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GLOBAL COMMONS

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WHY

GLOBAL LEARNING AND GLOBAL CITIZENSHIP EDUCATION TEL 4, 2017 TEL 4

Ve offer the reader issue number zero of Global Commons Review, a new magazine published by the Paulo Freire Institute-UCLA and produced by the UNESCO-UCLA Chair in Global Learning and Global Citizenship Education. We want to stress the importance of alobal citizenship education and feature what we believe to be its manifold implications and applications for formal, informal and non-formal education. We believe this will help policy makers, government officials, academics, communities and institutions navigate its ever-shifting tides and currents.

Confronting multiple, simultaneous globalization efforts, the Global Education First Initiative (GEFI) launched in 2012 by erstwhile former U.N. Secretary General Ban Ki-moon, predicates alobal citizenship education as a solution to enhance a lobal peace, improve the sustainability of the planet, and bolster the defense of a global commons. In an increasingly chaotic world system, what Ulrich Beck calls "a risk society," GEFI envisioned global education as a linchpin for reducing poverty and hunger, curtailing wasted potential, and developing stronger societies.

Three pillars support this initiative: putting every child into school, improving the quality of learning, and fostering global citizenship. When we cultivate the third pillar, global citizenship education, new programs of teaching and research emerge. As diverse planetary regions face multifaceted crises, global learning becomes an essential tool for building understanding across borders and cultures in favor of social, political, economic, and environmental interconnection. By promoting GEFI, former Secretary Ban Kimoon melded the concepts of education-for-all and quality education, espousing alobal citizenship as a new model of intervention to attain peace and sustainable development. We expect that Mr. Antonio Guterres, the new U.N. Secretary, will continue this effort.

There are at least three reasons that justify global citizenship education. First, it can contribute to global peace. Second, it can help to interrupt social cultural and economic inequalities and reduce both absolute and relative poverty in the world. Third, it can offer practical options and best practices to promote civic minimums and civic virtues that will nurture a more democratic and just society.

But there are other reasons to promote this model as a new educational narrative. First, it will challenge the instrumental rationale for increasing the technological impetus of educational discourse in favor of a more practical, nuanced way of addressing the problematic snarls of contemporary society. As a democratic model of governance, it will present the newest alternatives to models of banking education. It may also help to identify ways to prevent predatory economic and cultural forces that threaten to accelerate the wholesale destruction of the planet.



Dr. Carlos Alberto Torres, Editor (on behalf of the Editorial Board)

A central premise of this analysis is that global citizenship is seen as an intervention dealing with a new wave of global challenges that require some form of collective response to find effective solutions. These include increasingly integrated and knowledge-driven economies; greater migration between countries and from rural to urban areas; arowing inequalities; more awareness of the importance of sustainable development, including concerns about climate change and environmental degradation; a ballooning youth demographic and the constant acceleration of global technological development. Each of these elements carries far-reaching implications which, together, represent a historic period of transition. Education systems need to respond to global challenges requiring collective response with strategies that are themselves global, rather than country-by-country.

We are convinced that global citizenship adds value to national participation in the global commons. But what is a global commons? The earth's un-owned natural resources, such as the oceans, the atmosphere, and space are traditionally considered the world's global commons, but we assume there are other ways to look at global commons.

The concept of global commons heralded in this publication is supported and defined by three basic propositions. The first is that our planet is our only home that we must protect through sustainable education in global citizenship, moving from diagnosis and denunciation into policy implementation and action.

Second, the global commons is predicated on the idea that global peace is an intangible cultural good of humanity with immaterial value: a utopic but realizable human treasure.

Third, the creation of a global commons depends on the cultivation of human desire and ability to find ways for people to live together democratically in an ever more diverse world, seeking to fulfill their individual and cultural interest and achieving their inalienable rights to life, liberty, and the pursuit of happiness. Global citizenship supports the establishment of planetary peace and the development of its requisite human resources through civic engagement in its classical dimensions of knowledge, skills, and values.

Planet, people and peace are necessary components for the creation of a global commons. Global Commons Review will offer intellectual and political insights on how to nourish them by identifying best practices and offering sensible, policy-oriented recommendations and programs.

Our Global Commons Review will be published online twice a year and once a year in print. As this issue indicates, we will bring perspectives from different parts of the planet, report on new projects advancing the cause of global citizenship education such as the Global Citizenship Education Network, focus on 'hot' issues that deserve specific attention as well as policies of interest for the future of Global Commons Education.

CONTENTS of Number Zero

Issue number zero is divided into several sections.

Dr. Yoomi Chin offers a précis of the inauguration of the UNESCO-UCLA Chair and its celebration of their first year of operation.

Each issue will have a special dossier. The dossier of the present issue features Vietnam as a pioneering country in global citizenship education with articles by Nguyen Lan Anh and by Nguyen Anh Tuan and Thomas Patterson.

Each issue will focus on stories from particular regions of the world. In issue number zero, Charles Wolhuter offers some reflection on global citizenship education and teachers in Africa. Liangwen Kuo writes about the first center for alobal citizenship education inaugurated at the National Chiao Tung University, Taiwan in December, 2016. Werner Wintersteiner discusses Peace Education in Europe. Halleli Pinson discusses Global Citizenship in a hyper-national state: in this case, Israel. Timothy D. Ireland presents a successful Literacy program as a tool for critical global citizenship in Brazil. In each issue there will be articles about topics intimately connected to the work of UNESCO. In this issue, there are two such articles, one by Lynette Shultz on UNESCO Associated Schools (ASPnet), and one by Daniel Schugurensky about a new Global Citizenship Education Network.

Cyber security is the new frontier for global citizenship education, and will be a regular section featured in the Magazine. In this issue we are fortunate to have a comprehensive article by Nazli Choucri on the complexities of cyber security. Higher education is a crucial area for developing global citizenship education practices. This issue contains two such articles: one by Peter Mayo on the application in higher education of knowledge and experience gathered by participants and observers of the Occupy Movement, and another on the impact of neo liberalism on the resurgence of national populism by Jason Dorio.

Three more articles dealing with crucial issues in global citizenship education conclude our issue number zero. The first on Global Citizenship and Global Understanding is by Benno Werlen; the second, concerning the Holocaust as a Topic for global citizenship education is by Susan Wiksten; the third by Greg Misiaszek discussing sustainable development examines the important concept of ecopedagogy.

We look forward to your response to issue number zero and gratefully welcome your interest and collaboration in Global Commons Review. The Editorial Board is enthusiastic about the zero issue and the potential of Global Commons Review to promote a space for debate and action around critical global citizenship education. Enjoy!

This magazine is also online. See http://unesco.gseis.ucla.edu If you have any comments or suggestions, do not hesitate to write to pfi-gce@gseis.ucla.edu

THE UNESCO-UCLA CHAIR IN GLOBAL LEARNING AND GLOBAL CITIZENSHIP EDUCATION

The Inauguration of the UNESCO-UCLA CHAIR IN GLOBAL LEARNING AND GLOBAL CITIZENSHIP EDUCATION

The world we are living in is evolving and transforming more rapidly and dynamically, both vertically and horizontally, than it has ever been in the history of humankind, as a result of the incessant advancement of today's technology.

The innovation of weapons technology has triggered and exacerbated national and regional conflicts on multiple levels, fortifying and elevating the possibility of national segregation and increasing the likelihood of war and terrorism in the international community. At the same time, digital technology has blurred many socio-cultural boundaries and brought the citizens of the world together, helping them empower each other to restore social justice.



Yoomi Chin, Ph.D Co-Founder & Chief Marketing Officer, Arkaive Inc.

Today, as we stand in the midst of converging conflicts and crises, it is critical that we define who we are and understand what our roles and responsibilities are as cosmopolitan citizens. Accordingly, the call for global citizenship education (GCE) in all educational settings, from formal to informal to non-formal, is urgent.

In response to the critical need for initiating and fostering global citizenship education, the Graduate School of Education and Information Studies (GSEIS) of the University of California Los Angeles (UCLA), a global research university, which is well known for fostering a wide spectrum of talent in one of the most diverse cities in the world, was recently selected as the site of the United Nations Educational, Scientific and Cultural Organization (UNESCO) Chair in Global Learning and Global Citizenship Education, with the support of the UCLA Academic Senate and the U.C. Office of the President to help strengthen the school's commitment to global education.

The UNESCO-UCLA Chair was formally inaugurated at the West Coast celebration of the 70th anniversary of UNESCO at the Skirball Cultural Center in Los Angeles on February 8, 2016. The celebration included UNESCO Director-General Irina Bokova, global philanthropist Courtney Sale Ross, Los Angeles Mayor Eric Garcetti, UCLA Chancellor Gene Block, UCLA GSEIS Dean, Dr. Marcelo Suarez-Orozco, and Dr. Carlos Alberto Torres, the initial UNESCO-UCLA Chair in Global Learning and the first Global Citizenship Education Chair in the history of the University of California system.

The UNESCO-UCLA Chair in Global Learning and Global Citizenship Education was established to provide scholars, educators, and students with a platform to practice and share their teaching, learning, and activism in written and spoken dialogue about global citizenship education. It is committed to the following objectives:

• To foster the values, abilities and skills of global citizenship in the current generation of undergraduate students;

• To build an accredited, rigorous, systematic, empirically-based and theoretically-sound research agenda for global learning and global citizenship education at the graduate level;

• To be the linchpin of the conversation on global learning within UCLA, working with inter-university programs and institutions;



• To fulfill the requirements of the Education First Initiative and the Post-2015 Development Goals, specifically pertaining to global citizenship education;

• To assist with a deeper theoretical and empirical understanding of the value of global citizenship education added to the tensions of national citizenship.

"The core mission of the UNESCO-UCLA Chair is to construct a pole of excellence and innovation in global learning and global citizenship education, necessary to promote peace, awareness, and action for issues of social and environmental justice and global citizenship," says Dr. Torres, the inaugural UNESCO chair, Distinguished Professor of Education and Director of the Paulo Freire Institute at GSEIS. "Global citizenship education, which is related to the fields of peace education, human rights education, multicultural education, and education for sustainable development, is based upon the three principles of the global commons: people, peace, and the planet. My work as a global public intellectual seeks to recognize that peace is an immaterial treasure of humanity, that life, liberty and the pursuit of happiness are inalienable rights of all human beings, and that we need to defend the planet, our only home, promoting planetary citizenship against predatory cultures," Dr. Torres adds.

Global citizenship education , whose purpose serves to empower learners of all ages to become conscious and proactive contributors to a more peaceful and secure world, stems from the Global Education First Initiative of the United Nations.

Launched by former U.N. Secretary-General Ban Ki-moon on September 26, 2012, the Global Education First Initiative "aims to generate a renewed push to achieve education goals internationally agreed upon and announced in 2015 and get the world back on track in meeting its education commitments." The initiative is built on three pillars: 1) putting every child into school, 2) improving the quality of learning, and 3) fostering global citizenship.

As integral members of the UNESCO-Chair, researchers, educators, and scholars will have to continue to tackle the meaning and the value of global citizenship. In order to expand research on global citizenship and instill the core of global citizenship education in the academy, it is crucial that the term of global citizenship is organically defined, its value critically fathomed, and its various forms diligently studied for best practice and application.

"Any definition and theory of global citizenship should address what has become the trademark of globalization: cultural diversity," comments Dr. Torres. "Global citizenship should encapsulate a definition of global democratic multicultural citizenship."

The UNESCO-UCLA Chair in Global Learning and Global Citizenship celebrates its first-year anniversary this year. On February 8, 2017, the institution celebrated its first-year anniversary with a special lecture by Dr. Dan Wagner, the UNESCO Chair in Learning and Literacy and professor of education at the University of Pennsylvania. "United Nations Sustainable Development Goals place a high priority on the quality of education-and of learning," Dr. Wagner commented. "Yet, such goals are mainly normative: they tend to be averages across nations, with relatively limited attention to variations within countries." In his lecture, Dr. Wagner provided an analysis of the scientific tensions in understanding learning among poor and marginalized populations. His presentation ended with a conclusion that the UN goals need to focus on learning among the poor in order to address socio-economic inequalities and sustainable development.

With the active role of the UNESCO-UCLA Chair in Global Learning and Global Citizenship in academia, the journey of the scholars and educators for the pedagogy and practice of global citizenship continues with the universal hope of bringing about and instilling the principles of social justice in our global community.

DOSSIER: VIETNAM

Vietnam as a pioneer country in GLOBAL CITIZENSHIP Dr. Carlos Alberto Torres, UNESCO UCLA Chair in Global Learning and Global Citizenship Education, along with Mr. Nguyen Anh Tuan, CEO and Editorin-Chief, Global Citizenship Education Network, and Chair of the International Advisory Committee of UNESCO-UCLA Chair in Global Citizenship Education, and Dr. Ana Elvira Steinbach, member of the Global Citizenship Education Network, visited Vietnam in late December 2016 and early 2017.

On December 21, 2016, Dr. Torres had an official meeting with President of Vietnam Tran Dai Quang. During the meeting, President Quang respectfully expressed his support for the deployment of the global citizenship education program in Vietnam, and praised Dr. Torres for his dedication to global citizenship and education. According to the President, the Vietnamese government aims to develop sustainable and high-quality human resources in the country, making training and education important goals connected to strategic growth. In particular, global citizenship education will have a positive influence in helping to achieve these goals. President Tran Dai Quang believes that the **Global Citizenship Education**

Network program organized within the UNESCO UCLA Chair in Global Learning and Global Citizenship Education will further promote the relationship between Vietnam and the United States. To honor the future collaboration with Global Citizenship Education Network, President Tran Dai Quang presented Dr. Torres with a ceramic Tran Dynasty blue dragon, a cultural gift of symbolic significance.

On December 23, 2016, Dr. Torres and other delegates met with Phung Xuan Nha, Vietnamese Minister of Education and Training, to discuss the implementation of the global citizenship education program in Vietnam. During the twohour meeting, Minister Phung Xuan Nha confirmed that the program's content and objectives are consistent with the orientation of the Vietnamese government. He noted that the program will prove the Vietnamese people's ability to do significant work in the area of globalization. Minister Phung Xuan Nha also proposed that Dr. Torres and the Global Citizenship Education Network should provide Viet Nam's Ministry of Education and Training with a full range of content, data and criteria for this program. For better deployment of the program, the Minister asked Vietnam's Institute of Educational Science and Department of Higher Education to cooperate and integrate the global citizenship education program's content into the national educational curriculum. Dr. Nguyen Minh

Thuyet, a representative of the Vietnam Program and Textbook Editing Committee, was another proponent for bringing the global citizenship education program's content into the Vietnamese general education curriculum, which is being reorganized. There is currently a large gap between the basic understanding of the majority of Vietnamese people and the potential connotations of the global citizenship education Program.

On the afternoon of December 23, 2016, Minister Nguyen Ngoc Thien from the Ministry of Culture, Sport and Tourism and artist Thanh Ngoan, General Director of Vietnam's Cheo Theater, joined the visiting delegation for a meeting. Minister Nguyen Ngoc Thien looked forward to receiving support from the Global Citizenship Education program in educating Vietnamese artists to become Global Citizens as well introducing the traditional wealth of Vietnamese culture to the Global Citizenship Education Network. Minister Nguyen Ngoc Thien also presented a gift representing Vietnamese culture, the Ngoc Lu kettledrum symbol, to the Global Citizenship Education Network

On the morning of December 27, 2016, Hoa Sen Group Chairman Le Phuoc Vu organized a talk by Dr. Torres that was attended by more than four hundred youth leaders. After the lecture, Hoa Sen Group officials expressed their eagerness to receive support in training their employees to become global citizens from the Global Citizenship Education Network.

That afternoon, the delegation met with Dr. Huynh ThanhDat, President of Vietnam National University in Ho Chi Minh City after which Dr. Torres gave a lecture on global citizenship education attended by more than three hundred National University students.



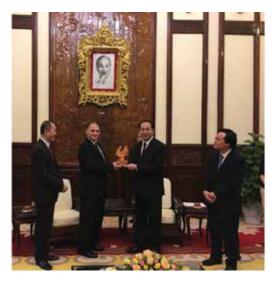
Nguyen Lan Anh Columnist, VietNamNet

On the afternoon of December 28, 2016, Governor Khanh Hoa of Le Duc Vinh Province met with Torres and the delegation. The governor welcomed Dr. Torres to Nha Trang and confirmed the eagerness of the people of the region to become global citizens, based on their traditional values of academic excellence, humanity and friendliness.

On January 1, 2017, the Khanh Hoa Government collaborated with the Global Citizenship Education Network to hold the first Distinguished Lecture of the year by Dr. Torres, with the participation of Vice Governor Dao Cong Thien, leaders of the Departments of Education, Technology and Science, students from Nha Trang University, the Naval Academy, the Telecommunications Academy and many business leaders. Due to its beautiful climate, natural landscape and friendly people, Khanh Hoa was the perfect locale for this historic lecture.

Dr. Torres acknowledged the city as a second home from which to diffuse humanitarian values in the 21st century. Le Duc Vinh provincial officials and the people of Nha Trang are ready to give their full support to the Distinguished Global Citizens Festival, which will be held in Nha Trang in the summer of 2017.

After all the meetings, seminars, lectures and discussions that he had with the Vietnamese people, government officials, young leaders and students, Dr. Torres said he was impressed with their enthusiasm and determination to embrace global citizenship education. He respects Vietnamese people for their resilience and bravery in preserving their independence and dignity throughout the nation's history. He acknowledged Vietnam as an altruistic, chivalrous nation with a rich history. Vietnam is an Asian country that has remained strong and integral after centuries of invasions. Yet it continues to cultivate positive relationships with its neighbors even when those countries brought pain and loss to the Vietnamese people. Vietnam is a country where the government admits its faults and is determined to change; where the government officials respect and listen to their people. A courageous proponent of forgiveness, tolerance, and friendship, Vietnam will symbolize the virtues of global citizenship education.



Dr. Torres' lecture ended with an enthusiastic question and answer period. He was particularly impressed with an 11-year-old student who expressed his hope to become a global citizen and volunteered to promote the Global Citizenship Education Network.

Dr. Torres believes that its participation in the global citizenship education program will be very timely for Vietnam since the country is in the process of changing its economic system. global citizenship education will have great value in supporting Vietnam to become more economically competitive. In achieving success economic and cultural prosperity, Vietnam will contribute valuable lessons to the global citizenship education program worldwide. In its determination to heal the wounds of the past and do everything in its power to contribute to an improved relationship with the United States, Vietnam will become an important example of the spirit of reconciliation, one factor among many that can help create a more peaceful and secure planet.

Global Citizenship Education Network & THE GLOBAL LEADER SCORECARD

The Global Citizenship Education Network (GCEN) is a collaboration between the Boston Global Forum and UNESCO- UCLA Chair in Global Learning and Global Citizenship Education that seeks to identify and educate promising global citizens on ideas of peace, sustainable development and multiculturalism through interaction and exposure to the great thought leaders and global citizens of today, including professors, scholars, innovative business leaders, dedicated policy makers, philanthropists, volunteers, and global citizenship educators. GCEN helps global citizens at all points in their careers, and honors preeminent global citizenship educators and leaders as distinguished global citizens. There are four pillars of GCEN: Learning, Global Citizenship Educators, Global Citizen Network, and initiatives.

GCEN and a magazine about global citizenship education were a topic of discussion among Mr. Nguyen Anh Tuan and Professors Carlos Alberto Torres, Thomas Patterson, and Ana Steinbach Torres on April 15, 2016 at Beacon Hill in Boston. The Co-chairmen of GCEN are Governor Michael Dukakis and Professor Carlos Alberto Torres. The Editor-in-Chief of GCEN is Mr. Nguyen Anh Tuan.

The organization was officially introduced at a joint conference between the Boston Global Forum (BGF) and the UNESCO-UCLA Chair in Global Learning and Global Citizenship Education at the Harvard University Faculty Club in Cambridge on September 23, 2016. At the conference, Prof. Nguyen Duc Hoa, President of Dalat University, gave a speech to support GCEN and the Global Leader Scorecard, which



Nguyen Anh Tuan *Editor-in-Chief, Global Citizenship Education Network*

recognizes the achievements of global citizens, educators, and leaders. The GCEN was officially presented by Professor Patterson and Mr. Nguyen Anh Tuan, along with the Global Leader Scorecard, at a conference to celebrate the 40th anniversary of Dalat University on Oct 25, 2016.

GCEN officially was launched on November 21, 2016 at UCLA. At the launching, Mr. Le Phuoc Vu, Chairman of the Hoa Sen Group, gave a keynote speech welcoming GCEN in which he committed a number his colleagues and employees at Hoa Sen to study to become global citizens. He also strongly supported the Global Leader Scorecard of GCEN. Professor Thomas Patterson presented GCEN and the Global Leader Scorecard concept at Global Cyber Security Day on December 12, 2016 at Loeb House, Harvard University.

Thomas Patterson

Bradlee Professor of Government and the Press, Harvard University.

Professor Carlos Alberto Torres introduced GCEN and the Global Leader Scorecard concept on his December, 2016 trip to Vietnam, which included meetings with Vietnamese President Tran Dai Quang, Minister of Education Phung Xuan Nha, Minister of Culture and Tourism Nguyen Ngoc Thien, and Dr. Huynh Thanh Dat, President of Vietnam National University at Ho Chi Minh City, where he lectured to audiences of hundreds of students.



Moreover, GCEN organized the first Distinguished Lecture at the Khanh Hoa Governor's Office on January 1, 2017, with the participation of the Governor and Professor Torres. The Co-Chairmen of GCEN presented the first New Year Distinguished Lecture on Global Citizenship Education after the Vice Governor of Khanh Hoa gave his opening remarks.

Global Citizens and The Global Leader Scorecard

This section describes the process that the Global Citizenship Education Network (GCEN) uses to acknowledge global citizens as they accumulate accomplishments that contribute to making a better world. These accomplishments are recognized by GCEN by awarding honorary titles like Global Citizen, Distinguished Global Citizenship Educator, Distinguished Global Citizenship Educator, and Global Leader.

Citizens apply to GCEN by pledging to uphold and further the values of GCEN: peace, development, and sustainability. They are recognized as Global Citizens when they correctly answer 20 of 25 questions on values and ethics. They are then awarded 200 points on the Global Leader Scorecard. The Global Citizen then gets a Global Citizen Certificate and Global Leader Scorecard. As the Global Citizen progresses in his or her career and accumulates achievements, (s)he receives more points. Upon accumulating 300 points, the citizen is recognized as a Global Leader.

Title	Points	Honor
Global Citizen	200	Citizen
Global Leader	300	Leader
Excellent Global Leader	400	Silver
Distinguished Global Leader	500	Gold
Greatest Global Leader	700	Platinum

Figure 1: Glo	obal Leader	Scorecard	Metrics.
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The goal of the Global Leader Scorecard is to incentivize and recognize citizens for accomplishments and sacrifices that lead to a better world. It evaluates individuals on their promotion of global common values and dedication to acting in a way that exemplifies those values. It particularly honors creators, inventors, innovators, business and political leaders, educators, scholars, artists, policy makers, and volunteers.

The Scorecard respects and recognizes policy makers who promote great policies that improve the world. It recognizes business leaders and innovators who contribute new processes, services, and products that make the world a better place. Global educators are recognized by the Scorecard for leading and influencing global citizens to act in accordance with global values, and for supporting, helping, encouraging and inspiring them in the areas of peace, development, and sustainability. The Scorecard recognizes scholars who contribute excellent research, books, new ideas, initiatives, and solutions for a better world as well as artists and writers who contribute excellent pieces that promote global values. Finally, volunteers who promote the values of peace, development, and sustainability are recognized by the Scorecard for their achievements and good works.

The Global Citizenship Development Board (GCDB) will set points and evaluate the achievements of global citizens, leaders, and educators. GCEN takes global citizenship education particularly seriously, and has created the title "Distinguished Global Citizenship Educator," which is awarded by the GCDB. The Chair of the GCDB is Harvard Professor Thomas Paterson. The Board includes eminent professors, scholars, and global citizenship educators, including Nazli Choucri, David Silbersweig, Deborah Hurley, Michael Dukakis, Nguyen Anh Tuan, Carlos Alberto Torres, Ana Elvira Steinbach Torres, and Daniel Schugurensky.

GCEN will function as a significant virtual and face-to-face environment for global citizens to practice global citizenship education and enhance their opportunities at demonstrating a commitment to peace, development and sustainability as global citizens, educators, and leaders. The Global Leader Scorecard will encourage, recognize, and inspire acts of global leadership in the education, careers, and aspirations of global citizens everywhere.

REGIONAL STORIES

Africa

Teachers in Africa and global citizenship education

Charl Wolhuter,

Comparative and International Education Professor, North-West University, South Africa





After decades, even centuries, of having been written off and marginalized by the international community, the African continent has begun to rise to its rightful and respected place on the global map. Geographically, Africa is the second largest continent. Africa has the swiftest rate of population growth of all world regions; at present, there are 1.1 billion Africans. Economically, Africa has the fastest rate of growth on the planet.

In terms of formal education and formal education systems, Africa is a relative newcomer, especially Sub-Saharan Africa. It is widely recognized that nineteenth century missionaries, augmented by colonial administrations in the twentieth century, imported formal education to Africa. While, at the end of the colonial era, education was very thinly spread and undeveloped, the era of independence (1960-on) saw Africa as the terrain of the most forceful education expansion drive in human history (cf. Wolhuter & Van Niekerk, 2010).

Concomitantly, and as part of this education expansion project, the number of teachers in Africa has grown into substantial numbers, making up an increasing proportion of the global teaching corps (see table 1).

Table 1 The Teacher Corps of Africa

Year:	2000	2014
Number of Primary School Teachers	2,889,751	4,710,939
Primary School Teachers of Africa as Percentage of Global Teaching Corps	11.6	15.6
Number of Secondary School Teachers	1,787,543	3,285,020
Secondary School Teachers of Africa as Percentage of Global Teaching Corps	7.1	10.2

(Source of Data: UNESCO, 2017)

Teachers in Africa find facing themselves large class sizes with very poor infrastructure. Furthermore, the objectives of education have been written by policy makers very much in terms of national goals, the two foremost being the molding of national unity and modernization/economic growth (regardless of how controversial, even discredited, the term "modernization" has become in scholarly discourse) (cf. Wolhuter & Van Niekerk, 2010:4).

Presently, in scholarly, public and political discourses, there is a clarion call for education in Africa to decolonize, 'Africanize,' shaking off the European heritage due to the influence of historical forces and the current global hegemony (the center of the international political and economic power and the international scientific world are located in the Global North).

Moreover, the languages of the ex-colonial powers are still used as the pedagogical lingua franca in African schools to the exclusion of indigenous African languages. Likewise, the curricula of educational institutions in Africa still, to a large extent, reflect Northern perspectives instead of duly acknowledging the African natural and cultural heritage. On the other hand, respected political commentators such as Guest (2005) have identified the need to globalize as the biggest challenge facing the continent.

There is an equally urgent imperative for education in Africa to produce global citizens and a population with a global mindset, if the continent and its people are to assume their rightful place in the global community. Producing globally-minded citizens means going beyond the parameters of the natural and cultural heritage of Africa. It means seeing learning as a product of creative and constructive engagement from multiple viewpoints (London, 2017). Resolving this tension probably entails an education and a discourse premised on a dialectic between the Africa's natural and cultural heritage and the four Global Commons of treasuring the Planet Earth, the pursuit of Peace, the pursuit of democracy (empowering people to manage their own affairs), and enabling people to pursue life, liberty, prosperity and happiness (cf. Torres, 2015). In this way, teachers in Africa may begin to lead fulfilling and dignified lives in the Global Community, ensuring that Africa will make its indispensable contribution to an unfolding world.

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Asia

TAIWAN UNIVERSITY LAUNCHES CENTER FOR GLOBAL CITIZENSHIP EDUCATION



Liangwen Kuo

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On 19 December 2016, the National Chiao Tung University (NCTU) officially launched its Center for Global Citizenship Education in Taiwan. NCTU was originally founded in Shanghai in 1896 as China's second modern university. It was re-established in Hsinchu, Taiwan in 1958 with a primary focus on engineering and management studies. Today, NCTU has comprehensive become а university consisting of nine colleges with 700 full-time faculty members and 14,000 students and is ranked among the top three universities in Taiwan.

The Center for Global Citizenship Education at (NCTU-GCEC) is the first research center focuses on global citizenship education in Taiwan. The mission of the Center is to develop the research and pedagogy of global citizenship education in Taiwan and to establish an exchange platform for research and social practice in global citizenship education in Asian Pacific.

The Center was founded in a long-term collaboration with the UNESCO UCLA Chair in Global Learning and Global Citizenship Education, Professor Carlos A. Torres of UCLA. Professor Torres is the International Director of NCTU-GCEC. Located in Taiwan, the Center aims to achieve the following goals:

1. To collaborate with scholars and experts both locally and internationally to conduct research projects and to link Taiwanese scholars with relevant programs and actions through the auspices 2. To raise interest and constructive dialogue about the global citizenship education agenda in Taiwan and neighboring countries through lectures, workshops, conferences and training programs as well as to propose theoretical and practical projects appropriate to Taiwan's social and historical

3.Topromotecollaboration and connection between academic institutions and NGOs in neighboring regions and to create a Taiwan-based platform for international exchanges in global citizenship education research and practice.

After the ceremony, a speech entitled "Philosophical Foundation of Global Citizenship Education" was delivered by Professor Libby Giles, Director of Global Citizenship Education at The Center for Global Studies, New Zealand. Dr. Giles elaborated her points on the importance of global citizenship education and shared her experience of teaching a series of global citizenship courses to high school students.

An NCTU-GCEC website was proposed as an online platform for sharing information on global citizenship education (http://globalcitizen.nctu. edu.tw/). When completed, the website will be both in Chinese and English. The content will include relevant information on book and journal publications, NGO reports, and PPTs, as well as information about upcoming conferences, workshops, and other activities.

Europe

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Peace education in Europe

the knowledge, skills, attitudes and values necessary to enable learners to prevent violence, resolve conflicts peacefully and create conditions for sustainable peace. Thus, Peace Education and Global Citizenship Education are strongly interconnected, according to the manual of the Global Campaign for Peace Education, Learning to Abolish War, which considers itself a "conceptual framework for peace education for global citizenship". While Peace Education remained focused on individual nation-states for a long time, North-South and South-South cooperation is now emerging. One example is the Germanbased Institute for Peace Education (Berghof Foundation), which collaborates with partners in Jordan and Iran. This also has a ripple effect on the work in Germany, widening our perspectives while "decolonizing" the notion of Peace Education. Peace Education takes place throughout Europe, but its task is more challenging in postwar societies, such as Northern Ireland, the successor states of Yugoslavia, or Cyprus, which is still a divided country. It is no wonder that we often find the most interest for Peace Education in those countries.



Cyprus church and mosque

PEACE EDUCATION IN CYPRUS

Cyprus, with its mixed Greek-Turkish population, has been divided since 1974. After a Greek coup d'état, Turkey occupied the northern part of the island and established a state that has yet to be recognized, internationally. This led to the displacement of over 200,000 Greek and Turkish Cypriots. Only in 2003 was travel over the "green line" reestablished. In 2004, Kofi Annan's reunification plan failed. Cyprus has been part of the European Union since 2004, but the EU legislation is suspended in the north until a final resolution is reached. In January 2017, new negotiations between both sides are raising hopes for a solution to this long-lasting conflict.

Peace education is a big issue in Cyprus, on both sides of the "green line." According to social scientist Maria Hadjipavlou, the "us versus them dichotomy" has dominated students' education and socialization so far. She proposes a common Civics curriculum, to be implemented in both communities and is a strong advocate for "integrated" schools. One reason for the success of Peace Education in Cyprus is strong cooperation of people from different backgrounds on both sides of the existing divide. They have created an informal network of persons and organizations on both sides of the "green line" with the support of international Peace Educators. Many activists play multiple roles, like Loizos Loukaidis, AHDR Educational Program Officer, who is an activist, a researcher, and a trainer. In 2015, all six teacher unions representing the Greek Cypriot and Turkish Cypriot Communities signed a historic agreement on cooperation.

Many teachers are implementing peace education in the classroom, backed by university professors who examine agendas, curricula and practices. According to Michalinos Zembylas, a professor at the Open University of Cyprus, his students analyze and examine the "life cycle of Peace Education policy." They also teach new generations of teachers and NGO leaders while advocating for educational reform with the goal of reconciliation.

A BI-COMMUNAL COMMITTEE ON EDUCATION

In December 2015, the two leaders established a Bi-Communal Technical Committee on Education with a mandate to increase contact and cooperation between the Greek and Turkish communities and to counter prejudice, discrimination, racism, xenophobia and extremism. This created a space to recommend best policy options and create a course of action that will allow coordination of the two educational systems, thus contributing to a viable, sustainable and functional bi-communal, bi-zonal federation.



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A CULTURE OF PEACE FOR RECONCILIATION

Common peace education workshops are offered in the United Nationsadministered buffer zone where the Association for Historical Dialogue and Research (AHDR) runs the Home for Cooperation, which hosts different NGOs. NGOs from both sides, such as the POST Research Institute (based in the north of Cyprus) and AHDR, run the flagship project "Education for a Culture of Peace as a Vehicle for Reconciliation" (2014–2017). It consists of a series of bi-communal workshops for teachers, youth and children, a Multi-Communal Theatre Camp, creates various Action Days and an international conference. The team prepares a tri-lingual manual with lesson plans for courses and seminars in Education for a Culture of Peace, all tested in the classroom before publication. There are also many ongoing, grass-roots activities that will hopefully contribute to a peace agreement. Cypriot activists are convinced: No peace without Peace Education!



In December 2016, the U.N. Security Council adopted Resolution 2334, condemning the Israeli settlements in the West Bank and endorsing the "two state solution." The response of the Israeli government and Prime Minister Netanyahu was swift and harsh. Netanyahu declared that Israel will not turn its other cheek and ordered diplomatic ties with states that voted in favor of the resolution to be reduced. Following this decision, public debate in Israel has pointed fingers both at former President Obama, whose decision not to veto the resolution was seen as a vendetta against Netanyahu; and at Israeli human rights organizations, especially Be'tzelem, that were accused of betrayal for turning to the international community for support in pressuring the Israeli government to end the occupation.

This incident is indicative of both the continuity and change in Israeli discourses of citizenship and global citizenship. The response to U.N. Resolution 2334 represents the ambivalent relationships of Israel to the international community, and especially to the United Nations. Israel was established as a result of a U.N. resolution to end the British Mandate. This resolution and the way it came about, has a significant role in the Zionist narrative of the establishment of the state of Israel. In fact, the date of the resolution, November 29th, is celebrated annually and almost all social studies textbooks have highlighted this resolution as one of the cornerstones of Israel's founding as a democratic Jewish state. Yet, whenever the U.N. adopts a resolution concerning the ongoing Israeli occupation of the West Bank and other areas, Israel refuses to accept the resolution, expresses disrespect towards the U.N., and questions its legitimacy to determine Israel's borders. It was Israel's first Prime Minister, who coined the term "Uumm Shmum, What U.N.?" that became a common expression in Israel's political culture.

However, the harsh measures taken by Netanyahu, even by Israeli standards, also represent a change in Israel's political culture. Until the beginning of the 21st century the question of the settlement and, more broadly, the Israeli occupation of the West Bank and Gaza Strip were at the heart of the political debate in Israel. However, over the past decade, there have been significant changes in Israeli citizenship discourse. One such change is the way the settlements and the occupation as a whole are perceived today and the sense of legitimacy they have gained among the Israeli public. For the majority of the Jewish public, Israel's dominance of the West Bank and Gaza is no longer considered "occupying." Underlying these changes is a much more significant shift in Israeli citizenship discourse. In the past decade, we have witnessed a growing ethnic nationalism that promotes the Jewishness of the state over and above its commitment to democratic values. This approach emphasizes the national/religious character of Israel while reducing democratic concerns. When the two collide, the definition of Israel as a Jewish State always triumphs over its status as a functional democracy.



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In this context, educating for democratic citizenship, let alone global citizenship, is challenging. On one hand, the influence of globalization is most visible in changes in Israeli policy regarding education. Over the past two decades, neo-liberal policy discourses have redefined the aims and practices of the education system with primary focus on maintaining Israel's economic viability in the global marketplace. However, when it comes to other effects of globalization on educational discourse, such as an emphasis on accepting diversity, human rights education and global awareness, the Israeli education system is myopic to the point of blindness.

To a large extent what we see today in terms of pedagogy and curricula in Israel, contradicts the main trends in civic education in the rest of "the developed world" and undermines the heart of global citizenship education as defined by UNESCO by choosing neo-nationalistic religious discourse instead of maintaining and nurturing democratic goals.

The Americas

Literacy as a tool for critical global citizenship



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Building workers were perhaps amongst the first pre-global citizens who left their countries of origin in search of work in more advanced economies. The majority were driven by grinding poverty to search for better employment prospects. This poverty was associated with low levels of formal schooling and professional qualification. For many years, the building industry was a haven for such workers, as it required little in terms of formal qualification besides the corporal stamina needed to withstand long hours of extremely physical labor.

Examples of such workers are the Irish and now the Polish—in England, the North Africans in France, the Turks (before the current wave of immigration) in Germany, the 'untouchables' in India, the Mexicans in the United States, and the Egyptians and South Asians who compose an army of 186,000 building workers in Kuwait. Conditions of work in the building industry are frequently precarious, leading to a notoriously high level of work-related accidents and fatalities. Migrant workers are driven to accept these conditions for reasons of dire necessity, and whilst they contribute to the fundamental well-being of society, they are frequently viewed as second or third class citizens: undesirable, uneducated, and unskilled.

In Brazil, the building industry is mainly served by movements of internal migration: from the countryside to the urban areas, and from the poorer states of the Northeast Region to the more industrialized states of the south and southeast. When Brasília was constructed as the new capital of the country in the 1960s, it was built principally by migrant labor from the northeast. Whereas, in other regions of the world, building workers come from what are considered inferior castes or classes, the Brazilian construction worker is largely of rural origin, male, poor, and from regions that suffer from high levels of poverty and illiteracy. Thus, he not only is a migrant worker, but also carries the stigma of coming from states considered inferior by those from richer regions of the federation.

Thirty years ago, building workers in Brazil were hardly thought of as citizens. In João Pessoa, the capital of the northeastern state of Paraiba, that situation began to change in 1986, when a group of workers formed a slate to contest the elections of the local branch of the building workers trade union. For years, the trade union had been in the hands of a group who was more concerned with maintaining good relations with the employers than it was with fighting for workers' rights. The election campaign of 1986 demonstrated the difficulties of working with the workers, the vast majority of whom were of rural origin with low levels of literacy and formal education.

This lack of formal education meant that access to written information on wages, working conditions and unions, citizen and human rights in general was precarious. This situation convinced the opposition group of the need to contribute to the education of the category should it be elected to run the trade union.

When that time came in 1987, after a hard-fought victory in the union elections, the new leadership set about creating opportunities to improve their own formal schooling (most had only completed primary education and some not even that) and that of the category. After lengthy discussions with teaching staff from the postgraduate program in popular education at the Federal University of Paraiba (UFPB), the Zé Peão School (PEZP) was created, offering basic literacy and continuing education for building workers in classrooms that were installed on the construction sites. Due to their migratory status, most building workers lived in spaces, whose precarious conditions often defied description, that were afforded by the building site.

The PEZP was based upon agreement between an UFPB and the trade union and was understood by the University to be part of its mission of social responsibility within its extension program. The teachers were students from different courses within the university, who underwent a period of initial training before starting the program, and university faculty. The student teachers and the faculty members made regular visits to the building-site classrooms and held weekly workshops. Classes were held from 7:00 pm to 9:00 pm from Monday to Thursday. On Friday evenings, most worker/students returned to their families in the countryside, and teachers and coordinators of the project met to evaluate the week's work and to plan the following week's lessons. For this, the student teachers received a monthly stipend.

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The teachers employed a multidisciplinary approach, with class content based on the participants' context and needs. Themes studied included such issues as the environment, sexually transmitted diseases, and accidents in the workplace. Literacy teaching remains, however, the core focus of the school; it is fundamental that workers become competent readers of the word and of the world, and that they can make use of language as an instrument of knowledge seeking. Other programs exist that are designed to broaden the worker's understanding of the world: an open-air cinema, an art workshop, a mobile library, a mobile learning workshop using tablets and digital media, and a program of cultural activities.

After 25 years of activities, the school has reached over 5,000 workers and their families, and has educated more than 250 students as popular educators. It has proved that unlikely partners like a public university and a workers' trade union can work effectively together to form workers as potential global citizens and contribute to their critical understanding of world society. UNESCO Associated Schools (ASPnet): How might the power of the network be ignited?

UNESCO's ASPnet schools form a worldwide network of educators that has significant potential to impact education by engaging the power of the worldwide Internet, but how does it harness this potential? Research has indicated that ASPnet schools include both public and private schools in 180 countries (https://aspnet. unesco.org), and that

UNESCO's Topics

schools join the network for different purposes but mainly for branding (particularly private institutions) and to be part of a global initiative (Shultz & Guimaraes-Iosif, 2012; 2010; Shultz, Guimaraes-Iosif, Chana & Medland, 2009). The credentialing process requires that schools articulate how their policies and practices fit with the UNESCO goals and themes, and evaluations of these schools tend to focus on lists of activities and themes related to UNESCO topics. Missing from school and country reports is any reflection of the power of the network. From the perspective of UNESCO, recent work on the concept of global citizenship has revitalized a focus on ASPnet schools and interest in how the schools could be mobilized to vitalize UNESCO's refocused education goals. In this article, I am concerned with the processes of the network, both from "the top" (UNESCO) and "the bottom" (the participating schools).

UNESCO is an organization that promotes particular ideals that aspire to make the world livable and workable for all its inhabitants. Historically, the organization focused on peace and human rights, with policies that owed much to the U.S. and Western European postwar perspective: global consciousness and universal rights as preventative measures against yet another manmade cataclysm. In this, the organization's main business was norm diffusion. Most global norm diffusion models suggest that norms move from global organizations to local organizations when supported by norm entrepreneurs in processes that suggest that 'actors' (people, organizations, networks) are influenced by, seek to adapt and incorporate global norms (see for example, Acharya, 2004; Finnemore, 1993; Finnemore & Sikkink, 1998).



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However, other scholars critique processes that positionexternaland/orglobalactorsashaving"the right policies" and superior ethical viewpoints. By creating the global/local as a formalistic binary, we tend to miss the complexity of interactions within organizations and communities where norms are encountered, changed, transformed, and even ignored. Norm localization theories suggest that global norms are apprehended and transformed by local actors (see for example, Myers & Rowan, 1997; Acharya, 2004; Myer, 2010; Jabi, 2013). In the case of ASPnet schools, the goal is that norms will move from UNESCO to schools with a small group of national coordinators and the UNESCO Commission staff acting as entrepreneurs to focus the schools on particular agendas, for example, World Radio Day, or the Decade of World Marine Heritage, or around the current themes of "ASPnet and U.N. priorities: Education for Sustainable Development; Peace and Human Rights" (https://aspnet.unesco.org).

In a recent study that highlights local understanding of current UNESCO goals, Canadian youth described their understanding and hopes for being global citizens. The youth strongly expressed their lack of political efficacy and a concern that their knowledge and experience were not taken seriously, although they were the people who had the most at stake if current policies and actions to address global issues were not initiated to ensure a sustainable planet (Shultz, Pashby, & Godwaldt, 2017).

The youth challenged educators to do better at the "citizenship" aspect of global citizenship. This research also indicated that schools need to help students understand how what they were learning positioned them in relation to global issues and to provide them with both opportunities and skills at exploring the relationship of knowledge and power, working through these issues while registering global and local responses (ibid.) in order to become citizens and activists. The question remained: could youth in ASPnet schools use the UNESCO network to address these concerns?

Harnessing the Power of the Network for Youth Engagement and Action

It is notable that UNESCO downplayed democracy in the mid-2000s by shifting to other goals and themes (see Shultz & Guimares-Iosif, 2012). While the political backstory of this move is not readily available, it is clear that for youth and/ or educators working within UNESCO's framework, extracting the idea of democracy from the framing of global ideals indicated a significant norm change. Studies of democracy are often the entry point for teachers to address the collective nature of citizenship. It is not surprising that under the significant neoliberal pressures that promoted norms of individualism, competition, and the for-profit marketing of education, UNESCO began to shift its agenda. For example, pre-2007, ASPnet schools worked with themes to promote democracy and human rights, intercultural awareness and diversity, environmental sustainability, and both U.N. and world concerns. This changed to a more individualistic focus on "learning to know, learning to do, learning to be, and learning to live together"

(Four Pillars, UNESCO http://www.unesco. org/new/en/education/networks/globalnetworks/aspnet/about-us/strategy/thefour-pillars-of-learning/).

While these remain viable epistemic goals, their replacement of deeper, more communal themes as a way to organize ASPnet schools is significant for detouring around democratic concepts and any sense of collective action (Shultz, 2009; Shultz & Guimares-Iosif, 2012). These solipsistic goals also mirror current public and private school curricula. So what makes an ASPnet school different from any other school? If youth and teachers are seeking social justice and global citizenship platforms such as ASPnet, on which to ground their schools and their education programs, they need more than neoliberal norms to engage students in a world they know has urgent issues that require collaborative global action (Shultz & Guimares-Iosif, 2012; 2010; Shultz, Guimaraes-Iosif, Chana & Medland, 2009).

If we consider "the world network" to be a powerful actor and not just an object (see for example Law, 1992), significant ways to work through and within this network come into view. Global norms will be translated through the network and its members, setting up a dynamic conversation that can lead to reconfigured relations and opportunities for action. Youth in ASPnet schools can use the network to take a more powerful position in the decisions that impact them. Currently, youth participation in UNESCO is often a form of tokenism and may even reproduce the elitism of an extremely unequal global system. The continuation of the top-down processes so familiar in the UNESCO system, work against the achievement of even the comparatively modest goals they have set. The ASPnet school system could be ignited to address the social justice, equity, and even survival concerns of today's youth. This system includes the network as well as thousands of schools and innumerable students. The network, as an actor, crosses boundaries of class, geography, gender, and culture, changing how these individual schools and students come to understand the world. By shifting from topdown management processes to feeding the power of the network, we envision ASPnet making an important global contribution.

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After the traumatic experience of the Second World War (1939-1945), the international community pledged to build a new world architecture that would prevent the repetition of those atrocities and promote friendly relations between nations. In the first session of the General Assembly in 1946, world leaders decided to complement the UN Charter with a document that would set a new standard for all nations and would ensure the rights of every person on our planet. That document evolved into the Universal Declaration of Human Rights and was adopted by the United Nations General Assembly in December 1948. The Declaration begins by stressing that the inherent dignity and equality of rights of all members of the human family is the foundation of freedom, justice and peace in the world. Among the 30 articles of the declaration. the second section of article 26 is particularly relevant to the readers of this magazine because it stated the main aims and purposes of education:

From Article 26.2 to Target 4.7: Global citizenship education and international networks

Article 26.2: Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Inarticle26.2, the drafters of the Universal Declaration of Human Rights set out an important moral compass for educational systems around the world. Fast forward seven decades. and the United Nations met again to adopt the 17 Sustainable Development Goals. To maximize the probability that these goals are achieved by 2030, they have been operationalized into 169 targets. The fourth goal deals with education, and its seventh target updates article 26.2 to the 21st century and brings up the language of global citizenship:

Target 4.7: *By* 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, education for through sustainable development and sustainable lifestyles, gender human rights, equality, promotion of a culture of peace and nonviolence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.

Progress on target 4.7 is monitored regularly. The next review will take place at a high level political forum in 2019, paying attention to the extent to which global citizenship education and education for sustainable development, including gender equality and human rights, are mainstreamed at all levels in four dimensions: (a) national education policies, (b) curricula, (c) teacher education and (d) student assessment.



As we all know, the transit from good intentions to concrete realities requires the concerted efforts of a great number of committed individuals and organizations. To this effect, several international networks are emerging to help spearhead and coordinate these efforts. One of them is the Global Citizenshipor International Understanding (APCEIU) in Seoul Korea under the auspices of UNESCO. The network has three goals. The first is to strengthen delivery mechanisms of global citizenship education programs towards improving impact and ensuring inclusive participation of stakeholders, especially in marginalized areas. The second is to improve the scope and outreach of those programs globally, addressing the priorities and needs of different geographical regions and sub-regions. The third is to catalyze political engagement and leadership to ensure the commitment of stakeholders.

The first meeting of the Global Citizenship Education Network took place in Korea in November 2016, with the participation of 36 institutions and organizations from all continents. Among them was the UCLA-UNESCO Chair in Global Learning and Global Citizenship Education. At the meeting, participants explored areas for collaboration and discussed ideas and strategies for promoting and implementing global citizenship education (GCED). After two days of deliberation, the participants produced a declaration that begins with a preamble, continues with the objectives and priorities of the incipient network, and ends with nine specific recommendations for the network.

Thefirstrecommendationisthatthenetwork is guided by inclusiveness and reflects an integrative conceptual framework guided by shared human values, such as human rights, non-violence, social justice, gender equality, democratic participation, social cohesion, respect for cultural and religious diversity, pluralism, empathy, tolerance, solidarity, sustainable development, civics, happiness, and a culture of peace. At the same time, the network should be relevant to the contexts of different nations, regions, and sub-regions.

The second recommendation is that the network facilitate interconnections and synergies among different fields of transformative and innovative education, such as human rights education, citizenship education, education for nonviolence, disarmament education, education for conflict resolution and transformation, prevention of violent extremism through education, peace education, education for a culture of peace, development education,

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global education, education for sustainable development, education for international understanding, intercultural and interreligious dialogue education, values education, and education for social justice, educating for gross national happiness, and mindfulness education. The network should also promote connections between global citizenship education and the attainment of the other sustainable development goals 2030.

Third, participants recommended that the network adopt a holistic approach that considers lifelong and lifewide learning, incorporating global citizenship education in all levels and forms of education, from early childhood education to university courses, as well as in adult education and nonformal education initiatives carried out by civil society organizations. Fourth, the network should improve the capacity of educators to implement global citizenship education through teacher education programs, workshops, conferences, seminars, teacher exchanges and spaces for sharing best practices.

The fifth recommendation is to support a global citizenship education youth network and further the capacity of youth through workshops, social media, online courses, community campaigns, conferences, meetings, experiential learning, sports, volunteering, study tours, and exchange programs.

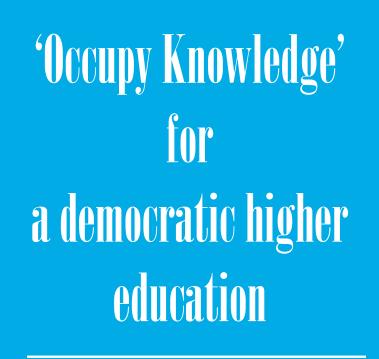
Sixth, participants recommended to promote evidence-based policies guided by systematic research on a variety of projects, including conceptual clarification, identification of indicators for assessing the attainment of global citizenship education goals, and lessons drawn from national and regional case studies.

recommended Seventh, participants that the network expand by inviting and institutions organizations from different regions that focus on global citizenship education and related fields, schools, higher education, including and research institutions, ministries or departments of education, the national commissions of UNESCO and other UNESCO offices, ASPNet schools, religious communities and educational networks, international governmental organizations, civil society organizations, private sector organizations, and other complementary networks.

The eighth recommendation is to ensure the long-term sustainability and efficacy of the network by securing the necessary human, financial, and logistical resources and make sure that those resources are allocated in a fair and equitable way, with special consideration of the more marginalized regions and groups.

Finally, participants recommended that the network be based on principles of inclusiveness, reciprocity, equitable participation, and mutual benefit, developing a community of practice that takes the collective responsibility for implementing global citizenship education at local, national and regional levels.

Approximately seventy years have passed between the proclamation of article 26.2 of the Universal Declaration of Human Rights and the adoption of target 4.7 of the Sustainable Development Goals. In that period, some progress has been made, but much more needs to be done towards 2030. Global citizenship education plays a key role in promoting a more sustainable, peaceful, democratic, and just planet, and effective international networks are indispensable to multiply and consolidate local, national, and regional efforts. Global Commons Review is committed to contribute to that enterprise by regularly sharing information emanating from those networks.



Pockets of alternative education university worldwide exist in reaction to the marketization of Higher Education (HE). We might well be in the initial throes of a 'long revolution' that provides the promise of university education not as it is but as it should and can be part of the struggle for a democracy constantly in We often hear of the University being at a crossroads - an institution that has had to change because society has changed since the time of the now idealized view provided by Alexander Von Humboldt for the 19th century Prussian/German University. When extolling the virtues of the old university ideal of a community of scholars (teachers and students) engaging in the untrammeled pursuit of 'truth', we might well be providing an epitaph for a university that 'was', via an albeit elitist conception, but cannot 'be' any longer as society has changed.

The changes universities go through depend on the values of those who have the power to bring them about. The crossroads offer different paths to pursue. One path opens onto the business and marketization of education route. The other opens onto the genuinely democratic route, an already partly travelled route, post-1968, with the emergence of the mass university in Western Europe.



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These two routes can be identified simply for heuristic purposes or as ends of a continuum. Perhaps there are those who would argue that the most sensible thing is to have a healthy balance between the two. No prizes for guessing, however, where the scales have tipped in this Neoliberal age.

Academics and students, according to Neoliberalthinking, are viewed no longer as members of a learning/researching community but increasingly as service providers and clients respectively. All this occurs against 'guarantees' provided by an all-pervasive bureaucracy that accords the academy's administrative arm the upper hand. The main concern is also about 'employability.' Of course, 'employability' does not mean employment in a situation when people are encouraged to earn more qualifications than their parents without, especially among middle class families, enjoying the latter's standard of living. Graduates become déclassé, many entrapped in situations of employment, even university employment as 'adjunct faculty,' on specific contracts. They too are living under precarious conditions.

Any Resources of Hope?

Many are those who realize and react to the 'broken promises' of education in this regard and the virtual conversion of universities and HE institutions into glorified training agencies. The institutions play their part in turning a 'jobs crisis'—Capitalism's inability to offer jobs and stable ones at that into a 'skills crisis,' blaming the victims for this unfortunate turn of events, accusing them of not investing in skills acquisition.

Many are those who realize and react to In a contrasting scenario, we have been witnessing the emergence of degreegranting institutions that promote an alternative view of things. I would include here the not-for-profit European Graduate School (EGS) that has attracted stellar academics and cultural workers, notably Achille Mbembe, Judith Butler, Slavoj Žižek, Jean-Luc Nancy, Margerethe Von Trotta and Giorgio Agamben, and has managed to secure accreditation by an E.U. member states' national HE validation council and gain E.U.-wide recognition for its degrees. These are offered at reasonable cost to people who cannot afford full time registration but who study, for the most part, through online contact and who meet for specific short times either of the institution's two campuses, one in Saas Fe, Switzerland and the other in Valletta, Malta.



Image from the Crossing Border World Conference organized by The Cooperative Institute for Transnational Studies (CITS) in collaboration with the University of Aegean (Laboratory EKNEXA-Department of Sociology), Lesvos, Greece, July 2016. Picture by Yannis Behrakis-Reuters.

Others work in tandem with established universities and recognized academic bodies. This is the case with the Global Centre for Advanced Studies, formerly directed by Alain Badiou and including faculty members like Oliver Stone, Gayatri Spivak and Antonio Negri. The recently established Cooperative Institute for Transnational Studies (CITS), with its slogan 'Occupy Knowledge,' enlisted Jacques Rancière, Etienne Balibar and Tariq Ali as faculty members. CITS works in tandem with degree-granting institutions for accreditation, mainly the Autonomous University of Puebla, Mexico. It also collaborates, on specific projects, with such institutions as the Universidad de la Tierra, Oaxaca, Mexico. This evokes the idea of alternative HE institutions working closely with social movements: CGAS works with Podemos in Spain born out of 15-M/¡Democracia-Real Yá! There are echoes of the Popular University of Social Movements that emerged from the 2003 World Social Forum, or the MST (Landless Peasant Movement) in Brazil with its Florestan Fernandez School (recognized as an HE institution by the Brazilian government).

Then there is the Lincoln Social Science Centre in England, with no fees charged and no formal distinction drawn between students and staff, operating at the heart of the city in local county council premises. Many of these initiatives echo the various protests against the Neo-liberalization of the University which took place in Europe (unibrennt –University burns- in Vienna, for example, the university tents in Occupy London or Gezi Park, Istanbul), the USA (the various university tents and libraries at Zuccotti Park during Occupy Wall Street), Quebec and Chile (student protests against the persisting Pinochet legacy of the privatization of ALL education) and other places.

Resistance and Recognition

Needless to say these initiatives face countless obstacles, especially regarding international recognition and validation. EGS might have E.U. recognition but encounters resistance in U.S. states traditionally reluctant to accept alternative university pathways.

These birth pangs can be painful. The alternative HE initiatives are met with stiff resistance and might well be treated with derision and contempt in certain quarters. Yet the germs of new societies and institutions are found in the old ones. It will take a 'long revolution' to change a well-established idea of the university into a more radically democratic one. The revolution, in this regard, might have already begun, though, for the moment, it is still in its embryonic stage. The pockets prefiguring it, that is to say, anticipating a development still to come, are, however, there for those exploring alternative ways of doing HE, even inside established institutions. Credit the brave academics who seek to defy the odds by teaching and researching against the grain, drawing from and contributing to these pockets of alternative conceptualizations and practices. Some extend their reach into communities and work with social movements, often to the detriment of their careers, since this work is rarely valued in promotion and department 'evaluation' exercises.

Neoliberalism and the resurgence of nationalist populism: TOWARDS A CRITICAL PEDAGOGY OF UNIVERSITY GLOBAL CITIZENSHIP EDUCATION



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Many people around the globe have been shocked by the results of the 2016 UK referendum on EU membership and the US president elections. The discontents and the so-called "losers of globalization" have been galvanized through popular discourse that hearkens back to a mythological past fomenting a culture of fear by denouncing the export of labor, the influx of "foreigners," and political correctness, while favoring policies grounded in xenophobia, isolationism, and economic nationalism. Meanwhile, liberals and globalists are scrambling to find the answers to the question, what went wrong? This essay briefly explores how neoliberal universities are complicit in the resurgence of nationalist populism and concludes by offering a critical pedagogy of global citizenship education (GCE) that counters the dual threat of the neoliberal agenda and the tide of right-wing populism on university campuses. In a recent article by Polish scholar Zygmunt Bauman (2016), entitled How Neoliberalism Prepared the Way for Donald Trump, he argued the Enlightenment and liberalism was based upon the interconnected triad of liberté, egalité, and fraternité. However, the more recent hegemonic philosophy of neoliberalism tore at the fabric of the liberal triad by "exiling the precept of Egalité—for all practical intents and purposes, from the threepartite compact of the Enlightenment's principles and postulates-even if not always from its entitlement to lip service." After decades of going unchallenged, the resurgence of nationalist populism and illiberal democracy, Bauman explains, "has become all but predetermined" by the void left in the triad ripped open by the gloveless hands of neoliberalism. Consequently, within the epicenters of neoliberal globalization, unfettered capitalism led to unfettered inequities, which has greatly shocked the foundation of liberal democracy, resulting in a backlash against the national and global status quo. Thus, it can be argued that nationalist populism sprang out of the failures of neoliberal globalization and the vacuum in national ideology that neoliberalism generated. Additionally, universities—whose general social mission is to develop people, ideas, and inventions for public good-failed, to certain extent, to critically address and respond to the destructive forces of globalization(s) and the current shifts towards illiberal democracy and authoritarianism.

Neoliberal Agenda for Universities

In a recent article by Polish scholar Zygmunt Over the past three decades, the neoliberal common sense of market supremacy, deregulation, commodification, and the retreat of the state from social services has permeated university policy worldwide. It has been well established that the neoliberal agenda for universities has diluted and, in some cases, obliterated any mission of the university as an institution for public good, fostering a public sphere for democratic deliberation and action, where education is grounded in social responsibility, social justice, and active citizenship (Giroux, 2002; Giroux, 2015; Rhoads & Torres, 2006: Torres. 2011). The neoliberal agenda for universities prioritizes profitdriven academic capitalism (Slaughter & Rhoades, 2004) and often focuses reforms and policies towards accreditation universalization, and efficiency and accountability, decentralization, international competiveness, privatization, and the expansion of vocational education. In a 2015 Truthout article Henry Giroux explains, the neoliberal university is obsessed with "a market-driven paradigm that seeks to eliminate tenure, turn the humanities into a job preparation service, and transform most faculty into an army of temporary subaltern labor." University skills are narrowly compelled by access and competencies necessary for the global economy. Research and funding is therefore directed to topics and fields that yield the most profit rather than benefit the most people. Overall, this corporatization of the universities has been significantly driven by the quest for economic benefit and access to the global market over public and social good.

The neoliberal agenda universities of the created the condition for neoliberal citizenship. In sharp contrast to the upsurge in critical student activism and movements of the 1960s and 1970s following students of decades were subjected to models of citizenship that in general promoted passivity, disengagement and possessive individualism—where individuals are seen as the sole proprietors of their own skills and owe nothing to society. This citizenship has privileged economic citizenship and rights. Individual responsibility, rather than social responsibility, is the cornerstone of economic well-being, and lawabiding citizens making individual and rational choices for success and reducing their claims on the state are upheld and rewarded.

Being a good consumer became an indicator of what it meant to be a good citizen and took precedent over altruistic and transformative models and acts of citizenship. Furthermore, universities are complicit in creating condition where а knowledge, scientific research, movements, and policies that challenge or disrupt these citizenship norms and premises commonly are seen while falsehoods, as "alternative facts" and conspiracy theories have been constructed antito encourage intellectualism, ushering in the era of post-truth.

Weakened by neoliberal policies and visions and its commitments to academic capitalism, the university, for all its talents and resources, has been ill equipped to resolve the inequities produced by decades of neoliberal economic policies and has failed to create sustainable bottom-up alternatives to neoliberal globalization, social injustices, perpetual war, planetary destruction, and current crises of democracy. Consequently, constrained by crises of legitimacy (Santos, 2006), rather than settling 21st century crises, the current neoliberal models of education have generated values and mindsets that perpetuate the injustices the world is witnessing today.

Critical Pedagogy of University Global Citizenship Education

The destructive nature of neoliberalism's impact on society and the impending force of nationalist populism demands a radical reframing of universities towards social justice, global awareness, and transformation. Global citizenship education is one answer that has been offered by international governmental organizations, such as UNESCO, to address the problematics of globalization. However, skeptics decry models of GCE as being overwhelmingly western/ northern-centric and connect them to 21st century tools of imperialism and neoliberalism.

Therefore, for any model of GCE to be legitimate, empowering, and transformative, it must be grounded in culturally relevant pedagogies of citizenship and endeavor to produce antihegemonic models of globalization that are dedicated to the mission of countering education that promotes projects of neoliberalism, imperialism, consumer-orientated and passive cosmopolitanism, possessive individualism, and xenophobia. I argue that any GCE should strive to nurture a new critical ethos that, through critical global pedagogy, disrupts the instrumental rationality of neoliberalism and the rise of nationalist populism and provides a praxis of global understanding and collective action towards egalitarian solutions for the most pressing social and environmental injustices.

To begin, critical pedagogy cannot be standardized and transferred from one context to the next. Critical pedagogy of GCE thus must originate from the experiences of those within particular contexts, organized around how global society impacts local contexts and vice versa. There must be a recognition that the university is a public good that cannot be separated from globalization in all its forms, processes, and impacts, and, conversely, in the ability that certain forms of education can transform global realities.

Critical Frameworks

Critical pedagogy of GCE must grounded in frameworks of postcolonial and critical theories, which expose, unpack, and critique power structures and hierarchical relations, while simultaneously offering spaces for agency and creative and sustainable solutions. This involves the recognition and inclusion of multiple wisdoms, learning, philosophies, cultural practices, and economic relationships that strive for communal peace and environmental preservation. Such frameworks are generally related to the re-centering and re-narrativization of knowledge and to epistemologies that have been traditionally based upon Eurocentric, male, neoliberal, hetero-normative, androcentric, and other hegemonic norms.

Local and Global Power

Critical pedagogy of GCE is where the roles of local and global power are analyzed within human relationships, structures, and human interactions with the environment, as well as the role of culture and culture-making institutions, such as education, media, religion and many others, that are recognized as greatly informing hegemonic and commonsense interpretations and actions of citizenship. Therefore, there is a focus on power and knowledge, on the one hand, offering a critique to the dominant education policies and teaching practices that have led to the current global challenges, while, on the other, a focus on providing innovative forms of individual and collective action. Thematic research, teaching and learning can focus on problem-posing and innovative solutions related to (a) peace education and ethics of nonviolent (including civil disobedience) conflict resolution; (b) cultural diversity, gender inequities, intersectionality of social categories, and anti-racism/ anti-xenophobic pedagogy; (c) human rights education that is detached from the imperial mission; and (d) ecopedagogy and environmental and social sustainable development, to name a few.

Critical Reflexivity

The emphasis of GCE would be on a critical reflexivity that connects learning to everyday life by providing a vision and language of critique grounded in global understanding. Under this pedagogy, the learner would understand their own complicity within structures of global power and work to alter their impacts. This critical reflexivity can include critical thinking and problem solving skills that are broad, holistic, transdisciplinary, and systems-orientated for the purposes of developing complex solutions and alternatives towards research for action.

An important goal of these pedagogies would be to foster agency that promotes learning for and through social change—a political intervention in the world through subversion, disruption, and resistance that makes visible the vast inequities around the globe while unearthing alternative models of radical democratic and sustainable relations. Social and political agency is nurtured by placing value on moral and ethical dimensions of global citizenship, promoting political courage, social imagination, and social responsibility necessary for change. This agency is directed towards empowering marginalized and disenfranchised communities, who are often the most adversely affected by globalization, by developing models for inclusion that are grounding in building compassion and empathy for/with others within and across localities.

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Critical Public Sphere

Creating a safe dialogical space where agency and empowerment can be cultivated is also important. This critical public sphere should consist of physical as well as digital spaces where democratic sharing of knowledge, debate, and action takes place and should endeavor to foster networks of local and global solidarity with community groups, social movements, unions, universities, and other public global spheres necessary for collective social action.

In facing the onslaught of neoliberalism and nationalist populism, it is crucial that universities be part of the solution to global crises, not part of the problem. I call on universities to adopt political and moral projects dedicated to critical pedagogies of global citizenship education. A commitment to critical pedagogy of GCE is to illuminate the critical consciousness in learners necessary to transform existing inequities and toxic local and global relations. It is an ethical reimagining of the world and citizenship through teaching, learning, and research for action that struggles to create models and movements of counterhegemonic globalization necessary to create sustainable and subversive alternatives to environmental, political, social and cultural injustices and relations in the world.

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CYBERSECURITY: THE NEW FRONTIER OF GLOBAL CITIZENSHIP EDUCATION?

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Complexities



Of CYBERSECURITY

Almost everyone recognizes the salience of cyberspace in all venues of everyday life. This constructed environment is a distinguishing feature of the 21st century and a powerful new domain of human interaction. Less appreciated is an important consequence that is assuming greater and greater importance with every passing day, namely, threats to cybersecurity. It is no exaggeration that cyber threats are growing faster than our ability to fully understand their various manifestations or to formulate effective policy responses to anticipate, and curb, the most serious malicious behavior. Cybersecurity is clearly a concern for everyone participating in the cyber arena, as it is for a reliability as it is for the resilience of the global network as a whole.

At issue is who does what. when, how, and with what consequences? Regretfully, we are seldom if ever able to answer these questions. Information about impact is more readily available than the actual source or even the pathway. This essay highlights some of the features of cybersecurity, the factors that enable threat, and the barriers that impede effective containment.

From "Low" to "High" Politics

At the core of cyberspace is the Internet. It was designed and constructed based on a view of global openness enabling the free ow of information. In many ways, the Internet has become a "great leveler." It enables almost everyone almost everywhere to engage in the cyber domain—to hear and to be heard while serving as a great conduit of knowledge and capability.

This global infrastructure was conceived, framed, and built by the private sector. Its management systems and institutional mechanisms were also created by the private sector (all part of the early contractual relations with the U.S. government). e focus was on performance, not safety; e ciency not security. e issue of unauthorized penetration, a threat to cybersecurity, was not given much attention

During the early decades of the Internet, cyber-related issues were relegated to the domain of "low politics." These were mainly technical issues in the construction of a worldwide infrastructure and managing its operation. In retrospect, it is clear that the state system was a late-comer to the complexities of the cyber domain despite the obvious fact that networks crossed borders. Today, cyberspace is very much in the domain of "high politics," as is every facet of its operations. The state system has become more and more engaged in the cyber realities and power of the private sector. Then, too, the management model, built on a distributed multi-stakeholder model appears at odds with the traditional concept and practice of hierarchical authority, the traditional underpinning of law and order. Non-state actors—for profit and not for profit are dominant in the cyber domain, coexisting with the state-based international organizations that, in principle, provide some institutional oversight.

Cyberspace: Structure and Process

The brief note on the characteristic features of cyberspace in Figure 1 helps frame cybersecurity in theory and in practice for the following discussion.

This view begins with technical and operational factors, incorporates all matters of content, includes properties of both structure and process and the institutional underpinnings. Most important of all, it includes the wide range of people spanning from all types of operators on the one hand, to all type of users, on the other. It is not difficult to envisage the various entry points for unauthorized access. But it is difficult to capture the intent and anticipated gains of the transgressor, or the nature of content accessed, or the technical damages, or the full cost to the target. One consequence of the Internet as a great leveler is that, with some basic technical capability, almost anyone,

CYBERSPACE Global Domain of Human Interaction

- Created through the interconnection of millions of computers by a global network such as the Internet.
- Built as a layered construct, where physical elements enable logical frameworks of interconnection
- Permits the processing, manipulation, exploitation, augmentation of information, and the interaction of people and information.
- · Enabled by institutional intermediation and organization
- Characterized by decentralization and interplay among actors, constituencies and interests.

Figure 1. *Cyberspace: Global Domain of Human Interaction.*

Dynamic Entanglements

The use of malware, malicious intrusions, worms (some are actually named) and various forms of hacking have become commonplace. Infections of email abound. Fear of intrusion is common. An entire vocabulary continues to grow in response to new threat experiences and efforts to capture the parameters of cybersecurity—including best known threat modes, methods, venues, intents, and impacts. There are new businesses and new markets devoted to tracking, recording, and preventing damage.

According to Spamhaus (2016), the top five originating states of cyber damage are the United States, Mexico, Brazil, Russia, and Vietnam. Clearly, this refers to the known source of damage, not to government policy or national strategy. While unauthorized intrusion is a minimum common core that often enables a wide range of damaging actions (e.g., financial theft and industrial espionage, cybercrimes of various sorts, cyber threats to national security), it provides few guidelines to understand the features of cybersecurity and even less insight about prospects for cyber conflicts among known contenders.

Anywhere could damage networks, penetrate systems, access content, and so forth. An intruder, however benign, could simply access and observe, and in so doing, gain valuable knowledge with no observable traces.

The well-known WikiLeaks episodes showed in unambiguous ways the politicization and disruptiveness of cyberspace. The WikiLeaks type of incidents and the Snowden saga signal a potentially powerful role of individual action with direct state-level and international ramifications. The increased role of non-state actors at the level of high politics undermines the "diplomacy behind closed doors" model of state-to-state interactions. Responses varied across the international landscape, but most, if not all, countries viewed this episode as a threat to their sovereignty and security and, thus, have become more and more aware of their own vulnerabilities.

Conflict and warfare in the cyber domain have become matters of national security and state sovereignty. While the state remains a dominant entity in world politics, it no longer holds monopoly over the use of force. All evidence suggests that the state is seeking to assert (or reassert) its superior status. Concurrently, we see the growing use of cyber venues by non-state groups whose objectives are to undermine the security of the state or to alter its very foundations.

Dilemmas of Design

Some barriers to cybersecurity can be traced to the very design and architecture of the Internet and the ethos that shaped its construction; others may be due to the very success of the Internet and emergent technical innovations to support and enable the users, for example:

(a) The attribution problem that is the inability to identify the actor responsible for the malicious act. Location can be closely approximated, but a wide range of tools are available to obscure identify and to confound, even mask, the connections to the final outcome.

(b) The absence of oversight and responsibility that is generally salient with respect to the Internet Service Providers. In some countries, almost anyone can become an ISP.

(c) The nature of the certificate authorities who have little robust accountability to the oversight international institutions and even less responsibility built into the certification process. (d) The relative autonomy of the International Exchange Points (IXPs) that mirror a lack of oversight so prevalent among the ISPs (except when the state is the dominant player).

(e) Limited incentives, if any, for collaboration or information exchange among entities or responsible for any aspect of the overall cyber experience to users.

(f) Some bi-products of the expansion of markets for malware and the monetization of information on types intrusions are not accompanied by incentives for information sharing or for shared strategies for containing damage.

None of the above are particularly problematic in their own right. They do not create insecurities. And they are not political, institutional, or other pathologies. They are simply part of the cyber reality as-is, today. But, individually or collectively, they are positioned to serve as enablers of threats to cybersecurity.

Constructive Moves

At the same time, some important constructive moves demonstrate the state system and the international community's recognition of emergent cyber challenges. Three institutional responses to enhance cybersecurity must be noted.

First is the use of international legal instruments, illustrated by the Convention on Cybercrime. Second is the creation of Computer Emergency Response Teams (CERTS) in many countries. Third, is the inclusion of other cyber domains in the international global agenda: (a) the World Summit on the Information Society (WSIS), a new intergovernmental initiative to pursue a global agenda; (b) the World Conference on International Telecommunications (WCIT-12), a formal conference convened to update an operational treaty; (c) NetMundial in 2014, marked by the convergence of the Snowden revelations and their aftermath; and (d) the United States' announcement of its "separation" from ICANN, a driver for consensus-building around plans for managing this transition.

The first and second of these initiatives were of a multilateral character, that is organized and managed by state-based entities. The third was explicitly framed as a multi-stakeholder initiative. recognizing the state as one, but not the only, or even the most dominant, entity. Early on, notable cross cutting contentions took shape, most of which could be viewed as debates between the two principles of authority: public versus private.

What We Do Not Know

There is much that we do not know. At least three imperatives must be addressed. The first is to build on the bits and pieces we now have and develop a meta-level view of the current data on intrusions and instances of espionage. This will help us combine seemingly idiosyncratic observations into more aggregate, even generic, types—a common practice in most areas of scientific inquiry. This is done in other contexts, on other issues, and is fundamental for knowledge development. If we had a generic meta-level data framework, then we could situate the individual intrusions (and efforts to protect) in a context. It is also not likely to interfere with the practices of individual firms operating in markets for cybersecurity products and processes.

The second imperative, a potential extension of the first, is to examine the data on malware currently available and organize these in terms of their damage capabilities in general, as well as by type of damage targeted to specific situations or contexts. Simply put, this means that we must exploit existing knowledge and information about diverse types of intrusion tools, instruments, target of damage, and so forth. Various ways have been developed to garner such information, some of which involve constructing somewhat markets controlled for malware (as does Microsoft), but little is known about their effectiveness.

The third imperative is to strengthen analytical capabilities for cyber threat assessment. Whatever might be the preferred analytical tools at hand, it is especially useful to (a) identify systemwide changes overall as well as those derived from sub-system elements (i.e., bottom- up), and help us move to explore the cross-level feedback, (i.e., the top-down); (b) construct system representation that allows us to address and to model the diverse "realities" as well as the dynamics, of change therein, and (c) explore systematically the potential effects of potential intrusions and examine various "what if" contingencies.

Initiatives of this sort are undoubtedly being undertaken in both private and public settings, but with little cumulative knowledge that serves neither the individual entity nor the common welfare. Further, such information is valued for enhancing the capability of the firm or agency, but carries little incentive for disclosure, sharing or common pooling. Under the best of circumstances, all of this takes time. Eventually, these imperatives will be addressed in a collective context. Meanwhile, we can share insights about the advantages of exploring different short-term strategies to help manage the espionage issue in its many facets.

What Can Be Done

At least four relatively well known practices have potential usefulness if they became more widespread. First is to concentrate on the impact side, not the source of the offending action. The next step is to develop profiles of impacts, rather than concentrate on singular incidents or on aggregate numbers at the source. There are few positive incentives associated with admitting, let alone profiling damages. It is likely that the potential insights, if not outright gains, could make the inevitable less unpleasant.

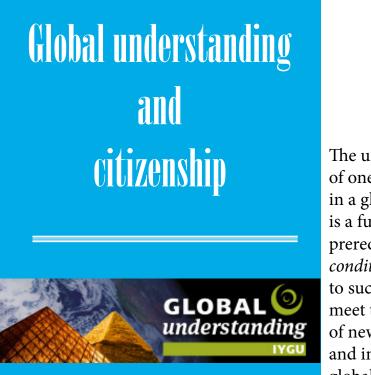
Second is to engage in reverse engineering of intrusion pathways, as some are well understood, and identify points of control. Clearly, anonymity networks do not help in this respect, but control points analysis could at least assist to concentrate the mind , and potentially strengthen the arsenal of protection.

Third is to prioritize for Already many protection. institutions engage in such practice. However, it is difficult to expect any entity-private or public, for profit or not-for-profit—to systematically differentiate among its valued elements. principle, In everything value has to someone, somewhere.

Fourth, and final, is to recognize potential for countervailing evidence, and, to the extent possible, track the nature of this evidence and the extent to which it can be generalized more broadly.

GLOBAL CITIZENSHIP EDUCATION: TOPICS AND LEARNING OBJECTIVES

With the transformation of the geographical conditions of everyday life in the course of globalization, long-established worldviews are being confronted on a broad front. The observable responses worldwide tend to invoke backward "solution" strategies rather than future-oriented approaches.



The understanding of one's own life in a global context is a fundamental prerequisite, a new *conditio humana*, to successfully meet the challenges of new forms and intensities of globalization.

It is widely acknowledged today that humanity's grand challenges are global in scale. However, the cause of these challenges is the cumulative effect of seemingly small, mundane decisions that individuals make every day—in households, small and large businesses, and politics, etc. Since people's every¬day activities are now intricately embedded in global processes, both socio-cultural and biophysical, understanding the ways in which the local is bound to the global is a prerequisite for effective sustainability policies.

The program of the International Year of Global Understanding (IYGU)—jointly declared by the international councils of the natural sciences (ICSU), the social sciences (ISSC), and the humanities (CIPSH) on the basis of a UNESCO resolution. The IYGU program aims to bridge the gap in awareness between local actions and global effects and will develop a blueprint for a new geographical view of a radically changing world.

General Framework

Globalization has brought far-flungplaces and people into ever-closer contact. New kinds of supra-national communities are emerging at an accelerating pace. At the same time, these trends do not efface the local.Onthecontrary, globalization is also associated with a marked re-affirmation of cities and regions as distinct forums of human action. The IYGU's overarching objective is to develop a blueprint for a new geographical view of the world that is fully open to these realities and framed as part of a transdisciplinary approach. With this approach IYGU seeks to work creatively with their inner tensions and potentialities within the broader horizons of peace, democracy, environmental sustainability, and conviviality in the late-modern world.

The principal method to achieve these goals is to work toward a new map of the world. In the sense of an imaginative cartography, this will literally "put on the map" the many forms of interdependence and conflict in the new world order. In the sense of an intellectual program of research and discussion, this will lay the conceptual foundations for an understanding of the new geography of globalization and its political implications. A practice-centered perspective on the current globalized geographical living conditions guides this endeavor.



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The main fields of action are research, education, and information. All three components will be treated in the perspective of the three focal interfaces:

Local || Global Local actions' global impact

Socio-cultural || Natural Culturally adapted, ecologically and socially sustainable ways of living

Everyday || Science Sustainable action patterns and technologies for local use The IYGU enhances the opportunities for both citizens and decision-makers to benefit from and relate to new research findings and corresponding recommendations. The IYGU demonstrates to a wide range of world citizens—as global citizens with global responsibilities-that most everyday activities share a two-fold embeddedness: in natural contexts on the one hand and in socio-cultural ones on the other; and the link between the local and the global scale is embodied in both. In addition, the IYGU advances science and technology for integrated sustainable development and contributes to the achievement of the UN Post-2015 Development Agenda.

Together with its partners, the IYGU global supports sustainable and equitable development by stressing the everyday dimension of global challenges developing and cross-disciplinary tools and frameworks for sustainability research-starting from understanding basic practices that are key to sustaining human life. Therefore, the IYGU program puts forward three bridge-building processes: bridging (a) the local and the global (global understanding), (b) the multiplicity of socio-cultural worlds and the natural world (integrative research), and (c) everyday life and science (transdisciplinarity).

Bridging the Local and the Global

Building upon a vibrant network of scientists, artists, and private enterprises, the IYGU develops and disseminates new geographical imaginations by fostering a profound understanding of the global condition of everyday life. Through innovative forms of knowledge creation, presentation, and sharing, including interactive maps on "natural resource stories" of everyday artifacts, the IYGU puts forward non-parochial geographical visions. In addition, the project includes anthropological investigations of non-Western and non-scientific forms of knowledge, thus strengthening the cultural dimension of sustainability policies and sustainability research. By promoting and popularizing exemplary local projects and best practices through its well-established communication networks, the IYGU sparks public debate and promotes locally adapted sustainability projects.

In order to further promote cross-disciplinary scientific work, new integrative forms of encounters and cooperation between natural and social scientists as well as scholars from the humanities have been, and continue to be, developed and implemented. In an age of increasingly specialized research, the IYGU program aims at strengthening translational practices between different scientific cultures, for instance, by developing training workshops for young and early-career researchers, or by popularizing best practices of crossdisciplinary research. Furthermore, the IYGU puts forward integrative perspectives on sustainability issues by utilizing artistic or literary forms of knowledge production and dissemination.

Everyday Life and Science: Transdisciplinarity

To improve cooperation between science and policy, we need to deepen our knowledge of sociocultural contexts, improve social and cultural acceptance of scientific knowledge, and develop culturally differentiated paths to global sustainability on the basis of comprehensive bottom-up action. This shall help overcome the discrepancy between people's knowledge about global environmental issues, such as climate change, and the lack of action upon it. Overall, the project aims to complement predominantly natural scientific sustainability research with social and human scientific perspectives (namely, practiceand lifeworldcentered perspectives), thus seeking to overcome traditional disciplinary divides.

Thus, the IYGU program aims to advance research concerning the change of everyday practices, for example, consumption patterns, that, cumulatively, would yield great sustainability benefits not only in an environmental sense, but also concerning social justice and economic viability.

The idea of global understanding rests on the premise that social and cultural factors shape the way we understand ourselves in relation non-human to our environment and hence how appropriate we transform and this The environment. global notion of focuses understanding opportunities on the and challenges that we are faced with in an increasingly globalized world.

doing the In so, IYGU program specifically addresses the consequences environmentcurrent transforming practices global have for sustainability and how these practices might be altered to yield the best possible outcome from a sustainabilityperspective. In the field of education, the IYGU program seeks to equip students with the competencies to identify key challenges, comprehensively assess their context, and develop solutions in accordance with the overarching goal of global sustainability.

This practice-centered perspective highlights the two-fold embeddedness of all human activities in biophysical and sociocultural processes at global and local the levels. Overall, teaching this perspective in seeks to integrate the knowledge of the social natural sciences and and the humanities to gain an understanding of the global impacts pathways and of transformation of everyday local activities (see Figure 1).

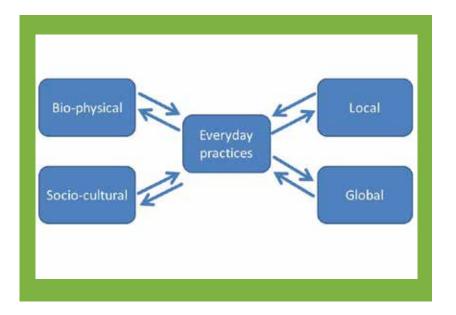


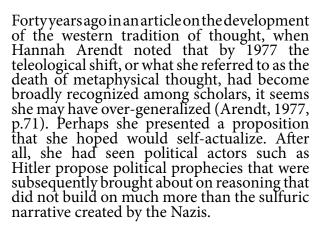
Figure 1. Core dimensions of everyday practices

Besides information, the core elements of the IYGU program are transdisciplinary education and research. A combination of theoretical training, applied research, and practical experiences shall help develop students' critical and creative thinking as well as reflective skills and problem-solving abilities.

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The **holocaust** as topic in GLOBAL CITIZENSHIP EDUCATION



Arendt was, of course, right in observing that the period after WWII did bring with it fundamental changes, notably by undermining some of the key tenets of positivism and the idea that technological efficiency would bless human existence. The Holocaust is an example of the contrary.

One way of understanding the shift Arendt pointed at is to recognize that political reasoning, indeed, has not been the same since Raphael Lemkin (1944) taught us how to spell genocide. The adoption of an international law that aims to prevent and criminalize genocide has since then altered the very notion of what is meant by state sovereignty (United Nations General Assembly, 1948). Genocide is a crime, whether carried out at a time of peace or time of war, and the convention reminds us about the moral problem faced by bystanders: that we cannot justifiably turn our back and not take a stance when the lives of innocent children. men, and women are threatened or targeted by a sovereign government, be it our own or that of another nation. Hereby, the very concept of genocide has come to alter international law in proposing that there are good grounds for building international justice. The Holocaust presents us with millions of good grounds for building our understanding of international law and justice: millions of lives, each providing a valuable reason for why we should care.

The Holocaust as a historical event is a particularly suitable topic for global citizenship education (Kahla, Wierenga, & Guevarra, 2013; Torres, 2015; UNESCO, 2014) in part due to the important developments in international law it has engendered but also as it currently is one of the best documented genocides. Holocaust testimonies provide a rich literary genre of high quality ranging from the authorship of Wiesel to more recent accounts (Oster & Ford, 2014; Wiesel, 2006). Many of the testimonies were not published immediately after the war and a wealth of material has emerged as recently as in the past decade (see e.g., Neumark, 2006; and BBC report on Nazi archives 2011). Studies on the topic have in the past decade evolved into a field of academic study in its own right (c.f. Fogu, Kansteiner, & Presner, 2016). This material provides an exemplary source for discussions with students on themes of relevance for global citizenship education ranging from nationalism, various positions on minorities, professional ethics and responsibility, as well as fundamental questions of what it means to be human in a diverse world. The Holocaust can be demonstrated and discussed both from the ways it was implemented by laws and policies and how it was experienced by families and individuals in the time of peace preceding WWII and how it was implemented and experienced in several different countries across Europe during the war.

A time-honored practice in the liberal tradition of education has been to engage literature as a vehicle for supporting the students development of perspective taking skills (Geiger, 2015; 2016). While by no means a new concept in educational circles, the notion of perspective taking has in recent time gained renewed attention as a concept engaged both in psychological (Cajkler, Wood, Norton, Peddler, & Xu, 2015; Deci, Vallerand, Pelletier, & Ryan, 1991; Mistry, Brown, Chow, & Collins, 2012, p.105), as well as critical and sociological approaches in education (Cammarota, 2011; Goldsmith, 2006; Järvelä, Lehtinen, & Salonen, 2000). Perspective taking in colloquial language is referred to as the effort of "putting oneself in another person's shoes." While it is impossible for us as individual human beings to grasp the complex totality of factors that contributed to the destruction of millions of human lives, the Holocaust testimonies generously provide us windows that support perspective taking, providing, thereby, engaging material for students' socio-emotional learning, notably in terms of perspective taking and by serving an exceptionally suitable topic for global citizenship education.

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ECOPEDAGOGY'S ESSENTIAL ROLE in

teaching global citizenship and sustainable development



Greg William Misiaszek *PhD, Assistant Professor, Beijing Normal University, Faculty of Education, Institute of Educational Theories*

The goal of environmental teaching is to both deepen and widen students' understandings of environmental issuestohelpguidetheirenvironmental actions through their reflection. It is well known that there are inseparable connections between human acts of environmental harm and social (socio-environmental injustices connections); however, many scholars, including myself, argue that these connections are often not taught in environmental pedagogies, or at least not to a sufficient degree. Many environmental pedagogies, including education for sustainable many development (ESD) models, have been found to largely ignore socioenvironmental connections due to the influences (or politics) from those who benefit from environmentally ills, often in the name of "development." All education is for development, but I argue that we must teach to ask, Who benefits? Who does not benefit? and What populations (e.g., global South-North, gender, race, religion/ spirituality, socio-economic) suffer the most for others' development? In this short article, I argue that citizenship ecopedagogy, global education (GCE), and ESD must critically unveil the hidden politics socio-environmental of injustices (deepen understandings) and view the injustices from local to planetary perspectives (widen understandings).



Ecopedagogy, originating from Latin America and reinvented by Paulo Freire's work, aims for students to critically understand how environmentally harmful acts lead to oppressions for humans (anthropocentric aspects) and all else that makes up Earth (biocentric aspects), to grapple with the politics of these environmentally hostile acts, and to problem-solve how to deal with socio-environmental oppressions.

As a critical pedagogy, some key tenets of ecopedagogy include the following: (a) democratic learning spaces where both students and teacher(s) construct curricula and dialectically problempose environmental issues with specific attention to incorporate diverse perspectives, disciplines, and historical analysis; (b) teaching grounded in understanding socio-environmental oppressions from those who suffer most (bottom-up approach); and (c) the overall goal for students' and teachers' actions for socio-environmental justice . As transformative-centered, ecopedagogical teaching through discussions will problematize what actions are needed both within societies' current social, economic, and political structures, as well as what are the necessary actions to change the structures themselves.

Teaching global citizenship (GC) is not a linear process; rather, it is one that involves teaching deeper and widerunderstandingsoftheworld's diverse cultures for global peace. The intensification of globalization influences all the world's societies in both positive and negative ways, including the causes and effects of environmental ills. GCE is essential to ecopedagogy for teaching globalization's causes and effects within the connectivity and solidarity of citizenship, in which we, as humans, are all fellow GCs with one another, with one home (i.e., Earth).

Ecopedagogy is essential to GCE for teaching critical understandings on environmental actions' effects on humans from global to local (glocal) perspectives, focusing on the often-hidden politics of environmental ills and the goal of transformational actions from holistic reflection of unrestricted possibilities of change. These two pedagogies together construct learning spaces within and between global and local socio-environmental understandings. It is impossible to solve global problems, such as social and ecological violence, without understanding the oppressions felt at local levels because the resulting solutions are inherently flawed by being contextually-void top-down solutions. The opposite is also flawed when only understandings local (bottom up perspectives) of environmental issues are taught because environmental ills, such as climate change and air pollution, are often geo-politically borderless.



"global" However, framing might also be too limiting. Many scholars, such as Moacir Gadotti, argue world and global should be widened to planet and planetary, respectively, with corresponding planetary citizenship education as a part of GCE. As can be understood from the first part of the name, planetary conveys the need for teaching biocentric understandings. The planetary citizenship part indicates teaching Earth as a single holistic being that we, as humans, are a part of, and that Earth is a citizen. Framings of GC/GCE are not to be disregarded; rather, both citizenship education models build upon each other, in the same way that ecopedagogy does not eliminate ESD or other environmental pedagogies.

The planetary level of citizenship indicates that every being and thing on the planet is affected by humans' acts and adds to the value of GC/ GCE all-inclusivity of the world's societies/populations to end all socio-environmental injustices. Ecopedagogues focus on critically teaching socio-environmental connections because, as humans, we are the only part of nature that acts through self-reflection; however, this does not devalue all else on Earth. All environmentally ill actions are done with the reflection that benefits will result: why else would they be carried out? We all benefit from environmental ills such as turning on a switch for light; even this small act must be reflected upon-from what type of bulb is in the lamp (energy efficient of not) to what is the energy source (e.g., renewable energy or coal from mountain-top removal mining.) Just as Freire called for teaching that had students read and re-read the world, ecopedagogues teach students critical environmental literacies to read environmental issues in order to identify who truly benefits and who does not, to recognize the effects on all of nature, and to deconstruct what is taught within in/formal learning spaces, in the media, and within our communities, and what is expressed on social media.

The goal of education is always development, but, aligned with the critical problem-posing of who benefits, students must be taught to problematize how the D in ESD is framed and why, as well as to ask, "How do we value development compared to the rest of nature's balance and intrinsic rights and values?" In many cases, successful development is measured by success in the global market, which undervalues the local, contextual framing of development. For the ecopedagogues problem-posing S, approach question what framing of development is "sustained" and how it may counter all-inclusive, global social justices (e.g., labor, economic, and planetary) promoting environmental A frequent question in justice. ecopedagogical spaces is the following: if development is measured on a society's increase of consumption, are there possibilities of environmental sustainability and/or global equality with such measurement of progress? Teaching sustainable development that integrates both ecopedagogical tools and critical GCE is essential to more fully understand the complex issues at hand for solutions to emerge.

In some ways, biocentric analyses of development form a conundrum because humans, as the only selfreflective and historical organisms, are the only beings who can develop, while the rest of nature acts for survival and adapts to restore balance. However, this does not less en the importance of teaching through planetary lenses. Ecopedagogical practices and methods question the environmental and citizenship ideologies and pedagogies that are often not questioned, and generally not beyond anthropocentric lenses. Some of these questions include What is development? How does globalization affect the framing development and the possibilities of sustainable? How do models of global, allinclusive justice models fit into sustainable development framings? Who do we consider fellow citizens and what is the criteria? and How does the rest of nature outside of humans fit into concepts of development, sustainability, sustainable development, citizenship, and global citizenship? These questions represent just a few to be problemposed in ecopedagogical spaces of critical dialogue and analysis, with learning spaces becoming spaces of critical research.

As indicated throughout the United Nations' 17 Sustainable Development Goals (SDGs), social and environmental issues must be addressed all inclusively—failing any of them means failure of all of them. Integration of ESD and critical GCE help students understand and respect diverse, contextual framings of development and problem-pose how diverse developments canbesustained within socio-environmental justice models, and to seek solutions within this increasingly connected world, which is our home as global citizens.

Similar to the contested terrains of oppressive or empowering processes of globalization, ESD and GCE models also form contested terrains for human societies and the rest of nature. What is crucial is that GCE and ESD teach to deepen and widen socio-environmental reflection of students for actions achieving the **SDGs** toward and critical analysis of needs beyond the goals. This is where teaching ecopedagogical and research(andecopedagogicaltools) are indispensable. Ecopedagogical teaching is essential in the GCE-ESD model to more fully understand the reasons for acts of environmental ills occurring by both widening our perspectives through biocentric lenses and narrowing our perspectives to knowlocal contexts in order to have multi-perspective understandings of citizenship, development, and sustainability to save the planet.

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Global Citizenship Education and the Crises of Multiculturalism

Comparative Perspective

Massimiliano Tarozzi and Carlos Alberto Torres

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Global Citizenship Education and the Crises of Multiculturalism

Comparative Perspectives

Massimiliano Tarozzi & Carlos Alberto Torres

"Massimiliano Tarozzi and Carlos Alberto Torres offer a critical reading of citizenship and multiculturalism within a rapidly globalizing educational landscape. This is an important work, one that will contribute to the way scholars and students come to understand the various forces on this contested terrain. Their sharp focus on global inequities that are ironically transacted in schools, particularly in the global North, raises big questions about how we live in the spirit of global citizenship amidst the inherited and perpetuated injustices of our time." *William Gaudelli, Associate Professor of Social Studies and Education, Teachers College, Columbia University, USA*

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The notion of global citizenship education (GCE) has emerged in the international education discourse in the context of the United Nations Education First Initiative that cites developing global citizens as one of its goals. In this book, the authors argue that GCE offers a new educational perspective for making sense of the existing dilemmas of multiculturalism and national citizenship deficits in diverse societies, taking into account equality, human rights and social justice.

The authors explore how teaching and research may be implemented relating to the notion of global citizenship and discuss the intersections between the framework of GCE and multiculturalism. They address the three main topics which affect education in multicultural societies and in a globalized world, and which represent unsolved dilemmas: the issue of diversity in relation to creating citizens, the issue of equality and social justice in democratic societies, and the tension between the global and the local in a globalized world.

Through a comparative study of the two prevailing approaches – intercultural education within the European Union and multicultural education in the United States – the authors seek what can be learned from each model. *Global Citizenship Education and the Crises of Multiculturalism* offers not only a unifying theoretical framework but also a set of policy recommendations aiming to link the two approaches.

Massimiliano Tarozzi is Associate Professor in Education at the Department Life Quality Studies, University of Bologna, Italy, and was a Fulbright Visiting Scholar at the University of California Los Angeles (UCLA), USA. He is the editor of *Encyclopaideia: Journal of Phenomenology and Education* and Chair of the institution governing educational services in Bologna, Italy.

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