminated by the Ministry of Education. The system of selection, and distribution of educational knowledge in schools in Greece is expressed through a single textbook per subject; this textbook, which is distributed free to all students in Greece and is published by the Ministry of Education, is written by a group of 'experts', in consultation with the Pedagogical Institute. This institute is expected to follow the content prescriptions of the curriculum for each subject.

The absence of other books or supplementary materials leads inevitably to the exclusive use of the prescribed textbooks limiting teachers' use of other sources. Thus, the 'what', 'how', and 'when' of school knowledge is primarily determined and controlled by the Minister of Education.

Method

A content analysis was attempted to establish the degree to which there is an alignment among the declarations of Greek legislation (L1566/85, PD 583/82), the

aims of social studies subjects and their substance with regard to global and international topics and issues. A quantitative analysis was applied to determine the prevalence of globalism under three major categories: the overall global themes; themes concerning contacts or interactions of Greeks with others; and themes concerning knowledge or awareness of others. Global themes were defined as problems, issues or situations of a supranational nature, which are shared by a 'family of cultures', lead to a common destiny and affect or could potentially affect one or more continents.

'Contacts with others' were considered to be all situations, transactions or affairs that Greeks have had throughout their history whether they involved conflict, war or peaceful interactions. All references made in the textbooks regarding other people of the world that Greeks did not have a direct interaction or dealings with were classified as: 'Knowledge or awareness of others'.

Analytic categories were used to examine the content of the social studies texts. In order to finalise the categories chosen for this analysis, two procedures were followed: first, the relevant bibliography was reviewed and the concepts of globality, 'contacts with others' and 'knowledge of others' were identified and examined; second, qualitative and quantitative analyses were attempted through which targeted themes were recorded and reassessed. The page was used as basic assessment unit in the content analysis. For geography the paragraph was set as an assessment unit. The reader is cautioned not to equate the number of themes with a measure of quality; this study addresses mainly the presence, not the quality, of themes regarding the three above dimensions throughout all categories.

The sample of the study was comprised of social studies textbooks, grades 1-6 (primary school level); and seven through nine grade (high school level). All textbooks were published by the Ministry of Education in Greece and included the following:

The World and Us (grades 1-4, Environmental Studies)

In the Very Old Times (grade 3, history)

In the Ancient Times (grade 4, history)

In the Byzantine Times (grade 5, history)

Social and Political Education (grade 5, civics)

Our Earth (grade 5, geography)

In the Newer (Modern) Times (grade 6, history)

Social and Political Education (grade 6, civics)

Our Earth (grade 6, geography)

History of Ancient Times (grade 7)

Home Economics (grade 7)

Geography of the Continents (grade 7)

Elements of General Geography of Greece (grade 8)
Roman and Byzantine History (grade 8)
Home Economics (grade 8)
Elements of Democratic Polity (grade 9)
Contemporary History (grade 9)
Home Economics (grade 9)
Europe (grade 9, geography)

The final three categories and their subcategories used to assess the themes, 'global', 'contacts of Greeks with others' and 'knowledge of others' were: *Nature*: Life, and Matters; *Human Beings*: Spirit, Emotion and Body; and *Society*: Economy, Social life and Culture. The above categories were modified and adapted from a conceptual framework used by Unesco (1990) which pertained to peace education, a global subject, also used in the present study.

Findings

Since the legal pronouncements (Law 1566/85, PD 583/82) made reference to 'friendship and cooperation with all the people of the world' and to 'understanding and respecting others', it was expected that the content of the social studies textbooks would be aligned with the above pronouncements. Thus, the category 'society', and especially the subcategory 'social life' (institutions, rights, myths, symbols, etc.), were expected to have most of the references. Furthermore, given the purpose of history (see teachers' edition of the textbook) where it is stated that 'history will not be taught through wars', it was assumed that the subcategory 'social life' (violence, conflict, wars), would not have a great number of references.

The content analysis revealed that, as expected, the subject that contained the largest percentage of global themes was geography. Table 2 shows that the sum total of global themes was recorded to be 81.1% of the entire content for both the fifth and sixth grade in this subject. The greatest percentage (32.7%) was concentrated in the category 'nature' and the subcategory 'life-natural environment', followed by the category 'society' and the subcategory 'social life' (institutions, rights, peace) - 7.4%. Analogous percentages appear and in the same categories and subcategories in the individual grades in the same subject. These percentages were expected in this subject since by its nature it focuses on global themes and mainly addresses geophysical aspects, such as the natural environment, climatic conditions, air, waters and soil. Lesser significance is placed on the sociocultural aspects of the globe and very little on 'artifacts and human achievements or common destiny'; thus significant global issues such as the depletion of the ozone are for the most part either excluded or underplayed.

TABLE 2: Table of categories: Global Themes

PRIMARY SCHOOL GRADES 5-6 SUBJECT: Geography (Our Earth)			Textbook Paragraphs	Paragraphs of Global Themes	%
NATURE	LIFE	Ecosystem Natural Environments Living space-place	794	260	32,7
		Increase of co2/zone Threat of Humanity	794	31	3,9
	MATTER	Air-water-soil	794	111	13,9
		Climatic conditions	794	128	16,1
HUMAN BEINGS	SPIRIT INTELLECT	Knowledge-thought			
		New consciousness			
	EMOTIONS	Positive-friendly			
		Negative-hostile			
	BODY	Nutrition-hunger			
		Health-diseases			
SOCIETY	ECONOMY	Production-Resources	794	29	3,6
		Consumption-Trade Services			
	SOCIAL LIFE	Institutions-Rights-Peace	794	59	7,4
		Violence-conflict-wars			
	CULTURE	Artifacts, Technology	794	28	3,5
		Arts, Values, Myths, Symbols, Language			
TOTAL:			794	646	81,1

In geography 'knowledge of others' received 49.4% of the total entries (see Table 3). The subcategory 'human artifacts, technology' received 12% followed by the subcategory 'climatic conditions' (9.6%) and the subcategory 'air, water, soil' (6.6%).

The second largest incidence of global themes as a percentage of the total was in the subject of 'social and political education' (28%) in the fifth and sixth grades combined. The category 'society' and subcategory 'social life' (institutions, rights, peace) received the highest percentage (25.4%). It is worth noting that despite the fact that the subject aims mainly at presenting social institutions and the issue of being a citizen of the Greek state, it devotes about one fourth of its content to global themes. As revealed in another study, a great deal of direct and indirect references exist in the content of this subject concerning the transnational theme of human rights education (Flouris 1997). There was no content dealing with the other dimensions ('contacts with' and 'knowledge of others').

The next highest record of global themes was found in the subject of history while 'contacts with others' (Table 4) received a total of 13.9% in grades three to six. This figure is divided as follows: (9.8%) deals with 'wars and conflicts' followed by 'institutions, rights, etc.' (3.6%); in the same subject it was found that a total of 7.9% constituted the global themes; of this, the largest percentage goes to the subcategory 'culture', 'human artifacts, technology' (7.1%) followed by the subcategory 'violence, wars', (0.5%). In grade six all of the percentage that was recorded as global themes (1.8%) concerned 'wars and conflicts'. Thus, the Greek youngsters become acquainted with others via wars and not through 'cooperation or friendship', as it is stated in the purpose of history and in the law 1566/85. Obviously, there is a disharmony between the written goals of this subject and its content.

Finally, the percentage of global themes in the subject of environmental studies, entitled 'we and the world', constitutes 21.8% of the total content in grades one to four; of this percentage, the greatest was concentrated in the category 'nature' and the subcategory 'natural environments', (5.8%) and 'air, water, soil' (4.2%). 'Knowledge of others' consumes only a 1.9% of the total and the content of all four grades in this subject concerning 'contacts with others' is only 1%. The analysis of this subject is of particular interest, since it shows that the bulk of its content, (about three fourths) is in 'we' and only one fourth in the 'world' categories. The 'world' is viewed mostly from a geophysical perspective. Despite the small percentages in this subject in all four grades, the few global themes which exist appear under catchy titles, such as 'we are all a chain', 'from the cave to the skyscraper', 'other children of the world', and so on.

The situation in the gymnasium (grades 7-9) is almost the same as in the lower grades. Geography was the subject that received the highest percentage of global

TABLE 3: Table of categories: Awareness of other people

PRIMARY SCHOOL
 GRADES 5-6
 SUBJECT: Geography (Our Earth)

			Textbook Paragraphs	Par. of awareness of other people	%
NATURE	LIFE	Ecosystem Natural Environments Living space-place	794	10	1,2
		Increase of co2/zone Threat of Humanity			
	MATTER	Air-water-soil	794	53	6,6
		Climatic conditions	794	77	9,6
HUMAN BEINGS	SPIRIT INTELLECT	Knowledge-thought	794	5	0,6
		New consciousness			
	EMOTIONS	Positive-friendly			
		Negative-hostile			
	BODY	Nutrition-hunger	794	18	2,2
		Health-diseases	794	11	1,3
SOCIETY	ECONOMY	Production-Resources	794	21	2,6
		Consumption-Trade Services	794	5	0,6
	SOCIAL LIFE	Institutions-Rights-Peace	794	40	5
		Violence-conflict-wars	794	16	2
	CULTURE	Artifacts, Technology	794	96	12
		Arts, Values, Myths, Symbols, Language	794	46	5,7
TOTAL:			794	398	49,4

TABLE 4: Table of categories: Contacts with other people

PRIMARY SCHOOL GRADES 3-6 SUBJECT: History			Textbook Pages	Pages of contacts with other people	%
NATURE	LIFE	Ecosystem Natural Environments Living space-place			
		Increase of co2/zone Threat of Humanity			
	MATTER	Air-water-soil			
		Climatic conditions			
HUMAN BEINGS	SPIRIT INTELLECT	Knowledge-thought			
		New consciousness			
	EMOTIONS	Positive-friendly			
		Negative-hostile			
	BODY	Nutrition-hunger			
		Health-diseases			
SOCIETY	ECONOMY	Production-Resources			
		Consumption-Trade Services			
	SOCIAL LIFE	Institutions-Rights-Peace	1043	38	3,6
		Violence-conflict-wars	1043	103	9,8
	CULTURE	Artifacts, Technology	1043	6	0,5
		Arts, Values, Myths, Symbols, Language			
TOTAL:			1043	147	13,9

TABLE 5: Table of categories: Awareness of other people

GYMNASIUM
 GRADES 7-9
 SUBJECT: Geography

			Textbook Paragraphs	Par. of awareness of other people	%
NATURE	LIFE	Ecosystem Natural Environments Living space-place	2295	159	6,9
		Increase of co2/zone Threat of Humanity	2295	8	0,3
	MATTER	Air-water-soil	2295	155	6,7
		Climatic conditions	2295	112	4,8
HUMAN BEINGS	SPIRIT INTELLECT	Knowledge-thought			
		New consciousness			
	EMOTIONS	Positive-friendly			
		Negative-hostile			
	BODY	Nutrition-hunger			
		Health-diseases			
SOCIETY	ECONOMY	Production-Resources	2295	69	3
		Consumption-Trade Services	2295	20	0,8
	SOCIAL LIFE	Institutions-Rights-Peace	2295	30	1,3
		Violence-conflict-wars	2295	8	0,3
	CULTURE	Artifacts, Technology	2295	11	0,4
		Arts, Values, Myths, Symbols, Language	2295	25	1
TOTAL:			2295	597	24,5

themes in all the social studies subjects. As Table 5 indicates, the dimension 'knowledge of others' received a total of (24.5%) for grades seven to nine. Of this the largest percentage is concentrated in the subcategory 'natural environment' (6.9%), followed by the subcategory 'air, water, soil' (6.7%) and subcategory 'climatic conditions' (4.8%).

Table 6 indicates that (15%) of the total is devoted to global themes (in grades seven to nine) most of these references (13%) deal with the subcategory 'production, resources'. Last of all comes the dimension 'global' which with a total of 6.7%, almost all of which address 'climatic conditions' (3.2%). The rest of the grades in all dimensions receive less than 4% with the exception of the ninth grade where the percentage is: 'awareness of others' (20.9%); (seventh grade geography rendered 14.2% in the global dimension and 7.2% in the subcategory 'contacts with others').

The subject that received the next highest percentage of global relevance is history. In all three gymnasium grades (7-9) the percentage distribution was: 'knowledge of others': 20.89%, 'contacts of others': 13.2%, 'global: 6.9%. It should be noted that, as in the case of elementary school, Greek students mostly get acquainted with 'others' via the theme 'conflicts and wars' (14.9%).

The next highest percentage was recorded in the ninth grade subject of civics (20.2%) in the dimension 'global' of which a 17.8% was distributed in the subcategory 'institutions, rights, peace' and the rest (2.4%) went to the subcategory 'art, myths, symbols', (Table 7). It is interesting that one fifth of the total content of this subject, which aims at making Greek citizens, deals with global themes. There was a small percentage (2.2%) that was classified as 'knowledge of others' and dealt with 'institutions, rights, etc.'

Lastly, the subject 'Home economics' included the least amount of content on the topics of all social studies subjects, and addressed only two dimensions: 'global' (6.8%), and 'knowledge of others' (2.7%).

In sum, the content analysis of the social studies textbooks reveals that for the most part nationalistic messages prevail but supranational dimensions are also present. The European Union is not presented adequately; in fact there are only a few pages (a total of four in the elementary school) that describe the European Union (see also Flouris 1995). The situation is similar for the gymnasium but a few more pages than in elementary school are devoted to this theme (a total of eleven pages). In addition, social studies textbooks neglect to present and elaborate sufficiently on Third World countries, the differences between the North and the South, Center and Periphery, the 'haves' and 'haves not', as well as other human themes/problems of the globe. This lack of exposure to the diverse problems of humanity may result in projecting an unreal and distorted view of the world and may lead Greek students to believe that the whole world is equitable and homogenous.

TABLE 6: Table of categories: Contacts with other people

GYMNASIUM
 GRADES 7-9
 SUBJECT: Geography

			Textbook Paragraphs	Par. of contacts with other people	%
NATURE	LIFE	Ecosystem Natural Environments Living space-place			
		Increase of co2/zone Threat of Humanity			
	MATTER	Air-water-soil			
		Climatic conditions			
HUMAN BEINGS	SPIRIT INTELLECT	Knowledge-thought			
		New consciousness			
	EMOTIONS	Positive-friendly			
		Negative-hostile			
	BODY	Nutrition-hunger			
		Health-diseases			
SOCIETY	ECONOMY	Production-Resources	2295	300	13
		Consumption-Trade Services	2295	47	2
	SOCIAL LIFE	Institutions-Rights-Peace			
		Violence-conflict-wars			
	CULTURE	Artifacts, Technology			
		Arts, Values, Myths, Symbols, Language			
TOTAL:			2295	347	15

In conclusion, the percentages devoted to global themes even though they are not scant, do not quite harmonise with the pronouncements of the educational law 1566/85 which made reference to a 'spirit of friendship and cooperation with all the people of the world'; neither does the presence of others correspond to the purpose of the Greek curriculum (PD. 583/82). This curriculum calls for 'a deeper understanding and appreciation of other people who belong to different national, religious, social and cultural groups...'. The exception is the subject of 'social and political education' at both levels since it includes an ample amount of global themes.

Obviously, the global/international themes in the content of the social studies subjects do not correspond to the instructional goals which state: 'problems faced by common efforts by the world community...resolved...with the cooperation and mutual exchange of all people'.

Assessing the evidence

The analysis of global themes and the way Europeans and 'others' are depicted in the school textbooks in Greece indicates that the Greek educational system has not adapted itself sufficiently to the new realities of the international scene. The nationalistic elements that are maintained in the books seem to cultivate a moderate form of ethnocentrism since the greatest value is placed on the Greek culture while some of the other cultures are ignored. Furthermore, the ancient Hellenic tradition seems to predominate, especially in the subjects of history and environmental studies. The evidence gathered appears to reconfirm the findings of previous studies which showed that the strongest influences in the shaping of the Greek national identity and character are exerted by the ideals of classical Hellenism and the institutions and preachings of the Greek orthodox church (Kazamias and Massialas 1965, Gerasi 1981, Massialas and Flouris 1994, Flouris and Calogiannakis 1996).

The nationalistic elements that were found to be dominant in the texts researched in this study should not be judged as negative. It is known that nation states engage in such practices in their schools as overemphasizing specific national features and recreating their national culture and their national superiority in order to preserve their own past and their traditional heritage. This practice is summarised as follows: There was 'little tolerance in the textbooks toward other nations and countries and the greatest problem of all was a self-centered perspective of universal history, on interpretation of others through one's own point of view' (Szabolcsi 1992: 108). Furthermore, it is claimed that if certain conditions exist, a change in the degree of ethnocentrism or ethnic consciousness

TABLE 7: Table of categories: Global Themes

GYMNASIUM GRADE 9 SUBJECT: Civics (Elements of Democratic Policy)			Textbook Pages	Pages of Global Themes	%
NATURE	LIFE	Ecosystem Natural Environments Living space-place			
		Increase of co2/zone Threat of Humanity			
	MATTER	Air-water-soil			
		Climatic conditions			
HUMAN BEINGS	SPIRIT INTELLECT	Knowledge-thought			
		New consciousness			
	EMOTIONS	Positive-friendly			
		Negative-hostile			
	BODY	Nutrition-hunger			
		Health-diseases			
SOCIETY	ECONOMY	Production-Resources			
		Consumption-Trade Services			
	SOCIAL LIFE	Institutions-Rights-Peace	246		
		Violence-conflict-wars			
	CULTURE	Artifacts, Technology			
		Arts, Values, Myths, Symbols, Language	246		

may occur. Such conditions include: fear of foreign rule, when cultural or personal identity is threatened, when socio-economic conditions become unbearable or even when technological or other abrupt developments of modernisation appear, (Schleicher 1992: 2; Illyes 1992: 53).

Ever since Greece became an independent state in 1833, all of the above conditions existed and to a certain extent some are still applicable today (fear of Turkish aggression in the Aegean, for instance). These conditions may justify the continuation of moderate ethnocentrism. More specifically Greece's long subjugation to the Turks and its dependence, after liberation, on 'foreign powers', has forced Greece to embrace ethno-cultural attitudes. Acting in this manner, Greece aimed at revamping its past, drawing up teachings from its own traditions and customs. These traditions were expected to perpetuate the Hellenic character, maintain its national identity and reclaim the Byzantine greatness (the 'great idea' movement) (Tsoukalas 1993; Chouliaras 1993).

Textbook analysis further indicates that other civilisations and cultures are either excluded or relegated to a secondary position of importance or treated superficially. It appears that Greece, like several other countries, faces a dilemma. On the one hand, Greece will continue to reinforce a national consciousness and a neo-Hellenic identity reproducing an ethno-culture which will rely on the concept of classical humanism and Greek Orthodox Christian ideals. On the other hand, Greece must cope with contemporary developments of modernity and neo-modernity including capitalism, consumerism, mass culture, new technologies, and so on which dominate the public life in Greece. These developments have perhaps caused a change in the national consciousness of Greek citizens and have created an orientation which 'is torn between the Eastern and Western cultures in a continuous quest to project a wholesome national identity' (Massialas and Flouris 1994: 4; Massialas 1995). Thus, the present analysis revealed that the disharmony that exists in several other aspects of the Greek Curriculum (see Flouris 1992, 1995) is also present at the level of tradition versus modernity and neo-modernity. More specifically, there seems to be a dichotomy between the values of *Homo Universalis* (freedom, justice, equality, etc.) and those of global culture. That is, the intentions of educational law makers in Greece, as shown by the analysis of Law 1566/85, PD 583/82, and the objectives of social studies subjects, were to go beyond the values of Hellenic humanism and Greek Orthodox Christianity. However, the curriculum developers focused on the values of traditional ethno-culture. This reflects the antithesis, in the dialectical sense of the difference that exists between school and society in Greece. The Greek school continues to be inspired by the values of Hellenic Humanism as embodied in the concept of *Homo Universalis*; on the contrary, Greek society is continuously reinforced by the values of global culture, since it is receptive to the developments

of the modernisation and post-modernisation process. Few can doubt that modern Greeks live and function as Europeans and global citizens, since they are constantly exposed to the forces of modernisation, most of which are non Greek in origin.

The critical question is: will the forces of modernity or post-modernity and of the global culture change Greek identity and develop at the expense of ecumenical values as embodied by the concept of Hellenic humanism and *Homo Universalis*?

Globalising the curriculum – a challenge to schools

Given the various difficulties that exist among the countries of the world in accommodating 'otherness' in their educational system, what ought to be done to increase global knowledge and awareness of the educational process?

To socialise the individual into becoming a global citizen, many modifications must take place both within the nations and trans-nationally. Several changes must occur amongst nations. In this respect the development of an international educational organisation is warranted. This organisation could transmit cross-cultural or intercultural values from various parts of the world (Flouris and Spiridakis 1992).

A primary goal for implementing global education programs should be to identify a set of values that will alleviate local, national and international conflicts, potential wars, parochial and ethnocentric values. A second goal is to identify appropriate means and agents through which the global and ecumenical themes, issues and problems can be promoted and imparted in school curricula around the world.

The two broad areas of concentration in global education should be the individual level and the macro level. On the individual level each nation's education programme should aim at developing self-knowledge, personal efficacy and emotional intelligence (Goleman 1995). Flexibility and adaptability will also contribute to an enhancement of a positive self-concept. Children ought to be given opportunities to develop self-respect, via affective, humanistic and pedagogical programmes and to experience their own unique value via a holistic development. Learning activities should be designed to permit individuals to develop a feeling that they are part of the global community and to feel confident and competent to influence ecological, economic, social and political decisions on a local and international levels (think and act locally and globally). Similarly, at the macro level, global education should address international and planetary problems, issues and events; the planetary content should be drawn from real situations at all levels. Children of the world should be aware that the problems

of poverty, overpopulation, environmental destruction, shortage of natural resources, intra-national and international conflicts, violence and wars eventually affect everyone. The values of *Homo Universalis*, such as democracy, social justice, brotherhood and so on, should be examined, taught and compared with the values of post-modernity and global culture.

World history, and other social studies are global key areas with great potential for developing positive citizenship that transcends nationalism and embraces the values of international understanding. As Alder and Lindhar (1981: 551) aptly state, 'The average person often considers public issues from an emotional, even a dogmatic-base. The result, often based on prejudices, can be discrimination, abuse, injustice, violence, or terror'. Instead, the authors recommend more analysis of the concepts of 'partisanship' and 'propaganda' to assist students to increase their awareness of nationalistic socialisation processes which cloud perceptions of world-wide problems.

Several, worthwhile efforts have been made since the 1950s by international organisations with the purpose of improving school textbooks, especially history and social studies books. As early as 1953, Unesco organised a conference for history teachers where nine countries participated in order to deal with national stereotypes and historical distortions as well as inadequacies. Similar activities took place in the 1950s by the Council of Europe and the George Eckert Institute which organised approximately 140 bi-national or multinational conferences for schoolbook revision (1945-1967) and attained valuable reconsiderations of national misconceptions (Riemenschneider 1981). This type of cooperation in revising and screening textbooks (including maps) aiming at reducing stereotypes and promotes a more global perspective is quite a positive step; similar efforts attempted earlier (1920s and 1930s) had failed since many European historians either refused to participate or strongly objected to the changes (Schleicher 1992: 218).

Having well balanced curricula, source materials and/or textbooks is a great step forward but the proper use of them by teachers is also a big concern for global education. Several agencies have trained teachers in detecting prejudices in textbooks and revising them, so that they are culture fair in their treatment of others. In this regard, a special mention must be made of the National Information Center on History Teaching in Belgium, which came up with a list of 120 practical tips to screen information in the textbooks. Despite the obvious improvements that have been made in the school-books around the countries of the world there is still a long road as far as the teaching of global affairs beyond national interests and politics. A rather interesting publication attempting to globalise the curriculum appeared recently in Ireland (1991); in this project a global perspective is maintained and the students 'learn to read the world, to gain knowledge of global

trends, conditions and developments at all levels – local, national, international – and to appreciate the increasing interconnectedness of all phenomena' (Hammond 1992).

The time seems to be ripe for linking the whole world together and maintaining a 'bias free' global perspective. This is revealed by the fact that the first history of Europeans is about to be written by a group of well known historians in Europe; it will be the first history of Europeans which it will promote a different approach: it will not be written in terms of ethnic historiography and it will not be a history of wars and oppositions (Vema 1995: 81). A similar effort has been undertaken by a federal educational committee in the USA, where new criteria for the teaching of world history were created; a group of historians, teachers, principals and educational organizations around the country prepared these new criteria which 'ask teachers to enlarge their views beyond Europe and ask students to go beyond recitation so they can learn from all over our planet' (Vema, 1995: B3).

The time has come for schools to move away from maintaining unchallenged existing systems and static ways of life. Students need to become good national as well as global citizens who are prepared for change, able to think reflectively, anticipate future events, and are willing to participate in the democratic processes by taking appropriate actions. The time is right for schools to foster more than one identity via multilingual, multicultural experiences which may be linked to universalism for a more promising future.

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