

UNESCO UCLA Chair on Global Learning and Global Citizenship Education

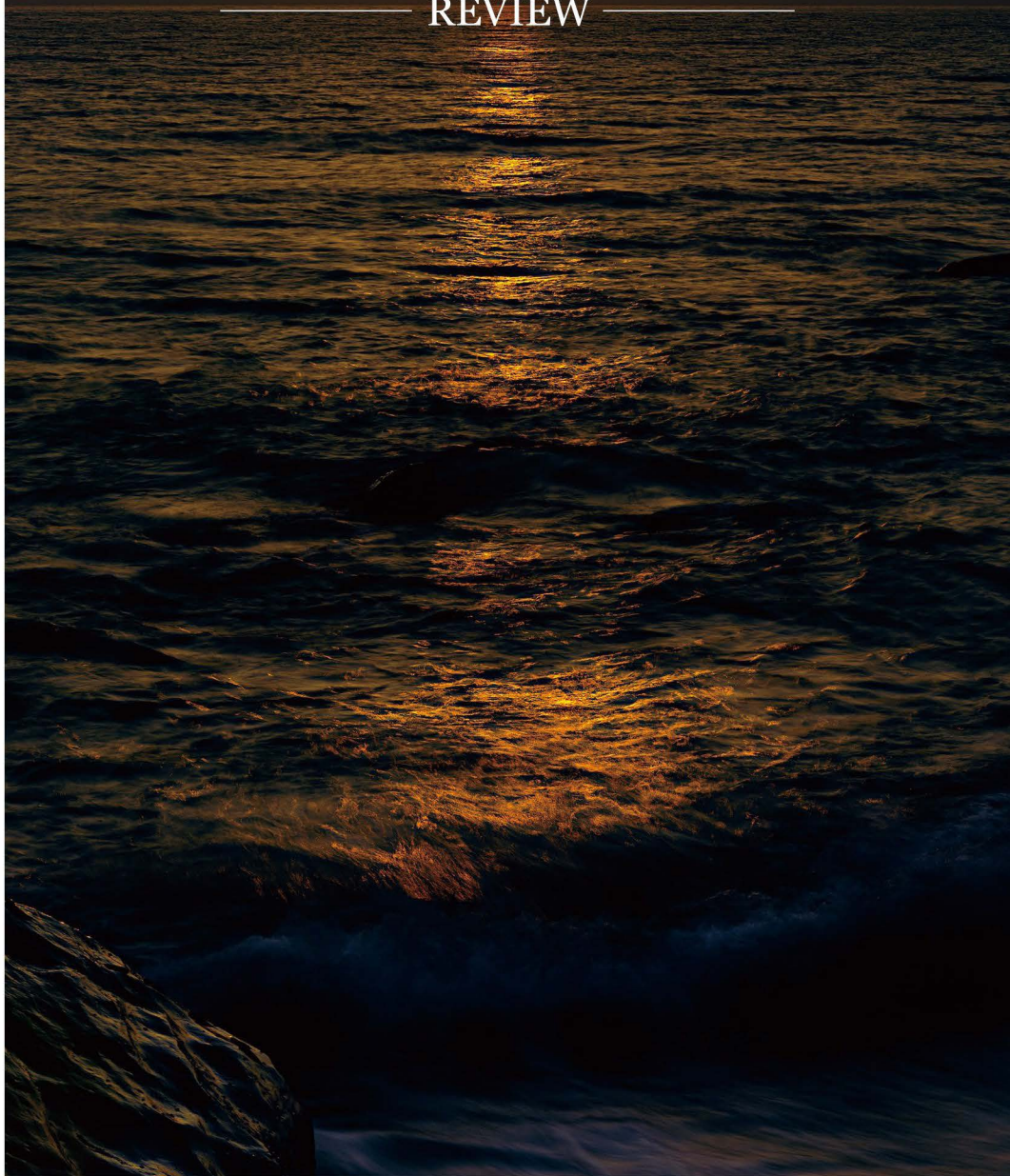
Spring 2018 ♦ 2

# GLOBAL COMMONS

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## REVIEW

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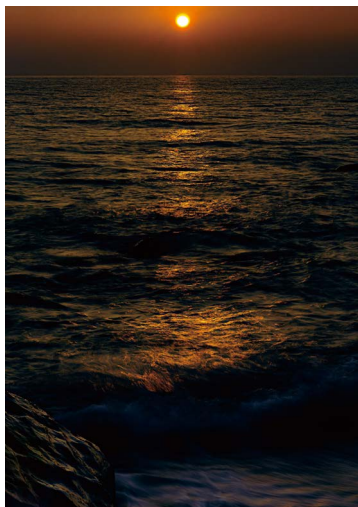


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# Global Commons Review

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UNESCO UCLA Chair on Global Learning and Global Citizenship Education  
Los Angeles, Spring 2018, number 2

## Publisher

Paulo Freire Institute-UCLA

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Learning and Global Citizenship Education

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ISSN 2475-6695

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## Letter to the Reader

**A**s Editor, I am delighted to introduce our issue #2 of *Global Commons Review* (GCR).

GCR is an initiative of the UNESCO Chair on Global Learning and Global Citizenship Education (GCE). The UNESCO Chair agenda seeks the implementation of the Global Education First Initiative (GEFI), launched in 2012 by the UN Secretary Ban-Ki Moon.

The GEFI program identifies Global Citizenship Education (GCE) as a central component of social transformation. GCE is predicated as a resource to enhance education for all, quality of education, global peace, sustainability of the planet and defense of the global commons. I am convinced that GCE as a pillar of sustainable development is one of the answers to the challenges affecting global peace, such as growing inequality, poverty, neoliberal globalization, authoritarian education, and predatory cultures destroying the environment.

In an era of global interconnectedness, the world faces immense challenges as well as opportunities that demand a new education. Do current educational experiences provide the knowledge, skills and values necessary to fundamentally understand what is happening in the world? Is education teaching us how global problems impact our lives, the lives of communities, of nations and the planet?

To propel this innovation into action requires activities at several levels. Our work includes theory-building, strategic policy orientations, research, teaching, and curriculum transformation.

## Research and network building to foster a two-pronged approach to sustainability and global citizenship

The work of the UNESCO Chair at UCLA has reached countries in all continents, and more recently in Asia with work on curriculum and instruction in Vietnam, China, and Korea, and in the Middle East with work on teacher education in Israel and a research project in Saudi Arabia.

### Theory building

Global Citizenship Education is an intervention in search for a theory. Building such theory takes time, resources and institutional work. As editor of a new Routledge series on Critical Global Citizenship Education, we work with established and emerging scholars from around the world to publish on relevant topics of GCE. The first volume published is Carlos Alberto Torres' book *Theoretical and Empirical Foundations of Critical Global Citizenship Education* (2017). The second book already published is Greg Misiaszek's *Educating the Global Environmental Citizen: Understanding Ecopedagogy in Local and Global Contexts* (2018). There are five additional books under contract including such topics as eco-pedagogy, teacher education and GCE, the role of popular culture and music in GCE, new models of citizenship education and feminism, and GCE in Egypt in comparative perspective. Any prospects of books on global citizenship education and/or sustainability will be welcome for review in the Routledge series.



## Teaching

Our teaching is intimately linked to the research agenda of the UNESCO Chair, including the courses we regularly teach at UCLA and our PFI summer programs. We have created a new sequence of three undergraduate courses to study the innovation in sustainability and GCE. The first course taught by Professor Richard Desjardins is entitled Globalization and Learning; the second course taught by myself is entitled Global Citizenship Education; and the third course entitled Global Citizenship Education: Curriculum and Instruction is taught by Dr. Jason Dorio, who was a postdoctoral scholar at the UNESCO Chair. Our teaching also extends to the multiple lectures members of the UNESCO Chair provide worldwide in the various countries we are collaborating with at the moment.

## Strategic Policy Making Innovations

For the past three years, we have been engaged in working with the government of Vietnam to transform their curriculum and instruction including the concepts of global commons and GCE. In addition to this policy work, we have given several keynote lectures throughout the country. Our work should be one of the factors to help Vietnam move closer to a democratic model and human rights.

In East Normal University in Shanghai we are working to create the Paulo Freire Institute of China, which will promote the model of GCE that has been adopted by the government of China for their



national curriculum though the practice of this model remains to be amply implemented.

Non-profit organizations are important for global citizenship education. Per their invitation members of the UNESCO Chair organized a workshop and delivered a keynote to the American Field Service (AFS) meeting in Santo Domingo, Dominican Republic last June. The AFS Forum, under the theme “Education and Global Citizenship: Developing Essential Competences for the 21st Century”, was attended by nearly 300 people, mostly teachers. At the end of August, in Hsinchu, Taiwan, and in collaboration with Transparency International, we conducted the first South Asian workshop of GCE, sustainability, and the responsibilities of non-profit organizations.

We have a new Chair of the Advisory Committee, Dr. Daniel Schugurensky, Professor of Arizona State University, who is one of the most noted scholars on Freirean pedagogy and democratic governance. He has accepted this responsibility with *gusto*, and as member of our Editorial Committee has renewed efforts to produce this very timely issue #2. My gratitude to Dr. Schugurensky, to our Associate Editors and to the Editorial Board for their efforts to make this issue possible.

Every 8th of February we host an International Conference to discuss and disseminate work of the UNESCO Chair based on GCE theories, efforts and practices. This issue includes several papers resulting from the presentations at the Annual Research Conference this year, which was entitled *Global Citizenship Education: Comparative Perspectives*.

In addition to the regular sections of the Global Commons Review, this issue includes an extended interview with specialists of UNESCO, Paris Headquarters, who are in charge of GCE efforts. I hope you enjoy this issue and I, along with this issue's authors, look forward to hearing your feedback.

# Global Understanding and Global Citizenship

## Keynote Speech for the Closing Ceremony of the International Year of Global Understanding (IYGU)<sup>1</sup>

Carlos Alberto Torres

### Introduction

The International Year of Global Understanding was proclaimed by the International Science Councils of the Social (ISSC), Natural (ICSU), and Human sciences (CIPSH). Why are such important international councils advocating for the IYGU, brought to life by the powerful writings and practical initiatives of Professor Dr. Benno Werlen from Friedrich Schiller University of Jena?

We may find some clues to answer this question in the work of cultural critic George Santayana. In his book *The Life of Reason: Introduction and Reason in Common Sense*, Santayana provides us with two useful proverbs. First, and most famously: “Those who cannot remember the past, are condemn to repeat it”. Learning about the past, “in a moving world” will help to change, or what Santayana called “re-adaptation is the prize for longevity” - though he counsels us that not all re-adapta-

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1. November 21, 2017 at the Aula Magna of the Friedrich Schiller University Jena.

tion is progress, “for ideal identity must not be lost”<sup>2</sup>. These two proverbs intimately relate to the question of understanding.

So, why do we need understanding? Any scientist may argue that we produce knowledge, and knowledge implies understanding, because understanding searches for the roots of things, their evolution, and their outcomes. So, it will not be a surprise that key international scientific and humanistic councils proclaim understanding to be a central principle of science and humanity, and to be crucial for the survival of all of us and our planet, not just for the survival of the fittest. In this keynote, I want to undertake the question of understanding from an existentialist and very personal perspective, so I will speak first of the fundamental dynamics of human life. In the second part, I will address in the same vein the importance of understanding for the survival of democracy, the planet, and human civilizations on Earth.

## A literary interpretation

Having been exiled from Argentina by a dictatorship that annihilated 30,000 of its own citizens and caused an Argentinean diaspora of hundreds of thousands more, I have learned that there are three fundamental dynamics of human life: Love, Death, and Madness, which are each involved in many wonderful as well as perfidious ways with two other dynamics, Memory and Power.

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<sup>2</sup> George Santayana, *The Life of Reason: Introduction and Reason in Common Sense* MIT Press, page 172.

Love is a concept that has fascinated human beings from the beginning of time. Psychoanalysis, and particularly Freud, considered love (and religion) to be an illusion, a pathological romantic idealization. Others from different schools of psychoanalysis or philosophy, like Deleuze, think otherwise: Deleuze explains that, for him, the dialectics of love and desire is the simplest thing in the world. I cannot agree more. Love and desire are part of our inner soul; we love and search for love so that we can be loved. We crave, we want, we long for love. Most religions make love for God, and by implication love for our neighbors, their foundational premises. Let me move now to the next fundamental dynamic of human life: Death. We all know that we have an expiration date, and yet we do not know when it will come, and of course try to postpone it as much as humanly possible.

The eventual “finishedness” of our lives has invited many existentialist and cultural traditions to remember and even to celebrate death in ways that do not fully acknowledge our limits. This past November 2nd, 2017 was the Day of the Dead, *Día de los Muertos*, in Mexico. A few days later I was in Mexico City and saw the altars dedicated to the Day of the Dead. It seems that life and death are inextricably linked to each other because one precedes the other in an inexorable march towards the extinction of the self. Finishedness is the inevitable destiny of human life, but as some philosophers like Freire have cautioned us, our inevitable biological finishedness cannot preclude us from preventing our unfinishedness. This is not a play of words. Let me explain.

Freire reminds us in *Pedagogy of Freedom* that we should consider the unfinishedness of our human condition to be an essential

condition: “I hold that my own unity and identity, in regard to others and to the world, constitutes my essential and unrepeatable way of experiencing myself as a cultural, historical, and unfinished being in the world, simultaneously conscious of my unfinishedness”.

There is no paradox here. The inevitable biological finishedness of human beings should be coupled with intellectual unfinishedness. Learning is the way to experience ourselves as cultural and historical beings. Learning is the way to readapt to a moving world, as Santayana recommended.

The third dynamic at the core of human life is Madness. Foucault devoted a great deal of his oeuvre to the history of Madness – much of his work examines the history of societies dealing with deviant behavior. Madness is opposed to reason (here we have another paradox of interpretation and understanding), and stands as the end of communication:

“Modern man no longer communicates with the madman ... There is no common language: or rather, it no longer exists; the constitution of madness as mental illness, at the end of the eighteenth century, bears witness to a rupture in a dialogue, gives the separation as already enacted, and expels from the memory all those imperfect words, of no fixed syntax, spoken falteringly, in which the exchange between madness and reason was carried out. The language of psychiatry, which is a monologue by reason about madness, could only have come into existence in such a silence”. — Michel Foucault, Preface to the 1961 edition of *History of Madness*.

In brief, we search for love, avoid death to the greatest extent possible, and try not to fall into madness. Love, death, and madness

are three dynamics representing the core of human interests, and they should be central themes in our quest for knowledge and understanding that we celebrate today.

Yet I do not believe we are done exploring these core elements of social action and the unfinishedness of human beings. Two other elements require careful attention, but this is not the place to do a scientific analysis of them, only a literary analysis. I am speaking of Memory and Power.

The rock band Evanescence<sup>3</sup> puts the relationships between understanding and memory in the right light:

You hold the answers deep within your own mind  
Consciously, you've forgotten them  
That's the way the human mind works  
Whenever something is too unpleasant  
Or too shameful for us to entertain  
We reject it  
We erase it from our memory  
But the imprint is always there.

Losing our memory is part of the modern condition of madness, resulting from accidents, illness, senility, or simply our inability to always remember much of the past, or even just the past hour. I would be remiss if I did not mention here the celebrated short story by Jorge Luis Borges, *Funes: the Memorious*. "Funes remembers everything in

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3. An American rock band founded in Little Rock, Arkansas in 1995 by singer/pianist Amy Lee and guitarist Ben Moody.



excruciatingly particular detail but is incapable of abstraction”. The rest of us are left largely only with abstraction, without the blessing and curse of complete and precise memories of everything.

We use all sort of tricks to preserve our memory. We use mnemonics and acronyms to help us remember some data, date, name, or specific task to be accomplished. Calendars remind us of appointments or celebrations like our significant others’ birthdays or a meeting at the office. Memory helps us retrieve skills that we have learned—like riding a bike years after we learned the skills as children.

In neuroscience, there have been many studies of the different types of memory, how we access them, and how they contribute to our sense of self. But once again, when we move from individual to collective experience, the retrieval of collective memories that were suppressed – for instance, by a dictatorship destroying the lives of people in a given society, or by forced silence about harassment that women suffered from men even many years ago – is another instance of the call for knowledge and understanding.

Bringing back memories to prevent human rights abuses that otherwise go unanswered is what we seek when we look at acts of genocide and try to identify witnesses to testify, from their own memories, about what has exactly happened, and who did what, how, and when.

In analytical psychoanalysis, memory is considered an archetype, perhaps even a myth, connected to the Collective Unconscious. For other fields, particularly the Law – which is a system of rules regulating social actions – memory is a powerful weapon in the struggle for testimony towards a better life and for decency and transparency in the social pact that regulates social and individual interest.

To conclude this analytical yet literary presentation, power is everywhere. It is in our actions, in our systems, in the dialectics between agency and structures, in our dreams, in our ability to love and be loved, in the act of living or dying, in the decision to lock others away as madmen or madwomen, and in the repression of memories to prevent witnesses to the truth from challenging the powers that be.

Global understanding plays a formidable role in these five core elements of social action: love, death, madness, memory, and power. Just to mention one example, there is a fundamental role for global understanding toward the prevention of war, and the development of a culture of peace should be a natural outcome of global understanding among nations.

Let me now move to the second part of my presentation: Global Citizenship Education, and how it relates to Global Understanding.

## A Scientific Interpretation

The attacks of September 11, 2001, changed my life. Watching on television the Twin Towers on fire while working in Finland, I sensed it was a time of trial and tribulation for our civilizations. With my oldest son living only a few blocks from the World Trade Center, this global event also became very personal.

As a cathartic way of attempting to grasp the events that transpired, I wrote a letter to my loved ones to say that I have been thinking about and seeking in my own heart the answers to the existential dilemmas that I face. I told them that I was prepared to bet on life, love, and peace. I decided to continue, with renewed energy,

enthusiasm, and effort, my academic work. In these exceptional times, like all times, we need to remember the Latin adage, *ad fontes*. We need to go back to the sources of our own principles and desires. I concluded my letter saying: “I have decided to live close to the Earth, seeking peace and happiness, and to build things with my bare hands, instead of only with my mind”.

Not only did I increase my commitment to promoting understanding, sustainability, and global citizenship education, but I also wanted to be an example by living closer to nature and celebrating life. I wanted to find ways to defend the planet, peace, and people. I moved to a remote property in the mountains of Topanga, where I built a cabin with my own hands. I studied fine woodworking at a community college and built furniture. I planted olive trees and grapevines to make olive oil and wine. I planted organic gardens to grow fresh vegetables. I even kept honey bees to harvest honey.

This commitment to planetary citizenship dovetails with the principles and practices I’ve held since I was a university student. Since my formative years in my native country Argentina, through my time now as a UCLA professor, I have always struggled to build innovations of theory, policy, and practice in social justice education. The implementation of the Global Education First Initiative (GEFI) in 2012 by UN Secretary-General Ban-Ki Moon opened a new chapter in my own struggle for a better world – a world, in the words of Freire, in which it will be easier to love.

The GEFI program identifies global citizenship education (GCE) as a central component of social transformation. GCE is a resource to enhance education for all and to emphasize quality of education,

global peace, sustainability of the planet, and the defense of global commons.

September 11, 2001 forced me to seek an innovation grounded in a new ethics. This is the background for the creation of the UNESCO Chair on Global Learning and Global Citizenship Education that I have the honor to occupy at UCLA, the first UNESCO Chair in the University of California system. This direction dovetails nicely with my academic career where I have endeavored to refocus education towards sustainability and global citizenship, in addition to creating forms of education indispensable to foster mindsets and skills, inspired by the United Nations Sustainable Development Goals, that can respond to the world's problems. The work of the UNESCO-UCLA Chair focuses on nurturing teaching practices, research, theories, and policies that support humanity's struggle for the global commons, human rights, and democracy. I have argued that global citizenship should add value to national citizenship and to the global commons. But what is the global commons?

The global commons is defined by three basic propositions. The first proposition is that our planet is our only home, and we have to protect it through a global citizenship sustainable development education, moving from diagnosis and denunciation into action and policy implementation. Second, the concept of a global commons is predicated on the idea that global peace is an intangible cultural good and a treasure of humanity with immaterial value. Third, the global commons is predicated on the need to find ways that people who are all equal can manage to live together democratically in an ever-growing and increasingly diverse world, seeking to fulfill their

individual and cultural interests, void of corruptions, and exercising their inalienable rights to life, liberty, and the pursuit of happiness. The great question about peace is how we can cultivate the spirit of solidarity across the lines of difference.

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 individuals who may admire others more for their differences than for their similarities.

## Conclusion

The innovations that I have been committed to throughout my career dovetail nicely with the International Year of Global Understanding and the growing interest by the United Nations and particularly UNESCO to integrate sustainability with global citizenship education in school curricula. We realize how important the idea of understanding is to endorse, promote, and support global citizenship innovation, which may change the future for the new generations in many countries of the world: generations with greater abilities with new technologies, and by implication a greater potential to grow into a new model of world consciousness and a culture of peace and solidarity. Recently when I was lecturing in Vietnam, a child asked me in perfect English, “I am eleven years old; how can I become a world citizen?”. Questions from children like that eleven-year-old are the reason we are working to implement new models of teaching and

learning and to include GCE in the curriculum towards the development of a culture of peace, and into a new ethics in the world system. Global Citizenship Education interwoven with global competencies in the education of children and youth may help to prevent another September 11 th in the United States or a global nuclear hecatomb.

Global Citizenship Education and the International Year of Global Understanding, which I hope will become the International Decade of Global Understanding, are tools of soft power for policy makers to prevent violent extremism through education, enhance global competencies, and hopefully impact world peace, reconciliation, and conflict resolution. Therefore, we need to enhance the visibility of our work to a worldwide audience for innovation-seeking improvements in the global system through civic engagement for diversity and multicultural understanding, sustainability, a culture of peace, and world solidarity.



**Carlos Alberto Torres.** Distinguished Professor and UNESCO Chair on Global Learning and Global Citizenship Education, Graduate School of Education and Information Studies, University of California-Los Angeles (UCLA).

# Global Citizenship Education and Target 4.7: the Challenging Road Toward 2030

Daniel Schugurensky

**T**arget 4.7 of the Sustainable Development Goals (SDGs) aims at ensuring that by 2030 “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 develop-





ment”. This is a tall order. Signatory countries have only 12 years to achieve this ambitious target, and in several of them it is possible to observe the rise of prejudice, extremism, xenophobia and hypernationalism. These trends, coupled with the intensification of international conflicts, the threat of nuclear war, increasing wealth inequalities and the challenges of climate change, present significant challenges to the promotion of global citizenship, understood as a common sense of belonging and a common purpose to build a more peaceful, sustainable and just world.

Target 4.7 is key because the traditional model of citizenship education is insufficient to tackle many contemporary challenges that cross international borders, and because it is a necessary condition to achieve many of the SDGs. Moreover, as UNESCO (2016) noted, target 4.7 touches on the social, humanistic and moral purposes of education, connects education to the other SDGs, and captures the transformative aspirations of a new development agenda. Since 2030 is not too far off, it is pertinent to ask how we will know if the 193 signatory countries are making significant progress in achieving target 4.7. The main strategy advanced by the global partnership consists in evaluating the extent to which global citizenship and education for sustainable development are mainstreamed in four areas: a) national education policies, b) curricula, c) teacher education and d) student assessment. This is a sound strategy, but it is pertinent to identify some challenges that may appear along the way in these four areas.

First, regarding national education policies, it is encouraging that U.N member countries have made a formal commitment to help achieve the SDGs, and that over 85 percent report including human

rights and fundamental freedoms in education policy. However, gaps between discourses and practices are not infrequent. Indeed, the signing of a document is not enough evidence to determine that a policy has been implemented, and self-assessments of policy implementation may be biased (UNESCO 2017). In some countries, political environments favoring inward looking and insular perspectives and policies may obstruct the inclusion of global citizenship education in national education policies. Moreover, in all countries education policies are subjected to competing priorities in the context of limited budgets and the emphasis on standardized testing in specific subjects (math, language, science). Hence, it is important that civil society –and particularly the educational community- constantly reminds policy-makers (particularly education policy-makers) of their commitments, and develop basic accountability instruments.

Second, a key strategy to achieve target 4.7 by 2030 is the mainstreaming of education for sustainable development and global citizenship education in national curricula. Currently, countries address the principles of ESD and GCED in a variety of ways. Among them are extracurricular activities (e.g. community events), a specific subject (e.g. civics), and cross-curricular and whole school approaches. In the fifth Unesco consultation (2012), it was reported that about 50 percent of countries covered peace, non-violence, human rights and fundamental freedoms, 16 percent cultural diversity and tolerance, and only 7 percent education for sustainable development. Likewise, only 7 percent of reporting countries provided stand-alone courses on global citizenship subjects at any level. In the sixth consultation (2016), it was encouraging to learn that most countries (91 percent) reported

more efforts in curriculum reform, especially regarding equality, inclusion and non-discrimination. However, only 66 percent of countries reported increased emphasis on global citizenship. In terms of peace education, only 10 percent of textbooks had explicit statements on conflict prevention, conflict resolution and reconciliation. This is worrisome, as these are important topics to consider in developing a culture of peace and non-violence. Moreover, in some countries the textbooks still tend to glorify war and military leaders, exclude pluralistic perspectives and undermine certain ethnic groups (UNESCO 2017). More comparative and international research is needed to better understand the ways in which target 4.7 is translated into curriculum content and textbooks, and how the curriculum is actually implemented in actual educational institutions. Furthermore, given that target 4.7 includes all learners and not only K-12 students, it is pertinent to pay attention to a wide variety of educational institutions (formal, nonformal and informal) and to consider global citizenship education as a lifelong learning process.

Third, in relation to teacher education, many countries have limited content on global citizenship and sustainable development in both initial and in-service programs. Hence, teachers are rarely well prepared to teach topics related to these fields. This has created a gap between school curricula that increasingly include GCED and ESD content, on the one hand, and the absence or marginal presence of that content in teacher education courses. The good news is that in the last few years, many teacher education programs have begun to deal with these topics, but these efforts tend to be fragmented and contingent upon the interest and creativity of individual teacher

educators rather than an institutional commitment. The weak support for GCED and ESD in many teacher education programs may be explained partly because other contents take precedence and partly because they tend to promote a social constructivist approach to teaching and learning that contradicts prevailing perspectives and practices in teacher education (Aktas et al. 2017; Bourn et al. 2017, McEvoy 2017, Gaudelli, 2016).

Fourth, regarding the evaluation of student assessment, a key challenge is the lack of consensus on the desirable outcomes of GCED and ESD. Target 4.7 speaks of the knowledge and skills needed to promote sustainable development, global citizenship, human rights, peace and the like, but there is no clear agreement on the specifics of said knowledge and skills. Moreover, knowledge and skills should be complemented with the development of attitudes and values, and there is no consensus on them either. The good news is that the Global Citizenship Education Working Group is addressing this challenge, and already identified eight key global citizenship competencies that should be at the core of educational efforts related to target 4.7: 1) empathy; 2) critical thinking/problem solving; 3) ability to communicate and collaborate with others; 4) conflict resolution; 5) sense and security of identity; 6) shared universal values (human rights, peace, justice, etc.); 7) respect for diversity and intercultural understanding; and 8) recognition of global issues and interconnectedness (environmental, social, economic, etc.). (Brookings Institute, 2017). This is certainly good progress, but it is not clear yet how competencies like empathy, critical thinking, ‘sense of

identity' or respect for diversity can be assessed fairly and effectively in different social, cultural and institutional contexts.

Addressing these and other challenges in each of the four areas (policies, curricula, teacher education and student assessment) can help local, national and international education communities to learn about the progress made by different countries regarding 4.7, and to be inspired by creative efforts in other parts of the world. It will also help the educational community to ensure that the discourses in those areas are met with actions, and to conduct quantitative and qualitative evaluations of these actions to move the needle towards the achievement of the sustainable goals by 2030. This is not trivial, because the Sustainable Development Goals provide a policy framework, a moral compass and a commitment of the international community to move steadily towards a better world. Even more, they may constitute one of the last opportunities still available to humanity to save itself from self-destruction and from committing ecocide.

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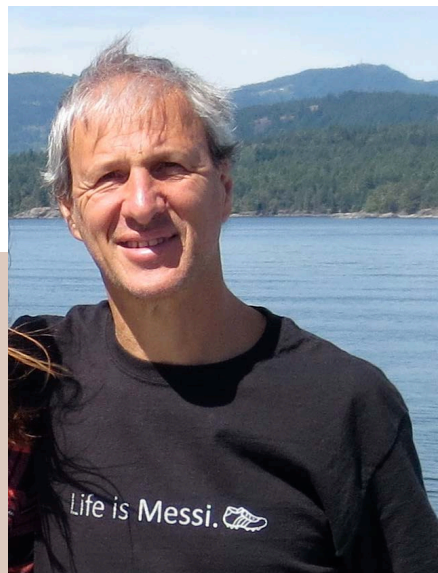
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**Daniel Schugurensky** is a Professor at Arizona State University, where he is the coordinator of the Graduate Program in Social and Cultural Pedagogy and the Director of the Participatory Governance Initiative. His academic interests include citizenship education, globalization dynamics, educational policy, comparative and international education, school-community relations, teacher training, higher education, participatory democracy and youth engagement. His most recent publications include *By the people: Participatory Democracy, Civic Engagement and Citizenship Education* (2017), *Social pedagogy meets local democracy: Examining the possibilities and limits of participatory budgeting* (2017) and *Freire and the millennials: Revisiting the triangle of transformation* (2017).



# Policies and (Global) Citizenship in School Boundaries<sup>1</sup>

Sofia Lerche Vieira

*I am not an Athenian or a Greek,  
but a citizen of the world.*

Socrates, as quoted in Plutarch's *Of Banishment*

The ideas around Global Citizenship Education (GCE) may be subject to multiple views and approaches. It is so not only because there are different theoretical and practical visions on the theme, but also because interpretations may vary according to political, economic and territorial position of the different actors involved in this debate. Today, as much as in times lost in a remote past, the issues of citizenship are central. Not by chance, the sentence attributed to Socrates written by Plutarch who lived 450 years afterwards, brings evidence that ideas such as that of belonging are inscribed in humankind.

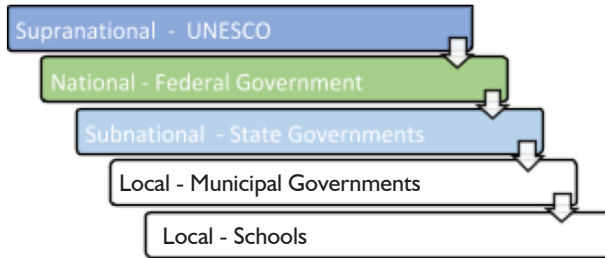
In a world where government policies have been increasingly influenced by different scales of governance, conceptions may change due to levels of policy making and implementation. In this process it is useful to consider scales such as: supranational, national, subnational and local, as may be seen in the following figure:

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1. UNESCO Chair on Global Learning and Global Citizenship Education (GCE), Conference on Global Citizenship Education: Comparative Perspectives, UCLA – February 08, 2018.



Figure 1: Multi-scale educational governance (Dale: 2010)



To be effective and transformed into policies, ideas, values and principles must travel among distinct scales of governance. Figure 1 shows how different scales operate and some of the corresponding institutions to each one of them. Of course, these may vary from context to context as well as the geopolitical characteristics of each



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<https://centroludicodarocinha.wordpress.com/espacos-de-referencia/>

country and the way institutions relate to one another in each particular situation. In the case of Brazil, with a federal organization, public sector may be represented by three different levels of government (federal, state and municipal). Public school systems relate to different scales of government resulting in a rather complex design, quite challenging to be managed.

With the intention of understanding the routes followed by different policies, a research project was designed under the name of “Educational Policies, Global Citizenship and Territorial Diversity”. It is an initiative financed by a Brazilian funding agency (National Council of Scientific and Technological Development – CNPq). It intends to understand the relationship among three major issues, as may be seen in Figure 2:

Figure 2 – Issues



By combining conceptual analyses and field research, the idea that fundamentals the project is to follow the path of policies and how they reach school boundaries. The conceptual framework understands that “schools do policies” (Ball et al: 2012) The sample is

composed of 12 schools distributed among the 6 Brazilian biomes<sup>2</sup> – Atlantic Forest, Amazon Rain Forest, Pantanal, Pampa, Caatinga and Cerrado. The project is conducted by a research group from Brazilian universities located in different regions – Northeast, South, Center West and North.

As the “preparation for the exercise of citizenship” is in the Brazilian Constitution (Art. 205), it seems logic that the study inquires on the subject of Citizenship Education (CE) as well as Global Citizen Education (GCE). The project addresses questions such as: 1) the presence and significance of CE and GCE in educational policies in Brazil, 2) how CE and GCE policies reach Brazilian schools, 3) how schools implement policies related to CE and GCE, and 3) what visions teachers and students to be interviewed by the study express on the subject of CE and GCE.

A brain-storm with university students willing to work in the project showed that their ideas of GCE need to be further investigated. They varied from the recognition of not knowing what it meant (“I don’t know exactly what it means”, M.F. age 28) to vague ideas on the subject (“People who want to help”, T.F. age 24 and “Political organization... it has to do with all people”, N.F. Age 18) and also more clear hints on the subject (“Rights and duties of every individual in society”, R.F. age 24; “The capacity we have to exercise our rights, A. F. age 38; and, “People connect things, like Trump with Korea...

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2. Biomes may be defined as “the world’s major communities, classified according to the predominant vegetation and characterized by adaptations of organisms to that particular environment” (Campbell). In *The world’s biomes*. <http://www.ucmp.berkeley.edu/glossary/gloss5/biome/>

It's a political act. No matter how distant we are, it has to do with the world. Very important role of the school", G.F. age 19). Of course, the investigation will provide more light into such issues.

In a world overwhelmed by the growth of symbolic and physical forms of intolerance and violence, the need to formulate and implement CE and GCE policies has increased and became a demand that may not be postponed. It also expresses concerns about the meaning of being "citizen of the world" in a context where significantly large amounts of people may not be called citizens and so many others are still to be freed from the burdens of symbolic and real forms of slavery. This question is particularly grave in a context where violence is daily reaching and invading school boundaries in different parts of the world.



Native Brazilian State School "Ancelmo Bispo de Souza" – Alagoas, Brazil  
<http://g1.globo.com/al/alagoas/noticia/2015/06/falta-de-estrutura-ameaca-educacao-de-criancas-indigenas-em-alagoas.html>

Through multiple forms of violence around the globe, schools have become under siege. If many regions and countries have been able to preserve schools as territories of peace where teachers and students freely cultivate citizenship, in other contexts government and society have failed to do so. Although forms of violence may vary according to specific situations, their evidence in school boundaries today may not be denied – mass shootings, drug abuse, diversity intolerance in questions concerning ethnicity, religion and gender, among other issues – are practices totally against the perspective of GCE. All this recent evidence of the growth of physical and symbolic violence within school boundaries show the need to focus on these questions. Identifying the visions of teachers and students as well as the presence of policies concerning CE and GCE in a sample of Brazilian schools is a start. The strategic significance of the problems addressed by this research project suggests that it may be a pilot to a broader initiative concerning schools of the world, perhaps to be embraced by the UNESCO Chair on Global Learning and Global Citizenship Education (GCE) in the near future. The invitation is thus open to citizens of schools around the globe. Those who are interested are welcome to join us.

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# Africa Taking on Global Citizenship Education: Perspectives Towards Forward-Looking Actions

N'Dri Assié-Lumumba

Contemporary African countries have been grappling with the various remnants of the colonial legacy. One persistent reality that cannot be overlooked is how the continent of Africa was divided into countries, whose borders were drawn capriciously and according to the interests and geo-political, historical, and economic factors by the Europeans at the 1884/1885 Berlin Conference with no regard for the Africans. These artificial borders split pre-existing cultural/linguistic, political, and economic spheres, brought in different people from various histories, ethnic identities, and religious affiliations and lumped them together. The national/official and educational languages adopted especially at the higher education level are enduring reminders of European presence in Africa.

The question of the legitimacy and viability of the African countries within their inherited borders was a topic of central importance at the time of independence starting in the mid-1950s. Thus, in conceptualizing and creating the continental body eventually named the Organization of African Unity (OAU), some African leaders called for a redefinition of the borders to reclaim agency and design an African-centered map with an African agenda, African perspectives



and meanings of citizenship, rights, and obligations. While all the leaders were unwavering and determined to advance their development agendas, two currents emerged, one- the progressive front, known as the Casablanca Group under the leadership of figures such as Kwame Nkrumah of Ghana, advocated for a pan-African entity articulating the need to re-draw a broader continental entity leaning towards a United States of Africa, while the other group called the Monrovia Group was in favor of the status quo and were supportive of the inherited borders. Even though the views of the group that supported the preservation of the colonially drawn borders prevailed, all African leaders recognized the urgency of creating and strengthening nations and embracing the diversity that was prevalent in Africa.

In this context, formal education in Africa was considered not only an instrument for socio-economic development amidst the policy implications of the popular human capital theory, but also a means for nation building, citizenry, and a sense of belonging. Besides, African countries having clearly defined their development agendas, they were still framed in accordance with resolutions, recommendations, and guidelines formulated by the United Nations system and its specialized agencies starting with the first continent-wide educational forum of the Addis Ababa Conference in 1962. It occurred when African countries, that were transitioning and emerging as nation-states saw education as an effective instrument for social progress.

In emulating various UN-led forward-looking resolutions, the continent of Africa and the different countries were receptive to ideas, programs, and goals set by the United Nations including the

Global Citizenship Education (GCE) and it was well received. However, different perspectives exist, and the challenge is implementation. Educational organizations have also expressed their perspectives. In this essay, some of the positions and actions are presented.

At the continental level, the African Union (AU) has addressed some pragmatic dimensions of global citizenship without framing it within an education agenda, although education is viewed implicitly as important in the actualization of the targeted goal, for instance, the idea of creating and issuing a continent-wide AU passport to all Africans by 2020, announced at the AU Summit in Kigali (Rwanda) in July 2016. The goals, which included travel and economic growth throughout the continent, also aimed to foster continental integration, which is in line with the earlier Pan-African perspective that articulated a connection among people of African descent globally. The AU has, de facto, addressed the meaning of the “Global” beyond the continent, in its structure by region of the continent, and has created one additional section, the Diaspora to encompass Africans living outside the continent, irrespective of their citizenship and nationality. This appears to be the template for articulating consciousness building through education. Other continental organizations with education mandates have articulated more clearly the educational dimension in GCE.

Thus, the position paper of ADEA (Association for the Development of Education in Africa-<http://www.unesco.org/fileadmin/MULTIMEDIA/FIELD/Dakar/pdf/ADEAPositionPaperonESDGCED.pdf>) on “Global Citizenship Education in Africa” captures an African perspective. For instance, the sub-theme 4 of its 2017 Triennale “Educa-

tion and Training in Africa themed “Revitalizing Education Towards the 2030 Global Agenda and Africa’s Agenda 2063” is titled “Building Peace and Global Citizenship through Education.” It articulates a link between Global Citizenship Education and peace education as a purposeful mechanism for promoting values of peace and conflict prevention among the young and future adults by designing the relevant curricula, creating partnerships and using “system-based interventions” towards “transformative pedagogy”.

UNESCO sub-regional offices in Africa have been devising action-oriented strategies, as the different regions aim to move forward with specific action plans. They have voiced their respective and converging statements and positions about GCE in different meetings and documents and have taken various actions towards further discussions and implementations.

For instance, in collaboration with UNESCO Abuja and UNESCO Headquarters, the Dakar Regional UNESCO office organized in July 2015, a capacity-building workshop on Global Citizenship Education for West African countries with the purpose of guiding “the key stakeholders with a mutual understanding of the concept, core issues, challenges, and opportunities of global citizenship education in order to stimulate further implementation of GCED at the country level,” (UNESCO Dakar Office, [http://www.unesco.org/new/en/dakar/about-this-office/single-view/news/global\\_citizenship\\_education\\_for\\_west\\_african\\_countries/](http://www.unesco.org/new/en/dakar/about-this-office/single-view/news/global_citizenship_education_for_west_african_countries/)).

Similarly also, in July 2016, in collaboration with the UNESCO Headquarters and the South African National Commission for UNESCO, the UNESCO Regional Office for Southern Africa held a

meeting on Global Citizenship Education, in Johannesburg. At this meeting, the global dimension of GCE was articulated in the opening statement in the following terms: “in a globalized and interconnected world with increasing manifestations of both solidarity and intolerance, technological power and environmental disruption it is becoming critical that education systems equip learners with values, knowledge and skills that are based on and instill respect for human rights, sustainable development, and health and well-being” (ROSA 2016, [http://www.unesco.org/new/en/harare/about-this-office/single-view/news/southern\\_africa\\_regional\\_meeting\\_on\\_global\\_citizenship\\_educ/](http://www.unesco.org/new/en/harare/about-this-office/single-view/news/southern_africa_regional_meeting_on_global_citizenship_educ/)).

In June 2017, the UNESCO Regional for Eastern Africa also organized a “Regional Technical Workshop on Education for Sustainable Development (ESD) and Global Citizenship Education (GCED): Transforming and Sustaining Our World through Learning” ([http://www.unesco.org/new/en/nairobi/about-this-office/single-view/news/press\\_release\\_regional\\_technical\\_workshop\\_on\\_education\\_for/](http://www.unesco.org/new/en/nairobi/about-this-office/single-view/news/press_release_regional_technical_workshop_on_education_for/)). These are a few examples of the events that have taken place, within the African regional economics communities (RECs) and their interface with the UNESCO regional offices.

As a result of the prevailing aforementioned positions of the advocates of the preservations of the individual nation-states at the founding of OAU, the educational systems of the current 54 African Nation-states that constitute the African Union operate autonomously, especially at primary and secondary levels. Even at the higher education level, exchanges are relatively limited despite the existence of the Association African Universities (AAU) that advo-

cates for partnerships. Therefore, while the African Union, the RECs and especially the UNESCO regional offices have joined the chorus of endorsement of the Global Citizenship Education, inevitably, it is at the individual country level that the implementation of the broadly stated recommendations will be actualized. Hence, following this broad introduction, the next step will require a focus on case studies of selected countries in the different parts and regions of the continent in their actualization of the Global Citizenship Education.

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## Maria, a Global Citizen

Henrique Magalhães

The comic-strip cartoon character *Maria* was created by Henrique Magalhães in 1975 in Paraíba, a state in the Northeast of Brazil. The initial storyline was about a woman around 30 years of age, single and on the hunt for marriage. The cartoon was created with the goal of shedding light on the world of women, presenting a woman as a protagonist, contrary to the typical secondary roles usually intended for women in these kinds of works.

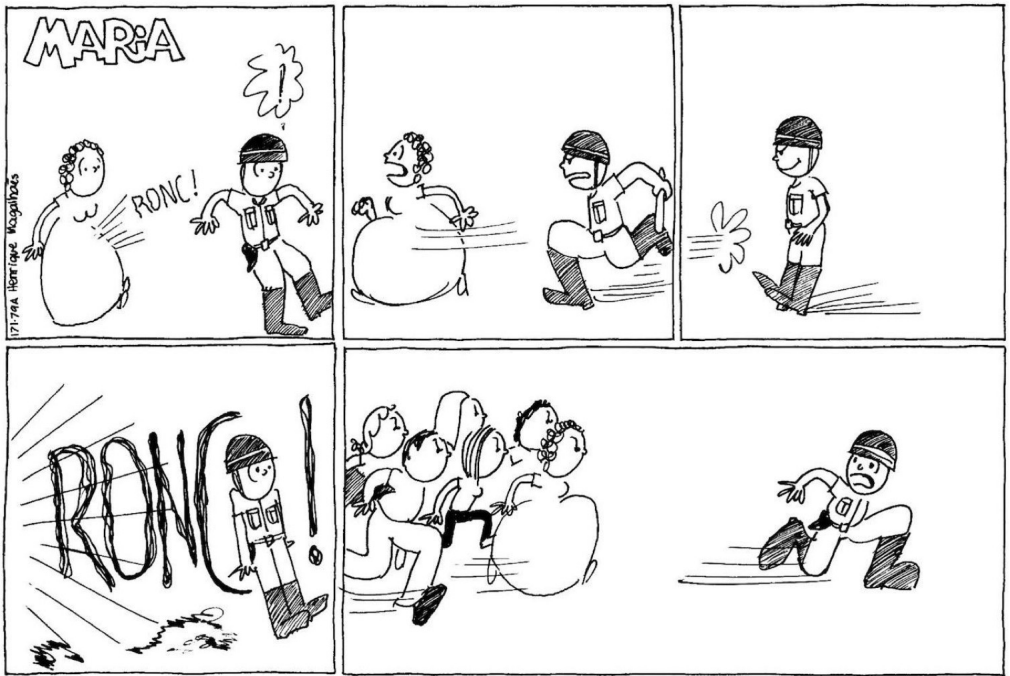
The first comic strip is symbolic of the stance addressing one of the most problematic issues facing women: the indiscriminate use of their representation as an object of masculine desire by the culture industry and the media. In the issue, *Maria* and her companions are in a social movement and decided to conquer men with the weapon that seduces them: the idolized image of the sensual woman. While



pointing out the contradiction between that image of the sensual woman and the concrete reality that women fighting are ugly and not even a little picturesque, it shows the fetish of the object of masculine desire.

From the start, *Maria* shares the cartoon with two companions: Pombinha, a young girl around 18 years old, at times naive, who searches in *Maria* answers to her existential questions; and Zefinha, a character who almost always contradicts *Maria*'s stances, forcing her to confront the political issues of the daily life.

After just a short while, *Maria* departed from the comic's original burlesque mindset – the search for marriage or a partner – to reflect the problems affected Brazilian society during the time of military dictatorship – instituted in 1964 and would last until 1985. The au-



thor's enrollment in the architecture program and later journalism at the Federal University of Paraíba made him see this oppressive reality with more intensity, directing his creation to the fight against the status quo and authoritarianism.

By the late 1990s, *Maria* was published in Paraíba's daily newspapers, while at the same time alternative, self-funding magazines of *Maria* were being circulated within the underground media markets. The first series had 10 newspapers and was enclosed with the graphic novel "*Maria: the Greatest of Subversions*," in which she tackles homosexuality among women. The book came out in 1984, the final period of the military dictatorship, when social and cultural issues became prominent in political struggles.

With that book, in which *Maria* declares her love for Pombinha, we have the first appearance of the homosexuality and lesbian issues in Brazilian comics, defining the profile of *Maria* from then on. The





character became more thoughtful and intimate, but remains critical as ever. From exclusively local problems – like the political situation in Brazil –, *Maria* also started to address more universal issues, choosing the fight against discriminated minorities, as well as loneliness in urban centers, and the criticism of prejudices. Irony is the mark of *Maria*, a characteristic that extends to all of her friends.

*Maria* returned to newspapers circulation between 2012 and 2014. Since the 1990s, several books have been produced by collecting comic strips published in newspapers, with new ones continually being produced. Some books had a commemorative style, like “*Maria: Wit-ty for 30 years*” and “*Maria: 40 Years Old and Looking Good*”; others reached Portuguese publication through the editor Polvo, of Lisbon, like “*Her Name: Maria! Her Nickname, Lisbon*” (2015) and “*Maria: the Greatest of Subversions*” (2017), this being the revival of the work launched in 1984, but which was surprisingly current.

The first graphic novel launched in Portugal, “*Her Name: Maria! Her Nickname, Lisbon*,” won the 2016 prize for best comedy publication in the Amadora International Comic Book Festival – Ama-



dora is a city located in the metropolitan area of Lisbon. This extraordinary achievement included the participation of *Maria* in an exhibition, the launch of a new book, and a presentation by author during the 2017 edition of the festival.

The international adventure of *Maria* also has a place in the Angoulême International Comic Book Festival, in France, in which the character participates with the newly published series of magazines



– *Maria* Magazine – and nominated for the Alternative Magazine Prize. Additionally, *Maria* has reached the Anglophone world with the airing her humor in the Global Commons Review, a publication of the Paulo Freire Institute, University of California, Los Angeles and the UNESCO-UCLA Chair.

The recognition of *Maria* was given not only by the public – the character had a large audience in the State of Paraíba, mainly on university campuses, in the period in which it was published in the



journals – but also among scholars. In 2016, *Maria* was the subject of two extensive studies, the first being a post-doctorate from the University of São Paulo, by Professor Regina Behar, with an analysis of *Maria*'s political trajectory and character development; and the second, an essay by Professor Nadja Carvalho, from the Federal University of Paraíba, that addressed the intimate aspects of *Maria*.

In addition, in celebration of the 40th anniversary of the character *Maria*, “*Eu sou Maria*” (I’m *Maria*), a 2015 video documentary was produced by Regina Behar and Matheus Andrade, with an interview with the author. In 2017, another video documentary entitled “*Maria for Marias*”, by Karla Karini, was produced with the edition of Adelcidio Soares, as a final monograph for the Communication in Digital Media Course at the Federal University of Paraíba.

These productions, more than tributes or records of memory, show that the character still lives, present in the taste of readers and relevant within Brazilian comic scene, despite its marginal condition in the publishing market. The strength of *Maria* always was in alternative or independent production, which guaranteed her complete freedom of expression and critical vision.

The insertion of *Maria* in other cultural contexts, like in Portugal, in the United States, and in Argentina – where it will appear in a specialized magazine – and France – having been published in the independent magazine “La bouche du monde” [The Mouth of the World] –, confirms the worldwide value of her cartoons, a goal that was not originally intended, but was developed as the character evolved.

*Maria* and the issues that she discusses transformed her into a global citizen by addressing the common problems of needy and exploited communities, the issues of gender and homosexuality, discriminatory and exclusive politics, corruption and contradictions of democracy. *Maria*, in her own way, is the voice of the marginalized and carries the strength of those who do not allow themselves to be left behind.

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Translation by Jacob Alfar and Ana Elvira Steinbach Torres.  
Copy Editing by Jason Dorio.



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## A Lost Opportunity

Ricardo Skovgaard

To walk along the Inca footpaths in Peru is a pleasurable experience as well as an exercise in reflection. As the mind flies alone accompanying the condors in serene harmony with the environment, the questions flow and it is impossible to answer them all. How could such advanced societies be so left behind? How would Latin America be today if the arrival of the Europeans had amalgamated the two cultures in an act of happy confluence?

The encounter of 1492 was certainly the most important event for Europe and The Americas, perhaps even for humanity. A special moment when different ways of perceiving the universe greeted each other for the first time. Two societies that could peacefully share their most valuable treasure: the knowledge accumulated during thousands of years of observation, trials, errors and discoveries. From the interchange of those experiences, a new dimension of thought, an advance of centuries in a short time, a leap forward in the slow process of accumulating wisdom could have been achieved.

But that was clearly not the intent, much less the result. The encounter was a clash of cultures in which there was no proposal of association, but manifested in intentions of possession first, domination later, and finally the destruction of thousands of years of wisdom to replace it with what was already known.

The reasons why the Europeans adopted this behavior were nested in the unconscious, product of an education where exclusion was a cultural trait based on the white man's hypothetical superiority, on the need to increase the power of his nations even if that meant surpassing the limits of natural moral law, which was grounded in a dogmatic and sectarian religion.

Humanity wasted that encounter, even though there was a society that obtained enormous material advantages, which allowed it to overcome several problems. Europe in general, Spain and Portugal in particular, enjoyed all the benefits with which America contributed. Benefits that only in a small proportion were gold and silver. In spite of its terrible management, the riches of the new continent permitted the Iberian Peninsula to occupy a privileged place. A situation that allowed them to convince the future that their intervention was a humanitarian one, and that thanks to it a whole new world, that would have otherwise lived in the wild state for generations, was now civilized.

In that other world, the one that would later become Latin America, the feeling of injustice, of ethnic genocide, of the extinction of a culture that included special knowledge, of a dispossession that began in the sixteenth century and that, in other ways still persists, remains. A style founded on magic, community, harmony with nature and on biodiversity; a particular vision, a different logic and another conception of time were lost forever. Its progressivism was manifested in cities that left Rome and Paris in the shade with astonishing scientific abilities, unparalleled alimentary diversity, novel artistic expressions, and a socio-economic system that worked well

and was the tool used to build the Inca empire since rival nations adhered to it for their own convenience while in Europe it was war that built empires. Nothing about those tales of barbarians, savages and primitives was true, however they were so successful that lasted across the time.

The Iberian crowns and the Papacy openly declared to be in favor of the defense and recognition of native's rights, however, privately, they accepted and shared the opinions and ways that opposed the attitudes they expressed. Two completely different realities are thus lived: for the Old World, the narrative preserves the romanticism of discovery, of the civilizing epic and of the motherland; but for the South, in the new continent, inhabited by its bastard sons and daughters, the discovery, conquest or invasion is more than a semantic discussion, it is a living memory that leads to violence, rancor, poverty and discrimination.

Trudging the Inca paths is exhausting and the frequent stops to catch my breath gives me the chance to dialogue with the guides that accompany me, owners of clear looks, few words and different ideas. They fail to grasp my questioning, they are happy in both worlds, using all the best that technology provides them while clinging to their millenarian mores.

The absolutist attitudes of Spain and Portugal were highly criticized by the other European crowns, wielding moral arguments. Nevertheless the truth is that they wanted to participate in the booty and could not. They easily abandoned all their redemptive principles when, in the mid-nineteenth century, they had the opportunity to colonize the majority of Africa, Oceania and Asia. The pattern of behavior was re-

peated and little has changed in the twenty-first century despite the passage of time: the domination of the Other and its possessions continues to be the historical constant that mobilizes the powerful; violence, the instrument of choice barely moderated by the control of the economic markets instead of the physical territories; and religions show, more and more, a strong fundamentalist bias.

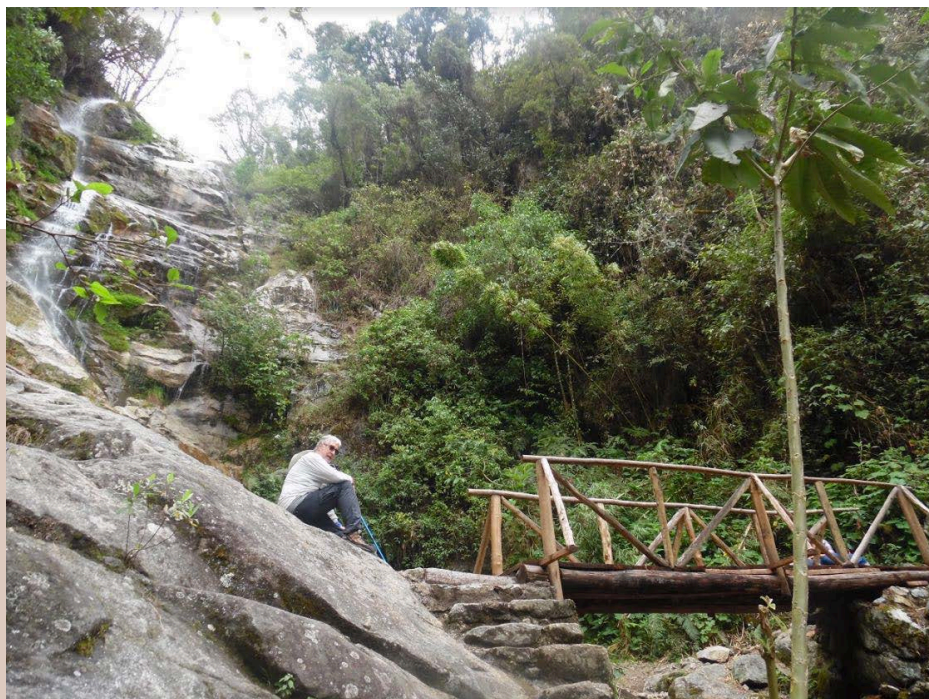
Despite the evangelizing intention of the mission, on his initial trip Christopher Columbus did not bring any friars or priests. As a good diplomat, his baptisms were in honor of Spain and the Catholic Kings, and then he generalized the use of toponymics that referred either to the Christian heritage or to the conqueror's European origin. That was his first domain declaration. Those who seconded him followed the same pattern: they took territorial possession fulfilling a formula where adhesion was the only choice, accredited the place by giving it a new name even though it already had one, begun a methodical survey of the valuables to deal them out among themselves, ensured the control of the economic activities and then distributed land ownership at their own will, while taken advantage of the beauty of local women whilst evangelizing them. So that there would be no doubts about the intentions of the newcomers, their first act entailed the immolation of the highest local authority and the construction of a Catholic church on the foundations of the indigenous temples they called pagans. This was the triumph of unity over duality, a principle as natural as it was ancestral, which also perished in the diverse battles for dominion.

Fatigued by physical exertion and mental concentration, the sight of Machu Picchu in the distance deeply moves me. I can no longer



bear the weight of my backpack and one of the guides carries it for me, expecting nothing in return. Men of different vision, their qualification depended on the interest of the dominant group: to Columbus they were raw material for slave commerce; to the Iberian courts vassals obliged to pay tributes; to the conquerors and colonizers, a means of production at very low cost; to Rome, half-naked hominids that could swell the statistics of catholic parishioners; and to the rest of the Old World they were mere policy instruments. To all the formers they were objects, to me they were subjects who opened my mind and without whom I would not have ended a voyage projected with so many expectations.

To many people in the south of the American continent, indigenous are still savages and not as good as they were before. As a log-



ical result of hundreds of years of violation, spoliation and racism, they now live in isolated, impoverished, brutalized communities, a direct consequence of historical discrimination and not of their historical nature.

Paradoxically, the society that is now rediscovering the true story and the terrible mistakes that were made, continues marginalizing and exploiting them as modern slaves. Just like before, the same society is still saying one thing and doing another, claiming that the descendants of Amerindians wish to remain separate rather than to integrate. They do not realize that they are what the conqueror and its heirs wanted them to be.

While waiting for the bus that would take me to Aguas Calientes, I took leave of my guides with a single thought in mind, I had to write my reflections of the path, I owed them that. A different world would have been possible if the two continents had embraced each other rather than one engulfing on the other. To think how that different world might have been would be to enter into the Kingdom of Uchronia, a speculative exercise. It is enough to know that the parties did not add up. On the contrary, the entropy that came down from European ships was so extreme that synergy never left the box.

I walked between the two greatest masters of humanity: nature and history. They are no longer listened to, there are other voices that sound. But they are still there, one roaring uncontrollably for its temple to be respected again and the other awaiting for it's rewriting stripped of ideologies to ensure its lessons are useful.

New encounters of cultures, albeit on a minor scale, are repeated daily in different parts of the world. Implementing the same methods

of domination would be a dishonor to the lessons of nature and history. So that they are not converted into new lost opportunities, synergy must emerge from the bottom of the box. And that is our responsibility!



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## Three Different Approaches to Global Citizenship Education

Sung-Sang Yoo

Inyoung Lee

Global citizenship education (GCE) is not a brand-new concept but it was the UN Sustainable Development Goals (SDGs) which raised attention to the education. As GCE was included in one of the education targets of the SDG 4 or *Global Education 2030 Agenda*, it received more attention than before the SDGs. The fact that GCE is one of the targets of SDGs means that GCE is expected to contribute to sustainable development of the world. When we get down to GCE, we need to think how GCE would devote to sustainable development and what kind of GCE would do. This is because GCE is a contested concept which is differently understood and practiced according to the perspective toward it. *Global Citizenship Education Topics and Learning Objectives* published by UNESCO in 2015 suggests a guideline to GCE providers such as school teachers, education program managers, or policy-makers. According to the guideline, global citizenship described as “a sense of belonging to a broader community and common humanity” (UNESCO, 2015: 14). Also, the guidebook explains that GCE has three core conceptual dimensions—cognitive, socio-emotional and behavioural and GCE learners are

expected to be transformative and to build the knowledge, skills, values and attitudes that they need to be able to devote to a more inclusive, just and peaceful world (UNESCO, 2015: 15). Although the perspective of UNESCO on GCE is broad and inclusive, there are still various views on GCE. This paper suggests that there are mainly three approaches to GCE: a) competency-based approach, b) moral approach, and c) critical approach. Each approach is distinguished in terms of the perspective on global citizenship, the educational approach, descriptions of a global citizen, global problems and global conflicts, the purpose of education, and educational topics.

First, the *competency-based approach* understands global citizenship from individualism and neoliberalism and its educational approach is close to human capital theory. It emphasizes individual freedom and the ability to adapt to the competitive global free market. From this approach, a global citizen is who is a free traveler crossing countries, a participant of the global economic system and a prospect global leader. It is important for individuals to be prepared for a job and ready to live in the competitive global economy as a global citizen. Since this approach appreciates individuals' liberty and economic development, it is considered as global problems that global economic crisis and unstable international security or issues that hinder economic growth and disrupt global order. Thus, individuals are asked to have knowledge of global interdependency (or globalization) especially in terms of economy and to equip with skills such as foreign languages in order to be a global citizen through GCE. Also, individuals learn to have an open attitude and global manners as a global citizen or a leader. The focus of this type

of GCE is mainly on individuals' development and human capital not on global conflicts or structural injustice. The possible educational topics of competency-based approach are global economy, international politics, international organizations and foreign languages.

Second, the *moral approach* has the perspective of moral cosmopolitanism, moral universalism, multiculturalism, humanitarianism when it accepts global citizenship. Also, it has features of character education. This perspective emphasizes the importance of human rights, cultural diversity and individuals' moral responsibility. The issues that hamper world peace such as poverty, war, or climate change are regarded as global problems. It is essential for global citizens to be aware of the global issues and have moral responsibilities to resolve them as a benevolent neighbor in a global community and a conscientious and responsible citizen. The learners are encouraged to have a sense of belonging to a common humanity and engage in problem-solving activities through GCE. The possible educational themes and topics are global issues, human rights and cultural diversity. Even though global conflicts are handled in this type of GCE, they are superficially recognized not considering roots of the problems.

Third, the *critical approach* explains global citizenship based on the critical theory and post-colonialism while its educational approach is similar to transformative social justice learning. From this perspective, it is not enough to just have a knowledge and focus on phenomena to resolve the current global conflicts. It is rather crucial to critically reflect the global structure and embedded power relations and identify the rooted causes of problems. A global citizen is who is an agent of social change in the local and global society. Thus, the

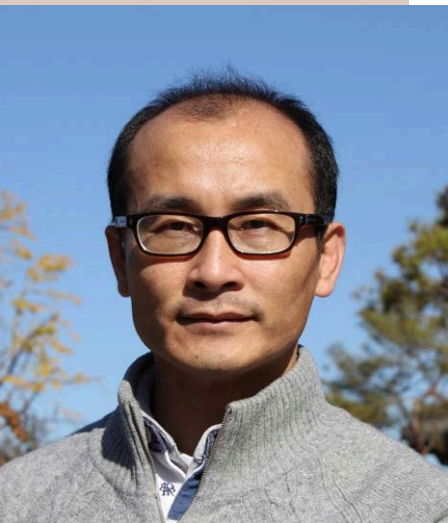
purpose of this type of GCE is to be aware of the structure and power relations of the global system and recognize local, national and global issues and conflicts. Also, learners are expected to critically reflect their own status and to develop a capacity to investigate deeper causalities of global issues and an attitude of solidarity. In other words, the ultimate goal of GCE with the critical approach is to transform the current global system where inherent inequality and injustice exist. Hence, educational topics and themes would be understanding the global structure, power relations and postcolonial legacies.

After GCE was added as a new global education agenda, GCE-related activities have increased rapidly. Generally, each of three approaches is encompassed in the activities, rather than a specific approach is taken. However, educational practice without any effort to understand GCE should be avoided because the practice and outcome would be different in accordance with which approach is taken. Moreover, unintentional outcomes could be earned without an understanding of GCE. Therefore, it is crucial for GCE providers to recognize the different features of each approach, especially when it comes to the sustainable development of the world. They need to consider what kind of GCE they will provide in order to contribute to sustainable development of the world. This paper would guide educators to picture the different GCE approaches and help them to take a specific approach.

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# Reflections on Teaching University Global Citizenship Education: Critical Lessons from Los Angeles

Jason Nunzio Dorio

Humanity and our planet face a growing number of interconnected challenges and opportunities exacerbated by globalization(s), which demand new paradigms of teaching and learning. Despite criticism, global citizenship education (GCE) has been offered as an attempt to assist policy makers and practitioners to address complex global challenges through education. However, there is an absence of empirical research on teaching university GCE particularly within the United States and especially through models that emphasize critical theory and critical pedagogy. The purpose of this article is to highlight some findings from a qualitative self-study (Tidwell et al, 2009) on teaching GCE to undergraduates in Los Angeles.

## GCE Course Context

With a mandate of the to teach comparative education courses that foster the values, abilities and skills of global citizenship, UNESCO-UCLA Chair in Global Learning and Global Citizenship Education received approval from the UCLA Graduate School of Education and Information Studies to teach three new GCE under-

graduate courses (Globalization and Learning; Global Citizenship Education; and GCE: Curriculum and Instruction) beginning in the 2016-2017 Academic Year (AY). I taught the course that focuses on GCE: Curriculum and Instruction, which was a four-hour course that met once a week for the ten-week quarter. The course fulfilled upper division requirements for students in the Education minor program. There were twenty-one junior and senior undergraduate students enrolled in addition to a visiting professor from China who audited the course. Although there were only three male students, the class was quite diverse, representing various racial/ethnic backgrounds, various religious beliefs, varied immigration status, sexual and political orientations, as well as wide array of majors including African American Studies, Biology, Business Economics, Chicana/o Studies, Communications, English, Political Science, Psychology, Sociology and Spanish and Portuguese. About half of the students were interested in pursuing careers in teaching. The remaining half were either uncertain about their career goals, pursuing graduate school or interested in careers in other fields. When asked why the students enrolled in this course, the common response was, “The title sounds interesting but I have no idea what global citizenship education means”.

## Organization and Curricula

### The format of each class was divided into three sections

The first section was devoted to lectures and student-centered discussions/activities facilitated by the instructor on global chal-

lenges providing the context of globalization(s). The second was devoted to discussions/activities facilitated by the instructor related to themes of GCE viewed as an intervention to specific problems e.g. peace education, human rights education, social justice education, ecopedagogy etc. The last section consisted of discussions facilitated by students pertaining to ways students could develop lessons to address specific global problems. For example, the two main assignments underscores students' attempt at using education as a means of addressing global challenges.

## Global Challenges Assignment

The first assignment was the *Global Challenges Research Paper and Mini-Lesson*. Individually, students selected a single global issue and wrote a 5-page research paper guided by the questions what is the biggest challenge facing humanity or the planet and how are people actively addressing the challenge? Specific questions for the paper included what is the global challenge selected, what are some causes, and who/what does it impact? What are the consequences if it is not addresses? What are some of the innovative/creative ways people are addressing the global challenge? What can UCLA students do address the challenge? The students then presented a 20-minute mini-lesson pertaining to the global challenge they selected. Creative, innovative, and engaging ways of teaching were expected. The following are topics created by students:

Women and reproductive rights  
Gross national Happiness  
Water Scarcity  
Plastic Terrorism  
Mental Illness  
Childhood development  
Child Labor  
Human Trafficking  
Education in rural areas  
Refugee Crises  
Gender pay gap and women leadership  
Functional literacy  
Food insecurity  
Sustainable Cities and Communities  
Mass Incarceration and global economy  
Global Climate Change  
Energy crisis and sustainable energy sources  
Waste management and prevention  
Femicides

## Group Unit Plan on UN SDGs Assignment

The second assignment was the *Group Unit Plan on UN SDGs*. In four self-selected groups students designed a five-day unit plan covering at least 2 of the 17 UN SDGs United Nations Sustainable Development Goals (United Nations, 2015). The Unit Plan included an **Introduction:** Title, purpose/overall objectives, explaining the UN SDGS that are covered, the educational context and class/school environment; and the age group and student demographics this unit

was designed for. **Framework and Theory:** The group had to define global citizenship education and how their definition connects to the unit; Explain the core principals and concepts of used in the unit; The skills, knowledge and virtues emphasized in the unit; and the literature/research supports the framework. **Teaching Practices:** The group had to describe how the teaching practices and content were culturally relevant and interdisciplinary; and how the teaching practices relate to pedagogy for critical global citizenship education. **Table of five lessons:** The table was a visual representation of the unit containing name of lessons, learning objectives, key activities, name/number of SDGs. Last was a **detailed description** of 5 individual lessons including a description of the lesson, learning objectives, activities, assessments, key materials and literature. Note that one lesson had to include some form of community engagement project/exercise. At the end of the quarter groups were given 45 minutes to present their unit, teaching a part of a synthesis of the unit. The following are title of the group unit plans:

- ♦ Everyday Awareness: Urban and Environmental Ecosystems (SDGs 6 & 11)
- ♦ Equality and Quality Through the lenses of GCE (SDGs 4 & 5)
- ♦ Intersectional Health Issues (SDGs 3,4, 5 &10)
- ♦ Teaching Good Health and Quality Education Through STEAM (SDGs 3 &4)

## Interconnectedness, Interdisciplinary and Intersectionality

The following are pedagogical themes that emerged from the self-study (Dorio, 2017):

Interconnectedness: An important goal of this course was to nurture a sense active global interconnectedness, especially with regards to the complex nature of global problems. Various activities allowed students to use multiple lenses to critically explore the complex multidimensional systems. A critical reflexivity helped students to realize the interconnected nature of local, national and global problems as well as assisted in recognizing ones local, national and global identities.

Interdisciplinary: Global problems are inextricably linked through various systems, and an attempt to solve a problem in isolation has the possibility of exacerbating problems in other connected systems (Weil, 2016). With students from various fields of study, there was an organic interdisciplinary nature to the course. This not only provided a richness of experiences and knowledge to class discussions, especially when discussing solutions, but it also helped students to realize the complex interdisciplinary approach needed to devise solutions. Having space in the curriculum for learning interdisciplinary skills organized around real-world issues is vital to any model of GCE.

Intersectionality: With regards to the relationship between GCE and “issues of diversity,” the class came to the conclusion that tolerance

for “the other” should not be the goal for education and society. GCE must move beyond being content with tolerance and understanding of diversity. Moreover, settling solely on tolerance maybe the reason for the failures of some models of multicultural education (Tarozzi and Torres, 2017). The class discussed that GCE needed to move beyond tolerance towards models of citizenship and education that locate injustices and call for an “outrage” towards intersectional issues of injustice, striving for policies and pedagogies that are grounded in compassion, mutual respect, humanization, and we dare to say, in the words of Freire, striving “in the creation of a world in which it will be easier to love” (2007, p.40).

Intersectionality in GCE provides formidable lenses to help locate and name the multiple ways local and global power coalesce to shape social structures as well as human-environment relationships, and to examine the ways that power of intersecting structures works against communities of color, the poverty stricken, the Global south and other marginalized groups. Thus, it can provide the means to identify, examine, and find solutions to issues of the global politics of identity. Our conversations echo the call by Stewart (2017) to move beyond diversity and inclusion toward justice and equity. Therefore, we realize that in the US for GCE to be more universally applicable, in addition to being anti-racist, anti-sexist and anti-other forms of violence, bigotry, and xenophobia, GCE must be used to dismantle, resist and disrupt the relationship between white privilege, the white savior complex and global citizenship (Straubhaar, 2015). This aligns to theories of intersectional global citizenship built upon feminist theories. Thus, any GCE must analyze the

interaction between gender and other categories such as race/ethnicity, geographical location and grounded in understanding and challenging globalization linked to present and historical structural inequalities (de Jong, 2013).

Towards a Critical Pedagogy of GCE: Overall I argue that any GCE should view education as a way to address contemporary problems, particularly merging education for social and environmental justice. A critical pedagogy of GCE must originate from the experiences of learners within particular contexts, organized around how global society impacts local contexts, and visa versa. There must be a recognition that the university is a public good, and it cannot be separated from globalization in all its forms, processes and impacts, and, conversely, in the ability that certain forms of education can transform global subjectivities and realities. This pedagogy strives to nurture global citizens that resonant with Santos's (2007) Insurgent cosmopolitans and Shultz's (2007) transformationalist global citizens. Meaning citizens that create globalization from below through transnationally organized resistance and solidary against the unequal exchanges produced or intensified by global relations. And those that share knowledge and build partnership to created new models of transnational relations linking marginalized people. I purpose the following intersected concepts of critical pedagogy of GCE that calls for an expanding of knowledge, responsibilities, identities and actions:

Knowledge: De-colonializing and unlearning violent ways of knowing and being in the world; deep understanding of histories



and struggles of marginalized communities in our backyards and throughout the world and including our planet; human connections; and how globalization impacts locality and, conversely, how local communities can disrupt and counter toxic forms of globalization.

**Responsibility:** A caring and indignation for injustices; promotes and healing and solution-making. Moving beyond tolerance towards an ethos of outrage for social and environmental injustices.

**Identity:** Encourages a broadening of identity; sense of belonging and mutuality with the other. Build bridges with the other, healthy connections across diversity including radical international solidarity grounded upon a delicate balance of multilevel identifications and allegiances (Banks, 2017).

**Action:** GCE must lead to the creation of action that counters the forces causing injustice to humanity and our planet, even if those forces are within ourselves. Actions that are necessary to create models of new possibility—a better world.

I challenge educators and students to consider the following questions: In an interconnected world, what should be the purpose of education? Do conventional educational experiences provide the knowledge, skills and values necessary to fundamentally understand what is happening in the world and how global problems impact our lives, the lives of others, communities, nations and our planet itself? What can critical forms of education do to address global problems for our planet, others and ourselves? Specifically, how can models of

GCE be used to counter neoliberal globalization and the rising right-wing nationalism?

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# Legacies of Critical Literacies in Global Citizenship Education

Susan Wiksten

## Introduction

The Global Education Monitoring Report (GEMR) is an annual UNESCO publication that reviews data and research on the development of education globally. A policy recommendation was put forth in the 2016 GEMR according to which provision of critical literacy in schools is associated to political stability (GEMR 2016, 96- 111). Accordingly, that children need schools in which they have the opportunity to learn critical forms of literacy. Critical literacy is in this approach seen to support the development of peaceful non-violent societies (GEMR 2016, p. 103).

This commentary is structured as follows. I start by providing historical context for the concept *critical literacy*. Subsequently, I discuss the GEMR recommendation by comparing data on literacy and indicators for political stability. Finally, I call for greater attention to social and political factors in analyses that feed global education policy recommendations.

## Critical literacy in the Enlightenment Movement

The following is a paraphrased quote from one of the early scholars in education and citizenship. *Education aims to develop a sound criticism, so that a student learns to discern truth from lies in the stories constructed by others* (Rousseau 1762, *Émile*, p.112). The quote illustrates that critical literacy was for Rousseau the development of an ability to discern among sources of information in an approach that centres on the student.

Student-centred learning is broadly accepted and supported today and we think of these ideas as evident and rather uncontroversial. However, in the late 1700s Rousseau's ideas were controversial as he went against the mainstream of his time in proposing that religious or political authority was not the pre-eminent source of knowledge. Learning to discern among sources of information was in Rousseau's view an important skill to develop already at a young age.

Rousseau's ideas fed into the Enlightenment movement. The agenda of the Enlightenment movement revolved around three core goals:

- (1.) To support reason-based practices in society,
- (2.) To increase the possibility of more people participating in the production and consumption of publicly available texts
- (3.) To promote an ethical agenda, in which each human being is understood valuable.

Humanity in its entirety was understood to benefit from opportunities to develop the faculty of reasoning of each and every-one.

## The Common School Movement

Some of the early proposals for public schools that would teach not only privileged children but all children, i.e. the first proposals for common schools and for national public curricula, were proposed by educational scholars who expanded on the ideas from Rousseau. The following lists a few of the scholars who followed the Enlightenment movement in proposing that societies will prosper if all citizens are taught to read and write.

Johann Pestalozzi	Switzerland	ca. 1790
Mary Wollstonecraft	U.K.	1792
Nikolaj Grundtvig	Denmark, Sweden, Norway, Finland, Iceland	ca. 1844
Horace Mann	U.S.	1848

The goal of public education was formulated not only by the scholars listed here but many more in different countries. Applications of Enlightenment ideas into various contexts include the Jewish Enlightenment *Haskalah* (Feiner, 2004). Another example is that of Muslim scholars and universities in North Africa (Najjar, 2004). In various local adaptations following the principles of the Enlightenment movement, the development of public education has been pursued. The goal has been to support ordinary people to become citizens who are able to fend for themselves, their families and communities.

Citizens able to contribute to a reason-based development of society. Not by blind compliance or culturally learned habits, but by informed critical reasoning. Promotion of public literacy was for the first time connected to an international diplomatic effort to construct peace in the 1948 Declaration of Human rights (United Nations, 1948).

## Data on literacy and political stability

Literacy rates for three low-income countries (Afghanistan, Burkina Faso and the Central African Republic) and two high income countries (Greece and Italy) are illustrated in Table 1. Comparison of literacy rates with a freedom-of-press index (Table 3.), produced by the non-governmental organization *Reporters without borders*, shows that literacy levels in a country do not relate to the freedom of press in a direct manner. For example, the trajectory of Greece from having in 2005 held first place among the five countries compared and then having descended to third place in 2017, indicates a fast governance related change that is unrelated to literacy levels.

Comparison with the World Governance Indicators (World Bank, 2017) for absence of political violence and terrorism (Table 4.) confirms a rank order in which the country with the least political violence (Italy) coincides in this five-country comparison with the highest literacy attainment. The politically most violent country in this comparison (Afghanistan) coincides with the lowest literacy rates.

This five-country comparison shows that freedom of press coincides with the absence of political violence. Burkina Faso, Italy and Greece stand apart both in regard to absence of political violence and

freedom of press. The comparison shows also that the highest literacy rates do not coincide with freedom of press. While high literacy rates do coincide with high-income status and comparative absence of violence, the data reviewed remains mute with regard to the proposed causal relationship between literacy levels of a country and the maintenance or attainment of political stability. The high ranking of Burkina Faso in the freedom-of-press index for 2017 indicates somewhat contrary to the GEMR policy recommendation (GEMR, 2016, p.103) that political freedoms associated to political stability, such as freedom of press, are not associated to literacy levels in a given country.

## Concluding Discussion

The possible ways by which literacy rates are both affected by the incidence of political conflict and on the other hand can contribute to the occurrence of political conflict are complex. Much remains to say about the limitations of the data reviewed here. I do however think that this simple exercise of comparing publicly available data does in a rather clear manner call for problematizing the recommendation according to which critical literacy can be causally associated to the attainment of political stability or peace. The recommendation is further undermined by the fact that the data collected by UNESCO agencies assess *literacy levels*. Data collected by UNESCO agencies such as UIS do not attend to the question of *critical literacy*.

I am not proposing that there is no correlation between the presence of critical literacy in schools and a possible mitigation of violent conflicts. What I am proposing however is that the GEM report



is with great likelihood constructing the proposal that a correlation exists between the occurrence of critical literacy and political stability on a tradition and assumptions that draw on the agenda of the Enlightenment movement.

The findings problematize a global call for critical literacy. In light of these findings, I propose that global education policy recommendations are likely to gain in relevance if the social and political dimensions of the frameworks on which recommendations build are articulated in an explicit manner rather than assumed.

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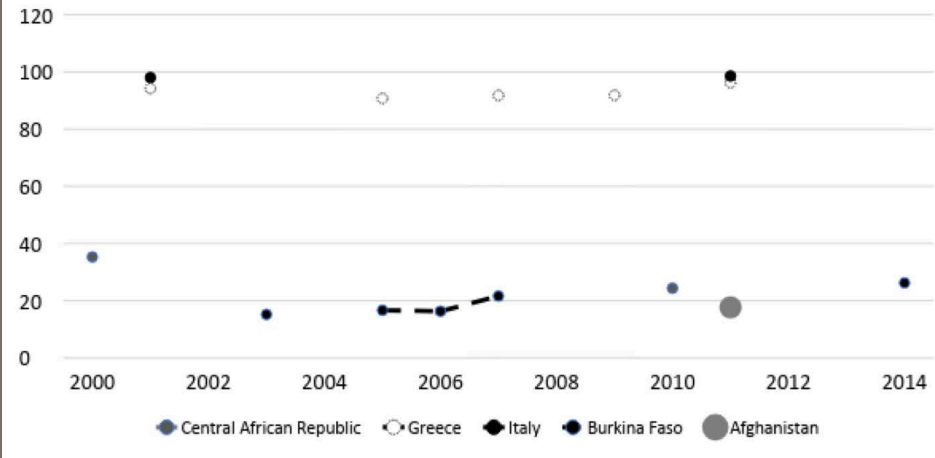
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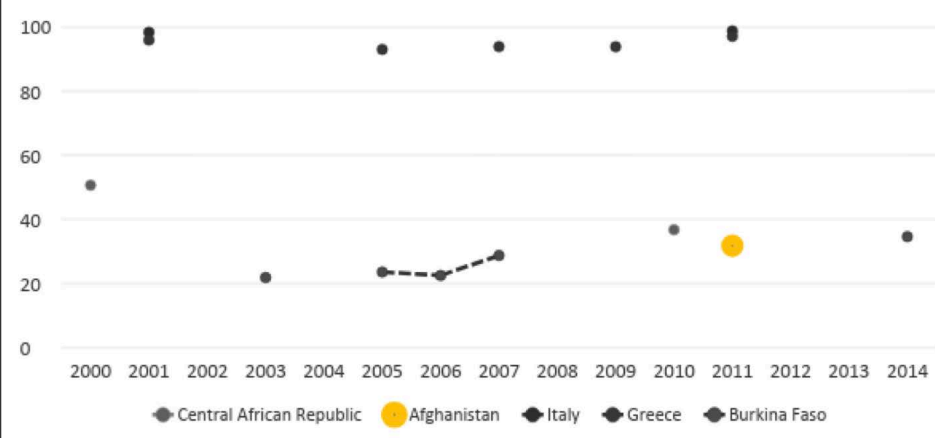
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**Table 1. Literacy rates (females over 15)**

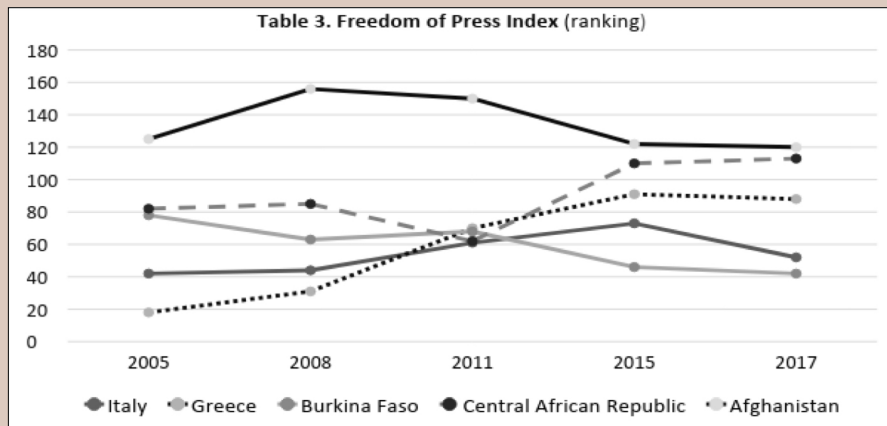


Source: Data retrieved from the UNESCO Institute of Statistics in September 2017 (<http://uis.unesco.org>). Graph constructed by author.

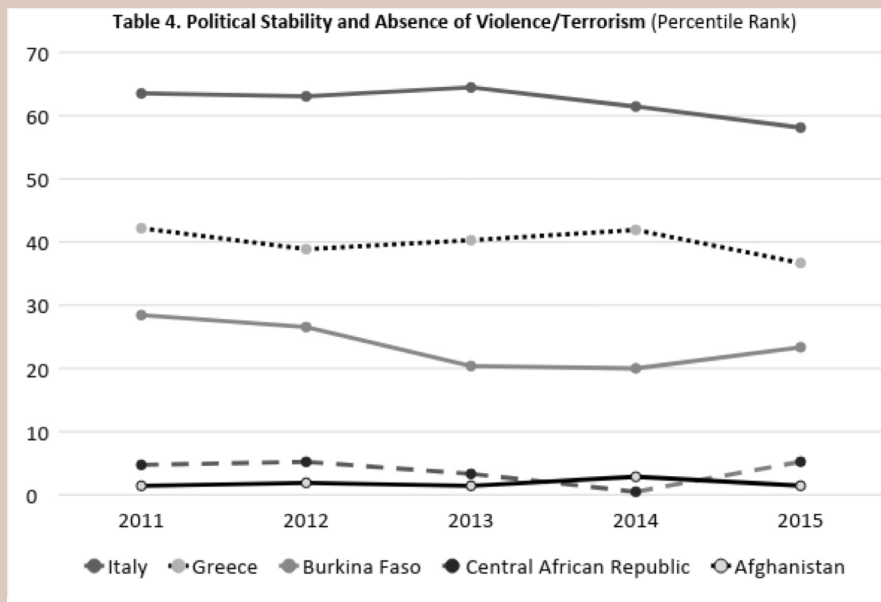
**Table 2. Literacy rates (total population 15 years and over)**



Source: Data retrieved from the UNESCO Institute of Statistics in September 2017 (<http://uis.unesco.org>). Graph constructed by author.



Source: Data retrieved in December 2017 from Reporters without borders (<https://rsf.org/en/ranking>). Graph constructed by author.



Source: Data retrieved in September 2017 from the Worldwide Governance Indicators database, World Bank (<http://info.worldbank.org/governance/wgi/index.aspx#home>). Graph constructed by author.

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# Starting Small: An Early Childhood Perspective on Global Citizenship Education

Aly Juma

## Intro

*Man's (sic) ontological vocation is humanization!*

Freire, 1973

**A**mong the many giants who's shoulders we stand on to see a bit further, Freire continued the pathway forward by urging the world of education to look beyond the classroom spirit and walls towards “a world in which it's easier to love” (Freire, 1973). In doing so, it seems that there are at least two (perhaps, of many more) cornerstones which Freire could have engaged with had his life span been immortal! The first of these which Freire started to navigate later in his life is around the concept and movement of ecopedagogy - “teaching *critical* environmental literacies in order for students to understand global environmental issues through the world's diverse perspectives” (Misaszek, 2018). The second, I believe could have been a full circle in his work on adult literacy to re-imagining early childhood literacies.

I posit this, primarily from my repeated facilitations (with adults, teens, and young children alike) of Freire's original pictographs of the 1962 Popular Culture Movement in which the first several slides

delve quite deeply into the world of culture making, most of which, specifically with those initial slides involved physical work with the materials of nature and the possibilities of humanization - soil, plants, earth, water, animals and the lived environment - something very natural and celebratory of constructivist education which posits experiential, emergent learning, from children's and students experimentation with nature, materials, thoughts, and concepts - all emerging into working theories which help young children make sense of the world around them.

Anchoring the circle between early childhood and adult education & development is Freire's constant, though not termed or coined notion of Global Citizenship - and in this case with the circle of life being connected from young to old, the notion of Global Citizenship Education as part of Freire's aspiration of life long learning through "man's ontological vocation of humanization - of being fully human", or stated even better by Freire as, "Education does not make us educable. It is our awareness of being unfinished that makes us educable" (Freire, 2001).

## Happyland Preschool - A Snapshot

### Genesis/Background of Happyland:

When Margot & Paul Roman started Happyland over 70 years ago, they built the school with it's first 'pillar' around the ideas of peace education as a movement to educating children for a life with no wars and an end to violence. In the late 1970's, Margot & Paul re-

tired and Happy Juma took on the stewardship of the school. During that period, the field of ECE was challenged by functionalism's approach to 'normative' education as a means to providing 'education for all' and yet, anticipatory of constructivism as opportunity, attempting to balance out values education along with the yearning for organizational development of the field of ECE separating ECE from 'daycare', to prosocial foundations of identity development, and affective development at the level of children, along with diversity education which, in the case of Happyland, evolved to an around the world program celebrating world citizenship.

The teachers introduced "The Around The World Program" aimed towards multiculturalism, politely challenging high and low culture, introducing resistance, hybridity, and voice as part of the curriculum and as a second 'pillar' of the school around the ideas of multiculturalism and global awareness.

Over the years, Happyland's praxis evolved with a third 'pillar' introducing PODS - think of a pea pod (classroom unit), which opens and closes and the peas (students) are in, out and all around the POD - emerging and evolving as hybrid PODS as the peas on various PODS inter-connect - as a classroom organizational vehicle along with various reforms heralding in a movement which continues to work on issues of democracy education to social justice education, to a cosmopolitan ethic and global citizenship education, all the while keeping an eye on the ever-changing nature of schooling in and the world, mediating - in its scope and reach - for peace; grappling with globalization, violence and poverty challenges; and meditating to Teach Peace, Teach Love, Teach Hope, Teach Harmony & Social Justice.

What Happyland Does - Me & My World, Around The USA & Around The World Program(s), undergirding students as Peace-Makers, and National & International World/Global Citizens.

To prepare students for this role, younger children (2-4 year olds) are scaffolded via community learning which elucidates social learning, emotional learning, and expressive agency as a means to engaging with peers and the wider community as individuals excited by inquiry and ever-curious to unearth the inner-workings of the world around them; or, as better stated by Vygotsky (1978), “The true direction of the development of thinking is not from the individual to the social, but from the social to the individual” (Vygotsky, 1978).

Recognizing that for peer-scaffolding to be developmentally appropriate for human development and for social change to emerge organically, Happyland has leaned on Ecological Theories’ understanding of stage and systems development to bridge individual and global identity with a keen awareness of national identity and development. Accordingly, students in their second year are introduced to an *Around The USA* curriculum, undergirded by aspirations of utopia, while finding peace oriented unity in national diversity; the intermediary approach to learning the interconnectedness of people; or as stated by Bronfrenbrenner (1978): “No society can long sustain itself unless its members have learned the sensitivities, motivations, and skills involved in assisting and caring for other human beings”.

Ironically, and contra-distinguishedly, to ‘organic’ theories of development and change, perhaps inspired by a sense of urgency as an out-pouring of global unity witnessed by the global civil rights movements of the 1960’s, and ushered in by Freire’s early work,



Happyland initiated and has been learning through *The Around The World* Program as a way to celebrate Happyland Graduates (4-6 year olds) as Global PeaceMakers and Citizens of The World since the early 1970's; or as Paulo Freire (1970) stipulated, "in order to read the word, one must read the world" (Freire, 1970).

## Happyland 'Ethos'

As an evolving, organic/living school model, Happyland continuously tries to show links to: living diversity, the future of schooling, identity and citizenship, and global citizenship through the children, teachers, parents, school, and its related context and curriculum. Tangible outcomes of these processes are showcased in each child's portfolio of art-work and projects unique to each child's development, interests, and experiences. Methodologically, these capture direct work, quotes of spoken words and ideas, images and photos along with inferential explanations and descriptive expansions of the images, collective and recollective anecdotes of the collective educational pathways, and highlights of unique trajectories students have traversed to embody the content and context of learning experiences.

Springing from 'western' educational models which place the child at the center of learning and independence as a milestone, Happyland, over the years has solidified the value and confluence of developmental yearnings - balancing independence, dependence, interdependence; striving for community and communitarian growth & development - with an ethos of compassion, tolerance & acceptance, diversity in multiplicity, and the pursuit of global jus-

tice, or as Freire (1970) stated, “humanization is ‘man’s’ (sic) ontological vocation!” (Freire, 1970).

## Happyland Mentors – The Emergence Of A Mediation Mantra

*“Teach Peace, Teach Love, Teach Hope, Teach Harmony, Teach Social Justice”*

The pathway and pursuit of humanization as an organic and enduring endeavour has entailed several instances of pause, reflection, and re-invention, or in developmental terms, a meandering between approaches to assimilation, accommodation, and integration of inspired actions melding various theories of development along with several key figures upon who’s shoulders Happyland has climbed to be able to recite a mantra of humanization, fit for children, “Teach Peace, Teach Love, Teach Hope, Teach Harmony, (Teach Social Justice - this aspect of the mantra is hard for young children to recite)”.

To bring the theoretical underpinnings of Freire, Vygotsky, Dewey, Bronfrenbrenner and others to life, Happyland, over the years, has been inspired by the actions of such changemakers as Mahatma Gandhi (Teach Peace, 1940-50’s), Mother Teresa (Teach Love, 1950-60’s), Martin Luther King (Teach Hope, 1960-70’s), Jimmy Carter (Teach Harmony, 1970-80’s), Nelson Mandela (Teach Social Justice, 1990-2000’s), and more recently, Cesar Chavez (2016, HappyLand Is My JAM!). With each epoch of their work towards humanization and emancipation from oppression, Happyland has been inspired by a word which resonates with these Leaders and has

meditated on that chosen word to embody the energy and spirit of the work enacted by these changemakers. Over the years, the Happyland Mantra has grown and evolved with its current rendition of the children reciting “Teach Peace, Teach Love, Teach Hope, Teach Harmony” during circle times, during moments of in-school transitions, as well as during large scale social justice oriented movements as an expression of support and more importantly, as a means to recognizing that the voice of children needs to be heard and integrated to the social, cultural, political, and historical moments we are living - a nod to ‘voting rights’ and a voice of and for inclusion in social change.

As Happyland continues to mature and learn, others internationally renowned from around the world, and those historically recognized over time, such as The Dalai Lama, Thich Nhat Hanh, and Che Guevara will be added to the tree of changemakers leaving their mark on the world. Through role play, skits and dramatization, Happyland students can see themselves embodying the spirit of these leaders and see themselves in those positions to be celebrated as PeaceMakers of Now!

Recognizing the ostensible naivete around celebrating all of these ‘achievements’ listed above, Happyland recognizes that these are all un-finished works in process and progress; thus necessitating a continuum of ‘next steps’ in the vein of praxis - curriculum reform which melds with continued teacher training along the lines of aptitudes and attitudes for and towards global learning and citizenship; documentation of reflexive practices via teacher and student portfolios and celebrating ‘best practices’ within the children and the

school as an emblematic ‘POD’ encompassing the students, parents, teachers, administrators, and all of the school volunteers and other staff - including the ‘handy-people’, janitorial crew, gardener, and members of the community.

Given its age of inception (1943), physical proximity to Culver City’s City Hall, the Police Station (Happyland shares two walls with the police station), the Fire Station, the Culver City School District Offices (all of these are within 500 feet of the school) and the fact that Culver City Unified School District houses only 5 elementary schools, 1 middle school, and 1 high school, Happyland has been an integral part of the Culver City Community.

However, community learning initiated at the level of the classrooms and school necessitates a broader inter-connectedness to society on a physical and, quite possible, given the ubiquity of the internet, a virtual level. One of the caveats to continuous, long-term, direct community engagement is related to the chronological nature of child development and matriculation through the schooling process; in the case of preschool-age programs, student enrollment is structured between the ages of 2.5-6 years of age, after which time, students move on to kindergarten and elementary (primary) school.

The following is a quick and simple snap-shot of areas which Happyland will continue to re-invent since enrollment at the school spans one to three years per child or approximately five years per family, given an average of two children per family: Parent education and family integration, collaborative work with other schools/programs, and broad-scale community outreach and inreach.

Parent education and family integration - A pre-requisite to integrating a child to a school community requires a need to focus on unique and collective contributions which families make to the school community, community at large and through familial integration to their children; as the old African adage, “It takes a village to raise a child”. An approach Happyland is exploring (on a rotating basis) is to invite parents of a child to share a thematic area their child cherishes and participate in circle time during several (approx. 4) weekly school visits; initially reading a children’s book about their theme or topic of choice, and over time, participating in activities, crafts and projects highlighting that child’s passion. This process could occur during two circle times a day so that the class is celebrating two children a day; accordingly, a class of ten children can be celebrated each week, which utilizes the ‘first’ month of school to integrating each child and family to the school community.

The outcomes of these processes can be observed in (a) home school connections, (b) each child and family is celebrated, (c) enhanced bond with parents via community building, (d) activities can be tied into curriculum that is shared by peers demonstrates how each child contributed to the whole, (e) artefacts, images, and artwork from the activities can be displayed in portfolios, (f) the process and continued participation over time extends and highlights the social, emotional, and expression oriented foci in the younger classes shine, (g) the approach engenders the nuances and complexities of a class and world built of independence, dependence, interdependence through the unique gifts children bring to the world - towards the ideas of a gifting economy model of community.

Collaborative work and exchanges with other schools, near and far; ideologically varied - same, different, rich, or poor - socially, culturally, politically, and economically -yet all inter-connected. Integrating students through global awareness and citizenship necessitates a broader scope of inter-connections than those afforded via classroom actions. In a world in which allegiances and identities are in a state of flux, a semblance of a watered-down Hegelian dialectic, skirting on an hybridity of ideas and experiences may prove valuable as students learn about the world around them, and explore interculturalism moving away, as developmentally appropriate, from 'touristy' multiculturalism and 'benevolent' construction programmes to a deeper understanding of anti-hegemonic social, political, cultural, historic and experiential life; simply stated, that from each learning opportunity of the 'other', the students can learn about 'ourselves' - for example, while students may learn about Korean Kimchi, they can also learn about Korea's role in taking the lead on Global Citizenship Education movements.

Broad-Scale Community Out-reach & In-reach - What are the possibilities and constraints - Does the economics of a community make a difference in school participation and student experimentation? Given that Happyland is an independent school (i.e., not publically funded), there are several approaches to expanding the scope of the school - scale - other centers/schools, web-blogs, (k-16) student service learning, (ECE/Teacher Training) student interns & practicum field site, (University) student researchers, and connections with publically funded programs such as Head Start and First Five of California. While all of these processes are in place, a more structured approach to formalizing the systems and structures of these processes

may provide an invaluable opportunity for reflection and insight from members ‘outside’ of the school. Harnessing this opportunity may help juxtapose school assessments in a multi-layered fashion providing additional opportunities for reforms and opportunities.

At the level of students, school readiness is defined as “the ability to cope, learn, and achieve without undue stress”. I would like to postulate that at the level of a school, critical reflection, reform, and re-invention should take a similar vein, albeit, ever so playfully, as Professor Carlos Torres provokes educators to remain “epistemologically self vigilant”; and in so doing, we may postulate the following view of play as the grounding to epistemological school-vigilance.

In the Bank Street College News Flash (Spring 2008) Steven Webb outlines a Piagetian view of play:

“Jean Piaget theorized that a child’s mental models, or cognitive structures, are based on the child’s activities; engagement makes meaning. Free, unstructured play is healthy and, in fact, essential for helping children reach important social, emotional and cognitive developmental milestones. Piaget’s theory is based on the idea that the developing child builds cognitive structures known as mental maps, or schemas, for understanding and responding to physical experiences.

What is known as constructivism postulates that, by reflecting on our experiences, we develop our own understanding of the world. Each of us generates our own mental models to make sense of our experiences. Learning, therefore, is the process of adjusting our mental models to accommodate new experiences. Constructivist teaching focuses on creating experiential and engaging activities for students. This kind of learning also involves an element of play.

In so doing, “One day we must come to see that peace is not merely a distant goal we seek, but that it is a means by which we arrive at that goal. We must pursue peaceful ends through peaceful means”.  
Dr. Martin Luther King Jr.

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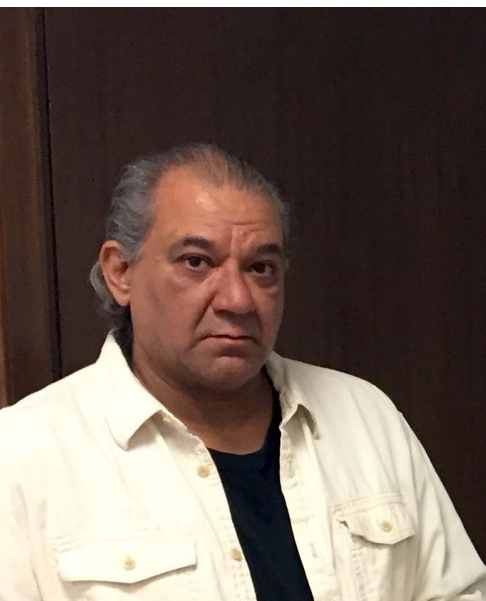
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**Aly Juma.** Director, Happyland Preschool; Associate Director, Paulo Freire Institute, UCLA.

I think one of the best ways to describe my skill-sets, experiences and potential contributions would be to first state a quote I'm impassioned with and then describe how that quote serves as an existential grounding or ethos in the way I try to live my life.

*Go to the people, Live with the people, Learn from them,  
Start with what they know, Build on what they have,  
When the task is finished, The people will say, We did it ourselves!*

In reflecting over this quote, I have come to realize that a deep sense of my life value and appreciation emerges from observing the growth and development of people; especially those who have been placed in challenging situations or circumstances beyond their control. While this may sound quite benevolent, I state this with the utmost of humility since this value system (to live with the ethics of the respect for life, for sharing, compassion and self-reliance) is also an intrinsic and inherent ethic base in both Islam and Judaism (both of which cultures have helped shape who I am today). As such, I have consistently aimed my efforts at helping the growth and development of as many individuals as possible.

## Annual Research Conference Unesco-Ucla Chair in Global Learning and Global Citizenship Education

Photos: Jiing-Tzer Jehng



Round table general discussants and participants



Susan Wiksten, speaker from GSEIS/UCLA, USA



Daniel Shugurensky, Chair of the Faculty Advisory Committee in the UNESCO Chair on Global Learning and Global Citizenship Education (in the middle), from the Arizona State University, USA with José Domingos, from State University of Paraíba (left); and other participant



Round table discussants and participants



José Roberto Rocha Filho, Deputy Consul of Brazil in Los Angeles Brazilian Consulate; and Henrique Magalhães, speaker from Federal University of Paraíba, Brazil



Henrique Magalhaes, speaker; Peter Lownds, Panel Chair, from PFI-UCLA; and Aly Juma, speaker





Mary Katherine Sheena,; Sung Sang Yoo; Chitra Golestani, speaker from the Institute for Humane Education, Valparaiso University, US; and Carlos Alberto Torres, UNESCO Chair on Global Learning and Global Citizenship Education, UCLA and Director of PFI-UCLA



Aly Juma, speaker from PFI-UCLA and Happyland School, USA



Sofia Lerche Vieira, speaker from Ceará State University, Brazil and Visiting Scholar at Lemann Center/Stanford University, USA



Sung Sang Yoo, speaker from Seoul National University, South Korea



Ana Elvira Steinbach Torres, Panel Chair, from PFI-UCLA with discussants and participants



Yuqing Hou, Ph.D Candidate of GSEIS/UCLA and Jia Jiang, speaker from GSEIS/UCLA, USA



Discussants and participants



Daniel Dominguez Vallez, participant; and Jason Dorio, speaker





Daniel D. Vallez, Carlos Alberto Torres and Jason Dorio,  
speaker from GSEIS/UCLA



Discussants and Participants



Group photo with speakers, discussants and participants of the UNESCO-UCLA Chair Annual Research Conference on February 8th, 2018.

## Answers to UCLA Global Commons Review Questions

### UNESCO Section for Global Citizenship and Peace Education

Interview with Dov Lynch<sup>1</sup>

In the winter of 2018, Professor Torres taught at UCLA a graduate course on global citizenship education. An important subject for conversation was the position of UNESCO on a number of topics that emerged in the course. Students wrote a series of questions that were sent to UNESCO. UNESCO's documents state "GCED is a strategic area of UNESCO's Education Sector program and builds on the work of Peace and Human Rights Education. It aims to instill in learners the values, attitudes and behaviors that support responsible global citizenship: creativity, innovation, and commitment to peace, human rights and sustainable development." Dr. Dov Lynch, Chief of Section, Section of Global Citizenship and Peace Education, Division for Peace and Sustainable Development, Education Sector graciously answered the questions to the delight of the students and faculty, authorizing the publication in Global Commons Review.

*Will the curriculum of GCED be different in different countries?  
Will the curriculum of GCED be a separate set of curriculum than  
is offered by specific institutions and universities or it can perme-*

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1. UNESCO Section for Global Citizenship and Peace Education, April 26, 2018.

*ate the education in many countries? For example, media literacy can be a subject in GCED, but teachers in all countries can also teach students about tricks and power behind global and national media information without offering students specific courses. This is so because some scholars feel that GCED is mostly about insights like critical thinking, equality of educational opportunity, and rights in the age of globalization.*

For UNESCO, Global Citizenship Education (GCED) is an educational approach that aims to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors to a more peaceful, tolerant, inclusive and secure world. Through this process, GCED strives to foster the idea of a shared humanity and highlights the interconnectedness between the local and the global level. In this light, UNESCO encourages local ownership, contextualisation and adaptation in order to craft meaningful approaches and solutions, without prescribing a unique, one-size-fits-all curriculum. Hence, the teaching of GCED and related values will be different from one context to the next, building on local practices, traditions and teaching methods that are relevant and similar to GCED.

*Should GCED be a subject in K-12 education?*

GCED does not necessarily have to be a standalone subject with a new curriculum, although it is often viewed to be more aligned with subjects such as Social Studies, Civic and Citizenship, History, Geography and Integrated Studies. In our view, it may be most produc-

tive to view GCED as trans-disciplinary rather than as a separate or overlapping discipline. Integrating elements of GCED into existing subjects has the added benefit of providing opportunities for sustained engagement across the curriculum.

*The indicator 4.7.1 of SDGs mentions that GCE is to be extended in national education policies, curricula, teacher education and student assessment. However, how is GCE able to reach or include socially, economically, or politically vulnerable people?*

For UNESCO, every learner matters and matters equally. At its core, GCED promotes principles and values to help advance and promote the human rights of women and men across all regions of the world – including the equal right of every individual to education -- and to encourage learners to acquire the skills, attitudes and behaviours to become active and responsible global citizens.

Implementing this vision requires changes in thinking and practice at every level of an education system, from classroom teachers and others, who provide educational experiences directly, to those responsible for national policy. Ensuring that all learners have access to quality education builds on recognition of the intrinsic value of diversity and human dignity. Furthermore, inclusion and equity are overarching principles that should guide all educational policies, plans and practices. The key approach to take forward the principles of inclusion and equity within an education system starts with curriculum development, to develop a curriculum that includes all learners, and this may involve also a change of understanding on the

nature of learning used by teachers and education decision-makers. In this view, the teacher may be seen rather as a mentor who guides and facilitates engagement and learning, than as an instructor. This approach enables students to be actively involved in their education and to be educated together at their own pace and in their own way, within a common framework of objectives and activities. This is important also to foster a sense of belonging to a community and a shared understanding of the key values of global citizenship.

*How does UNESCO envision, embed and enact global citizenship education in K-12 education?*

As a framing paradigm, components of GCED can be mainstreamed within existing education interventions. The essence of GCED is the promotion of a sense of belonging to a broader community and common humanity, of inter-dependency and inter-connectedness through the acquisition of knowledge and competencies -- including empathy, responsibility, respect, solidarity and engagement, to enable people to live together for peace and sustainable development. These attributes are applicable across many subjects, and teachers may re-orientate subject content to reflect global issues, apply active learning pedagogies, and connect the classroom setting to real world situations.

In educational systems around the world, the private sector is taking on an increasingly central role in defining the politics, discursive imageries, and practices of education. As noted in a growing body of research and reports, the privatization movement has posed a radical challenge to traditional conceptions of control, purpose,

and democracy in education as a public good and State responsibility. As educational systems are becoming increasingly fragmented and individualized by the competitive privatization agenda, how will GCE advocates respond – notably in relation to the articulated goal of GCE as a pathway towards “nurturing respect for all [and] building a sense of belonging to a common humanity”? Can the aspirations towards building a global commitment to GCE (and ESD for that matter) co-exist with educational privatization? Or does GCE, in and through the call for respect and a sense of belonging – both of which the private sector has proven largely unable to achieve – imply the need for a reinvigorated notion of education as a uniquely public, state-led matter?

The contribution of the private sector in the field of education may result in much needed benefits to the overall provision of education. The involvement of non-governmental actors in the oversight and management function of education can also enable the development of stronger accountability mechanisms that ensure the effective and efficient delivery of quality education.

At the same time, UNESCO views education as a public good – as a human right that is essential for human development. This means that, in the view of UNESCO’s priority to promote and deliver meaningful educational approaches towards effective GCED implementation, it is crucial to ensure the balanced engagement of all partners from varying sectors and backgrounds, including businesses and commercial enterprises, in this endeavour.



*According to UNESCO, global citizenship education applies a life-long learning perspective, beginning from early childhood and continuing through all levels of education and into adulthood, requiring both formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation. It is often criticized that the notion of lifelong learning has rather individualistic connotations, rendering people responsible for their own education, and ignoring the collective dimension of a transformative education. Does global citizenship education which to some degree, incorporates features of lifelong learning face the same problem of individualism?*

GCED advocates for greater solidarity between every woman and man, building on the values and aspirations that are shared and on the basis of recognition of the benefits of diversity. Starting with the individual, GCED seeks to bring learners together to enable all to 'learn to live together' by underscoring what binds us all in our common humanity.

Within this framework, the lifelong learning approach should be seen as an evolving process necessary to realise the aims of GCED. The values, knowledge and behaviours taught under the banner of GCED are dynamic and must evolve, depending on the learners' age, in order to remain relevant in everyday lives and to constantly encourage more active civic engagement.

In sum, the goal of GCED -- to build more just, inclusive, peaceful and sustained societies -- requires the participation of all actors and stakeholders in society and at all age levels.



*How can UNESCO collaborate with the local authorities (mainly political as well as educational authorities) to promote GCED in different countries, regions, and areas? How to deal with local pushbacks, if there are any?*

To highlight the relevance and GCED both inside and outside classrooms, and ensure sustainability of programs and activities, it is important to engage stakeholders of the wider community who are also part of the learning environment and process.

To support local authorities, UNESCO partners with national entities and civil society organizations, spanning from grassroots to governmental levels. UNESCO seeks to strengthen local engagement by providing guidance materials and resources through freely accessible publications for policy-makers and teachers, and the Organisation organizes capacity-building activities, to support local education stakeholders as multipliers of UNESCO's objectives. This process encourages a sense of local ownership that can help to adjust potential misconceptions of GCED as being a 'top-down approach.' This is essential, as GCED builds on the involvement of citizens on all levels of society to create a sense of belonging to a common humanity and lay the foundations for sustainable peace.

Regional and local activities are often facilitated in cooperation with UNESCO field offices or institutes, such as the Asian Pacific Center for Education for International Understanding (APCEIU) in Seoul, Republic of Korea or the Mahatma Gandhi Institute for Education for Peace and Sustainable Development (MGIEP) in New Delhi, India.

A number of field offices, including the UNESCO Offices in Bangkok, Beirut and Santiago, have also contributed to the establishment of regional GCED Networks, which meet regularly to discuss challenges particular to their regions and foster exchanges between regional and local education stakeholders.

*How to promote GCED in countries where people do not achieve the civic minimum, the material basis for citizenship? Is GCED a false hope in these contexts?*

UNESCO recognizes and fully respects Member States' sovereignty, while defending and promoting human rights values and practices. In this respect, GCED covers a wide spectrum of values and skills, with the overall goal to advance an inclusive educational approach that teaches the whole spectrum to all members of society. This includes in situations where there are conflicts and tensions. In addition, it is worth noting that GCED can be implemented through non-formal education or informal educational approaches. These might include workshops provided by local organizations, including traditions and ethical behaviours held by community leaders, family members and media outlets that incorporate lessons promoting GCED core values.

*With the predominance of the human rights regime in the global system, is there one single bona fide definition of GCED? Or are there principles, with different terminology, embodying the fundamental utopia of GCE. For example, using concepts such as Ubuntu para-*

*digm in Africa or the concept of responsible truth in Native American epistemology and the like? Put it differently, is the concept of GCED compatible with, or able to incorporate- to use some non-Western examples- the wisdom of indigenous peoples, traditional visions, the epistemology of the South, or the Confucian idea of citizenship?*

For UNESCO, GCED is an educational approach that nurtures respect for all and builds a sense of belonging to a common humanity, to help learners become responsible and active global citizens. On this foundation, there exist many related local and regional concepts and precepts across the world that provide a variety of contextualized and nuanced versions of the ideas at the heart of GCED. GCED is not a new concept invented by UNESCO. Indeed, many countries and societies have national/local/traditional concepts and precepts that promote the same or similar values to those at the core of GCED -- for example “*liberté, égalité, fraternité*” in France, “*Hong-ik-in-kan*” in the Republic of Korea, “*Ubuntu*” in Southern Africa. While their focus and related practices may vary, these share a foundation of similar core values and aspirations. For UNESCO, these local approaches must be embraced, and can serve as entry points to teach and learn about GCED in locally relevant ways.

*What are the interactions and/or contradictions between the GCE model and the model of education for sustainable development (ESD)?*

ESD and GCED are at the core of Target 4.7 of Sustainable Development Goal (SDG) 4 on Education and are important together for the implementation of all SDGs.

ESD and GCED share strong commonalities, with both emphasizing educational content that is relevant to the world today. Both place importance on the socio-emotional and the behavioural dimensions of learning, in addition to the cognitive dimension.

ESD and GCED also have a number of specificities. ESD ('learning to live sustainably') is associated with themes such as sustainable lifestyles/sustainable ways of life, climate change, biodiversity, and the greening of the economy.

Meanwhile GCED ('learning to live together') is associated with themes such as peace, human rights, respect for diversity, and the prevention of violent extremism through education. In line with different thematic emphasis, ESD and GCED are also associated with partly different stakeholder groups.

# Contribution of Pyeongchang Winter Olympics to Promotion of Peace and Global Citizenship Education

Utak Chung

When our aspirations for a more peaceful and sustainable future are stronger than ever before, the recent Winter Olympic Games held in February 2018 in Pyeongchang, South Korea, showed us again how Olympics as a global sports festival could contribute to promotion of peace and global citizenship. In this article, I will review the contribution of the Pyeongchang Olympic Games and the educational opportunities presented in enhancing Global Citizenship Education (GCED).

## Success Motives of the Olympics

Originated in Greece, the Olympics was resumed by Pierre de Frédy, Baron de Coubertin, in 1896, with the aim of ‘contributing to a peaceful future for mankind through the educational value of sport’<sup>1</sup>. Recognizing the potential of the Olympics as a contributor to peace has also been integrated in the work of UNESCO. The International Charter on Physical Education and Sport recognizes the Olympics as a powerful tool for enhancing community spirit and re-

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1. United Nations. <http://www.un.org/en/events/olympictruce/background.shtml>



Ut-chung. Copyright by the PyeongChang Orga ... and Paralympic Winter Games

spect for all as well as individual well-being and self-development<sup>2</sup>. In 1993, United Nations also declared 6 April as the International Day of Sport for Development and Peace.

The revival of the Olympics was made possible because of the strengthened political foundation of the establishment of modern nation states. Olympic athletes participate in each game or a match as an individual player or as a team representing their countries under their national flags. It can be said that the manner of international competition has played a crucial role in making the Olympics popular and successfully expanded. If the nationalism underneath

2. UNESCO. International Charter of Physical Education, Physical Activity and Sport. <http://unesdoc.unesco.org/images/0023/002354/235409e.pdf>

the medal competition is the first success factor, another success factor of the Olympics is the promotion of the sense of belonging to a global community. These two seemingly contradictory factors make a harmony in the Olympics.

The second motivation factor of the Olympics, ‘the sense of belonging to global community’, can be found in the way that the more countries take part in the Olympics the more successful it is considered, and that the Olympics provides a platform for a global peace festival through sports beyond nationality, ethnicity, culture and religion. Even though they have a different nationality or religion, in a match with the spirit of fair play exercised, both winners and the defeated get applauses of congratulations and encouragement. Not only countries at war but also hostile countries participate in the Olympics following the revived Olympic Truce, a commitment to safety and peace around the Olympics, in the form of the UN Resolution on Olympic Truce. Through the quadrennial Olympics, we get opportunities to feel like we belong to one community even though the world is divided into a number of countries.

## Global Citizenship Education

The Olympics shares common objectives and values with Global Citizenship Education (GCED). Global citizenship refers to a sense of belonging to global community and common humanity. It is about experiencing solidarity and collective identity among people and collective responsibility at the global level. It should also be pointed out that GCED is built on a lifelong learning perspective and that it

can be delivered in all modes and venues of delivery for learners of all age groups<sup>3</sup>. In this context, UNESCO conceptualizes GCED as “a framing paradigm which encapsulates how education can develop the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable”<sup>4</sup>. In a pedagogical guide developed by UNESCO, GCED is based upon the three learning domains<sup>5</sup>:

- ♦ Cognitive: knowledge and thinking skills necessary to better understand the world and its complexities
- ♦ Socio-emotional: values, attitudes and social skills that enable learners to develop affectively, psychologically, and physically and to enable them to live together with others respectfully and peacefully
- ♦ Behavioral: conduct, performance, practical application and engagement.

## Pyeongchang Winter Olympics and GCED

Through the Pyeongchang Winter Olympics, we saw again that the Olympics can play an international political role as a Peace Maker and provide great opportunities for GCED. Until the beginning of the Games, military tension around the divided Korean peninsula had escalated and reached its highest peak with growing concern over another war crisis on the peninsula.

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3. UNESCO (2014). *Global Citizenship Education: An Emerging Perspective*.

4. UNESCO (2014). *Global citizenship education: Preparing learners for the challenges of the 21<sup>st</sup> Century*.

5. UNESCO (2015). *Global Citizenship Education – Topics and Learning Objectives*.



However, the Olympic Truce was exercised again and the Pyeongchang Games became a 'Peace Olympics.' People around the globe witnessed unlikely developments on the divided Korean peninsula: the athletes of the two Koreas marched again under the same flag; the two Koreas also formed a united Olympic team in women's ice hockey for the first time in Olympic history; and a seemingly war crisis on the Korean peninsula was magically turned into a high-level diplomatic breakthrough. A series of inter-Korean talks around and during the Olympics have eventually led to the commitment to the inter-Korean summit and the North Korea-US summit in April and May 2018, heightening our hope for a more peaceful, de-nuclearized Korean peninsula.

What is more significant is that during the Winter Games, people around the globe were able to enhance their global citizenship. While cheering for the athletes representing their countries, people had opportunities to better appreciate the cultural diversity through the athletes from 92 participating countries and learn about those issues of global concern on the Korean peninsula. In this process, those people witnessing the hopeful developments during the sports festival in Pyeongchang were able to experience solidarity and collective identity as global citizens.

In order for the Olympics to further contribute to the humankind, it is necessary to expand the opportunities to foster global citizenship through the Olympics. If we can promote and deepen global citizenship, there is no better place for promoting Global Citizenship Education than the Olympics. When the Olympics can be a strong foundation of global community-building, it would become a truly

significant event for humanity which contributes to the advancement of human civilization.

In order to effectively tackle global challenges facing us, it is crucial to enhance Global Citizenship Education. This approach is at the core of the SDG 4 on quality education particularly target 4.7. Educators could pay attention to the educational opportunities presented by the Olympics or education on the value of sport in fostering global citizenship. The elements of GCED learning domains, particularly of those of socio-emotional domain – such values as respect for diversity, empathy and solidarity – could be effectively taught through the Olympics and its related events including the Paralympics, Youth Olympic Games, and Special Olympic Games.

Global Citizenship Education should go beyond a school, curriculum, textbook and a teacher. We should try to fully utilize the potential of such global sports events as the Olympics to draw international attention to GCED and take one step closer to the global community-building. In this vein, it is noteworthy that the Pyeongchang Winter Olympics is to be followed by two more Olympic Games in Northeast Asia: 2020 Tokyo Olympics and 2022 Beijing Winter Olympics. It is hoped that these Olympic Games will be organized focusing on the themes of ‘global citizenship’ or ‘Global Citizenship Education’.

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