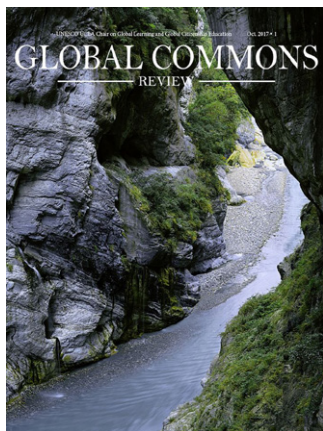# GLOBAL COMMONS
——— REVIEW ———

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GLOBAL COMMONS

CONTENTS

Dear reader, this is the number One of Global Commons Review which follows our number zero published in February, 2017 (see here).

Our regular sections include regional stories, topics related to the work of UNESCO, a higher education corner, topics and learning objectives to teach Global Citizenship Education, and we have included in this number an article on youth leadership and global citizenship education, a most relevant topic particularly in the Middle East. Hopefully this number will contribute to enhance the conversation about Global Citizenship Education.

We argued in number zero that Global Citizenship may help our planet, global peace, and people through its contribution to civic engagement, in its classical dimensions of knowledge, skills and values. There is a cosmopolitan imperative of economic equality, welfare and cultural diversity that may produce an individual who may admire others more for their differences than for their similarities.

Alas, Global Citizenship is an innovation that requires research and network building to foster a two-pronged approach to sustainability and global citizenship. In addition, requires theory building, teaching, and strategic policy making innovations. The pages of Global Commons Review will offer a cornucopia of options in all these areas, with the hope that our Review will constitute an international point of reference in promoting global understanding, global citizenship and sustainability. Hope you enjoy the contents of number 1.

Carlos A. Torres
Editor

Global citizenship as a new ethics in the world system

Carlos Alberto Torres

Invariably citizenship education is related to ethics and morality, and the politics of culture and official knowledge of the nation-state responsible for public education. Global citizenship education is different because it plays a role in the global system and does not depend on the politics of a particular nation-state. With the impetus of the concept, it should not be a surprise that is already playing a major role in building the seeds of a new ethics in the world system. What follows is my personal rendition of the twelve most important principles of this new ethics.[1]

1) Global Citizenship Education, or GCE, should promote an ethics of caring, or what Saint Ignatius termed *Cura personalis*.[2] The care for the individual person and human rights remains a central characteristic of GCE. A global ethics of caring is central to the implementation of Global Citizenship Education, embracing as well a key concept from Feminist Theory.

2) GCE is framed within a social justice education framework. Without bare essentials, we cannot fully accomplish citizenship. Bare essen-

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1. Carlos Alberto Torres, *Theoretical and Empirical Foundations of Critical Global Citizenship Education*. New York, Routledge, Taylor and Francis, 2017.

2. If one scratches a theory finds a biography. The ethics of Saint Ignatius have been important in my own education. Yet, we should notice the similarities with the proposals of the 13th century Andalusian scholar, Ibn Khaldun, one of best philosophers and historian of the Middle Ages, who defended the idea that the influxes of new peoples have always reinvigorated and renewed civilization.

tials speak of economic citizenship, including the right to a job, education, health care, affordable housing, and learning over the course of life. Global Citizenship cannot substitute for national citizenship but has to add value to local, national, and regional citizenship(s).

3) GCE helps to produce a new narrative in education. The new GCE seeks an education beyond numbers and technocratic thinking, and beyond cognitive learning. It pursues holistic learning that encompasses ethics, aesthetics, spirituality, art, and includes the goals of peace-building in the spirit of Jacques Delors' UNESCO Commission, *Learning: The Treasure Within*, particularly the principle of learning to live together, as well with the rest of the Earth.[3]

4) GCE will seek to identify new models of conflict resolution and negotiation strategies for different regions of the world. For example, in contexts riven by conflict and post-conflict situations, GCE is seen in the rubric of peace education. GCE as civic education is a premise for democratic participation prevailing in those contexts that have experienced totalitarian regimes or dictatorships. Slightly different are areas where regional cooperation mechanisms have placed much emphasis on other critical elements of GCE, such as civics and citizenship, democracy and good governance, as well as peace and tolerance.

5) Based on an ethics of caring and compassion, GCE seeks to understand, explain and solve the migration crisis of today. The question of the human rights of immigrants remains elusive for the human rights regime.

6) The world is changing, at an unprecedent rate cultures are intersecting, and borders are more permeable than ever. Global citizenship

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3. http://unesdoc.unesco.org/images/0010/001095/109590eo.pdf.

education will be able to respond to one of the most important impacts of globalization: the *growing cultures of hybridity that crisscross the world.* Hybridity is everywhere – in music and youth cultures, taste, dress and speech codes, culinary delights, and aesthetic expressions – and it is also changing identities.

7) Global Citizenship Education is a way of learning with a strong emphasis on the collective dimensions of knowledge in a rapidly evolving epoch where we are bombarded by 'self-directed learning', 'individualized modules' or 'possessive competitive individualism,' these mostly connected to neoliberalism as outlined by Mayo.[4] As Werner Wintersteiner *et al* argue, global citizenship education: "responds to globalization by expanding the concept of civic education to global society"; adopts the ethical values of peace education and human rights education; draws upon the "global society" perspective provided by global education, which not only investigates global topics, but more specifically merges the global and the local into the *glocal;* combines mainly these three pedagogical fields through the concept of *global citizenship* in terms of political participation as such, but particularly on a global scale."[5]

8) Global Citizenship Education will help to connect the global and the local dimensions, synchronizing national educational policies to the global policies advocated by the United Nations. The sixty-ninth session

4. Peter Mayo, Hegemony and Education under Neoliberalism. Insights from Gramsci (New York City & London: Routledge, Taylor & Francis 2015).

5. Wintersteiner, W., Grobbauer, H., Diendorfer, G., and Reitmair-Juárez, S. (2015), Global Citizenship Education Citizenship Education for Globalizing Societies. Klagenfurt, AT: Zentrum für Friedensforschung und Friedenspädagogik. Retrieved from: http://www.peace-ed-campaign.org/global-citizenship-education-citizenship-education-for-globalizing-societies/ (14 January 2016).

of the United Nations Assembly set 17 Sustainable Development Goals and 169 targets demonstrating the scale and ambition of a new universal post-2015 development agenda. For global citizenship education, goal 4.7 is most relevant: "By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non- violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development."[6]

The most complete formulation of public education responsibilities is the *Universal Declaration of Human Rights* (1948), a document issued in the aftermath of World War II when the international community, shocked by the recent tragic events, convened to find ways to prevent such conflagrations from ever happening again. The Universal Declaration states in Article 26:

"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."

In this spirit, GCE brings together the agendas of different fields of education including Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention, Intercultural and Interfaith Education, and the global dimension of Education for Citizenship.

9) GCE will enhance the threshold of a new global consciousness based on human rights and universal values, but also incorporating di-

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6. Retrieved October 6, from http://www.un.org/ga/search/view_doc. asp?symbol=A/69/L.85&referer=/en glish/&Lang=E.

versity and a critical analysis of power relations and global inequalities. A key component of research should focus on teachers and teacher's education. Research methods such the practice of participatory action research which will cultivate strategies that work in promoting GCE.

10) GCE can address issues of the youth bulge by contributing to develop new 21st century skills for youth worldwide who are growing restless and facing a jobless future. And the future is already here. In the faces and dreams but also in the anguish and hopelessness of those children and youth who wonder about their own future; wonder how they can participate in politics and society and help their communities; wonder how they can understand and solve local and global crises; wonder whether they will have a job; wonder if those jobs will produce inner satisfaction; and wonder if they will be able to pay their bills. A large number of the youth today do not work, study, or actively participate as citizens. Through GCE research, policy, and practice, we should seek to understand, address and offer viable sustainable solutions for disenfranchised and marginalized youth.

11) GCE employs a new lifelong learning perspective in the transition of education to work. Challenging inequalities of many kinds, we face the need to incorporate more poor and underrepresented people as well as women and girls, and racial, ethnic, sexual orientation and religious marginalized minorities in different educational environments; this particularly entails reshaping the investment in higher education. For instance, we may consider implementing GCE as a diversity requirement course throughout undergraduate education in the USA and worldwide; perhaps even to create a network of GCE courses as a diversity requirement in many universities of the world committed to quality of education and the interruption of inequality. This would be compat-

ible with the strategy of internationalization being pursued by quality universities in the world system.

12) In a world that is increasingly interdependent, GCE promotes a *sense of belonging and active responsibility* to the global community and the planet. It emphasizes a shared common humanity and destiny between people and a critical stewardship of Earth's biosphere and natural environment.

These twelve principles should illuminate not only the ethics but also the epistemology of Global Citizenship Education social movements. ⬩

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Gandhi and Global Citizenship Education

Ratna Ghosh

Contemporary challenges brought about by violent transnational phenomena such as globalization, terrorism, rising economic disparities, massive displacement of people, and global warming require global and coordinated efforts for peaceful development and change. Globally, youth must be empowered to be resilient and become citizens of the world because the very existence of this earth is at stake. Global citizenship does not exclude citizenship in one's country. It simply means that we re-think the concept of "citizenship" through a cosmopolitan lens, as a "global field of negotiated practices" rather than as an institutionally and legally determined status (Jahanbegloo, 2017). Simplistic and single-levelled approaches to citizenship are giving way to multi-dimensional and multi-level practices reflecting the complexity of the various actors and their engagement/activities involved from the local to the global levels.

An eye for an eye only ends up making the whole world blind.

M K Gandhi

Empowering youth to be responsible, innovative, engaged and critical citizens is a tremendous responsibility for education. Since youth spend a large part of their years in the educational system the schools must take their task of socializing youth seriously by equipping them with intercultural competence and an understanding of difference. Reaching across political borders to different people, cultures, religions implies developing ethical and cosmopolitan values and a level of "epistemic humility" (Jahanbegloo, 2017).

Global citizenship education

At a time when the neoliberal agenda for economic educational competence is picking up greater momentum, the need for global minded citizens has never been more acute in this complex and interdependent world. The major challenge for global citizenship education is connecting the students with the world and its future: transcending individual and group differences, developing an awareness of rising inequalities and their responsibilities to their local communities, but also to the world at large. Global citizenship is about a "change in the level of consciousness", and in education it should be part of a dynamic, transformational framework to prepare for a future world (Haigh, 2013). Global citizenship education is ultimately about finding peaceful means to achieve global social justice.

Recognizing the importance of peaceful and sustainable development, UNESCO held a Forum on Global Citizenship Education (GCED) in 2015 with an overall theme of 'Building peaceful and sustainable societies: preparing for post-2015'. While the first UNESCO Forum on GCED (2013) clarified its conceptual underpinnings, the focus in 2015 was on exploring the linkages between education and peace.

Gandhi and global citizenship

Gandhi is known for his peaceful, unconventional, non-violent strategy to bring about Independence to India from British colonialism. His concept of *satyagraha* (holding on to the truth by non-violent resistance to evil, by refusing to submit to the wrong) has influenced several 20th century leaders such as Martin Luther King and Nelson Mandela. Gandhi wrote in the *Harijan*, a newspaper that he published:

> I am deeply interested in the efforts of the United Nations Economic, Social and Cultural Organization to secure peace through educational and cultural activities. I fully appreciate that real security and lasting peace cannot be secured so long as extreme inequalities in education and culture exist as they do among the nations of the world (*Harijan*, 16-11-1947, pp. 412-13).

Gandhi himself did not discuss citizenship extensively although his plan for Basic Education or *Nai Talim* aimed at developing moral citizens for an independent India. He thought of himself as a citizen of the world.

Cosmopolitanism

Educated in both India and England where he became a lawyer, Gandhi had lived also in South Africa. His ideals of *Ahimsa* (non-violence) his core principal, as well as satyagraha (truth) and *Sarvodya* (the welfare of all) were influenced by Eastern and Western scholars alike and have much relevance to global citizenship education today.

He had an inclusivist vision of the world which he saw as being composed of many cultures, all interrelated by common moral principles and each with its profound contribution. Embedded on the wall of his ashram at Ahmedabad is one of Gandhi's famous quotes:

> I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible, but I refuse to be blown off my feet by any.

He believed that one has to be rooted in one's own culture to understand the other. "Gandhi's intercultural approach to the ideas of civilization and citizenship is a form of cosmopolitanism that refrains from monolithic moralizing and gestures instead towards a comfort with difference, alterity, and otherness". (Jahanbegloo, 2017). Gandhi said: "I believe that if one man gains spiritually, the whole world gains with him and, if one man falls, the whole world falls to that extent" (Young India, 1924:398). He recognized the interdependence of humanity and the need to identify with the whole of humanity.

Sustainability

To Gandhi education meant developing an ethic of responsibility and ecological awareness for sustainability and greater appreciation for all living organisms. Although Gandhi did not especially discuss ecological sustainability, his ideas have inspired several ecological movements in India and perhaps elsewhere. Gandhi's educational theories were shaped by a firm belief in God, dignity of human life and dignity of labor, which emphasized learning by doing as well as non-violence. He focused on education through crafts so that students would learn by doing, combining manual work with education, and vocational training so as to sustain their schooling.

Ethics and non-violence

The concept of citizenship is usually tied to the idea of rights and privileges. Although a victim of unequal rights that Indians suffered in their own country Gandhi was deeply committed to obtaining equal rights for Indians during colonial rule (and for Indians after independence). But his chosen method was non-violent force – to resist a wrong, moral strength was more effective. To Gandhi, however, rights had to be accompanied by duties: it was more important to adhere to one's duty so that true freedom would come only by performing one's duty: freedom from colonial rule as well as from one's ego at the individual level.

Gandhi had great respect for the law although he experienced discrimination due to unequal treatment by the British in India and South Africa. Nonetheless, he supported the British in South Africa in their war against the Boers even though his sympathies lay with the Boers because he thought it was his duty as a British subject to support the British forces.

Gandhi was severely criticized by Ambedkar, the author of the Indian Constitution, and others of uncritical loyalty to the state. Ambedkar questioned Gandhi's fight for the rights of Indians while domestically, the caste system in India was (and continues to be) a matter of extreme injustice. Gandhi sought to improve conditions for and the education of the lowest castes (untouchables) and even wrote in his newspaper the *Harijan*: the untouchables "should be taught to assert their rights of elementary citizenship" (*Harijan:*23 February 1934). He was very much aware that marginalized groups not only have less rights, they have many more duties that are not accompanied by rights (Lal,2008). Yet, he did not strike at the heart of the problem of unequal rights which is the social structure of caste. As a matter of fact, he supported the hierarchical social order. This has caused many problems in independent India. Ambedkar was of the opinion that people should have universal

rights by virtue of the fact that they are human, not because they belong to any particular group (e.g. caste).

There are therefore, contradictions in Gandhi's message. But his significance for global citizenship education is in his message of non-violence for peaceful development and change, for an ethics of care and moral togetherness in a fractured world.

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Young India, 4-12-1924, p. 398. ⬧

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Chinese civics, the current debate

Brian Esparza Walker

The question of civics in China is a controversial one due in large part to the multiple dimensions of experience captured in the civic ideal inherited from Greece and Rome and from the Italian city-states of the early modern period.

One influential point of view, dating back to Hegel, holds that China did not develop a true civic sphere because the State swallowed civil society. Not only was the state strong, it went through long epochs dominated by foreigners (Mongols, Manchus), and for reasons like this China never devel-

让哲学变为群众手里的尖锐武器

"Make philosophy a sharp weapon in the hands of the people".
Artwork by Tianjin industry museum revolutionary committee;
published by Tianjin people's fine art publishing house, 1971. 77x106cm

oped a sense of local citizens collectively participating in self-government, steering policy through debates about the common good. Some might put forth, as evidence of this civics-suppressive tendency, the prevalence in 21st century China, of GONGOS – government organized non-governmental organizations. In contrast to other countries, where NGOs bring together associations of people in civil society to address issues of the common good, in China such gatherings have to follow administrative guidelines set by the Chinese Communist Party, a political party dedicated to Marxist Leninist principles portraying the state as an oppressive apparatus in class warfare rather than as the expression of a freely debating population.

Another tendency pushing against the development of a civic sensibility is the strong stress that Confucianism and Chinese popular morality place on focusing one's altruistic energies on other members of one's family and clan. In Greece and Rome, people were encouraged to look beyond the border of tribe and ethnicity to conceive of a common city-state-level political identification – African and Hebrew people could claim Roman citizenship even though they were not Latins. Identifying with the civic, was the *res publica* (literally, the public things) focusing on common affairs such as highways, temples and the legal system, which could be seen as belonging to all people due to their civic membership rather than their status within a clan. But in China, the focus remained on the clan and its connections. The early 20th century Confucian Liang Qichao (1873-1929) wrote of how the building of New York's Central Park would be inconceivable in China because there was so little sense there of a public sphere or of a public good that would serve all families. It is considerations like these that have led thinkers both in the West and in China to see the country as one of subjects rather than citizens, with the state conceived as an oppressive apparatus more frequently than as the executive arm of the will of the people, and with the family and clan as the focus of common concern rather than the public as a whole.

This vision of things has been somewhat shaken in recent years by the revival of interest in the humanistic service-oriented dimension of Confucianism and also by historians' attention to the powerful forms of regional associationalism, which served as an alternative to the dominance of the dynastic capitals from the Northern and Southern dynasties period onwards. Especially after the Song dynasty, when the number of people trained in Confucian service philosophy vastly outnumbered the available postings in the public service, gentry families at the local and regional level compacted with each other to try to provide public services such as education, famine relief and moral inspiration. This altruistic service ideology (akin in some way to Cicero's ideology in *On Duties,* but with a vastly more sophisticated metaphysical apparatus) served as a foundation of gentry self-respect. The so called *Ru* thinking associated with the *shi*, the service gentry, promoted a form of pro-service networking at the local level which might see as having some of the characteristics of a quasi public sphere.

Thus under the influence of writers such as Tu WeiMing (1970s), Li Zehou (1980s) Peter Bol (1990s) and Dieter Kuhn (2010s) the idea that Confucianism cultivated a sense of quasi-public serviceability has become more influential and some might now see in Confucianism a latent civic point of view. After all, if we see the Western civics ideal as summed up in Lincoln's Gettysburg motto "of the people, by the people and for the people" then one of the principal dimensions of the civic ethos is a concern with providing services for the people, the promotion of which Confucians took as one of their central missions.

The question of the place of civics within Chinese thinking is thus rendered puzzling by the multiple dimensions of the ideal of civics itself. If the stress is placed on the "by the people" dimension of the civic republican ideal, then the answer is clearly no – China has never had a public sphere in which the population has been able to discuss its future in free and open terms. If we interpret the civic as public concern and ser-

viceability to an ideal of the public good, however, we find considerable intellectual elaboration of this ideal in Chinese thinking. Confucianism's extreme focus on clan relationships was, in other words, just one aspect of a multi-dimensional philosophy, which, especially after the Song dynasty, made an athletic devotion to public service seem the principal difference between the Confucian and Buddhist ways of life. Leave it to Taoists to concentrate on their own longevity and to Buddhists to fritter away their service energies while humming to themselves in their forest monasteries; the Confucian would be out building canals, educating the young and overseeing the music and choreography of the public festivals. If that isn't a civic point of view, then what is?

Evidence for the existence of a latent civics ideal in Chinese thinking might be in the way the Chinese exam system, as well as the responsible gentleman ideal that powered it, influenced the Northcote–Trevelyan reforms of the 1850s through which the British adopted a civil service examination system. Theodore Roosevelt was inspired by these British reforms to build a more neutral civil service system in the United States so as to replace the spoils system inherited from the Jacksonian period. Thus even the United States might be seen as having experienced the (indirect) influence of the Chinese public service model. If the idea of a civic spirit were truly absent from China then why were Western public service reformers of the 18th, 19th and 20th centuries able to learn so much from the Chinese example?

Against those who portray China and the West as deeply different from each (one civic in spirit, the other not) one might also point to borrowings in the other direction. Marxist Leninism, with its vision of a universal class that should be the focus of state beneficence, might itself be seen as an offshoot of the Greek and Roman civics ideal so that Maoism, which borrows so much from Marx and Lenin, might be seen as establishing an offshoot of Western civics thinking at the roots of

modern Chinese political culture, borrowing from the West to counter-act the gravitational pull of familistic Confucianism. When learning can move back and forth in this way, one knows one is not in the presence of deeply incommensurable cultures, but of ones that mirror, overlap and mimic each other. ⬧

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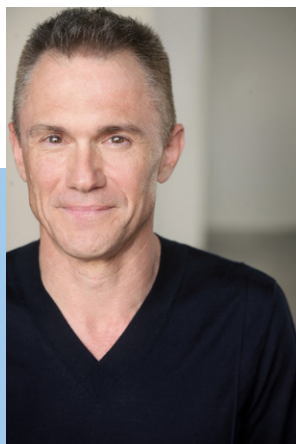
From cultivating modern national citizens to global citizens:
the transformation of Chinese citizenship in the process of globalization

Xiao Liu

Different nations have different understandings and experiences of citizenship education. Citizenship education in the Chinese context is often referred to as civic education, with the main purpose of training qualified students to serve the state. As a country with a long history, civic education originated early on in ancient China. Since the time of Confucius, Confucian educational thought has significantly permeated the values of what is means to be a good citizen. For instance, there is a saying "Courtesy is the base of self-cultivating, family-regulating, state-ordering and the land under great governed." As time progressed,

each dynasty had different ideas of civic education based upon their various ethnic backgrounds. In more modern times, civic education came to be associated and influenced by the Democratic Revolution period, experiencing several stages including: "the New civilian education" that stemmed from the late Qing Dynasty to the New Cultural Movement period; "Nationalist education," which was the mainstreamed during the Anti-Japanese War period; "the People's Democratic education" in the early days of the founding of new China; the revival of the civic education thought after the reform and opening up of China; and the modern citizen education with the aim of promoting "socialist core values".

Although different scholars in China interpret civic education from different perspectives, they can be arranged in two perspectives: First, broadly speaking, it refers to a variety of educational measures that cultivate people's effective participation in national and social public life, covering all levels of education from compulsory primary education to higher education. Alternatively, there is a narrow understanding, which means a kind of citizen discipline that a person is armed with to be a vocational worker for the state. But unlike most Western concepts of civic education, which focuses on civil rights, China's civic education emphasizes the fulfillment of obligations, and civic education essentially serving the ruling class. China's civic education system has three main content components, including ideological and political education, patriotism education, and moral education. China's modern civic education includes three goals: First, is the goal to foster the relationship between citizens and state, cultivating citizens' legitimacy of the national and legal systems, and the realization that citizens must have the inalienable right and responsibility to their country, to carry out their own political power, and to actively assume the responsibility of supervision and political participation through a kind of social awareness. Second, is the goal to foster the relationship between citizens and others, which

includes civic ethics, civil rights and obligations of education. Last, to promote the modern spirit of democracy, freedom, equality and sovereignty, which provides the criterion of public life in modern society and a basis for quality of life among citizens.

China's current practices of civic education include: Integrating civic education into moral education within schools, and other related courses; setting up independent civic education courses; integrating school civic education and social civic education in the practice of social participation in cultivating their civic awareness. Implementation of civic education combines the family, school and society and other social powers that form a systematic civic education network. Among the important forces of informal civic education in China is the family. However, schools provide a significant main vehicle for civic education, which other informal civic education can be seen as an extension of the first two.

China in the 21st century, after 30 years of reform and opening up and within the current era of globalization, has become an important political and economic world power. For example, China is promoting a "one belt and one road" strategy, further increasing overseas investments, foreign influence and soft power, as well as its internationalization in terms of transnational flows of people in and out of China. These policies are creating an influx of thought and new ideas, and a diversity of cultures. During this process, the values of the younger generation will be more diverse, and civic awareness will be further awakened through the Internet and other forms of global sharing of information and exposer to multiculturalism. With regards to the impacts of globalization, China needs to reestablish new concepts of civic education that attempts to balance the preservation of cultural features with international standards, and further establish the image and practice of a good international citizen. Additionally, with the increase to environmental pollution in recent years, brought about by the various side effects of

Source: Xinhua.

globalization, citizens have began to question the excessive pursuit of development models based upon expansion of economic GDP, and actively seek solutions grounded in environment protection and sustainable development. In this reality, Chinese civic education begins to face conflicts between internationalization and localization, which presents an important question: how to reanalyze civic education given the background of globalization and modernization? The focus would be on the impacts of globalization including how new concepts, practices, and policies of civic education in China can be adapted. Secondly, there is no doubt that the Chinese government is displaying an increasingly influence on the international stage. Therefore, the cultivation from the national citizens to the global citizen should become a new topic within current Chinese education. The Chinese government must possess a large number of internationally minded talents to support their global endeavors. The differences between international civic education and national civic education lies in the need to foster a global awareness of global concern and a global consciousness, so it requires citizens not

only to perform basic rights and obligations of citizen at the national level, but also to master global knowledge and global citizen skills and responsibilities. Chinese civic education must regard cultivating global citizens and culture identity as a new trend of civic education reform.

Within the context of globalization, I propose some recommendations for Chinese civic education: 1) Goals: From the development of qualified personnel for the society, to the promotion of the overall development of human beings; 2) Mission: Should be transformed from the accumulation of knowledge, to the practice of sustainable development; 3) Characteristics: from collectivization and standardization, to individualization and individualized education; 4) Organization: from the classroom as the basic system, to the problem-centered interdisciplinary structure; 5) Equity Education: from the general rights of all people to education for equality of opportunity, equality of process, the results of equality; 6) Teaching methods: from theoretical knowledge, to emphasize the practical and creative processes including social experiences and engagement. ◆

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Growth and fortunes of Western European populism(s): does the French presidential election mark a stop or (more likely) a parenthesis?

Régis Malet

Is Europe in the process of colonization by a populist mind-set? One can ask if such a tendency is a matter of ideology, mere rhetoric or a renewed political style. Over the last three years, populist forces have dominated the political agenda on various occasions, from the European elections in 2014 to the French presidential contest this May, including "Brexit" in 2016. Most policy analysts consider that there is one major reason for the increasing disaffection of the people with European bureaucracy. Surveys show a perception of acute disempowerment, on which the populist and Eurosceptic forces have cleverly capitalized to attack both national and European bureaucracy and elites. Since the economic and financial crisis in 2008, populist radicals of all orientations strategically accentuated their anti-globalization, nationalist and protectionist messages with a social protectionist stance vis-à-vis the immigration "threat." Political parties such as the Dutch PVV, the FPÖ or the French FN portray themselves as the last guardians of the welfare state and attack the economic austerity endorsement of government parties in line with the EU or IMF. They seem sympathetic to the pro-welfare positions held by the Scandinavian populists, the Danish People's Party, the Progress Party in Norway or the Swedish Democrats.

In France, the National Front lead by Marine Le Pen has convincingly endorsed the social-populist agenda, borrowing many of its proposals about wages and pensions from the Left, attracting renegade voters from the traditional electoral base the Socialist Party. Both the

European elections (2014) and the French presidential election (2017) confirmed the consolidation of a working class base for the populists. This is the case in Austria as well. Many analysts described the so-called 'European populist wave' as a manifestation of the economic and social crisis, reminiscent of the rise of fascism in the 1930s. On one hand, the process is supported by the "victims of modernization" whose reactionary stance seems made up of social frustration, material distress, loss of political and national identity landmarks, as well as fear of precipitous financial and social decline. On the other, this implies acute individualization, and rampant disaffection with the political status quo.

European common ground has been invoked in every electoral campaign in France, while the process of economic globalization has been identified as a major cause of concern by both Right (Le Pen - *Front National*) and Left (Mélenchon – *La France Insoumise*). European "democratic fatigue" is hard to miss. In fact, populists take advantage of voter absenteeism, although this does not automatically translate to votes in their favor. It's a crisis of representation. Another disturbing trend is the growing attraction of very young people to populist movements.

The rejection of ethnic pluralism is another cornerstone of extreme right wing populism. Since the 1980s' tsunami of refugees and asylum seekers, immigration has been a hot button issue in Europe, precipitating a spike in xenophobia. The specter of a multi-ethnic society and the dilution of national narratives, linked to the nightmare of Europe's imminent "Islamization" were motivating forces. Fear of immigrant criminality coupled with the provision of welfare services to the newcomers amid record unemployment have spurred outbreaks of active xenophobia. Ubiquitous debates about identity and multiculturalism have polarized the populace.

Against this background, the election of Emmanuel Macron as President of the French Republic seemed a populist response to the tumult. His election challenged, shocked and vanquished rival traditions and parties. Perched on the pinnacle of European social-liberalism, Macron's

success hinged on a resolute transgression of the traditional Left-Right cleavage, combating the populist faith in decline with neoliberal optimism. He tackled the National Front head-on, revealing its weaknesses.

Macron's show of strength was impressive but France's future, like most of Europe's, remains divisive and murky. The second round between Le Pen and Macron presaged the division between voters who are afraid of globalization and those who embrace it. Above all, *La Republique's* divisions are classist and territorial (urban vs. rural). '*Dégagism*,' a term popularized by the progressive Mélenchon to designate the process of exclusion of traditional parties was a prime factor, as the populists anticipated—as it turned out, to their detriment. Macron was the sole candidate to confront the contradictions, replacing xenophobic populism with economic optimism.

Macron's victory signals a salutary slowdown of the spread of European xenophobia, which had assumed tidal wave proportions after "Brexit" and the triumph of Trump. In France, the most pro-European candidate defeated the most nationalistic candidate. The champion of social-liberalism stunned the champion of xenophobic populism, at least temporarily. Macron's win expressed a democratic thumbs down by the French electorate to the anti-Muslim, anti-immigrant hatred and volatile nationalism of the followers of Marine Le Pen.

Despite the sighs of international relief that greeted the Macron's *coup de grace*, his Presidential actions must follow suit, otherwise both Left-and Right-wing populists will pounce on his failings as mere deviations from destiny. Containing populism in a sustainable way requires social justice. In France's case, this means renewed attention to the obstacles of integration including discrimination in housing, education, and employment and the maintenance of democratic order when faced with fascist provocation. The failure of the unsuccessful contenders was due to their inability to avoid mimicking populist demagogy. French voters manifested a vigorous defense of democratic principles, which

had positive repercussions throughout the European Union. Like Angela Merkel in Germany and Justin Trudeau in Canada, Macron proclaims the core values of human rights that populists reject.

The defense against populism can never be carried out without the adherence of public opinion to the values that have been the breeding ground of our democratic societies. These values need to be constantly reaffirmed through the formation of citizens promoting global, ecological and human rights. Populism is the expression of profoundly divided societies, fuelled by social, moral and identity crises. To combat the fear and insecurity of significant parts of our societies, especially among vulnerable youth, progressive political forces must work tirelessly to replace the fiction of societal decline with the possibility of social conquest.

The French are wedded to the revolutionary and democratic ideals of *liberty, equality and fraternity* that fueled the short-lived but epochal Paris Commune. The rise of populism does not negate this triumvirate. Rather, in a context of increasing inequalities, it indicates the failure of French suffrage to uphold these ideals. For citizenship education, this is the goal of goals. The primary response of a healthy society to the populist challenge is to reactivate a coherent democratic project on the social and human level, one determined to end injustice through the permanent construction of an active and enlightened citizenship. ◆

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Unpacking 'cosmopolitanism' in Arab region citizenship education discourse

Bassel Akar
Maria Ghosn-Chelala

In 2015, SAGE published the second edition of its *Handbook of Research in International Education.* Our contribution (Akar and Ghosn-Chelala 2015) was a chapter that investigated the intersections of post-colonial citizenship, cosmopolitanism and citizenship education in the Arab region. Formerly colonial countries and nation-states have embraced nationalist ideologies to demonstrate their post-colonial sovereignty, diffuse patriotic emotion and preserve cultural heritage (Guibernau 2007, Miller 2000, Smith 1994). However, nationalist movements can overlay a country's political borders. Indeed, Danielsson (2011) argues that pan-nationalist campaigns have been, by and large, more influential than those committed to a single nation-state. Arab nationalism and Islamic nationalism have strengthened political campaigns (against Israeli occupation of Palestine, challenging colonial influence) and celebrated religious beliefs. Governments in this region have also begun introducing more global or universal notions of citizenship into their education programs. While elements of global citizenship foster a consciousness of global issues (Falk 1993) and solidarity with others around the world (Dill 2013), they may have conceptual conflicts with commitments to nationalist agendas (Sampatkumar 2007). Cosmopolitanism, on the other hand, allows individuals to view themselves as members of a polity of humankind governed by human rights principles (Nussbaum

1997, Osler and Starkey 2005). Despite certain conceptual tensions between cosmopolitan principles and nationalist agendas, Osler (2010) argues that cosmopolitanism can indeed strengthen conceptualizations of national citizenship. Therefore, education for cosmopolitan citizenship requires learners to engage in dialogic pedagogies when examining topical issues related to peace, conflict, human rights, discrimination and inclusion (UNESCO 1995).

In "Education for cosmopolitan citizenship in the Arab region," we critically examined the extent to which citizenship education in Lebanon, Egypt, Oman, Kuwait and the federal entity of Iraqi Kurdistan promotes cosmopolitan principles, while each fosters a strong national identity. Despite their distinct cultures, they had all assented to a European administration and are currently represented at the Arab League. In each of these contexts, we critically examined citizenship education policies including national curricula and reviewed empirical studies on learning citizenship. We found that education policies and practices designed to preserve or strengthen nationalism may undermine rhetoric embracing globalization and difference.

Cosmopolitanism and global citizenship in rhetoric

Across the five territories, we found that education policy, including the aims of citizenship education, promotes relationships that extend beyond feelings of patriotism to the nation-state. All the territories embrace a pan-national Arab identity, although more for the purpose of solidarity in Kuwait, Egypt, Oman and Lebanon. In Kuwait, Egypt and Oman, Arab nationalism parallels the peoples' commitment to the Islamic faith, which supersedes patriotism. Lebanon and Iraqi Kurdistan host people of multiple faiths and thus have a more secular vision of citizenship. Proponents of education also held multilingualism in high regard for various reasons.

The trilingual (English, French and Arabic) Lebanese national curriculum and learning English in Oman enable their young people to communicate with peers and feel part of the international community. The multilingual curriculum of Iraqi Kurdistan publishes its civic education books in Kurdish, Arabic, Turkish and Syriac to accommodate the diversity of languages in its federal entity (Khaneka 2014). Kuwait and Oman, two oil-producing countries whose labor force is dominated by expatriates, demonstrated an intention to learn more about the international community, especially its stance vis-à-vis globalization. Iraqi Kurdistan, Egypt and Kuwait incorporated studies of human rights. The promotion or preservation of multilingualism, expressions of supranational (e.g. regional, religious) identities, human rights education and learning about cultures from around the world add strands of cosmopolitanism and international education that enrich the formation of global citizens. On the other hand, protection of cultural heritage, promotion of conservative values, exclusion of women and minorities, and enduring support for authoritarian pedagogies all hinder the impetus for cosmopolitan or global citizenship education.

Authoritarian pedagogies

Civics textbooks throughout the territories we studied present paradigms of citizen behavior. In the case of Iraqi Kurdistan, Osler and Yahya (2013) and Ahmad et al. (2012) referred to this as a "paradise narrative." Such prescriptive text not only avoids inquiry into topical issues but, as Akar (2014) found in Lebanon, seems hypocritical and thus creates a degree of skepticism about government institutions among learners. Textbooks also rely on patriotic symbols and the official account of historical events to depict national victories and avoid conflicting narratives. Furthermore, standardized assessments like government exams that measure the accuracy of memorized information strengthen and sustain top

down information transmission instead of a more dialogical approach to citizenship education. The poor quality of teacher education in the case of Oman (Issan and Gomaa 2010, Al-Maamari 2009) is also attributed to rote learning. Pedagogical practices shaped by textbooks and assessment tools inhibit learners from reflecting on and expressing their identities as unique individuals living with people from other cultural backgrounds and curtail the natural enthusiasm of would-be agents of change.

While the education systems in the four nation-states (Oman, Kuwait, Egypt, Lebanon) embrace the learning of more than one language, the language of instruction in citizenship education programs is always Arabic, a key ingredient of regional nationalism. An Arabic-only curriculum of citizenship education excludes non-nationals and nationals registered in non-national education programs such as French Baccalaureate, High School Diploma [USA], Graduate Certificate of Secondary Education [UK], International Baccalaureate from learning what the government considers essential information for active citizens. The cognitive quality of the government program is cause for concern as well (Akar and Albrecht 2017). Some students confessed they memorized exam-worthy texts from civics books because of their poor command of Arabic (Akar 2014). In Iraq, Saddam Hussein imposed Arabic as the language of citizenship on the Kurdish federal entity, excluding many Kurds from public education. The program also promoted traditions of gender differentiation. However, reforms following his death resulted in a multilingual citizenship education program that predicts his successors' openness to a more cosmopolitan form of citizenship.

Conclusion

Current rhetoric about an expanding, inclusive and global notion of national citizenship in the Arab region falls short of actual practice and is

undermined by drawbacks discussed above in citizenship education policy and pedagogy. Our findings suggest that barriers to practicing global and cosmopolitan citizenship in Arabic-only classrooms signal longstanding traditions of excluding minorities and women and hegemonic unease with growing diversity. Consequently, this becomes a significant educational problem for a region that is characterized by increasing diversity from the forced displacement of millions fleeing armed conflict and the majority population figures of expatriates in the Gulf Cooperation Countries. Indeed, the contribution of armed conflict to the spontaneous disappearance of millennial remnants of cultural heritage is often attributed to cultural differences. Ironically, the use of vulnerable historic artifacts as nationalist symbols reinforces this misconception. The real issue is the ideas, beliefs, practices, and ethics associated with a society's resistance to diversity. Principles of cosmopolitanism can be woven into national citizenship education. Therefore, a new philosophy of knowledge would have to be transformed. Pragmatic pedagogy that requires learners to activate their own life experience and cultural intuition to examine historical narratives and discuss human rights issues would be a more effective stimulant to their self-constructs of national and cosmopolitan citizens than rote memorization of content knowledge.

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To educate for planetary citizenship:
a Latin-American perspective

Moacir Gadotti

In February, 2017 the Paulo Freire Institute of UCLA launched number zero of the *Global Commons Review*, focusing on education for "global citizenship".

The theme is not new, but it has only very recently caught the attention of international organizations like UNESCO. Therefore, this review was born at a very propitious time, as a "collective response to find effective solutions" to the theme of planetary sustainability that must consider not only the sphere of the physical environment but also that of society, including culture, communications and the economy.

This theme has been present since the founding of Paulo Freire Institute of São Paulo, at the beginning of the 1990s, particularly after the success of Rio-92, the *United Nations Conference on Environmental Development*, also called Eco-92, which was dedicated to the idea of "Earth as a single nation with human beings as its citizens."

The notion of planetary (world, global) citizenship is sustained by the unifying vision of the planet and of a one world society. It is made manifest in various expressions – "our common humanity", "unity in diversity", "our common future", "our shared homeland", "pachamama" – that were already in use in the final decades of the twentieth century.

Planetary Citizenship expresses a group of principles, values, attitudes and behaviors that demonstrate a new perception of the Earth as a unique community. Frequently associated with 'sustainable develop-

ment', it is actually much broader than this economic relationship implies. It has to do with an ethical reference point and, as such, cannot be dissociated from planetary civilization and deep ecology.

The global society is still forming and includes a great variety of societies, poor and rich, central and peripheral, developed and underdeveloped. In spite of their differences, it is possible to distinguish similar structures, relations and processes in each of them. Planetary citizenship supposes the recognition and practice of "planetarity". In other words, it treats the planet like an intelligent living being in evolution.

Planetary citizenship must have the overcoming of inequality, the elimination of bloody economic differences and the integration of the cultural diversity of humanity as its foci. We cannot talk of planetary or global citizenship without first establishing effective citizenship at both local and national levels. Planetary citizenship is, in essence, integral, active and full, not just in terms of social, political, cultural and institutional rights but, also, economic rights.

Planetary citizenship also implies the existence of a planetary democracy. However, contrary to what the neoliberals maintain, we are very far from an effective planetary citizenship. It will remain in project stage, unreachable if it remains limited to technological development. It needs to be part of a project of humanity as a whole. It will not be a mere consequence or a sub-product of technology or of economic globalization.

Within this vision, education for planetary citizenship ought to lead us to the construction of a culture of sustainability; that is, a bioculture, a culture of life, of harmonic coexistence among human beings and between them and nature.

For planetary citizenship education to solidify as a viable alternative in the construction of a culture of peace with social justice, it will have to answer many questions: How can planetary citizenship be established in a globalized country where national citizenship has yet to be built?

What happens to national identity when faced with the 'westernizing' of culture promoted by the media and the domination of the English language? How does doing away with the "singularity" of "local" cultures help bring a "global culture" into existence? What would be other consequences of this cultural "unification" process?

It is important for this discussion to continue in all possible places so that the rights of planetary citizenship can be conquered and maintained. The Paulo Freire Institute has been incentivizing discussions like these in meetings, seminars, and intervention projects, through its active participation in the World Social Forum, by promoting the *Earth Charter* and the *Treaty of Environmental Education for Sustainable Societies and Global Responsibility*, resulting from the debates of Rio-92. In 2002, the United Nations kicked off the *Decade of Education for Sustainable Development* (2005-2014) that we promote in many of our activities. The world is mobilizing, in different ways, to avoid the worst. Nevertheless, serious concerns persist and big challenges have yet to be resolved.

The *Global Commons Review* has asked us to reflect on the crisis of civilization we are experiencing today. This theme will no doubt dominate educational debates in the coming decades. What are we studying in the schools? Are we not building a science and a culture that are only helping to degrade the planet and its human beings? The category of sustainability must be associated with 'planetarity', that is a vision of Earth as a new paradigm. Complexity, holism, and transdisciplinarity are other categories associated with this theme.

What are the implications for education of this world vision?

The theme refers to a planetary citizenship, to planetary civilization, to planetary consciousness. Thus, a culture of sustainability is also a planetary culture – a culture that begins with the principle that Earth is

made up of a single human community, the earthlings and that they are citizens of a unique nation, single and diverse.

These are questions and concerns we offer from a Latin-American perspective. ◆

Translated from Portuguese by Peter Lownds, Founder Member of PFI--UCLA.

Moacir Gadotti, founder and current Honorary President of the Paulo Freire Institute in São Paulo, Brazil, he received his doctorate in Education Sciences from the University of Geneva (Switzerland) and retired as a tenured professor from São Paulo University. He has authored many books, including *Pedagogia da Terra, Os Mestres de Rousseau, and Educar para a sustentabilidade,* where he develops an educational proposal whose axes are the educator's critical training and the construction of citizenship education from a dialectical and integrative perspective oriented by the paradigm of sustainability.

# AFS helps the world learn to live together

Pablo Viñas Guzmán

As a world-class intercultural education organization and a global movement to develop and activate global citizens, AFS prepares and activates future leaders, global citizens and change-makers with essential 21st century intercultural skills to engage, lead and collaborate effectively in different cultural settings. The international exchange, study abroad and volunteer programs are supported by research-based intercultural learning journeys facilitated by trained AFS volunteers and staff.

The origins of AFS

AFS Intercultural Programs began as the American Ambulance Field Service (later changed to the "American Field Service" or AFS), a voluntary ambulance and truck operation that was organized after the outbreak of World War I. AFS participated in every major battle of World War I and World War II. By 1945, more than four thousand volunteers had served in France, North Africa, the Middle East, Italy, Germany, India and Burma, and transported more than a million casualties from battlefields, regardless of their nationality or allegiance.

Secondary school exchange programs

Following World War II, AFS ambulance operators and truck drivers from both World Wars staged a reunion in New York City to discuss the future of the organization. They succeeded in establishing a corpo-
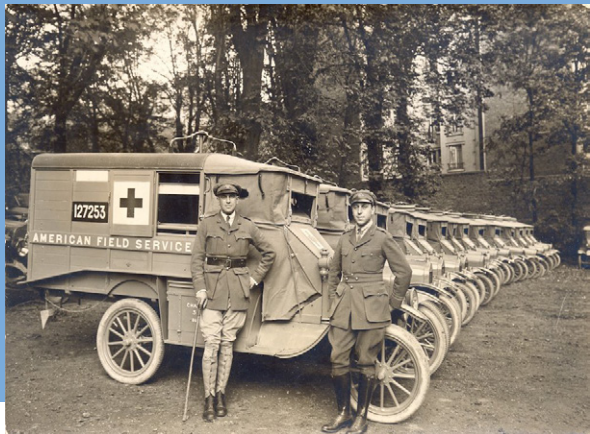
AFS drivers Stephen Galatti and A. Piatt Andrew 1917

rate entity with by-laws and funding and, by 1947, initiated a secondary school exchange program for students who came to the U.S. from the countries of former World War combatants while sending U.S. teens to study abroad.

The AFS Programs continued to diversify over the years, adding community service projects and teacher exchange programs to their traditional student exchanges, and the number of participant nations rose steadily.

AFS today

Today, AFS is a global community of more than 50 partner organizations that support intercultural learning, principally through exchange programs. Every year, AFS impacts the lives of more than 300,000 people all over the world. More than 12,000 people participate in its programs, close to 44,000 serve as volunteers and nearly 900 staff personnel are components of the AFS network.

What AFS stands for

The global impact of AFS as an educational organization has been recognized by the current General Director of UNESCO, Irina Bokova, who said "There is a clear relevance of AFS work to the current programs and activities of UNESCO, particularly in the fields of education, youth, and intercultural dialogue. Indeed, cooperation between UNESCO and AFS has a solid foundation based on many areas of common interest, synergies and previous collaborations, as witnessed by the organization at UNESCO Headquarters in November 2014, under UNESCO's patronage, of the AFS Global Intercultural Education Symposium". Bokova also announced the official partnership of AFS and its consultant, UNESCO, in April 2015.

Some years before the UNESCO partnership, AFS's Latin America subsidiaries decided to expand their impact on the field of intercultural learning by generating public awareness and cooperative action. Seven AFS partners created the Caribe Region to pursue common goals. These organizations are based in Colombia, Costa Rica, Dominican Republic, Guatemala, Panama, Mexico and Venezuela.

All of the countries involved in these initiatives have a common interest in increasing the intercultural competence of their people. Each has several AFS cultural groups within its territory, engaged in relevant activities. Latin America is both the provenance and destination of widespread immigration. The two-way flow of immigrants generated the need for efficient tools to integrate the new groups into the diverse societies.

In order to address the challenges these cultural interactions precipitate, AFS is continually seeking opportunities to develop tools so AFS volunteers, communities, participants, families and schools can expand their cultural awareness and inaugurate actions to promote intercultural dialogue.

AFS Forum in Costa Rica 2015

In terms of education, AFS's Caribbean Region developed an Educators Program, where a teacher coming from or going to Colombia, Costa Rica, Dominican Republic, Haiti, Guatemala, Mexico, Panama, Puerto Rico or Venezuela can have a 2-week intercultural experience being hosted by a local school and an AFS volunteer family. This program is sponsored by all AFS organizations and supported, in part, by corporate donations.

AFS also promotes Global Citizenship in addition to its traveling student and teacher programs. Since 2014, AFS has partnered with other organizations to create a wide variety of programs for young adults and professionals. This new generation of programs is run by organizations with similar goals to ours that meet our high expectations and standards.

Events that promote 'the learning to live together' philosophy

As part of the commitment of generating awareness and action towards Global Citizenship since 2015, AFS Caribbean Region sponsors and organizes events that focus attention on the subject of intercultural un-

derstanding and discuss the roles that civil society, schools, teachers and families play in this important matter.

The theme of the first event, held in 2015 in the Costa Rican capital, San José, was "Dialogue that Builds Global Citizenship." The event organized a panel of experts that addressed the challenges and opportunities of promoting intercultural dialogue.

In 2017, the Forum was held in Santo Domingo, Dominican Republic. With UNESCO's endorsement, close to 300 people attended, most of them were teachers, attracted by the Forum's theme, "Education and Global Citizenship: Developing Essential Competences for the 21st Century. " The participation of the audience was remarkable and speakers included university deans, teachers, businesspeople, government officials and social entrepreneurs. The event took place at the National Library of Santo Domingo where UNESCO has offices.

The event began with opening remarks by the Environmental Minister of the Dominican Republic about the importance of global citizens' consciousness of issues having to do with the environment. The first

Forum in the Dominican Republic, 2017

conference was conducted by Carlos Torres, UNESCO Chair of Global Learning and Global Citizenship Education.

The experts discussed UNESCO's sustainable goals, the PISA (Program for International Student Assessment) tests, the importance of learning English and cultivating environmental consciousness as useful tools for global citizenship. Participants thought that the most relevant points addressed related to the roles individuals can play to promote cultural understanding.

Intercultural Forum, 2019

Mexico will be the host country for the next event, two years hence. AFS will continue to bring together experts in the field to evaluate recent developments in the field of Global Citizenship. The Forums get more attention and become more relevant year by year. If you wish to attend this event either as a participant or an expert please do not hesitate to contact AFS in Mexico through the email info.afsmexico@afs.org. To get more information about AFS, visit the international website at www.afs.org. ⬧

Pablo Viñas Guzmán,
Executive Director of AFS,
Dominican Republic & Puerto Rico.

The new power skills:
intercultural understanding, global competence and active global citizenship

Daniel Obst

Thank you – to AFS Dominican Republic and the AFS Caribe Region for organizing this important event and to UNESCO for your partnership. Ladies and Gentlemen, distinguished guests.

This has been an important forum – and for me the key take away is this: Intercultural understanding, global competence and global active citizenship are power skills. And we need more people with these skills.

So often these skills have been referred to as 'soft' skills. Somehow they are considered less important than the technical skills. This Forum I think demonstrated quite the opposite. Let me make three key points: first,

Intercultural understanding is mission-critical for our world

Look at the world's major challenges, such as climate change, pandemics, poverty and inequality. Those are global challenges. And they are going to require an understanding of global and local contexts and the ability to communicate effectively. They can only be solved together. And how are we going to meet the United Nations Sustainable Development Goals (SDG's) if we don't have more people with an awareness of their role in the word and willingness to take action.

Look at our neighborhoods and communities and countries. They are becoming more diverse. So what does that mean for teachers, what does it mean for curricula? How well are we preparing our youth to thrive in a diverse society?

And look at the political climate in the world today. As countries turn inward or close borders, as states exit multilateral unions, and as more and more people turn away from the very notion of globalism, we need more people who value diversity and can help us all learn to live together. Exchange students strengthen our communities.

And of course we need to look at the economy. In the United States, for example, one in five jobs are related to international trade.[1] Globalization has changed the way the world works – and the economy is increasingly interdepen-

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1. Singmaster, Heather. "Map of the Day: Five Facts About the US You Should Know — And One You Can't Ignore." *Asia Society*. 18 November 2013. Retrieved from: http://asiasociety.org/blog/asia/map-day-five-facts-about-us-you-should-know-and-one-you-cant-ignore on 8 August 2017.

dent. And this affects not just management consultants, but also mechanics. Which brings me to my second point:

Global competence is essential to the workplace of the 21st century

The British Council[2] recently conducted a major survey among nearly 400 employers in 9 countries (including in China, India, Brazil, and many other places).

Their research showed that there is "real business value in employing staff who have the ability to effectively work with individuals and organizations from cultural backgrounds other than their own." (Culture at Work, British Council).[3]

First, *International communication is a central function of today's workplace*. More than 2/3rds of employers in that study report that their employees engage frequently with colleagues, customers or partners, outside of their country.

Second, when asked about how important intercultural skills are to their organizations, almost all employers responded that they were very or fairly important. By far *the most highly valued skill (even higher than technical skills) was demonstrating respect for others*, followed by working effectively in diverse teams, being open to new ideas and ways of thinking, collaborative.

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2. "Culture at Work: The Value of Intercultural Skills in the Workplace." *British Council, Booz Allen Hamilton and Ipsos Public Affairs*. March 2013. Retrieved from: https://www.britishcouncil.org/sites/default/files/culture-at-work-report-v2.pdf on 8 August 2017.

3. "Culture at Work: The Value of Intercultural Skills in the Workplace." *British Council, Booz Allen Hamilton and Ipsos Public Affairs*. March 2013. Page 5. Retrieved from: https://www.britishcouncil.org/sites/default/files/culture-at-work-report-v2.pdf on 8 August 2017.

And finally, more than half of employers surveyed in that study report that they encourage staff to develop intercultural skills. And there are many other studies that confirm similar results.

But there are some real disconnects: A number of studies[4] show that when you ask *CEOs*, they all indicate that global skills are required for leadership roles. *Hiring managers*, on the other hand, are mostly focused on filling the technical requirements of the role.

Therefore I suggest two actions: We need more advocacy to employers to actively screen for these core intercultural competences and global skills. And we need more badging so that young graduates can demonstrate those skills better when applying for jobs. AFS, for example, recently introduced a Global Competence Certificate.[5]

More alarmingly, not all young people necessarily think it matters. Recent study[6] by a business school in the UK looked at *factors that make a job attractive to millennials*. The factor that ranked last: international experience. And the one second to last? Working in a multicultural environment. This was especially true for millennials in the US, UK and France. Millennials in Latin America and Asia tend to have a much higher regard for international experience.

That said, I have hope – because the next generation looks quite different: Generation Z. Various studies[7] show that Gen Z is much more

4. Molony, John; Sowter, Ben and Potts, Davina. "QS Global Employer Survey Report 2011: How Employers Value an International Study Experience". *QS Intelligence Unit*. 2011. Retrieved from: http://content.qs.com/qs/qs-global-employer-survey-2011.pdf on 8 August 2017.

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global in their thinking and interactions; they carry a sense of responsibility; diversity is an expectation. One study[8] found that 83% say the future is important.

AFS recently conducted a global survey[9] on the attitudes of Gen Z towards international education. The survey polled more than 5000 teenagers in 30 countries. 66% are motivated by cultural exploration rather than academic reasons. They are seeking out authentic and intercultural experiences. This is encouraging.

Which brings me to my third and final point.

We need more active global citizens, if we want to solve the world's challenges and if we want to advance as societies.

And that's why volunteering matters. Volunteerism supports thriving communities and active citizenship and leads to increased social & civic participation, more community cohesion and social inclusion, intergenerational and intercultural integration and ultimately more empowered communities.

And volunteers will be central to helping achieve the UN's Sustainable Development Goals. Volunteers help mobilize communities and constituencies. They help make these daunting goals more relevant to local communities. And, more importantly, volunteers can help change mindsets by raising awareness and inspiring others. If we want to be successful at accomplishing the SDGs, we need to change our attitudes and behaviors and the way we live together.

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At AFS, we are built on volunteerism. In the course of WW I and II, AFS volunteers who served as ambulance drivers in the war, evacuated about 500,000 wounded soldiers and civilians. After the end of World War II, these volunteer ambulance drivers pledged to continue the AFS mission of volunteer service—working to promote global peace and understanding through intercultural exchange experiences.

Since then, more than 500,000 young people from around the world have had the opportunities to participate in AFS exchanges that helped transform not only their lives, but also those of millions in their host and home communities around the world. Volunteerism matters.

And we need more active global citizens of all ages who take action in their communities and the world. But this work can't be done alone. It requires a collective effort and partnerships with governments, NGOs, employers, educators, schools, teachers, volunteers and others. I would thank all of you here for being part of that effort.

About the AFS Regional Forum on Global Citizenship Education

The AFS Regional Forum on Global Citizenship Education, organized by AFS Intercultural Programs, took place on July 1 2017 in Santo Domingo, Dominican Republic, brought together educators, ministries of education, businesses and civil society organizations to discuss and promote global citizenship education in the region as a basis for the essential 21st century competences. The forum is organized under the patronage of the United Nations Educational, Scientific and Cultural Organization (UNESCO). For more information, http://afs.org/events/forocaribe. ⬦

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Keynote Address at the AFS Regional Forum on Global Citizenship Education Education and Global Citizenship: Developing Essential Competences for the 21st Century. 1 July 2017 in Santo Domingo, Dominican Republic

About the Author

Daniel is President & CEO of AFS Intercultural Programs, a global network of 60 member organizations with nearly 50,000 volunteers and programs in 99 countries. Before joining AFS in 2016, Daniel served as Deputy Vice President for International Partnerships at the Institute of International Education (IIE) where he provided strategic leadership for many groundbreaking IIE initiatives. Daniel led the launch of Generation Study Abroad, which mobilized 700 international partner organizations to help double the number of U.S. students who study abroad. Under his leadership, partners pledged more than $185 million to support study abroad. He was also responsible for all the activities of IIE's network of 1,500 member institutions, publications and higher education services, IIE's Center for International Partnerships in Higher Education, and strategic communications team, including alumni affairs.

Daniel currently serves on the U.S. National Commission for UNESCO. Prior to joining IIE, Daniel worked as Producer and Director of Product Development at the tech start-up iAgora.com, an online community for young internationals who live, work and study abroad. Daniel has B.A. in International Relations from the George Washington University (USA) and holds a Master's degree in European Studies from the London School of Economics (UK).

The tower of Babel:
nationalism, globalization and citizenship education

Daniel Schugurensky

In March 2017, UNESCO held the Third Forum on Global Citizenship Education in Ottawa, Canada. One of the features that distinguished this forum from the previous ones (Bangkok 2013 and Paris 2015) was that it combined two important educational programs: Education for Sustainable Development (ESD) and Global Citizenship Education (GCED). These two programs are key to ensure the achievement of target 4.7:

> by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development.

The purpose of the forum was to share and discuss new pedagogical approaches and practices in ESD and GCED. The first part of the week (March 6-8) focused on ESD, while the second part (March 8-10) dealt with GCED. Wednesday, March 8 was a transition day that brought together participants from both programs. The 5-day event gathered over 400 academics, practitioners and policymakers from all over the world. Among them were teachers of UNESCO's Associated Schools Network and 50 young delegates from different continents. The forum on GCED

had over 50 presentations, including keynote addresses, plenary sessions, debates, workshops and concurrent sessions. Topics ranged from the impact of standardized assessments and learning metrics on the teaching of global citizenship education to the use of textbooks, storytelling, games, maps and digital technologies to teach global citizenship education.

In her opening address, UNESCO Director-General Irina Bokova called for an education that promotes understanding between cultures, human rights, dignity, peace, sustainability, diversity and inclusion. To accomplish this, more efforts need be devoted to change educational practices, curricula and teacher training. Other speakers of the opening plenary reinforced these ideas, acknowledged that the gathering was taking place on traditional indigenous land, and highlighted the role of women and indigenous communities in building a more sustainable world for future generations. The opening session was followed by an event organized by UNESCO's Mahatma Gandhi Institute for Education for Peace and Sustainable Development (MGIEP). This session, "Talking Across Generations", congregated youth, policy-makers and scholars to discuss, among other things, the challenges and opportunities that teachers face today in educating for global citizenship and peace.

In the multiple concurrent sessions, panelists explored issues like enabling conditions for effective teaching of GCED, preparing teachers to teach GCED, connecting schools to the outside world, transformative pedagogies, and partnerships. The workshops covered a variety of practical topics, from teaching about identity and self-awareness to innovations in peace education, game-based learning, global competencies, ethics education, experiential learning, facilitating difficult conversations, conflict resolution, school violence, restorative justice circles, compassion and intercultural dialogue. Some of the sessions were more academic in nature, with a focus on research findings and theoretical debates, while others were more practical, presenting a variety of innova-

tive and inspirational educational interventions, sometimes with active participation of the audience.

Several sessions dealt with the work done in different parts of the world to promote GCED. In some educational jurisdictions, for instance, the K-12 education system locates global citizenship education within the larger context of international education initiatives. These initiatives usually have three main components: a) learning abroad; b) internationalizing the curriculum by exploring the global dimension of subject matter content; and c) nurturing a global mindset (compassion, mindfulness, respect for human rights, appreciation of cultural contributions to sustainable development, etc.). Other jurisdictions put a particular emphasis on project-based learning, involving children in decision-making, and engaging parents and the community. While these are laudable efforts, the connection with GCED was not always self-evident. Very intense discussions took place in some of these sessions about the challenge of assessing and measuring soft skills, values and dispositions. Another set of discussions related to the challenges faced by global citizenship advocates in national contexts where policy-makers may not support GCED (among the terms used to refer to these contexts were "shrinking spaces" and "cold climates"). Some participants argued that in these contexts the language of global citizenship could be replaced with the concept of global competencies because few policy-makers would question the need for students to develop the competencies to interact with the rest of the world.

This tension between GCED and national agendas was particularly noticeable in plenary session 8. The title of the session had a provocative question: "How to promote ESD and GCED in the current global environment?". If you wonder what the conference organizers meant by 'current environment', the conference program described the session as a "town-hall debate on different perspectives on how ESD and GCED can be taught

given the current global environment where nationalistic voices are more frequent than before." The session, moderated by Ms. Soo-Hyang Choi, (UNESCO) and with Carlos A. Torres (UCLA) as a resource person, generated intense debate among the hundreds of participants from all over the world that filled the auditorium. Among them were academics, educators, policymakers, and representatives from public institutions, international agencies and civil society organizations. The session was structured an around electronic voting on a few questions related to nationalism, globalization, and global citizenship education like these ones:

"Is nationalism growing around the world?"
"Is there a risk of nationalist movements undermining education for peace and global citizenship?"
"Do we need any adjustments to our current approaches to global citizenship education in the light of the new international context?"

The results of each vote were presented immediately on a large screen in the front of the room, and were followed by a discussion in which participants were invited to explain why they voted in a particular way. That was when things became interesting.

"Nationalism is a negative force that undermines the efforts of global citizenship education", stated one of the panelists from the stage. "I disagree", observed a participant from the floor: "Nationalism is actually a positive force that needs to be embraced because it challenges the pervasive elements of globalization". A third participant argued that "globalization is not only inevitable but also necessary and desirable because we live in one planet and we need to interact with each other, not only as economic beings that need to trade with each other but also as human beings that need to help each other." A fourth participant requested the microphone to describe how globalization is exacerbating inequality, unemployment

and emigration in many countries. Further interventions from the stage and from the floor revolved around these four themes.

While listening to this impassionate and animated discussion, I remembered the biblical story of the Tower of Babel, where there was so much confusion with language that people could not understand each other. In our meeting, it was clear that speakers had different meanings in mind when invoking the terms 'nationalism' and 'globalization', making it difficult to have a productive dialogue. Due to the polysemic nature of these two concepts, four different connotations (two negative, two positive) were at play during the debate. When alluding to nationalism, some participants alluded to a xenophobic and exclusionary version of nationalism while others had in mind an emancipatory version of nationalism predicated in anticolonial struggles and independence from powerful international forces (quadrants 1 and 2). Likewise, when talking about globalization, some were speaking about dynamics of neoliberal globalization while others had a model of cosmopolitan globalization in mind (quadrants 3 and 4).

Table 1: Implicit meanings of nationalism and globalization

Concept-connotation	Nationalism	Globalization
Negative	1. Xenophobic Xenophobia, exclusion, racism, intolerance, fundamentalism, chauvinism	3. Neoliberal Excessive power of MNCs and international elites, marketization, unfair international trade, privatization, exploitation, unfair trade, deregulation, neocolonialism
Positive	2. Emancipatory Anti-colonialism, anti-imperialism, sovereingty, identity, independence, self-reliance	4. Cosmopolitan Human rights, solidarity, universal values, interaction beyond borders, UN Charter, world peace, sustainability, global commons, Gaia metaphor, planetization project, SDG, target 4.7

Because the terms nationalism and globalization are floating signifiers, some participants conflated nationalism with xenophobia while others (particularly speakers from the global south) conflated it with emancipation. Likewise, some participants conflated globalization with neocolonialism (neoliberal globalization) while others equated it with cosmopolitanism, the notion that all human beings (and some add animals and plants) belong to a single community of equals. Cosmopolitan globalization is probably the closest to the project of planetization and to the vision that education can make a contribution to build a more peaceful, plural and sustainable planet that is guided by universal values of human rights, tolerance and respect (the aim of target 4.7). My general point is that when we continue debating these issues in future forums and participants refer to nationalism and globalization, it would be useful to try to interpret the explicit (and especially implicit) assumptions of the speakers in the context of the four quadrants in order to understand their perspective. When they use the term 'nationalism', are they thinking of xenophobic nationalism or emancipatory nationalism? When they use the term globalization, do they have in mind neoliberal globalization or cosmopolitan globalization? If we cannot communicate well among ourselves within the GCED community at our own gatherings, it would be difficult to communicate our ideas to other communities. ⬧

Daniel Schugurensky,
Arizona State University.

Unesco Third Forum on Global Citizenship Education in Ottawa, Canada, March 2017
Gallery

Credit: Photos by Ana Elvira Steinbach Torres (AEST) and UNESCO (divulgation)

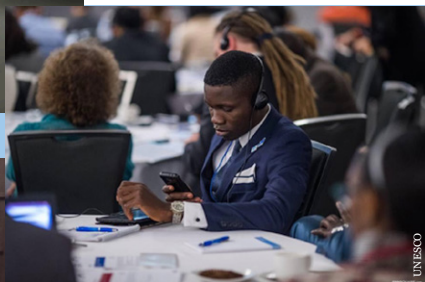Dr. Carlos Torres gives UNESCO Director-general Irina Bokova a copy of Global Commons Review

Plenary session

Voting with mobile phone at plenary session

Ambassador Dessima
Williams, UN Special Adviser
for the implementation of the
SGDs, names Elder Mac Saulis
"Champion of the SDGs"

AEST

AEST

Jona DAVID
UN Child Author / Auteur enfant de l'ONU

UN ESCO

Comparative Education in Egypt:
looking outward to find power and promise within

Ted Purinton

"Everyone hates us, but everyone wants to be us". I often hear this phrase to describe the public perception in Egypt of my institution, the American University in Cairo (AUC). Often called "the Harvard of the Middle East," this outsider-insider contrast is not surprising. In a country with a desperate need for greater investment in education at all levels, AUC is conspicuously wealthy. With tuition fees comparable to universities in the United States, AUC is not an institution that most Egyptians could ever consider attending. Even with plentiful financial aid, the educational credentials and English language skills of most Egyptian secondary school graduates are insufficient for admission.

Despite the glaring chasm between the University and the rest of the country, through its continuing education ("extension") programs, AUC teaches English and career-skills courses at market rates to Egyptian public university students wishing for an AUC certificate of some sort and exposure to the university and its educational resources and social capital. Colleagues from public universities around the country gladly and quickly take any opportunity to come to the campus for conferences. And parents from across Cairo pay high fees to get their children into the University's summer camps.

With a nearly 100-year history, AUC has promoted itself as Egypt's most distinguished educational institution; parents, students, and the public alike have treated it as preparation for life in the elite, well-connected, global classes of the country. Parents are generally happy to pay the high fees for prestigious engineering or business degrees. Yet sensing decreasing public admiration for the university as a result of growing populism in the face of declining economic conditions in the country, the leadership and trustees of the university have embarked on various initiatives that would bring the University closer to the various communities within the country and break down the walls of elite education and society by generously applying the intellectual and scientific resources of the university on the biggest social, economic, and technological problems in the country. Increasingly around the world, especially for universities located in urban areas, such strategies have not only increased local affection for the institutions, they have allowed universities to expand the scope and applicability of their research and become more relevant to the societies they serve.

Among the many approaches AUC has taken was to open a school of education. While there has never been any expectation that AUC students might choose teaching as a career, particularly given the low pay and social status of teachers in Egypt relative to the cost of AUC's fees,

it was expected that this new school would prepare policymakers, researchers, and development staff to be advocates for reform in education, especially in the public sector. In particular, given the long history of foreign development work on education in Egypt, whereby experts fly into the country for a week at a time to set up complicated processes or structures then leave to go to another developing country for the same type of work, this new school would aim to build internal capacity within Egypt for reform. Given Egypt's status as a developing country, it seemed natural that the first degree to be offered by the school upon its opening in 2010 was a master's degree in International and Comparative Education. As a sub-field within the larger academic community that studies education, International and Comparative Education has been the specialization of choice when hiring people into development firms and international aid agencies. Faculty and researchers who publish in the field look, largely, at the very issues affecting educational development and reform in Egypt. And many of the short-term experts who had worked on developing the country's educational infrastructure have had degrees in International and Comparative Education from the US, Canada, or Europe.

Among the various specializations in the field of education, International and Comparative Education is also considered to be one of the more theoretical and intellectually-driven, particularly in comparison to specializations that aim principally at preparing practitioners to work in schools. In 2011, I published a book on the transformations in the professionalization of the teaching workforce in the US (Purinton, 2011). One theme running through the volume focused on the knowledge base for the field and its diverging avenues: in the mid-20th Century, to gain greater prominence within universities, education scholars emulated disciplines in the social sciences and humanities, and at the same time emphasized work that had little impact on the day-to-day tasks of

teachers. Closer to the turn of the century, scholars across specializations in education began to put more emphasis on research that directly impacted teaching, such as subject matter pedagogy, curriculum, and assessment. This shift was a response to rapidly declining public support for university-based teacher certification. If the certification did not immediately impact teaching quality, policymakers presumed, certification should not be mandated. Fearing for their professional jurisdiction, scholars quickly adapted by putting more emphasis on practitioner knowledge and skills.

Just like AUC trying to find the right balance between public approval and academic admiration, the field of education is still straddling an elite-populist divide. The practical research for teacher education may be more acceptable to professional bodies, taxpayers, and policymakers, but it is not as intellectually exciting, or as provocative to the existing social order, as research looking at contextual facets. This sentiment is best summarized by Ball & Forzani (2007, p. 530):

> Ironically, the low status often assigned to education creates an incentive for education faculty members to emulate work in the other social science disciplines. This has meant that research that is ostensibly "in education" frequently focuses not inside the dynamics of education but on phenomena related to education–racial identity, for example, young children's conceptions of fairness, or the history of the rise of secondary schools. These topics and others like them are important. Research that focuses on them, however, often does not probe inside the educational process. Until education researchers turn their attention to problems that exist primarily inside education and until they develop systematically a body of specialized knowledge, other scholars who study questions that bear on educational problems will propose solutions. Because such solutions typically are not based on explanatory analyses of the dynamics of education, the education problems that confront society are likely to remain unsolved. For

example, knowing that the number of books in a child's home and the educational level of the child's parents are major factors in predicting school success does not explain how these factors influence learning. Nor does such knowledge help in the design of interventions for particular students.

With concern for the profession at large, I came down on the side of practical knowledge in my 2011 book. And at the same time, I moved to Egypt to help establish AUC's new Graduate School of Education (GSE). As with nearly everything that AUC does, GSE was intended to emulate American practices and to follow the trends and approaches used in US-based universities. Faculties of education in Egypt are large and bureaucratic; due to minimal English competency among professors and students, the global knowledge base is not as prominent in their work, and their ability to publish in international journals is limited. Egyptians complain incessantly about teacher quality, but in all fairness, the system at large encourages rote memorization, the resources are minimal, class sizes can exceed one hundred, and teacher pay is extremely low. It should be really no surprise that most teachers bribe their students to pay for private tutoring and that many students just stop showing up to class by a month or two into each school year. The faculties of education are perceived to be part of this dysfunctionality in that teachers appear to have neither strong content knowledge nor pedagogical skill. Thus, a foreign-style faculty of education at the country's most prestigious educational institution undoubtedly seems preferential to the country.

But as an elite institution in a large country, AUC is small in comparison to the nearby institutions of higher education. AUC enrolls around 6,000 students; Cairo University enrolls around 250,000. And given that AUC has an elite image to maintain, the programs in the Graduate School of Education have been of the intellectually interesting variety, most notably International and Comparative Education.

I must admit that when I arrived at AUC in 2011, I was dismayed: enough of all this talk about education, I thought; as urged by Ball & Forzani, this new school needed to give teachers the skills, knowledge, and dispositions necessary to be professional-quality educators. Despite my feelings at the time, the founding Dean, Samiha Peterson, an Egyptian woman who spent many decades as a sociologist at St. Olaf College in Minnesota, recognized what I did not: in Egypt, the more intellectual and academic a program, the more likely it is to be accepted by a faculty senate, students, and the public. Indeed, we have seen this throughout the short life of the program so far as we have encouraged our graduate students to take a capstone exam as opposed to write a rigorous academic thesis. As much as we try to encourage students to stay professionally-focused, they seem certain that the academic route is superior. Indeed, across the University – as well as at other Egyptian universities – tenured faculty members are respected in society much more than they are in the West.

Yet we still see a gap in professional skills – the skills that would, over time, raise the status of teachers and school leaders in the country; that would allow educators to demand higher pay; that would display the need for consistent and high standards for teacher licensing. But with a rapidly growing population, much of which is poor, and very small capacity with AUC to penetrate the deepest problems in the country, the Graduate School of Education has decided to first build the skills of development specialists and organizational leaders.

While we still enroll over 600 public school and private school teachers each semester in our professional development programs, our core work, through its MA programs, is on building the capacity to end the stream of development specialists who fly in from the West for a week at a time. Egypt does not deserve any longer to be the developing country laboratory for ideas that have worked in the West. The field of internation-

al and comparative education has given us the grounding to be a unique cultivator of expertise and skill on development within a target country. And it has slowly but steadily helped our own students to recognize that the best talent to drive educational reform does not and should not come from abroad. It has given them the stimulus to look inward to recognize that from their own privilege as AUC students, great responsibility for the social good should be expected.

This point has not been lost on our students, particularly as the School was founded just one semester before the January 25th Revolution in 2011. In a country that on many levels appeared satisfied with its rigid social stratification, the revolution encouraged middle class and wealthy youth in Egypt to pay closer attention to the educational inadequacies of the poor; it reminded them that a stratified country is not a unified one. Sensing great opportunity from this sentiment, we sent delegations to the Paulo Freire Summer Institute at UCLA for a few years in a row. With this experience, we collectively realized that our roots as advocates for empowerment of individuals through global citizenship education was the area in which we needed to search for the School's soul. If we were really going to inspire lasting reform, we felt, we needed to not look at transformative pedagogies from a scholarly perspective, then turn immediately around and express panic at Egypt's rankings on international standardized exams.

Now with nearly a quarter of our graduates in PhD programs and nearly full employment for the remainder, we know that we are making progress on our goals. Over the past few years, we have sent over 15 of our graduate students each year to the Comparative & International Education Society annual conference to present their work. Our graduates are employed by multilateral organizations and governmental ministries; they are called on to be consultants to schools, universities, and governmental officials; they get employment opportunities across the

region and are in demand to lead educational initiatives in refugee communities throughout Europe. In short, they discovered their own power as educational innovators and experts by spending just a bit of time examining the rest of the world. And by doing so, the people of Egypt, as well, realized the potential within their own country.

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Multitopia: global citizenship across diverse spaces

Robert J. Tierney

The pursuits of global citizenship projects are both tantalizing and vexing. Despite various treatises and attempts to dissect and categorize various forms based upon their assumptions, motivations and nature, current manifestations still appear to be more a way of categorizing our existing states and engineering its directions in a fashion that falls short of transformative, ethical and ecological standards (Misiaszek, 2015; Stein, 2015; Torres, 2015). As a global academic with international interests and a history of engaging in educational research especially literacy research in different countries, I am intrigued by a world which pursues forms of eclectic engagements that might embrace our global diversities, challenge isolationism and pursue transformative changes that are organic. Currently, I am engaged in working in the area of cultural ways of knowing as I vie to support my Australian aboriginal colleagues in contemplating indigenous ways of knowing. In Asia, especially China, I have been studying their epistemological and rhetoric tendencies as they vie to accrue recognition for their publications in touted western outlets (Tierney & Kan, 2016: Tierney, Ran, Kan, 2016). In the United States and Canada, I seem to shuttle across locales as we become increasingly more engaged in conversations about internationalism and forms of participatory literacy research especially in response to growing needs for diverse and sustainable improvements.

But it is a struggle to position oneself and navigate a course against the prevailing global forces and what seems like a common pattern of global developments. Despite calls for critical reflexology, global proj-

ects remain tailored to the west in a fashion that befits colonialism (Abdi, 2015, Connell, 2007; Nozaki, 2014; Takayama, 2014; Takayama, K. Sriprakash, A., Connell, 2017). Sometimes international aspirations become a form of manifest destiny tied to imperialism or westernization. And, our western universities are often accomplices in these endeavors as they align their scholarly pursuits and educational engagements with western models. They recruit southern and eastern international students expecting them to disavow what they know as they are schooled in western thought and practices without regard for the possibility of bridging to and from what they bring (Singh, 2011). They pursue rankings tied to western standards rather than a more eclectic orientation, which extends to eastern and southern advances. They often pursue beachheads or market their brand of programs as a means of infiltration and vehicle for profit. While touting their international partnerships, global aspirations and responsibilities, they advance forms of western exclusivity and superiority (Torres, 2015; Zhao, Beckett, Wang, 2017).

Such international developments and networking do not cloak western commodification nor do they hide whose interests are served and sometimes their usurping and bypassing of the community's interests even as they extoll social justice agendas. Sometimes universities, global governance groups and charities have international ambitions without regard for reciprocity and respect. Universities are not the sole perpetrators; the governance of global enterprises can be skewed. Open-access and networking (e.g. Facebook, Inc., Google Inc. and multinational companies) may give the appearance of outreach and development as they troll for their own global advantages. We have the potential to contribute neo-liberal agendas despite the guise of critical reflexology and the participant of critical theorist and allies. Unfortunately, it is easy to be either blinded as one comes face to face with the opportunities that present themselves. It is easy to be overwhelmed by the traffic that is encountered in these spaces or to be deceived by claims that change is inevitable or warranted or can be steered toward positive change with little or no collateral change to organic developments. We need to avoid self-deception and acknowledge when there is the façade for self-interest or the possibility of complicity with misdirected agendas.

Perhaps we begin by opening up spaces where multiple perspectives are contemplated amidst discussions of global mobility, the global knowledge economy, nationalism and internationalism, western exclusivity and indigeneity. Perhaps global citizenship might be positioned to disrupt racism and ethnocentrism moving us beyond powerful forces that continue to marginalize or displace others -- shackling them to the ways of knowing of the dominant groups and forcing them to barter in our currencies and be foreigners in a homeland where neither they, their ancestral worlds nor the natural world are respected (Misiaszek, 2015; Morgan, in press). Perhaps we could break new ground on the planet as

we shape global citizenship in ways that are not singular but multiple and governed responsibly rather than from the outside-in or top down.

I find myself at times more timid than confident in how to proceed and what to advocate. The multilayered engagements of people and goods are complex and at times involve paradoxical circumstances. They may demand situation specific, interpersonal, respectful, and responsive approaches that are iterative, collaborative, formative, inclusive and critically reflexive. It can be troubling to navigate across such global and cultural spaces. Tensions may arise if one disregards the heritage, values, and cultural practices of the groups that one is hoping to support; other tensions may arise as international developments collide with local issues, such as native languages, cultural practices, and so on.

As one moves as an educator across nations and cultures, it has been my experience that there is a need for trustworthiness, respectful for individuals and community and informed engagement and agreement throughout any joint enterprise. A commitment to respectful cross-cultural requires us to interrogate or complicate advocacy research and the confluence of discussions of global knowledge transfer, internationalization, cosmopolitanism, democracy, participatory culture, digitally based social networking, social justice and empowerment. It requires us to be open to engaging with and trying to resolve democratically the tensions that arise between local and global, between advancing the individual and the community. We need to acknowledge that we have histories of colonization, imperialism, racism, objectification, commodification, universalism, individualism and simplification which fail to address the complexities and differences in the realities, interests, histories and epistemologies of diverse cultures (Said, 1993; Santos, 2014). These tendencies may take different forms especially at this time as we wrestle with global cooperative and global competition as well as the ramifications of nationalist and isolationist tendency surge in some countries.

We have a tendency or potential to misrepresent and displace the diverse realities using a form of repackaging for global marketplaces and alleging that we are detached cultural reporters or agents for empowerment, but on our terms. In place of this tendency, I would argue for a shift from objectification and "study of" to personalization, embodiment, enlivenment and "study with". This coincides with indigenous notions of responsibility and responsiveness and notions of partnership and democratization (Smith, 1999; Smith, 2003, Smith, 2005). Further, I would hope that we widen expectations of consultation and collaboration to include a fuller consideration of who is engaged in or implicated in our endeavors. As Appadurai (2001) commented this is not just a matter of ecumenicalism and generosity, but requires suspending certainty and opening oneself up to debate, to differences and consider grassroots internationalism as a crucible for emergent new forms of global ethics. It requires a break from universalism, nationalism, rigid coalitions and self-righteous anti-oppressive decrees. It may require a dynamic that is more formative than prescriptive, multiple rather than singular.

I can envision finding global ethical spaces that emerge from a multifaceted, multi-perspectival explorations

> ... from a mix of scholarship, practice, global development, and cultural critique and proceeds in a manner that is responsive, supportive, diverse, and non-oppressive. With reference to confronting our racism, Cochran-Smith (2000) suggested that the journey may inevitably involve "stumbling and along the way difficulty, pain, self-exposure and disappointment" (p. 186). It is a journey for which we lack a map and indeed may be blinded by our own vision (Tierney, 2006, p, 85).

Certainly, my curiosity is piqued by the challenge of these matters and the possibility of imagining our building of multitopia or global Shrangi-La's–spaces where diversity flourishes and we align with local

and planetary developments–where global citizenships develop organically and in ways that are eclectic.

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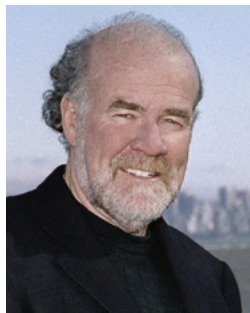
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Engaging Middle Eastern youth in sustainable development

Mohammed Hassan Baaoum

Since the late twentieth century, the Middle East has been one of the world's most unstable regions. Violent wars and both latent and manifest conflicts have raged almost non-stop due to ideological, socioeconomic, ethnic and religious conflicts. According to the World Bank, youth comprise roughly 30 percent of the region's total population (representing more than 108 million people), the largest number of young people to transition into adulthood in the area's history. Therefore, engaging Middle Eastern youth in peace-building, global citizenship and sustainable development programs could play a significant role in restoring and maintaining stability in the region and in the rest of the world. Recently UNESCO held two important events in the Middle East

to leverage youth impact on sustainable development. The most recent one took place in Beirut, Lebanon on August 2nd and 3rd entitled "Education for Sustainable Development Leadership Training, (ESD)" The other was the 7th International Forum of NGOs, entitled "Youth and their Social Impact", which was held for the first time in Riyadh, Saudi Arabia on May 3-4, 2017.

The ESD program was designed using a UNESCO curriculum developed by Earth Charter International to achieve two primary goals. The first is to empower youth leaders in inspiring and mobilizing others to take action toward building more sustainable, just and resilient communities, and to build a youth-run ESD network for exchange and collaboration. The training program was held in various regions around the world. In the opening ceremony of the Beirut event, the director of UNESCO Beirut, Dr. Hamed Al Hammami, highlighted UNESCO's role in promoting ESD by saying, "Supporting young men and women is one the main priorities of the UN, which seeks to empower youth and build their capacities so they become agents of positive change in their societies". He added, "UNESCO in particular seeks to facilitate and support youth participation in the policy-making process, governance, and design and implementation of laws".

Forty-one out of 450 applicants from the Arab world were selected to participate in the ESD Leadership Training in Beirut. The participants, aged 18 to 35, come from 17 different Arab countries and are all active leaders in sustainable development within their communities. They came from diverse backgrounds and work in different fields, including youth NGOs, education, communications, advertising and business. The two-days training stimulated the participants to find connections and links between their diverse backgrounds and fundamental issues in sustainable development by engaging them with the theory and practice of ESD, based on a participatory and collective learning approach. The

program covered topics on ESD, systems thinking, conflict transformation, leadership, visioning, facilitation, networking, monitoring, and evaluation. Also it included a trip to the Taanayel and Shouf regions in Lebanon, where participants visited eco-friendly businesses, and water, energy, and agricultural infrastructure projects to observe a model for a sustainable development project. The workshop succeeded in empowering the youth and creating a network among them for exchange and collaboration, which will make this event a start for multiple sustainable development initiatives in the Arab world.

The other event, which was held in Riyadh, featured speakers of international caliber such as Jacques Attali, Founder and President of Positive Planet, and Jimmy Wales, Founder of Wikipedia and the Wikipedia Foundation, and others of similar stature. Several Saudi government officials attended the conference, among them the Saudi Labor Minister, Ali bin Nasser Al-Ghafis, who took part in the opening session of the forum, and Noura Al-Kaabi, Minister of State for the Federal National Affairs Council, who conducted a panel discussion. There were also several young inspirational entrepreneurs who spoke about their

businesses. There were around 2,500 participants and delegates from 400 NGOs in 70 different countries around the world who attended the two-day forum. Organizing such huge international youth gatherings in Saudi Arabia, which has a central position in the Muslim and Arab world, illuminates the possibility of a bright future for the region.

The meeting mainly focused on developing practical ideas for empowering youth and leveraging their social impact. "This should start through empowering young people, building new partnerships with civil society and non-governmental organizations so that youthful voices are heard and attention paid to the next generation of creators and innovators. These are the foundations we need for inclusive knowledge societies for the next century", said Irina Bokova, the General Director of UNESCO.

The role of education in empowering youth was emphasized during several panels and speeches at the forum. According to Charles Hopkins, UNESCO Chair in Reorienting Teacher Education, only about 6 percent of the global population has the opportunity to receive higher education. He added, "But that 6 percent will become 90 percent of world-

shapers. They will be the heads of business and government. Therefore, my question to University Presidents is, 'How are you going to move beyond greening the campus to save money to greening the mind to save the planet?'" Hopkins' speech was part of a panel discussion entitled, "Educating for a Sustainable Future". Today's educational institutions should not only approach youth as students or future employees. They have limitless potential as citizens, peace-builders and global leaders who will soon shape the destiny of our world.

There was a very positive atmosphere at both events where the diversity in backgrounds and interests of the participants were celebrated as a rich source of knowledge, collaboration, love and friendship, rather than as a source of conflict. All the participants were ready to support shared values and take concrete action to ensure a sustainable future. Both events made manifest an ideal environment for preparing global leaders who can make the world a better place for generations to come. Promoting peace, particularly in the Middle East but in the world-at-large as well requires tremendous hope and energy to make such ideal environment reality, on national and international levels. ◆

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