

PFI-UCLA Project on Global Learning and Global Citizenship Education

Winter 2023 ♦ N. 3

GLOBAL COMMONS

REVIEW





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Letter to the Reader

The conditions of the world are not what we used to know, live, experiment, and even enjoy. We are at the apex of a pandemic which has taken more than one million lives and infected over forty million people. All our lives have been impacted, our institutions have gone into quarantine and social distance, the globe is currently facing unprecedented crises including economic inequities, racial injustice, and climate change; while most of our projects have been put on hold until a new normal will emerge with a safer and healthier environment.

It is in this context that we reignited the passion for our Global Commons Review by publishing this Issue Number 3, soon to be followed by Issue 4. We are very thankful to all the authors who have patiently waited for their articles to be published. We have reorganized our editorial teams so we can provide better service for future issues, while the Paulo Freire Institute, publisher of Global Commons Review, is closed until UCLA decides to open the buildings for in person teaching and research. Since last Spring we have been teaching online, and I for one have not set foot on campus, which is probably the same for most of my colleagues.

Curiously enough, it is in the context of this pandemic that our commitment to the UNESCO Chair has been ended by UCLA arguing that there is not funding for the only UNESCO Chair in the University of California system, and therefore the institution decided not to renew the contract with UNESCO. I have not agreed with this decision, but it doesn't matter because I was not consulted either. Bureaucracies are well defined by the famous sociologist Max Weber, as the *iron cage*, and there is little one can do against bureaucratic and technocratic rationality seeking proverbial control.

Nevertheless, the Paulo Freire Institute continues to work online, and many of its members, scattered all over the world, continue their contributions to our work towards critical analyses and praxis for social transformation with social justice. We have continued our work on the research and teaching project on global learning and global citizenship education inside the Paulo Freire Institute, and we are beginning to prepare activities for 2021, when we will celebrate the centenary of Paulo Freire.

It is in this context that we have created the GLEACEN. The Global Learning & Global Citizenship Network (GLEACEN) is a place where research meets practice, addressing a number of questions that we have studied and practiced over the four years of Carlos Alberto Torres holding the UNESCO Chair at UCLA. For instance, how is the construction of citizenship understood within the GCE framework? In which ways is the concept of GCE relevant to contemporary discourses circulating and competing in the international system, governments, civil society, academia, and schools? What are UNESCO and the United Nations' roles and impacts in promoting GCE and Education for Sustainable Development (ESD)? How might private sector corporations and foundations in California contribute to GCE's promotion and its impact in promoting a culture of peace and solidarity? How can the private sector, business corporations and foundations contribute to the goals outlined in this partnership and the promotion of our PFI-UCLA journal entitled *Global Commons Review*? How can GCE and global learning more broadly disrupt racism, xenophobia, and the resurgence of far right nationalism? What is (can be) the relationship between GCE and community engagement? How can (does) teacher training programs integrate transformative GCE into curriculum and instruction for teachers? What is the role of critical epistemologies in informing global citizenship education?

With a readership of 100,000 people, this journal of open science disseminates research and practices in common prose, accessible to a broad readership of scholars, experts, citizens and practitioners. How can we contribute in educating the population of California and Los Angeles, particularly children and youth, about the importance of the role of becoming *GCE ambassadors*?

The narrative thread of Issue 3 seems to be the concepts of environmental justice, peace, and critical applications of GCE. We re-affirm our commitment to a Global Commons in the face of extremism and the ever-present pandemic. Our mission of providing a common space to learn and dialogue as a global community has never been more necessary if we are to confront global challenges like climate change, COVID-19, and (mis)information.

In Issue 3, Andrew Swindell writes about Community-Based Global Citizenship Education in Myanmar; David Yisrael Epstein HaLevi writes about one of my favorite subjects as a gardener: Ecopedagogy, Permaculture and Planetary Citizenship; Emilio José Delgado-Algarra writes about education for peace and

the City of Hiroshima's effort to promote memory of what happened remaining as a Memory City in Japan; Jia Jang writes about another archetype confronting the archetype of Trump's Campaign: Making China Great and patriotic education in China's Global Era; Ekaterina Gladkova writes about power and resistance, focusing on environmental injustices in meat production through a case study in Northern Ireland; Pauline Harris, who holds the Chair for Early Childhood Education and Family Studies Research, writes about Growing Young Children's Global Citizenship Education from Local Roots; Raymond Morrow gives us a scoop of his forthcoming book for Routledge series that I direct, on Neo-Freirean perspectives on Global Citizenship Education that we hope will be available for the Freire's Centennial next year; jointly with Jason Dorio we discussed the importance of sustainability linked to global citizenship education; Syed Nitas Iftekhar offers insights of glimpses of Globalized Citizenship Education in India. Finally, Yuwen Lai visited with me and a master woodworker in an Indigenous Town in Northern Taiwan. We were delighted to observe remarkable pieces that we wondered if they were just art or cabinetmaking or both. Let the reader judge her apt description and pictures.

I would like to conclude this letter emphasizing that the construction of national citizenship is by definition 'unfinished business'. Global citizenship adds another layer of support to national citizenship. In short, global citizenship can be conceived as a mental or intellectual framework, as a framework for action, as an expression of pedagogies for peace education, and as global education or civic education for the 21st century. The current climate in the world lends urgency to incorporating a global citizenship model adding value to national citizenship.

I hope you will enjoy this issue and will be able to disseminate these articles widely. While we have reached more than 100,000 readers in all continents, we know that Global Commons Review has energy and transcendence that will reach even the farthest corners of the world and the most diverse topics relevant for global citizenship education and sustainability. Enjoy your reading!

Sustainable Development Education: The Responsibilities of Teaching Training Institutions

Carlos Alberto Torres
Distinguished Professor, UCLA

Jason Dorio, Lecturer, UCLA

A basic premise of this article is that sustainable development is a twin sister of global citizenship education. Sustainable development has been a concept utilized to inform thinking regarding various policies and sectors that attempt to address the world's most pressing issues (e.g. climate change, poverty, food security, water quality, gender equality etc.). Although the question of sustainability has risen to the top of policy agendas worldwide, there is limited theory-driven and empirical research regarding the importance that sustainable development has for education policy and practice, specifically in teacher training programs. As educational researchers, we should seek to empirically research the contributions of education, teachers, and curriculum and instruction to sustainability. We should analyze the different teacher training institutions in comparative perspective.

Let us consider recent international agendas that provide a mandate for sustainability. First, many governments have endorsed the UN Paris Climate Agreement and its guidelines for sustainable development. It is well known that the Paris Agreement is a global climate effort bringing all nations into a common cause to undertake ambitious efforts to combat climate change and adapt to its effects, with enhanced support to assist developing countries to do so. Second, the U.N. Sustainable Development Goals (SDGs) for 2015-2030, in particular

4.7 Goal develop two relevant concepts developed (UN, 2015). The first concept is education for sustainable development that is founded on need to defend, protect and enhance the global commons. Moreover, this model of education is concentrated on moving our teaching training programs from an anthropo-centric model into a bio-centric model of education and training, endorsing a bio-centric ethics. The second one, which dovetails nicely with the first, is global citizenship education (Torres, 2017; Tarozzi and Torres, 2016). Both concepts, which are intimately interrelated, may help to advance the defense of the global commons and social and environmental justice.

We have previously discussed in these pages that traditionally global commons were conceived as the high seas, outer space, or the forest that are empowering the Earth. Yet we have insisted that there is another definition. For us, global commons are defined by three basic propositions. The first one is that our planet is our only home, and we have to protect it through a global citizenship sustainable development education. The second global commons are predicated on the idea that global peace is an intangible cultural good of humanity with immaterial value. Global peace is a treasure of humanity. The third global commons are substantiated on the need to find ways that people, who are all equal, manage to live together democratically in an ever growing diverse and interconnected world. People seek to fulfill their individual and cultural interest and achieving their inalienable rights to life, liberty and the pursuit of happiness.

The great question about peace and sustainability is how we can cultivate the spirit of solidarity across the lines of difference. It will be important testing if the key arguments by Hartmut Rosa in his book *Resonance, a Sociology of Our Relationship to the World*, applies to the way that nature and its sustainability are treated in teacher training institutions and curricula.

Does teaching about sustainability lend one to experience nature not only as a scarce resource but also as a sphere of resonance, which in turn enhances the motivation of individuals to desire nature's preservation and their rationale for sustainable practices? (Rosa, 2019: 279). What is the framework that animates the teaching of sustainability in teacher training institutions? Is it related to the trilogy of dimensions or crises of environmental, political, and subjective rela-

tionships suggested by Rosa? The argument is powerful because the root of this crisis in all three dimensions “...is that the structurally institutionalized and cultural legitimized strategy of expanding humanity’s share of the world paradoxically results in a progressive loss of world and thus in the muting of the axes of resonance” (Rosa, 2019: 427) In other terms, as Rosa has argued in chapter IX.2 of this important book, an instrumental approach to nature, which may be subtly connected to the moral and normative commitments may seem betrayed by daily unsustainable practices. If this is true, would argue Rosa, this experience of self-efficacy may result in a reifying domination.

There is no question that Rosa’s analysis poses all sort of conundrums to the sustainability practices and eventual alienation in our relationship with nature. A crucial element for political ecology is the argument presented by Rosa on the escalation-oriented expansion of humanity dominating the late modern subjects’ relation to the self (Rosa, 2019: 428-429). What is the implication to nature’s voices and axis of resonance? Addressing this point has implications for sustainability education but also global citizenship education. How are these conundrums and contradictions treated in the pre-service teachers training, if they are addressed at all in some shape or form? How are they understood in the context of the predominant normative and analytical metrics in teacher training institutions?

Global citizenship may help our planet, global peace, and people through its contribution to civic engagement, in its classical dimensions of knowledge, skills and values. There is a cosmopolitan imperative as suggested in many publications by Ulrich Beck, an imperative of economic equality, welfare and cultural diversity that has the potential to produce an individual who may admire others more for their differences than for their similarities.

The protection of global commons via global citizenship education needs to be supplemented by holistic conceptions of sustainability including its three classical dimensions of ecological, economic and social. More than four decades ago, the *Our Common Future* Report of the World Commission on Environment and Development (WCED), created the bases for a holistic conception of sustainability that involves these three dimensions (ecology, economy and society) on a global level (Brundtland et al, 1987). While the ecological dimension

is concerned with the maintenance of national capital, the economic dimension refers to companies' ability to create value and enhance financial performance (de Leaniz & del Bosque, 2013). Simultaneously, the social dimension refers to social and cultural justice issues such as "...discrimination, exploitation, cultural barriers, social and political exclusion of vulnerable groups as well as risk for cultural extinction of ethnic and language minorities in society" (Brundtland, 1987). Despite the important role of the social dimension in the study of sustainability, research on sustainable development has often focused on the economic and environment dimensions. Consequently, a social agenda is often neglected in the sustainability research field (Banerjee, 2003; Brandley, Gunnarsson-Östling & Isaksson, 2008; Hasmann, Mieg & Frischknecht, 2012; Ketschau 2015; McKenzie 2004), especially with regards to education and teacher training.

Sustainability research (Brundtland et al, 1987; Hasmann, Mieg & Frischknecht, 2012; Ketschau 2015; McKenzie 2004; Trainer, 2015) as well as international policies for sustainable development shows that teachers are central and vital actors to educate new generations for sustainable development. With this background, teacher training education is considered as a crucial institution necessary to develop public awareness on issues related to social sustainability.

From the twin perspective of education for sustainable development and global citizenship education, the following questions merit attention:

- 1.What are the perceptions, aspirations, expectations and values of student-teachers, professors and administrators of teacher education programs regarding issues of sustainability and GCE?
- 2.To what extent does a culture of sustainability exist within the work of teacher training institutions, and if so, how is it represented within curriculum, instruction and learning?
- 3.What are the challenges and controversies in teaching sustainability and GCE?

4.To define the best policies, practices and values of sustainability and GCE, what are the similarities and/or the differences between institutions with regards to the planning, teaching, evaluating and perceptions of sustainability and GCE?

5.This research should also wonder how, or to what extent, these programs of sustainability seek to identify the principle of resonance between nature and human beings in modern culture, as strongly suggested by Hartmut Rosa in his analysis of vertical axes of resonance (Rosa, 2019: 271)?

Within the research agenda of the Paulo Freire Institute-UCLA, a group of educational researchers have been working comparatively to address important global questions under the leadership of Dr. Carlos Alberto Torres, the UNESCO UCLA Chair (2016-2020) and Director, Paulo Freire Institute. Although we have actively submitted research proposals to funding agencies, we have not been able so far to secure funding for this research in the United States. It is not surprising because the US Federal Government has withdrawn from the Paris Agreement, and many of the non-governmental foundations have not invested in this topic, with glaring exceptions like the Gates Foundation.

The global pandemic, has exacerbated and highlighted our real and pressing social and environmental needs. While we all wait for a vaccine that works, this mysterious, vicious killer mutant virus challenges science, and is forcing scientific ingenuity to its limits. Yet there is no question that sustainable development is on the table. With or without the pandemic—even if the virus will be with us for years to come—climate change and sustainability needs to be addressed in any future new-normal.

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Growing Young Children's Global Citizenship Education from Local Roots

Pauline Harris
University of South Australia

Six-year-old Ethan was reflecting on what he valued in his local community and what he would like to see happen there in the near future. His reflections were part of his state government's consultations with young children in their early childhood education settings, to help inform the government's planning directions. The children's educators facilitated dialogue with participating children over sustained periods of time so that their views might be made known. After some dialogue, Ethan presented his image of a rocket ship taking off to his educator, and dictated these words for his educator to scribe:

I wish everyone a healthy and happy community, that is a community that is eco-friendly, an environment that is well looked after where we protect all animals and endangered species. I will be happy, helpful and healthy when looking after my community. My space station will be able to view all the planets in the solar system to make sure they are eco-friendly.

Ethan's text conveyed a desire transcending his local world to connect with his sense of the global world in which he belonged. Ethan's views resonate with values of common prosperity, sustainability, well-being and responsibility. These values align with values underpinning global citizenship education¹; and are held to be key understandings for children starting school related to under-

1. Torres, C. (2017) Global citizenship as a new ethics in the world system, *Global Commons Review*, 1, 6-11.

2. OECD (2018) *The future of education and skills: Education 2030 – The future we want*. Paris: Author.

standing the greater common good².

Yet neo-liberal education paradigms contradict these values³. Global trends, such as the World Bank Investment Strategy, de-humanise children through positioning them as capital for future economic productivity. Emphasis is placed on the individual and competition rather than the collective and collaboration. These trends diminish children's participation and capabilities as active citizens and fail to provide opportunities for children's reflection on what affects their lives and what their part in a global world is or could be.

Global citizenship education has a critical role to play in fostering children's capacity to engage as active, reflective citizens. Global citizenship education is imbued with an ethics of caring and human rights, a sense of belonging and responsibility in a global society, participation in civic matters and society, holistic learning; collaboration and collective ways of knowing, and connecting the local with the global⁴.

But just how might these tenets of global citizenship education be implemented in the early childhood (0-8) years? I explore this question with reference to the *Children's Voices Project (CVP)*⁵ in which Ethan, as one of 350 children aged 3-8 years, engaged in dialogic encounters with their educators across eleven diverse regions in South Australia, to express their local community concerns and desires so to inform their state government's planning. This project was framed by children's participatory rights enshrined in the United Nations Convention on the Rights of the Child⁶ and foregrounded in Australia's mandatory early childhood curriculum framework⁷.

The CVP, whilst locally focused, grew children's potential as global citizens

3. Harris, P., Peterson, A., & Brock, C. (2019, forthcoming) Transforming young children's literacy education for their democratic participation. In M. Apple & S. Riddle (Eds.) *Re-Imagining Education for Democracy*, Routledge.

4. Torres, C. (2017) *op. cit.*

5. Harris, P. & Manatakis, H. (2013) *Children as citizens: Engaging with the child's voice in educational settings*. London: Routledge.

6. UN Convention on the Rights of the Child, 1989. <https://www.unicef.org.uk/what-we-do/un-convention-child-rights/> Retrieved 22/9/17

7. DEEWR 2009. *Belonging, being and becoming: The early years learning framework for Australia*. Author, Canberra.

through educators’ transformed practices guided by principles of authentic dialogic encounters. These principles were adapted for children from Freire’s seminal work with adults⁸ and enacted in relational contexts characterised by an ethics of care and commitment – as shown in Figure 1 and illustrated in Figure 2.



Figure 1. Enacting dialogic encounters with young children as active, reflective citizens in early childhood education settings



Figure 2. An example of enacting principles of dialogic encounter with children as active, reflective citizens in a relational context of care and commitment

8. Freire, P. (2000). *Pedagogy of the Oppressed*. Penguin: New York.

These dialogic encounters provided a means for authentically engaging with and fostering children as active citizens in and about their worlds to reflect, act, and influence change. In consequence, children's awareness of themselves as active citizens, and of the local and global contexts in which they live, could be raised. For dialogue, according to Freire, is the critical means by which people's consciousness of their presence in the world and their capacity to effect change are awakened.

In these encounters, children named and problematised their worlds, leading them to explore, express, and reason their well-developed views for informing action in their local communities. The children revealed their thematic concerns with and proposed actions for: environmental protection; positive social and family relations in local worlds; animal care; nourishment and nutrition; emotional wellbeing; access to transportation and its link to opportunities; engaging with future technologies; and valuing and enacting children's participatory rights and responsibilities.

None of these themes are without global relevance and reveal foundations for children's growing awareness of their sense of collective place and responsibility in their worlds. Children's locally-focused participation was imbued with tenets consistent with global citizenship education – providing opportunity for young children to dialogically engage as active, reflective citizens in local settings that connect with their global worlds.

Professor Pauline Harris holds the Chair of Early Childhood Education and Family Studies Research in the School of Education at the University of South Australia. She is an active leader and researcher in the research concentration called Research in Educational and Social Inclusion. Pauline has internationally recognised expertise in young children's language, literacy and literature; dialogic and culturally inclusive early childhood pedagogies; and the nexus of early childhood research, policy and practice. Her research has spanned culturally, socially and linguistically diverse contexts, including Indigenous communities, in urban, rural and remote localities. Pauline is a strong advocate for children's rights and their participation as active citizens, wherein her research has been framed by Freirean principle of dialogic encounters. She has further developed dialogic encounters in the context of authentic engagement with young children's voices in their many and rich home, community, preschool and school settings.

Community-Based Global Citizenship Education in Myanmar:

Providing Children an Alternative to Learn Locally and Think Globally

Andrew Swindell

*The conception of education as a social process
and function has no definite meaning until we define
the kind of society we have in mind*

John Dewey, 1919

Children laugh as they play football on break from class during an overcast day in late July. When class resumes, laughter continues as if the students were still on the football pitch. This may sound normal to an outside observer, but in Myanmar's schools, joy amongst students is anything but commonplace.

However, these children are not studying at one of Myanmar's government-run public schools. Instead, they are part of the first cohort within a group of new non-state¹ community schools. Most of the children identify as members of an ethnic minority group (anonymized for this essay) that have been persecuted, oppressed, and victims of a state-led conflict which has been raging for decades. For years, children in the region had only been able to attend government-run public schools that rely on rote memorization, corporal punishment, and domination of the ethnic majority Burmese culture over their own.

In response, several communities in the region united recently with a vision of creating their own alternative schools. These schools aim to instill creativity, critical thinking, and compassion in students through student-centered pedagogy.

1. The terms 'private' and 'non-state' are both used, sometimes interchangeably, to refer to schooling that is not provided by a government (Steer et al., 2015). For the purpose of this essay, non-state schooling will be used as an umbrella term that captures any and all types of privately provided education that is delivered and financed by non-governmental sources.

gy and a local take on Global Citizenship Education (GCE). Simply put, community leaders saw education as the best way to create a more peaceful and prosperous society with hopes that these schools will give their children the tools needed to be productive members of their communities and truly global citizens who live peacefully and have fulfilling, meaningful lives.

Community leaders oversee the administration of the schools, train local teachers, fundraise, and manage the curriculum design and implementation process from an office located centrally within the larger region. Parents opt to spend between five to ten USD\$ per month on tuition expecting that by sending their children to these alternative schools, they will be better able to serve their local community and engage the world outside Myanmar through work and study opportunities abroad. In stark contrast to the methodology of rote memorization and corporal punishment used in the national system, teachers and students in these alternative schools seek to create a new narrative for education in their communities built on love, empathy, and the promotion of active national and global citizenship.

The schools also employ Mother Tongue-Based Multilingual Education (MTB-MLE), which means classes are taught in the predominant mother tongue language of the region as well as Burmese, the national language of Myanmar, and English. All classes are taught in the mother tongue at the primary level while English and Burmese are used more exclusively in the upper grades. The use of MTB-MLE instruction allows for local culture and knowledge to be shared from a young age while the emphasis on English in the upper grades is meant to provide students with exposure to global knowledge. They use English as the primary medium of instruction and internationally inspired curriculum that has been adapted to the local context in the upper grades. This approach gives students the linguistic, subject content, and critical thinking skills necessary to access work and study opportunities abroad, while also analyzing global topics like climate change and human rights. Teachers, administrators, and parents also plan that by participating in the broader global community outside Myanmar, students will be able to apply lessons from abroad at home.



What is happening in these schools echoes a larger growth of non-state schooling globally where government provided options are either absent or inadequate for local communities. Households in the developing world are now major financial contributors to education (Huebler & Legault, 2017) which indicates the rise in private schooling globally and decrease in governmental support in some places. However, differences in profit-seeking motives, organizational structure, curriculum content, and teacher preparedness differ drastically amongst non-state schools thus either positively or negatively impacting access and quality in different contexts (Srivastava & Walford, 2016; Steer et al., 2015).

Questions remain regarding the impact of non-state schooling both in Myanmar and elsewhere. The community schools discussed above are well intentioned, but do are barriers such as tuition fees and language exclude too many families based on class or ethnicity? If the non-state response grows too large, will governments globally stop budgeting funds for schools, thus devaluing or eliminating truly free public options? And what is perhaps the most important question, how do access and quality compare across these and other non-state schools?

Ultimately, this essay is not meant to promote non-state schooling as a sustainable solution to public failures to provide quality educational opportunities. Instead, I hope to simply illuminate one instance of community-based schooling in Myanmar that is seeking to use GCE and student-centered pedagogy to give children the skills needed to rise above the fear and hatred created by decades

of Burmese led conflict and persecution. GCE is central to this project and only time will tell if the methods described above will indeed foster a more peaceful society in these spaces and beyond.

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Making China Great Again: Patriotic Education in a Global Era in China

Jia Jiang

Ph.D. Candidate

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Global Citizenship Education (GCE) is an important approach to understand and resolve global issues in social, political, cultural, economic, and environmental dimensions. Additional global issues include peace, global inequality, sustainable development, and so forth (UNESCO, 2014). Currently, one big challenge for GCE is the increasing voices of nationalism, xenophobia, and anti-globalization relating to global inequalities and global labor markets (Dorio, 2017; Malet, 2017; Schugurensky, 2017). There are numerous challenges of nationalism toward globalization and ways that GCE could respond to such concerns. This article briefly explores how patriotic education is implemented in China to offer a clear picture and better understand the promotion of state nationalism in a global era. By examining the history of patriotic education in China's economic reform era, this paper reveals how state nationalism in China is shaped by the world politics in a global era and by the party state's desire to maintain its political legitimacy. These findings will also facilitate understanding with regards to the challenges of patriotic education to Chinese GCE.

The Patriotic Education Campaign

The current patriotic education in China is an intended institutionalized education presented in people's daily life. The discourses of loving China, making

China great again, and the suffering of China in the modern history can be easily seen in the public media, schools, and public spaces. Every year, thousands of students will visit patriotic education bases to learn China's one-hundred-year humiliation history and the revolutionary history of the CCP to have some exposure to patriotic education.

Indeed, the omnipresence of patriotism is deeply influenced by the patriotic education campaign launched in the 1990s. The campaign was officially started in August 1991 with two official documents, "Notice about Conducting Education of Patriotism and Revolutionary Tradition by Exploiting Extensively Cultural Relics" and "General Outline on Strengthening Education on Chinese Modern and Contemporary History and National Conditions in Primary and Secondary Education". The two documents emphasized that their aim was "to prepare builders and descenders of socialism and to defend against the 'peaceful evolution' plot of internal and international hostile powers" (CCP Central Committee, 1991; Ministry of Education of the P.R.C, 1991). The former was issued by the CCP Central Propaganda Department, requesting all levels of the department of propaganda, department of education, department of civil affairs, department of culture, department of cultural relic and the Communist Youth League conduct activities relating to education of patriotism and the CCP's revolutionary tradition through museums, memorials, and historical sites. The latter document was issued by the Ministry of Education, stating that every primary school and secondary school should implement Chinese modern, contemporary history, and national conditions by using subjects of history, geography, Chinese, politics, and other educational activities in 2-3 years.

Both documents were a response to a letter from the CCP leader Jiang Zemin. Jiang wrote the letter to the Education Minister and his deputy on March 9, 1991, then published it on the People's Daily. In the letter, Jiang (1991) stated that:

There is a need to conduct Chinese modern and contemporary history and national conditions to pupils, middle school students, and university students in order to improve their national esteem and national confidence and to avoid their worship of foreign things.

No matter Jiang's letter nor the official documents, they all showed the party state's strong desire to enhance the regime's political legitimacy, as well as a concern for western influence. Launching shortly after the Tiananmen movement in 1989, this patriotic education campaign strongly reflected the serious identity crisis that the CCP confronted in the 1980s and the early 1990s. Following the end of the Cultural Revolution (1966-1976), China witnessed "belief crises" (crisis of faith in socialism, crisis of belief in Marxism, and crisis of trust in the party) among different social groups, such as young people, peasantry, and local government officials (Wang, 2008; Zheng, 1999). With the decline of the official Communist ideology, some intellectuals called for Western-style democratic reform which had an influence on the pro-democracy movement in the 1980s and Tiananmen antigovernment demonstrations in 1989 (Zhao, 2004).

The crisis was even more exaggerated with the tearing down of the Berlin wall at the end of 1989 and the collapse of the Soviet Union in 1991. Indeed, the disintegration of the Soviet Union facilitated the conservative ideologues to regard western countries as enemies to overthrow the CCP regime, just like the overthrow of the former Soviet Union (Zhao, 2004). Under these backgrounds, it was not a surprise the documents and Jiang's letter both emphasized the leadership of the CCP and the threats of Western capitalism and values.

Then, why is Chinese modern and contemporary history so important in their patriotic education agenda? Indeed, the modern history, which lasted from 1840-1949, was named by the party state as "one-hundred-year humiliation history". It is a history which China transferred from a traditional society to a modern society, experiencing the decline of feudalism and the impacts of brutal imperialism. During this time, China suffered significantly during the wars with western countries and Japan, losing its sovereignty, signing many unequal treaties, and was on the verge of being destroyed. Many people put forth great efforts to save China with their strong patriotic sentiment, but they all failed. Despite such failures, China became independent under the leadership of the CCP. This reveals that China's history had three pedagogical meanings which influenced its people. Firstly, by showing the brutality of western countries and Japan, the history reminded people of the western countries' hostilities towards China and

tried to facilitate Chinese people's skeptical attitudes toward them. Secondly, by modeling people's patriotic behaviors to save China during that time, it tried to promote current Chinese people's passion to make China great again. Lastly, and most importantly, through emphasizing the success of the CCP to lead China to be independent, it tried to gain people's political identity with the CCP.

The patriotic education campaign was carried out at full scale until August 1994 with the official document "Outline on Implementing Patriotic Education" drafted by the Central Propaganda Department. This outline extended the scope of patriotic education, agencies responsible for it, and the ways to implement the campaign. Although mainly targeting youth, the patriotic education campaign also included the elites, peasants, cadres, soldiers, and Chinese residing abroad. For the agencies responsible for this program, the outline urged all levels of the party, government, departments of propaganda, education, culture, civil affairs, and tourism, labor union, the Communist Youth League, and women's union to implement patriotic education in their work. Additionally, this outline suggested various ways of incorporating patriotic education, including integrating patriotism into official curriculum in primary education, secondary education, and college education. Tools that were utilized for the implementation of patriotic education were news media (such as newspapers, TVs, books, movies, music, etc.), building patriotic education bases for people to visit, practicing rituals of raising flags and singing national anthem in schools and big ceremonies, and celebrating traditional festivals and revolutionary festivals. According to Wang (2008), the estimated total number of memorial sites for the country were estimated to be over 10,000. To some extent, this outline made the patriotic education campaign institutionalized in the Chinese education system and the party state systems embedded in popular culture and public media, which penetrated into people's daily lives.

Starting in 1991, the patriotic education campaign set the foundation for the model of ideological education, and patriotism continues to be considered as an indispensable element to support the political legitimacy of the CCP in the era of Hu Jintao (2002-2012) and Xi Jinping (2012-). In 2004, the CCP Central Committee and Ministry of Education created the "Outline on Implementing Edu-

cation for Developing and Cultivating the National Spirit in Primary Education and Secondary Education”, which essentially followed the education strategies in from the patriotic education campaign and claimed patriotism as the core of the national spirit. In 2013, the CCP Central Committee issued “Suggestions on Cultivating and Practicing Socialism Core Values”, which listed patriotism as one of the twelve core values. Three years later, patriotic education was mentioned again by the Ministry of Education with the document “Suggestions on Deeply Implementing Patriotism Education in Educational System”. Contrasting with the earlier document in 1994, this document indicated a strong willingness of rejuvenating the Chinese nation with the discourse of “Chinese Dream”, a desire of intercultural communication and an ambition to facilitate the world’s understanding about Chinese culture. In 2017, Chinese traditional culture was particularly emphasized as indicated by “Suggestions on Implementing Projects for Inheriting and Developing Excellent Traditional Chinese Culture”, an official document made by the CCP Central Committee and the State Council. After twenty-six years, patriotism is still widely presented in China’s official curriculum, public media, and people’s daily lives without any signs of decline.

The Challenge of Patriotic Education to Chinese Global Citizenship Education

To summarize, patriotic education in China is an official agenda implemented in response to the legitimacy crisis caused by the cultural revolution and the pro-democracy movements in the 1980s (including the Tiananmen Square defiance). It has a root in China’s one-hundred-year humiliation history in the imperialism era (1840-1945), the tearing down of the Berlin wall, the collapse of the Soviet Union, and the post-cold war global politics. Although the CCP’s legitimacy crisis has been resolved by economic reform, patriotic education is still very important for the party state to gain people’s support for the leadership of the CCP, to deal with the challenges of globalization through emphasizing Chinese traditional culture and Chinese dream, and to let people uphold China’s stance in international affairs. Since the 1990s, China has witnessed several waves of patriotic protests, such as anti-American demonstrations after US

planes bombed the Chinese embassy in Belgrade in 1999, anti-French protests in 2008 after France boycotted the 2008 Beijing Olympics for the riots of Tibet, and anti-Japanese protests for Japan's bid for a permanent UN security council seat in 2005, a maritime collision in 2010, and the Senkaku/Diaoyu islands issue in 2012 (Weiss, 2014).

In the contents of patriotic education, the party state is very cautious about the influence of western countries. Indeed, it holds very contradictory attitudes towards Westerners. On one hand, it embraces economic globalization, while on the other hand, there are concerns about the hegemony of Western culture and the challenges towards its governance, which is clearly shown in the official political textbooks:

The development of technology and economic globalization promote a better distribution of capital, technology, and knowledge at a global level. They offer new opportunities.....However, the current economic globalization is led by the western developed countries. They define the game of the world economy. It brings a lot of pressure to developing countries. After the cold war, the hostile foreign forces treat China as the opponent of ideology. They try to penetrate western culture into Chinese culture to westernize China and to separate China. So, it is important to protect our culture (Guiding Editing Committee for the Experimental Textbooks Based on the High School Political Curriculum Standard, 2014, p. 22).

The western hostile forces refer to the great power countries as using the excuse of “freedom, democracy, and human rights” to infringe other countries’ sovereignty and to interfere in their governance. It indirectly indicates America’s hegemony toward China, which indeed has a root in the US-China hostile relationship in the Cold War and the Tiananmen Square defiance. This view is not just held by the CCP, it is also accepted by many Chinese people including liberal and dissident intellectuals (Zhao, 2004, p. 33). Now with the increasing tensions on the trade war between China and the USA under the Trump administration, these western hostile forces are verified again to some Chinese.

China, as a main player in the global world, has adopted the implementation

of GCE as a means to deal with a host of global issues, including peace, multiculturalism, global inequalities, sustainability, and human rights. The way in which China will pursue these issues in line with the general orientation of the 2015-2030 Sustainable Development Goals, the blueprint of the United Nations to reach a more just and equal world, deserves more research. This paper reveals one challenge of Chinese GCE which is embedded in the current widely implemented patriotic education.

One potential challenge of patriotic education to GCE is the hostile attitudes or xenophobia toward the western countries promoted by the narrative of humiliation history and the western hostile forces. Therefore, how to retell the one-hundred-year humiliation history, how to talk about global politics, and how to deal with the human rights issues in China are themes needed to be discussed more deeply in Chinese global citizenship education. Rather than simply telling one dimension of stories, only showing the western hostilities to China (as showed in the humiliation history, textbooks, anti-American demonstrations, anti-French protests, and anti-Japanese protests) or just presenting the positive sides of globalization as demonstrated in the textbooks, Chinese GCE educators need to offer students a more complicated global picture, revealing cooperation and conflict in the global society, investigating global inequality in economic globalization, and having more frank discussions about human rights issues in China.

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Ecopedagogy, Permaculture, and Planetary Citizenship: Learning to Love Place(s)

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As it became my home, the wounds that were being inflicted
upon it—the insults—became my own
Bass 1997, p. 6

This article will explore some of the theoretical underpinnings of ecopedagogy, grounded in the critical work of thinkers such as Paulo Freire and Ivan Illich, into the world of ecology and planetary citizenship. I argue that permaculture, a sustainable practice of farming based on living in dynamic harmony with the ecosystem and a combination of the word permanent and culture, is a curricular expression of the ethics and values of ecopedagogy and an exemplar of an emergent alternative development theory. Permaculture offers us an in-the-flesh example of participatory action design, an organic expression of many values of ecopedagogy, being implemented across geographies and cultures around the world, each modified to suit the needs of that particular ecosystem and culture. Permaculture thereby offers a window into an emergent global consciousness and is demonstrative of the *birth* of a new planetary being and citizen – Earthlings; one that is desperately needed amidst the catastrophe and ecocide that civilization wages on Mother Earth.

In the *Global Commons Review* (GCR) issue #1, Carlos Alberto Torres wrote about global citizenship as a new ethic. Among the 12 ethics he identified as core to this concept was (#9) to “enhance the threshold of a new global consciousness” which should be partly accomplished via “participatory action research” methodologies and teachers who need to play a more critical role in cultivating

such a consciousness (GCR #1, p. 9). Torres explicitly tied this into his final ethic (#12) that in “an increasingly interdependent world, GCE promotes *a sense of belonging and active responsibility* to the global community and planet. It emphasizes a shared common humanity and destiny between people and a critical stewardship of Earth’s biosphere and natural environment” (Ibid, p. 10). As Maocir Gadotti points out in the same issue, this stewardship cannot be disconnected from a profound ethical reference point of “planetary civilization and deep ecology... Planetary citizenship supposes the recognition and practice of ‘planetarity’. In other words, it treats the planet like an intelligent living being in evolution” (Ibid.). In Issue #0 Greg Misiaszek points out the “planetary level of citizenship” (GCR #0, p.56) interconnections between all things, and how we must push our ecopedagogies to unearth the socio-environmental connections that are so commonly left out of our curriculum in the name of ‘development’ for some, at the cost of destruction for others.



I would like to humbly build on their ideas and work in the remainder of this article. Ecopedagogy has a deep appreciation for the idea of a global consciousness in an increasingly interdependent world. Indeed, a core value for ecopedagogy is *inter-being*, a word coined by the spiritual teacher Thich Nhat Hanh (1987) which expresses the concept that all nouns are illusory – when we see a rose we need to also learn to see embedded within that rose the compost it will decompose into, the rain clouds whose water nourished the plant, and the rock whose minerals become soil. All things are an expression of one. Distinctions between life and non-life, the dualities and binaries we express our thoughts in are illusory (Watts 1989)¹. As Alan Watts noted in his lecture *The Real You*: “you are something the whole universe is doing in the same way that a wave is something that the whole ocean is doing...The real, deep down you **is** the whole universe.” Ecopedagogy gives a joyful depth to the idea of the emergent global consciousness. In fact, it has begun to point to a far greater cosmic consciousness².

Critical theories point to the ways in which banking education versus critical consciousness can oppress or liberate humanity. “The former [banking education] attempts to maintain the *submersion* of consciousness, the latter strives for the *emergence* of consciousness and *critical intervention* in reality” (Freire 1970, p. 68). Critical consciousness as a change in our perceptions and reflections on the operation of the world and our place therein, in and of itself, represents a radical and revolutionary action. However, such an action is not sufficient. *Critical consciousness, a painful birth that transforms us, requires that we in turn seek to transform the world*. It is for this reason that teachers and academics striving for critical consciousness must heed Torres’ call to arms. We must engage in participatory action research, become users of the knowledge we generate, and help transform our reality into a more peaceful planetary society (Epstein-HaLevi, forthcoming (2019)).

1.Beautiful articulation of this idea in a video montage of Alan Watt’s lecture “It All Goes Together” at https://www.youtube.com/watch?v=qml1-xzPpxY&list=PL7gBoIA1jXx4s8ZxoDd5o-mo4V6wLwHr_A

2. Alan Watt’s in his continuation of his lecture “the Real You” continues on to say “Everybody is I, you all know you’re you. And wheresoever beings exist throughout all galaxies it doesn’t make any difference, you are all of them. And when they come into being that’s you coming into being. You know that very well.” Courtesy of audio recordings of Alan Watt’s lectures via www.alanwatts.org

This liberatory praxis is needed now more than ever. The exploits of oppressors against oppressed is a story as old as civilization itself and worth noting, not of humanity (Bauman 2003; Eisler 1988). The nature of that exploitation, the scale of it, and the ramifications of it for life, have never been more startling. Johan Rockström elaborated on nine boundaries that determine if humans and other species will be able to tolerate humanity's consumer-based forms of industry and society within a reasonably stable eco-system (Rockstrom 2010; Steffen et al. 2015). These nine boundaries include: climate change, ocean acidification, stratospheric ozone depletion, interference with global phosphorus and nitrogen cycles, rate of biodiversity loss, global freshwater use, land system change, aerosol loading, and chemical pollution. Quantitative measures are assigned to these boundaries that determine if humanity is operating within these limits or not. At present, we have exceeded three of these boundaries (biodiversity loss, nitrogen cycle, and climate change) and we are on the cusp of exceeding another five - all but the chemical boundary. Human civilization, as currently practiced, now threatens our planet with its sixth mass extinction (Guterl 2012; Meadows, Randers, and Meadows 2004). It is estimated over 75% of mammalian life will be extinct within another two centuries (Barnosky et al. 2011). We are engaging in ecocide and this system is much more than a failed experiment. It embodies what Fromm referred to as our necrophilia as a civilization, a death loving and death creating system (Fromm 1963).

Freire was deeply aware of the connection between a lack of critical consciousness and a love for death, by stating "because banking education begins with a false understanding of men as objects, it cannot promote the development of what Fromm calls 'biophily', but instead produces its opposite 'necrophily'" (1970 p. 64). Freire goes on to quote Fromm – a quotation in which the love of life (biophilia) is ascribed not just to other humans, but to other forms of life as well, including a flower. As we can see ecopedagogies intertwine these two conceptualizations of inter-being and biophilia – a love and celebration of life and all her diversity³.

3. I will explore these and other elements of ecopedagogies rich spiritual dimensions in a forthcoming publication Epstein-HaLevi, 2019



To satiate a voracious capitalist appetite, our monocultures of the world have reduced the diversity of natural selection and wealth of biodiversity we inherited over an accumulated 65 million years (since the last mass extinction) and threaten it to a point that most people's minds simply enter denial. The trauma of imagining that world in any meaningful way is simply too awful; too painful. But we see communities around the globe organizing and fighting back, refusing to be told this is the way it has to be by taking control of their lands, their communities, and taking seriously their stewardship of Mother Earth and all her creatures.

In bearing witness to all this death, many citizen-scientists and farmers began questioning the 'wisdom' of how industrial farming, science and technology are being practiced. In particular, they began to question who was benefiting, both in regard to which people, but also in regard to which species, were worth moral consideration, and which were not. We have come to the point now where we are debating as a global population which *ecosystems* are worth the economic cost of saving, as is evidenced by the conversations taking place in Australia around the Great Barrier Reef. But within this ecocide, a transformative practice has taken root. The co-founder of permaculture, a citizen-scientist and farmer named Bill Mollison, put it in the following way: "permaculture is about designing sustain-

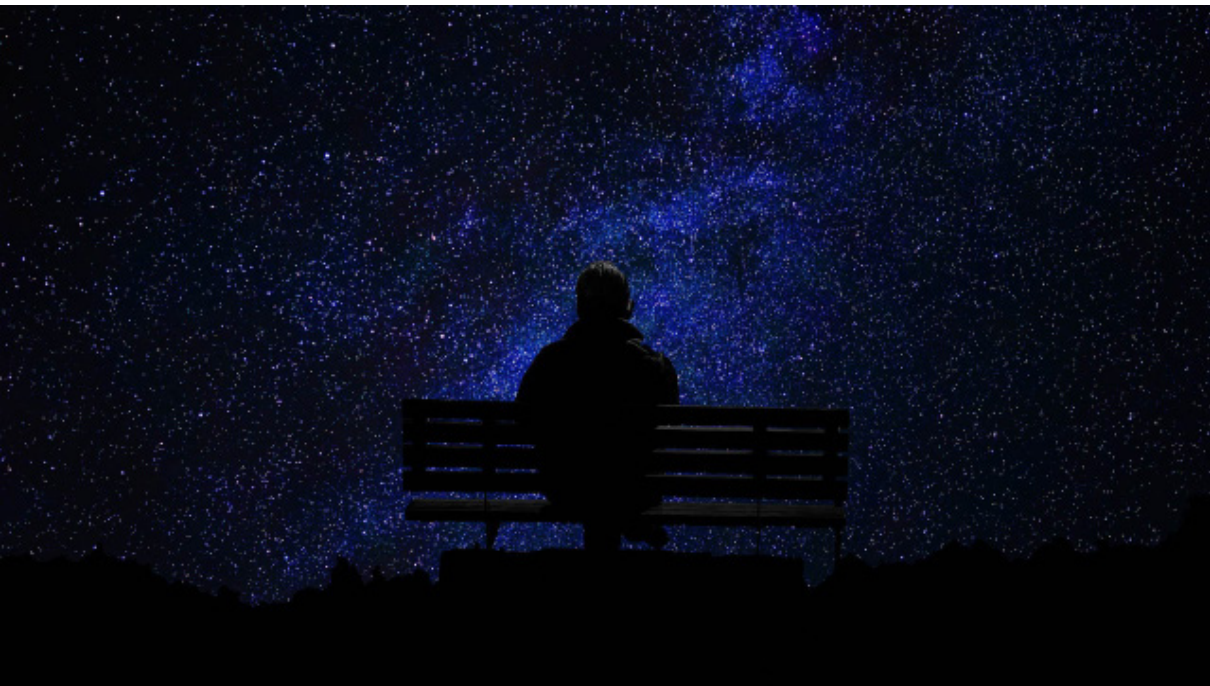
able human settlements. It is a philosophy and an approach to land use which weaves together microclimate, annual and perennial plants, animals, soil, water management, and human needs into intricately connected, productive communities” (Mollison 1997, p.2). The key elements here are that permaculture is a design system meant to maximize resources and foster diversity while providing for human needs. It is a bio-centric vision that values all life forms instead of being limited to the anthropocentric, though the primary purpose of permaculture is not about how to be a better farmer, it is about a radically different orientation to place. “This text then is not about design, gardening, livestock (agriculture) per se but as elements in a system intended to serve people, and the ends of good ecology” (Mollison 1979, p. 2). Reflecting on this philosophical prism with which permaculture approaches agriculture, human settlement and ecology, he asks: “what can I demand of this land to do? Or – What does this land have to give me? – the first leads to a forcible rape of land by machinery, and the second to a sustained ecology...It is war or peace” (Ibid.). Thus far, our species has adopted war, *but there is hope that with the global citizenship and planetary consciousness we are witnessing and midwifing into existence, peace can reign.*

Permaculture has partly caught on in the Global South as a counter force to the colonizing effects of the capitalist global food industry’s development practices that threaten the poorest humans with starvation (Epstein-HaLevi et al. 2018). These capitalist systems create ‘wealth’ for a few in the present by creating conditions in the near future for the masses who will (or already) face starvation due to ever worsening and degrading ecosystems incapable of producing food (UNCTAD 2013; Nellemann et al. 2009; Pye-Smith 2011; Shiva 2004; Inter Governmental Panel on Climate Change 2018).

The placeless-ness, the rootlessness, and the schooling institutions adherence to structures that foster this have created a situation where ecopedagogues’ critique is seen as an existential threat to power. Ecological awareness is a threat to capitalist expansion which is deeply rooted in degradation of land and communities (Pyle 2007). It is not surprising that students being exposed to biophilia and biodiversity have been found to embrace valuing diversity within human culture, as an extension of the diversity they see naturally all around them (Sobel

2013). If we are to further this composting of the necrophiliac structures of civilization and instead *birth* a biophilic planetary consciousness, we must continue embracing and nourishing this still embryonic practices like permaculture around the globe. Challenges around scale are common, skepticism from power and authority of course presides over the farmers and participatory research scientists who engage in this work, and the task is daunting. But faced with the devastation we face, what choice do we have but to plant seeds? I will give the final words from a student of mine:

My feeling towards the Earth could be summed up with “adoration”. That adoration is unfortunately laced with fear for her. I’m appalled by what our species is doing to her. **I feel utterly responsible for her, she is my mother, the giver of everything** (Anne Martin, personal communication 2014).



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‘Where there is power, there is resistance’

– Using Citizenship to End Environmental Injustice in Meat Production, a Brief Case Study in North Ireland

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Can ‘soft’ environmental citizenship address environmental injustices associated with the intensification of meat production? In this paper I examine the case of Northern Ireland (NI) and explore the inadequacy of ‘soft’ environmental citizenship arguing that critical environmental citizenship is better equipped to reverse unsustainable production models.

Citizenship is a multifaceted and contested concept. It circulates in multiple spheres – local, national, global, and even planetary (Misiaszek, 2018). Citizenship also intersects with environmental issues whereby citizenship acts influence the environment while simultaneously shaping environmental consciousness. As a result, the concept of environmental citizenship is increasingly seen as the fourth dimension of contemporary citizenship (Flynn, Bellaby, & Ricci, 2008). Environmental citizenship practices exist on the spectrum, stretching from soft or non-critical (Misiaszek, 2018) to critical (e.g., ecopedagogy) or ‘green’ (Barry, 2005).

One of the concerns of environmental citizenship outlined during the 1992 *UN Conference on Environment and Development* included environmental justice (Hinton, 2013). The post-cosmopolitan model of environmental citizenship postulates that globalisation is a catalyst for various forms of inequalities, including environmental inequalities (Dobson, 2003). It implies that the responsibility to tackle environmental challenges coalesces with environmental rights through en-



vironmental justice (Dobson, 2007). Indeed, as the human grasp of the scale of environmental degradation is becoming firmer, the framework of justice provides a suitable tool for questioning the dominant paradigms of political-economic development and discerning the reasons behind environmental injustice.

Environmental justice is defined as ‘the distribution of environments among peoples in terms of access to and use of specific natural resources in defined geographical areas and the impacts of particular social practices and environmental hazards on specific populations’ (White, 2008, p. 15). This conceptualization of environmental justice originates in green criminology and reveals disproportionality in harm distribution among communities, with those exposed to most harm having the least capacity to respond to it.

Considering the economic and cultural value of agriculture and farming in NI, the sector was identified as crucial for growing the nation’s economy and the government adopted the *Going for Growth* agri-food strategy in 2013 to accelerate the growth of food production and processing by 2020. However, its development (especially regarding farming) has been called into question on the grounds of environmental sustainability. Notwithstanding physical ailment and psychological distress in animals, intensification of farming despoils the environment, as animal waste pollutes water and air and degrades soils. According to the 2017 Agriculture Census for NI, the total nitrogen from animal waste has

increased significantly since 2010, making a spike in ammonia emissions a very pressing problem for the country. Additionally, public health consequences include water and air pollution from nitrate fertilisers used to grow animal feed, disease from animal waste, and social and mental health impacts of living in close proximity to livestock production areas (Gunderson, 2015). Certain communities in Northern Ireland may also be exposed to a disproportionate amount of environmental risks. One such example in NI is the recent approval for the construction of an intensive pig farm in Newtownabbey county, Antrim.

To address the above-mentioned issues, I argue that both meat producers and consumers practice ‘soft’ environmental citizenship ‘to live sustainably so that others may live well’ (Dobson, 2007, p. 282). Farmers and meat processing companies announce their commitment to sustainability, albeit without the commitment to decrease production. Meat processing companies provide a range of support initiatives for communities, including educational support, economic development, job training, employee volunteering, health care, etc. (Maloni & Brown, 2006). On the other hand, meat consumers act as environmental citizens by altering their purchasing behaviour, paying their way towards a more sustainable food system - i.e. by buying ‘green’ products from companies that claimed to be ‘green’ (Lynch & Stretsky, 2003). This green cycle for meat consumers entails questioning modes of production and gravitating towards local and organic meat.

Yet, ‘soft’ environmental citizenship is indefensible in the face of environmental injustice because it leaves power relations embedded in environmental injustice out of the equation. Meat producers’ promises to adopt environmentally friendly practices and heed the needs of local communities¹ do little to prevent the construction of intensive farms. Milton Friedman argues that the social responsibility of business is to increase its profits. This mantra still resonates as financial ‘responsibilities’ of intensive farming advocates obscure the ethical

1. For instance, JMW, one of the largest pig producers in Northern Ireland, pleaded guilty to eight offences under the Environmental Permitting Regulations (<https://farming.co.uk/news/farm-operator-prosecuted-for-keeping-too-many-pigs>) but openly declares its ‘acute awareness of the worldwide need for conservation and sustainability of natural resources and has ‘to date made considerable investment in renewable energies.’ (<http://www.jmwfarms.com/>)

ones (Bisschop, 2010, p. 349). Profit ambition increases the likelihood of environmental regulation violation and/or pollution level increase (Gibbs, 2012), meaning that intensive farms will not only be built but might also be operating under faulty regulation, which can increase the strain on the local community.

Similar to meat producers, meat consumers often fail to strike the balance between environmental citizenship and justice. Behaviour-focused environmental citizenship prevails in Northern Ireland where the market for artisan products has increased due to the rise in consumers' interest in food provenance and desire to support local producers (MINTEL, 2012). However, behaviour-focused environmental citizenship practices tend to be individual-oriented and do not target the structural forces of environmental problems. This shortcoming is linked to Dobson's (2007) debate about environmental behaviour versus environmental attitudes. He argues that the ultimate goal of environmental citizenship is to shift the resilient systems of belief rather than behaviours. Environmental citizenship urges the consideration of one's behaviour in contexts of justice and injustice. Thus, the predominance of consumption-related practices rather than attitudes that puncture the resilient systems of belief underpinning the dominant mode of meat production results in detachment from environmental injustice contexts, thus having little effect on the distribution of environmental harms.

Dobson (2009) notes that "citizenship is a site of political struggle" (p.134). However, neither producer nor consumer 'soft' environmental citizenship practices represent the political struggle to alter the intensive food production mode to minimise injustice. Instead, environmental citizenship is stripped of its radical spirit and remains de-politicised in nature. The element of environmental justice in environmental citizenship revisits structural and political dimensions of environmental problems. Emboldened by ideas of unity, it constitutes a political programme and 'a vocabulary of political opportunity' (Agyeman & Evans, 2004) concerned with the underlying causes and dynamics of inequities at different scales. Critical environmental citizenship encompasses struggles against transgressions of sustainable development facilitated by structural neoliberal assemblages. Critical environmental citizenship is non-state authorised. Barry (2005) asserts that state-based forms of citizenship in education, workplace,

or corporate environments are not likely to cultivate and encourage resistance. Therefore, critical environmental citizenship should be dominated by the civil society or collectives of citizens who have the right and duty to challenge and fight injustice through resistance against intensive modes of food production. Critical environmental citizenship is also transformative. Action toward sustainability requires criticism and transformation of state structure and policy (Barry, 2005). Considering the parallels between environmental justice and critical environmental citizenship projects, the above described more radical course of action presents a better opportunity to address environmental injustice in meat production. Northern Ireland is an excellent case where such resistance can be put in practice and the choice can be made for truly sustainable, rather than intensive, farming models. Some large-scale community initiatives to object the intensification are already in full swing² and surely there will be more to come if the trend for intensification persists.

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A Neo-Freirean Perspective on Global Citizenship Education

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The relationship of Paulo Freire (1921-1997) to global citizenship education requires some clarification from what will be called a “neo-Freirean” critical social theoretical perspective. As a classic late 20th century educational theorist identified with a “pedagogy of the oppressed”, Freire is primarily associated with a dialogical methodology of adult literacy education in Brazil and its generalization as “popular education” for marginal groups, whether in democratic or post-revolutionary contexts. As well, Freire is acknowledged as an important influence on the emergence of critical pedagogy and social justice education. In the literature on critical citizenship education, Freire is also superficially characterized as “fiercely Marxist” in a widely cited overview that does not take into account his changing self-understanding (Johnson and Morris 2010: 79), and is only mentioned once in a recent “state of the art” anthology on global citizenship education (Davies et al. 2018: 597).

This marginalization of the theme of citizenship - and related issues in democratic theory - has also been evident in much of the more specialized Freirean commentary. Even the path-breaking anthology, that located the later Freire in relation to his radical democratic humanism and a “progressive” postmodern questioning of certainties, did not directly address the citizenship problematic (McLaren and Leonard 1993). Even now, such a knowledgeable Freirean scholar as Peter Roberts does not find it necessary to mention the topic in his otherwise excellent encyclopedia entry on Freire (Roberts 2017). An important source of this neglect is that the term entered Freire’s later vocabulary descriptively, to refer to the expansion of democratic rights to a variety of standpoints beyond so-

cial class (gender, race, indigeneity, etc.). However, this radical democratic and multicultural shift was not coupled with an effort to reflect theoretically upon the larger implications of the concept of citizenship in political philosophy and democratic theory, hence illustrating what Roberts calls the “unfinished” character of Freire’s work.

Nevertheless, there is now a substantial literature on Freire’s relation to citizenship education, a theme that emerged in the late 1980s following his return to Brazil. Recognition of the crucial importance of citizenship first emerged in the writings of Moacir Gadotti, Carlos Alberto Torres, and a few others (e.g., Nelly Stromquist) in the late 1990s. Gadotti has given particular attention to the notion of “planetary citizenship” that grounded the ecopedagogical turn envisioned by the late Freire, a concern now comprehensively further developed in Greg Misiaszek’s *Educating the Global Environmental Citizen* (Misiaszek 2017). Torres, on the other hand, linked citizenship education with globalization and democratic theory in his pioneering *Democracy, Education, and Multiculturalism: Dilemmas of Citizenship in a Global World* (Torres 1998), culminating in a recent collection of essays on critical global citizenship education (Torres 2017).

The uneven recognition of the implications of citizenship in the later Freire, along with awareness of the unfinished character of his project, suggest the need for an explicit neo-Freirean perspective that more systematically addresses the “logic of reinvention” underlying his praxis-oriented pedagogical program (Morrow forthcoming). This possibility has been implicit in commentaries that label some authors associated with critical pedagogy (e.g., Henry Giroux) as “neo-Freirean”, thus hinting at a reconstructive revisionism consistent with reinvention. The advantage of embracing the term *neo-Freirean* directly - as a theoretical standpoint - is that this strategy avoids worrying about any dogmatic “faithfulness” to his texts or any of the earlier phases of his intellectual development. Instead, consistent with his historicist methodology, what is called for is a re-contextualization of his core pedagogical concepts in light of new historical circumstances and interdisciplinary advances in theory and research.

Three basic implications of a neo-Freirean strategy of interpretation based on critical social theory can be identified, using the example of critical global

citizenship education. First, as a praxis-oriented pedagogical program, Freire's approach is flexible and requires continuous "reinvention". Whereas the core pedagogical categories (e.g., dialogical education, the relation of praxis-reflection, critical literacy as "reading the world", etc.) remain relatively unchanging (though capable of further development), they need to be rearticulated with the social theoretical concepts appropriate for new historical circumstances; both global and local. Second, as illustrated by the case of the significance of critical citizenship in his later work, Freire's post-Marxist, radical democratic approach needs to be further developed in relation to critical social theory (e.g., Habermas, Honneth) and related forms of participatory and deliberative democratic theory, rather than neo-Marxism or postmodernism (Morrow and Torres 2002). Finally, this distinctive neo-Freirean perspective provides the basis for a contemporary interpretation of his dictum that "all education is political": the historical diagnosis that *the crisis of global citizenship* represents the most fundamental challenge to education today (Tully 2009).



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Following the completion of his PhD. in sociology at York University in Toronto in 1981, he spent two years as a post-doctoral fellow at the Université de Montréal and subsequently taught sociology at the University of Alberta until his retirement in 2010, serving also as an Adjunct Professor in the Department of Educational Policy Studies. His books include *Critical Theory and Methodology* (Sage, 1994; Choice Magazine Academic Book Award); *Social Theory and Education: A Critique of Theories of Social and Cultural Reproduction* (with C.A. Torres, State University of New York Press, 1995); *Reading Freire and Habermas: Critical Pedagogy and Transformative Change* (with C. A. Torres, Sage, 2002). The focus of his research and publications can be summarized in terms of: (1) an earlier and continuing interest in an ecumenical, post-Marxist conception of critical social theory and research grounded in a critical theory of methodology; (2) a collaborative effort with Carlos Alberto Torres (UCLA) to apply such social theory to the fundamental questions of educational reproduction and transformation, as well as to re-interpret Paulo Freire from the perspective of critical social theory, especially Habermas; and 3) and most recently, a concern with rethinking Freire's pedagogy in relation to global citizenship education, critical cosmopolitanism, postcolonial theory and deliberative democratic theory. More recent publications relating to the latter topic include: "Defending Habermas against Eurocentrism: Latin America and Mignolo's Decolonial Challenge." Pp. 117-36 in *Global Perspectives on Habermas*, edited by T. Bailey. London: Routledge, 2013; "Rethinking Freire's 'Oppressed': A Postcolonial Route to Habermas's Communicative Turn and Theory of Deliberative Democracy." Pp. 65-87 in *Paulo Freire's Roots: Toward Historicity in Praxis*, edited by R. Lake and T. Kress. New York and London: Bloomsbury, 2013; "Paulo Freire and the 'Logic of Reinvention': Power, the State and Education in the Global Age." in *The Wiley Paulo Freire Handbook*, edited by C. A. Torres. Malden, MA and Oxford, UK: Wiley Blackwell, 2019.

Glimpses of Global(ised) Citizenship Education in India?

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Global citizenship education (GCE) has been looked at from various stand-points in recent years and has been subject to various interpretations. GCE despite being ‘global’ and having the same purpose across the world may differ in different contexts, and it is therefore important to look ‘beneath the surface’ and question various practices to understand how GCE is taking shape around the globe.

I put forth this article, adapted from qualitative research in India¹, as a way to gather attention and contribute to dialogue in the global discourse on GCE since there is vast diversity of citizenship frameworks in both the East and West. The Indian context will portray an eastern understanding which is equally important because GCE is often viewed as having a Western-framed understanding of citizenship with “global” and “universal” end goals (Misiaszek & Misiaszek, 2016). Concisely, in this article, findings of GCE practice and mis/interpretation in New Delhi, India will be discussed. Due to the unique nature and diversity of the country and the city itself (as a research participant stated), over-simplification and over-generalization of the findings presented in this article need to be avoided.

Through horizontal dialogues with pedagogues and policy makers, it was discovered that in the Indian context the term ‘global citizens’, which promotes political, economic, environmental, social and cultural justices, does not hold the

1. Book chapter for a forthcoming book publication: Syed, N.I., & Misiaszek, G.W., (2018). *Unmentionable GCE? Teaching global citizenship as dis/empowering environmentalism and sustainable “development” in India; Exploring the Complexities in Global Citizenship Education: Hard Spaces, Methodologies, and Ethics*, Routledge. For the book series: *Critical Global Citizenship Education: Globalization and the Politics of Equity and Inclusion* (Carlos Alberto Torres, Ed.), Routledge.

same meaning because of its practice and the way it is adapted. ‘Global citizens’ is seen as a vexed term in India because it is largely taken up by the ‘elite’ in the education system. Participants stated that the ‘elite’ educational institutions are aligning themselves with the west, and deliberately choosing not look at local issues, to appear ‘international’ or to appear to have ‘education which is at par with western standards’. Here, the elite comprise of elite private schools and universities who often make ‘creating global citizens’ a selling (marketing) point for their neoliberal agenda. Participants also pointed out that high priced private schools ‘keep students away’ in the sense that prevents the student from engaging with their immediate surroundings. This transcends into different levels of education quality with different perspectives, with different understandings of development and citizenship spaces. Such practice is an example of soft GCE (Andreotti, 2012) where GCE is being misinterpreted and obscured by globalisation and the neoliberal agendas.

Moreover, the word ‘global’, in India, is a fancy epithet which derives its attributes from the ‘globalization fever’ that the global south has been going through. A key informant in this study stated, “anything which is ‘global’ sells in India; this has led to global schools, global solutions, global standards which leads to purposeful alienation from the local, with focus only on the global or the west.” Along with a number of issues pertaining within the education systems, India’s witnessing a critical time when environmental impacts of industrial growth are being ignored², when diversity and traditional ethos of tolerance has been marred by hostility and hate along religious lines³, where Hindu fundamentalism defines the state as a land of Hindus, with all other communities as outsiders having little/no right to enjoy citizenship⁴, where minorities are being oppressed⁵ and where a notion of segregation pervades across the nation between people of different religions, areas, cultures and even in classrooms⁶.

2. <https://www.thestatesman.com/opinion/environmental-issues-stay-unaddressed-502696433.html>

3. <http://www.indianet.nl/pdf/MinorityRightsViolationsInIndia-2017.pdf>

4. <https://thediplomat.com/2017/03/the-myth-of-secular-india/>

5. <https://www.globalvillagespace.com/oppression-of-minorities-in-india/>

6. <https://indianexpress.com/article/education/delhi-school-divided-hindu-and-muslim-students-assigned-to-separate-sections-5394644/>

Such socio-environmental issues, along with the neoliberal agendas in the education sector, increase the difficulty of GCE practice towards meeting local and global challenges of today, and towards re-defining the role of education to forge more just, peaceful, tolerant and inclusive societies (UNESCO, 2014). Participants confirmed that the neoliberal imaginary of globalization has re-cast the purposes and governance of education, viewing it in human capital terms while supporting individual self-interests in an increasingly competitive society, and aligning educational policies and practices with the economic, political agendas (Rizvi, 2017). Therefore, there arises a need for GCE to be carefully addressed and implemented considering its different foundations and aspects which potentially reinforce hegemonic ideas (Cho, 2016).

GCE in India cannot be conceived in the right manner unless it is re-evaluated keeping in mind local contexts and narratives (Torres, 2017; Shultz, 2007; Misiaszek, 2018). GCE in the context of India demands that it is critical in nature and questions oppressions that are deeply rooted in the system. Critical GCE as an educational tool can be useful in such conditions to aim towards ending social injustices and achieving equality (Langdon, 2017; Cho 2016; de Andreotti, 2014). It would shift the focus from a neoliberal framework to one where students are viewed as a part of the planet – as within framings of planetary citizenship, which also places the sustainability/balance of Earth, as a citizen, beyond economic hegemony (Misiaszek, 2018).

Firstly, the ‘local’ perspective in the given context should act as impetrative to the ‘global’ picture (Syed, 2018). Moreover, as participants pointed out, GCE should not only enable understanding of diversity, but more crucially teach students to look at the disadvantages and differences within the diverse structures. Issues pertaining to inequity demand to be dwelled into at a sub-surface or sub-terrain level or sub-themes as pointed out by Andreotti (2012). These hidden issues are often the ones that tie together strongly the larger issues that appear on the surface. These issues related to GCE cannot be over-simplified, and students should be educated to question and re-question such injustices and inequalities.

As Misiaszek (2018) suggests in his book on creating global environmental citizens, critical GCE can enable students to question these motives and under-

stand the sub-terrain issues behind neoliberal agendas in the country. Different aspects of critical GCE have the potential to push for change against the government ideology in the form of globalization from below (Kellner, 2002) because of the heavy burden or oppression on socio-environmental aspects in the country.

GCE, as it currently is in India, can be empowered when we use critical pedagogy and question inequalities; the starting point of which is dialogue. Freirean Pedagogy will be crucial for critical GCE because of some important elements including dialogue, *conscientizacao* (used as conscientization), critical approaches to teaching and learning using constant comparison and connections to the world, and praxis-orientation. Freirean pedagogy is the cornerstone of such education to empower globalisation from below (Misiaszek, 2018; Syed, 2018). Furthermore, Freire (2005) mentioned the 'banking concept' of education, and the current GCE in India presents itself as a form of such a banking system: it is unidirectional and is being orchestrated by the neoliberal agendas. A counter force for such education lies in critical transformative education towards global citizenship which emphasizes the importance of teaching that is meaningful and contextual to students (Freire, 2005); its incorporation into citizenship education must be done in ways that are likewise meaningful to students (Freire, 2005).

Therefore, Global citizenship education towards opening possibilities to transform discursive practices towards the values of social justice in India should promote the use of a wide range of active and participatory learning methods that engage the learner in critical thinking about complex global issues. It is only then, a common goal of being global citizens to strive for socio-environmental and planetary justice will be in sight.

If critical GCE is not practiced, education will be perpetuating socio-environmental injustices and planetary unsustainability. Hence, it is important to move towards such a pedagogy because, narrow, shallow and/or neoliberal models of GCE develop ineffective and largely oppressive models locally, especially to non-Western populations. It is time pedagogues embody the ancient Indian belief of *Vasudhaiva Kutumbakam* (translated as *world family*) for the good of the planet and the people that inhabit it. The complex and challenging nature of GCE should be seen as an advantage rather than as a weakness, as it obliges

those engaged in GCE to continuously re-examine, re-question perceptions, values, beliefs and world views.



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A Theory of Resonance: Sustainability and Woodworking

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On a pleasant autumn day, Professor Torres and I walked into a carpentry studio named Smangus in Northern Taiwan. Despite both of us working to promote global awareness of sustainability, we did not expect that we were about to witness how wood working could illustrate the idea of sustainability in such a complementary fashion.

The studio was named after an Indigenous town- Smangus (司馬庫斯), in the same county known for its natural environment. After being founded in 1983 as a family business, the studio has featured customized and handcrafted furniture. The central theme of the studio is to bridge traditional craft and modern artistry in making wood furniture. The fundamental goal is to make sustainable furniture and hoping the artwork they produce can bring happiness to families, while also enduring for generations. The majority of wood used in the shop is local, including wood from the Taiwan Zelkova, Camphor, Formosan Michelia, Formosan China-fir, and other trees. The team also insists on using the right material at the proper parts of the furniture with the nature of wood to guarantee flexibility of usage, and to always keep sustainability in mind. Needless to say, employing the proper resources at the right place works to excel their nature, slow down deterioration, and reduce unnecessary waste

Professor Torres and I were pleasantly surprised by how the studio was in a beautiful setting and successfully showcased great pieces in the gallery. The head director and artist, Mr. Yang-Tian Fan, explained that good work requires

a great atmosphere, so people can really appreciate it with complementary ambience. They apparently did a great job, because the moment we entered the studio, all our senses were connected to wood. The space was filled with wood of different colors but put together in the most surprising, yet visually pleasant way. Even the air was filled by the smell from Taiwan Incense Cedar.

During our visit, Fan shared his journey from a regular carpenter to a wood artist. He started as an apprentice of his father who was a master carpenter specialized in Peculiar Wood Art. This form of woodwork focuses on making tables and chairs from precious lumbers, while keeping the texture and shape of the wood. The skills involved in this wood working are mainly to select the right wood followed by designing, cutting, and polishing. Fan's performance as a pupil in school was not very good, but he has since thrived in wood working. Handling wood is when Fan finds true serenity and it is these experiences that have impacted Fan's attitude toward the philosophy of carpentry. He announced that if one calms down and feels nature, then one can see the unique traits from each rock, each moss, each plant, and each river to incorporate them into one's creation.

In Fan's early twenties, he started a small business collecting pre-owned furniture. It was a time when the economics of Taiwan reached its height. People wanted to buy brand new furniture and as a result, many old pieces were discarded. He was astonished by how people under appreciated them, especially because the furniture was made of precious wood from 100 to 200 years ago. He was also amazed by how long the wood works lasted. One of the features for furniture from this era is the utilization of traditional joints such as dovetail, mor-





tise, tenon and butterfly. It is partially because of these traditional techniques that kept the furniture in such good conditions. That experience triggered Fan's decision to enroll in a vocational school and learn about these artistry skills.

Fan and his 30-staff team treat wood with the uttermost respect. They adopt the most sustainable wood working skills and environmentally friendly treatment to help them last for another 100-200 years. Meanwhile, in the process of customizing top-notch furniture, all the smaller lumbers and even the dust from



all the chiseling are collected and distributed to different places to ensure that they could be used to laminate wood or even for organic fertilizer.

It is worth mentioning that the subtropical weather in Taiwan requires special measures to ensure the dryness of the lumber. Here, the studio and the drying process can take up to four years to prevent the damage of moss. It then takes another 3-4 years for the wood to rest well so it is stable enough to be made into furniture. It is awe-inspiring to see how much care the team puts into getting the lumber in the best condition.

Fan's compassion toward the art extends itself to the devotion of sustainability. His studio promotes the awareness of the environment and how to live with nature in a harmonic way through a variety of events. He also chooses to keep his business rooted in the land of his hometown to keep the connection with his heritage.

Protecting the environment by increasing recycling and reducing waste of any resources is one of the key concepts in sustainability. The studio Fan runs treasures the beauty of wood and works with them with the highest regard. We are deeply moved by the compassion and wish more sustainable work such as Fan's could induce a ripple effect to provoke more awareness of sustainability.

Website to Smangus studio: <https://www.smangus.com.tw/index.php>



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Education for Peace from Hiroshima Peace Memorial Museum: Remember to Not Repeat

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Today, innovative educational proposals aimed at critical literacy have an important role in education for a global citizenship (Anderson, 2019) and world peace becomes a fundamental element in educational and cultural contexts.

In general terms, the twentieth century was marked by irreparable catastrophes, continuing colonization, and past colonialisms' oppression continuing as neocolonialism, two World Wars, and totalitarianism in Europe, the Far East, and other parts of the world. The crisis of repressing representative democracy and structures that reproduce social injustices are leading to the resurgence of political extremism.

Due to technological and military advances, a new World War would most likely lead us to an unprecedented devastation. Regarding this, during the 1971 Peace Declaration, Mayor Yamada emphasized that:

The general situation of the world is marked by a keen armament race frantically contested by enlisting the whole scientific and technological force, thereby developing a nuclear weaponry system of growing monstrosity and diversification that has aggravated the fear of the world to the last limit of its incredibly destructive power and radiation hazards (Major Yamada, 1971, retrieved from Kosakai [compiler], 2016: 56)

In August of 1949, the government of Japan promulgated a law that proclaimed Hiroshima as “Peace Memorial City” and authorized the construction of “Hiroshima Peace Memorial Park”, which would be designed by Kenzo Tange. In August 1955, the “Hiroshima Peace Memorial Museum” was opened to show the historical events that surrounded the bombing to help contribute to the goal of abolishing nuclear weapons through educating for peace. In the museum’s central room, photos and artifacts donated by the victims and their families are shown. In the east building, the “Hiroshima’s Journey” is presented through several floors, making a review of the history before and after the bombing. In this room, there are models, photographs, audiovisual display panels, touch panels, databases, and objects available to touch that have been both affected and not affected by the A-bomb.

The museum is inserted in the aforementioned park. Within this park and in its surroundings, people can visit “A-bomb Disaster Markers” which are preserved remains of Hiroshima’s ‘ancient city’ before the bombing. For example, the “A-bomb Dome” was designated a UNESCO World Heritage Site in 1996. The “Hiroshima Peace Memorial Park” has multiple commemorative spaces known as the “Cenotaph for the A-bomb Victims” in which people can pay respect to the victims in a specific space within the park.



The city of Hiroshima has been recognized for its efforts to promote education for peace and its contribution to nuclear disarmament. To support this purpose, some activities and productions can be highlighted (Delgado-Algarra y Nakamura, 2017):

Conservation and dissemination of oral memory: The city promotes forums to listen to survivors who describe their experiences, record their testimonies, and preserve their memory through graphic material. In addition, younger volunteers who did not experience the bombing firsthand are being trained so that they can tell the stories related to the experiences of the A-bomb.

Activities for children: The Kid's Peace Camp and the special exhibitions for children are remarkable. The Museum offers these activities for children who might know nothing about the War. They have the opportunity to learn about the consequences of armed conflicts and to become aware of the importance of peace.

Written, audiovisual, graphic and artistic productions: Within the literature, art, films, music, and series or manga (comic) displays is one notable example of "A-bomb Poetry" (1951) by Sankichi Toge. Toge was a survivor whose home was 3 kilometers from the hypocenter and the display includes 25 poems and the prologue "Give me back my father, give me back to my mother". Another example is the well-known manga "Barefoot Gen" (1975) by Keiji Nakazawa (survivor who, as a child, lost most of his family).

Triangulating the memory of the victims, the promotion of a cosmopolitan citizenship and education for peace, we recover again part of the Yamada's discourse:

Now is the time to formulate a well-defined concept on human existence; to fully realize the fact that we as inhabitants of the earth all share one and the same destiny; and by setting up a new world structure founded on awakened consciousness of world-citizenship, to build a human community free from all wars. (...) As prerequisite to this, we strongly demand immediate

halting of all current wars on earth and speedy conclusion of an agreement banning the use of nuclear weapons. Furthermore, in order that meaning of war and peace may be handed down infallibly to the coming generations, education for peace should be promoted with vigor and cogency throughout the world. This should be the absolute way to avoid the recurrence of the tragedy of Hiroshima. (Major Yamada, 1971, retrieved from Kosakai [compiler], 2016: 56-57).

From an educational approach, carrying out critical analysis is the first step to carry out actions needed for social change (Fujita, 2014). In this sense, and in the line of strategy carried out from “Hiroshima Peace Memorial Museum”, structuring educational proposals around real situations and relevant socio-historical problems facilitates the integration of knowledge, actions, and values. In other words, the activities that happen in and emerge from this museum, through the memory of the victims of the A-bomb, make scholars and visitors, especially children, aware of the consequences of the war and nuclear weapons; perspectives and reflection that coincides with the spirit of peace of Hiroshima.

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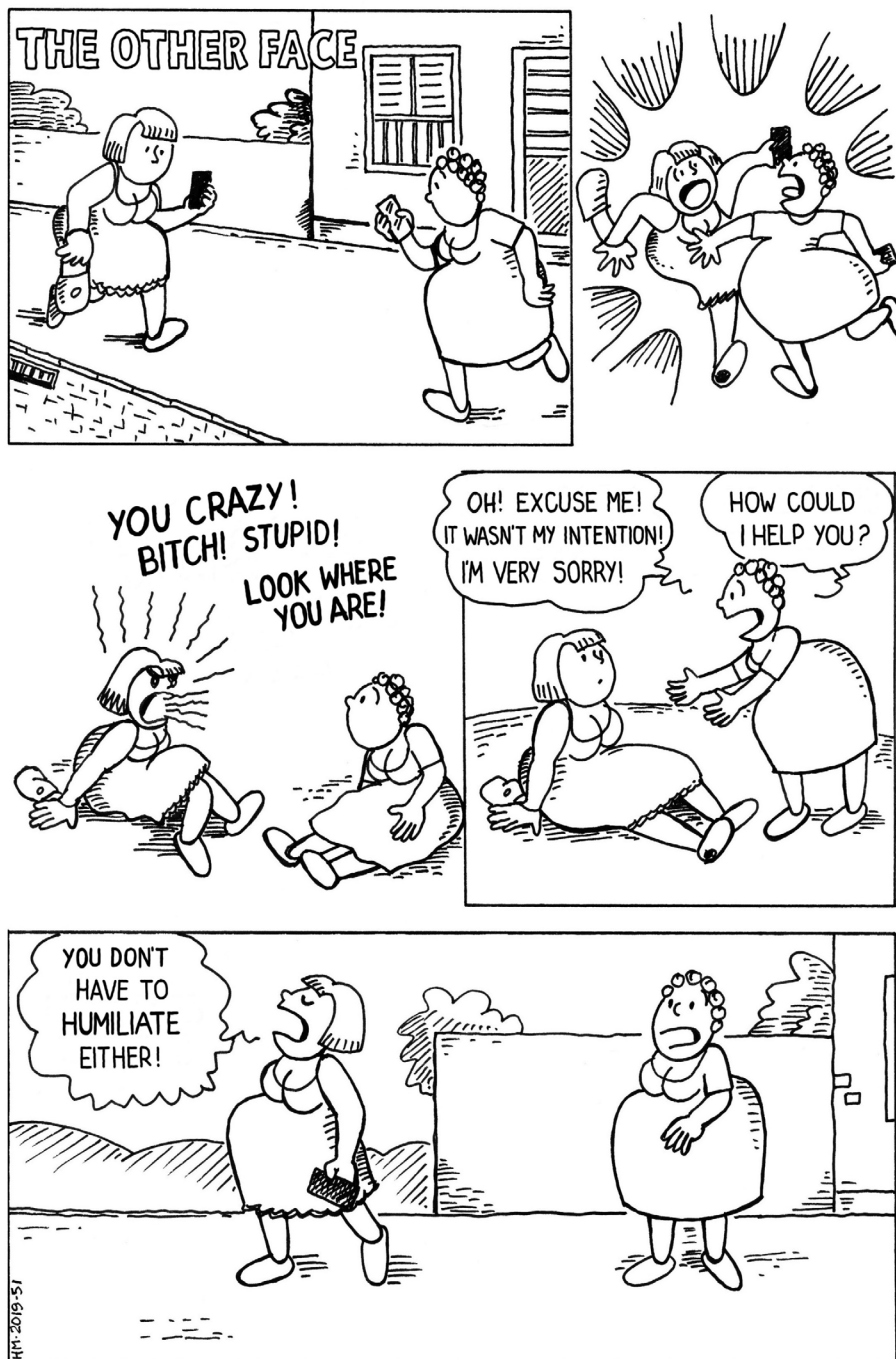
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