ICAE VIRTUAL SEMINAR

"Adult Education and Development: Global Citizenship Education"

2016

Welcome

The seminar on **"Global Citizenship Education"** was based in the Journal published once a year by DVV International in cooperation with ICAE, "Adult Education and Development" that was launched in December 2015 in three languages. (1)

The virtual Seminar was run in English. Comments in French and Spanish were received and they were translated into English.

Objectives of ICAE Virtual Seminar:

　　1- To promote a debate and dialogue on selected articles of the yearbook "Adult Education and Development: Global Citizenship Education" in order to go deeper and broaden in the analysis.

　　2- To create a virtual space as an opportunity to reflect on the concept of global citizenship in the current context sharing different regional visions and experiences.

　　3- To identify challenges and purpose for an Education for Global Citizenship in the framework of the 2030 Education agenda and the preparation process of CONFINTEA VI Midterm review, December 2016

PROGRAM

- Introduction by **Sandra L. Morrison**, President of ICAE – New Zealand
¨Global Citizenship Education: A voice from the Deep¨
(English, Français, Español)

- Comment by **Mónica Osorio Simons**, CEAG – Brazil
(English, Español)
- Comment by **Mamoutou SOUMARE** - Mali

- Article by **Carlos Alberto Torres** and **Jason Nunzio Dorio**, University of California - USA
"The do´s and don´ts of Global Citizenship Education"
(English, Français, Español)

- Comment by **Nélida Céspedes**, Secretary General of CEAAL, Board Member of ICAE - Peru
(English)
- Comment by **Mamoutou SOUMARE** - Mali
- Comment by **Shirley Walters**, ICAE Vice president Africa/Gender Education Office of ICAE– South Africa
(English)
- Comment by **Fanny Gomez** – REPEM/GEO – Colombia
(English, Español)
- Reflection by **Cândido Grzybowski**, Sociologist, Director of Ibase – Brazil
"Civil Society in Transition: Building Planetary Citizen Movements"
(English)

- Article by **Michel Foaleng**, Université des Montagnes – Cameroon
"Education for Global Citizenship in a postcolony: lessons from Cameroon"
(English, Français, Español)

- Comment by **Patrice Florivous**, IALLA Graduate – Haiti
(English, Français)
- Comment by **Sebastián Vielmas**, IALLA Graduate – Chile/Quebec
(English)
- Comment by **Mónica Osorio Simons**, CEAG – Brazil
- Comment by **Mamoutou SOUMARE** - Mali
- Comment by **Carmen Campero Cuenca**, ICAE Vice president, Latin America. IALLA Graduate – Mexico
(English, Español)
- Comment by **Maja Maksimović**, University of Belgrade – Serbia
(English)
- Message by **Michel Foaleng**, Université des Montagnes – Cameroon
(English)

- First synthesis by **Jorge Osorio**, ICAE-Chile
(English, Français, Español)

- Article by **Kadijatou Jallow Baldeh**, ActionAid International - Gambia
"From Half-Die to half the world"
(English, Français, Español)

- Comment by **Salome Joy Awidi**, Finnish Refugee, Council, IALLA Graduated - Uganda
(English)

- 　　　　　Comment by **Sara Kiebooms** – Belgium
- 　　　　Comment by **Aleksandar Bulajić**, IALLA graduate – Serbia
(English)

• 　　　　Article by **Amy Skinner**, DEEEP/CONCORD – Belgium
"Mission impossible? Creating a monitoring framework for Education for Global Citizenship"
(English, Français, Español)

- 　　　　Comment by **Alan Tuckett**, ICAE Past president - UK
(English)
- 　　　　Comment by **Daniel Baril**, Director of ICEA, IALLA Graduated – Canada
(English, Français)
- 　　　　Comment by **Sturla Bjerkaker**, Member of the Editorial Board of Adult Education and Development, former treasurer of ICAE – Norway

• 　　　　Reflection by **Timothy D. Ireland**, UNESCO Chair in Youth and Adult Education, Federal University of Paraiba, Brazil
(English)

• 　　　　Second synthesis and Conclusions by **Jorge Osorio**, ICAE-Chile
(English, Français, Español)

(1) These are the links to the AED 82/2015 publication in three languages:

English

French

Spanish

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Introduction by Sandra L. Morrison
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Global citizenship education: A voice from the Deep

Located in the deep south of the Pacific Ocean it is hard to think of Aotearoa New Zealand, my small country being connected globally. As a country with two main islands, a total land area of 268,000 square kilometers, a long coastline and a population of 4.5 million we find ourselves surrounded by the immense Pacific Ocean, in the water hemisphere. We regard ourselves as a South Pacific nation with strong cultural, political and economic ties with many of the other Pacific states especially those known as Polynesia. Australia though is our closest neighbor. The rest of world seems so far away. Distance, time and space are relative and technological advancement brings globalisation directly into our living spaces. Compared to the continents of Asia, Africa, Europe, North America, South America, Antarctica and Australia, it is still hard to refute the notion of smallness.

A distinguished Tongan philosopher Epeli Hau'ofa in his seminal work 'Our sea of islands' urged people of the Pacific to not buy into the perception of the smallness and the remoteness of our part of the world:

> *"...but if we look to the myths and legends and oral traditions, indeed the cosmologies of*
> *the peoples of Oceania, it becomes evident that they did not conceive of their world in*
> *such microscopic proportions. Their universe comprised not only land surfaces but the*
> *surrounding ocean as far as they could traverse and exploit it, the underworld with its*
> *fire-controlling and earth-shaking denizens, and the heavens above with their hierarchies*
> *of powerful gods and named stars and constellations that people could count on to guide*
> *their ways across the seas. Their world was anything but tiny." (Hau'ofa 2008, p 31).*

For many peoples and cultures of the Pacific, global citizenship education is epitomised in how one reads and understands their worlds interconnected from the heavens to the earth, spiritually and physically, lands and oceans encompassed in these traditional narratives which speak to a holistic connection seen in the totality of their relationships. This gives rise to a Pacific notion of global citizenship education expressed in the idiom of a "sea of islands" rather than "islands in a far sea." (Hau'ofa, 2008).

Torres and Dorio (2015) would have fun with this concept in their vision for GCED for adult education that is grounded and contextualized in localities but combines multiple knowledges and multi-civic virtues that transcends borders. Indeed as they state, there can be no one theoretical understanding rather it becomes a search for new approaches that has as its end goal tolerance and respect for all living things and having regard for sustainable development. Being connected through a' sea of islands' also means that there is acknowledgement of a common humanity, that an action in one part of the world will still have impact in another part of the world therefore GCED must promote our interconnectedness and a sense of responsibility as central to relational perspectives.

Foaleng (2015) focuses on his experience and insights in advocating for being grounded in the local reality before one can become global, "Global citizenship is only possible when individuals are able to engage locally in the identification and solution of their basic problems."

The notion of global citizenship education then starts first in our minds, our perceptions and our realities. Boundaries and borders erected during times of imperialism contracted a world that was previously boundless, restricted natural exploration and mobility and limited access to the vast resources which were attained through mutual understanding of interdependence, cooperation and reciprocity. As we fast forward to the complicated world of now, we are challenged by Baldeh (2015) to think carefully regarding what issues have emerged through the passage of time: changing attitudes, a penchant for individualism, a priority given to economic development over sustainable development. These have culminated in Baldeh articulating the disadvantages of what the global village has created which she states to be "Information technology has succeeded in turning us all into citizens of the global village. However, it has come at a high price. People are no longer satisfied with their way of life but aim for the dream of a good life to be found only in the Eldorado of Europe or America." (p.92).

These continents for us in the Pacific are a 12 hour flight and more away with most of the journey looking over the vastness of the Pacific Ocean, an ocean in which our ancestors sailed and rode the high seas taking goods and treasures to

other lands, understanding the relationship to the moon and stars. Their quest and taste of adventure was for improved wellbeing for themselves, their families and their communities and nations.

GCED elevates us to re-think of who and where we are and to re-examine the present in the hope of changing a future (Thaman, 2009). The world order is in constant change and in the process of GCED we must have the critical thinking skills to decipher and to negotiate our global citizenship, while being informed by our local citizenship and upholding the integrity of our cultural citizenship, that which defines us and connects us to our source of belonging.

May I invite you all to participate in the Virtual Seminar on global citizenship education in offering your own insights and reflections from your contexts. Such insights are fundamental to our "becoming" global citizens and valuable in helping us understand others' realities, others' challenges so that we can commit to finding solutions together.

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Comment by Mónica Osorio Simons

Director of CEAG – Environmental Education Center, Guarulhos
Sao Paulo, Brazil

I would like to start my participation in the seminar by thanking and congratulating Sandra L. Morrison for the beauty of the incitement her introductory text brings us to reflect on such an exciting and complex issue as global citizenship education.

If we start from the premise that sustainable development can only be possible if, from a systemic point of view, we understand and consider the infinite levels of reality that are part of the complexity, we will necessarily be challenged to have to consider and understand the dynamics of environmental, economic and social spheres and their interrelationships.

Lifelong education and particularly adult education, as an inalienable right of precious and vital dimensions greater and more transcendent than just education for the labor market that the current economic system aims as a target is, in fact, the great scene we need to increasingly strengthen to build the necessary new paradigms for humanity and its relationship with the planet, the "Common Home".

We can only dream about a real and concrete transformation of the current model to the extent that every human being, regardless of age, social or economic status, gender, race, ethnicity, etc., has a sharpened critical sense and can be inserted in an environment with the conditions that allow him/her to develop his/her full potential through the diversity and richness of his/her history, myths and relationship with the earth and his/her community.

Much has been written about the various possible ideal pedagogies to, through education, being able to promote long-awaited changes, but it seems that the word "transgression" is the most appropriate one for these times of profound crisis we face.

Transgression of the current model, mainly in formal basic education, which is where the quality of the seeds planted can determine the vision of the world of the future adult, and even more in adult education, as adults are the ones that, according to the quality of education, can be given the condition to choose how to be in the world with higher quality and commitment in order to exercise a truly active citizenship.

Transgressing, yes! Transgressing the certainties of science that literally take us to Mars without still having succeeded in eliminating hunger and inequality in the world; transgressing the sovereignty of academic knowledge to the detriment of established or empirical knowledge in all its richness and dimension; transgressing agreements and pacts that remain more on paper than in transformative practice.

Having the courage to transgress prevailing educational models that, for the most part, are not libertarians, insisting much more on the passive transmission of curriculum content (of little significance in the current situation) than in the active, participatory and democratic development of humanitarian, supportive and creative ways of being in the world.

Transgressing the manipulation of mass media always to the taste of economic power that, despite its seductive speech of wellbeing for all, ends by concentrating wealth, socializing poverty and exclusion.

Given this scenario, it is important to remember that this necessary transgression finds a complexity of changes in both environmental and social areas, as well as in the economic sphere, although the latter is only by the force of circumstances and not by inner conviction.

We believe that one of the ways to promote this necessary transgression of the status quo is the one that makes us establish ties from heart to heart between all human beings, helping us to find a "sense" for what we think, do and are in favor of good living, as authors and actors of our destinies, going far beyond mere academic definitions that become a dead letter if they fail to serve as instruments of transformation of hopes and dreams into realities!

To conclude, I think that this reflection can be illustrated with a poem by Paulo Freire, the wonderful transgressor of Brazilian popular education, called "Obvious Song", which reads:

> *One who waits and only waits*
> *lives out a time of waiting in vain.*
> *Therefore, while I wait for you,*
> *I will work the fields, and*
> *I will talk to the men.*
> *My body burned by the sun, I will drench it in sweat;*
> *my feet will learn the mystery of the paths,*
> *my ears will hear more,*
> *my eyes will see what they did not see before,*
> *while I am waiting for you.*
> *I won't await you only waiting,*
> *for my waiting time is*
> *a what-to-do time.*

Given the urgency of exclusion and of social, economic and environmental injustice that we live, so contrary to sustainability, this cannot be a time of waiting; it needs to be a time of work in the personal, family, professional and community field, transgressing the borders of passive acceptance against what is given.

The solutions are not entirely given, but we have important clues already known and consolidated to promote a truly empowering and liberating education and, given the many successful actions that confirm which is the necessary path for transformation, we need now to universalize these achievements from the socialization of these mainly local experiences.

Let's continue to share positive experiences detailing the steps taken so they can be replicated and let's make joy by the certainty of victory, our daily Eucharist.

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Comment by Mamoutou SOUMARE (*)
President of the Relay Association
& Director of CCPPIECC in Bamako (Mali)

I thank Sandra Morrison for her introductory speech that has allowed us to set the framework of the Virtual Seminar and Monica Osorio intervention which seems interesting to me in her speech around the word "transgression".

As a trainer I always tell my students and youth who come to discuss that in order to succeed in life they must be "recalcitrant", that is to say, they have to transgress manners in the fields of education, health, administration, justice, politics, etc...

The established order suits people but it does not mean progress.

In the field of education where I work the most, in our classes today, people do not learn because everyone is unmotivated: parents, children, teachers and even governments for various reasons (unemployment, low wages).

This means we need a different type of education to give meaning to school.

The fact is that the school is cut off from the social realities in which children are expected to work and solve problems.

I think we need to go further than the interplanetary connection; it will make sense if there is knowledge or best practices to convey.

That is why in our counseling and educational development center for initial and continuous training of teachers we develop approaches that take into account all aspects of education to enable teachers and students to be citizens of the world.

I think the concept of world citizenship must be prepared at school around teachers and students through a more active pedagogy that takes into account the children in their social, economic, political, religious etc...

To conclude, I return to what I said in my contribution that in order to create an education for global citizenship we must go bottom up;

It is a great challenge that remains unrealistic for now and, in order to overcome this situation, we have to look at the school and adult educations centers.

(*) President of the relay Association "Malian association of adult education" & Director of the Counseling, Educational Development and Interculturalism Center of the Community Schools Teachers of Bamako.

Article by Carlos Alberto Torres and Jason Nunzio Dorio
University of California – USA

The do's and don'ts of Global Citizenship Education

Global Citizenship Education (GCED) is one of the three pillars of the 2012 UN Global Education First Initiative (GEFI),1 promoted internationally by the support and work of UNESCO. The aims and ambitions are set high: "Global Citizenship Education aims to equip learners of all ages with those values, knowledge and skills that are based on and instill respect for human rights, social justice, diversity, gender equality and environmental sustainability and that empower learners to be responsible global citizens. GCED gives learners the competencies and opportunity to realize their rights and obligations to promote a better world and future for all. GCED builds on many related fields such as human rights education, peace education, education for international understanding and is aligned with the objectives of education for sustainable development (ESD)."2

UNESCO has encouraged national government agencies, transnational and non-governmental organisations, teachers and researchers to pursue various policies, programmes, and pedagogies to foster and further develop global citizenship education. The idea is to not only create a new global norm in education but also a new analytical perspective. However, with such an ambiguous and complex concept as global citizenship, there must be a theoretical clarification of GCED.

Beyond lifelong learning of adult education

For decades, lifelong learning has been deeply connected to adult education. Lifelong learning as a paradigm focuses primarily on individual development and personal growth, including improved health and wellbeing. It links learning explicitly to the expansion of labour skills necessary to prepare or enhance abilities of adults for employment and innovation within the ever-changing technological and digital demands of a knowledge society and to compete in a global economy. In addition this concept can to a lesser extent also address "the core of political socialisation, participation and integration of civil societies and democratic governance, including the challenges of immigration, multiculturalism and affirmative action" (Torres 2013a: 9). This approach to adult education tends to value individual development of skills for the knowledge society. A participatory educational approach focusing on the individual as a decision maker interconnected to a wider local and global community concerning virtues of the environment and cultural diversity is greatly overlooked. A global citizenship education approach to adult education intersects individual development as a participatory process with sustainable development and peace education fostered by a model of global commons.

Global citizenship and global commons

We see global citizenship as being marked by a combination of an understanding of global ties, relations and connections, with various forms of participation driven by a commitment to a global collective good. Global commons is defined by three basic propositions.

-   The first one is that our planet is our only home, and we have to protect it through a global citizenship sustainable development education, moving from diagnosis and accusation into action and policy implementation.

-   Secondly, global commons is based on the idea that global peace is an intangible cultural good of humanity with immaterial value. As part of the same coin, global peace is inseparably tied to environmental preservation; we need to pursue both simultaneously for human survival. Global peace is therefore a treasure of humanity.

-   Thirdly, global commons needs to find ways that people, who are all equal, manage to live together democratically in an ever growing diverse world, seeking to fulfil their individual and cultural interest and achieving their inalienable rights to life, liberty and the pursuit of happiness (Torres 2015).

Overcoming the challenges

So, why should stakeholders of adult education care about Global Citizenship Education? According to UNESCO, Global Citizenship Education is seen as an intervention dealing with:

"A new class of global challenges which require some form of collective response to find effective solutions. These include increasingly integrated and knowledge-driven economies; greater migration between countries and from rural to urban areas; growing inequalities; more awareness of the importance of sustainable development and including concerns about climate change and environmental degradation; a large and growing youth demographic; the acceleration of globalisation; and rapid developments in technology. Each of these elements carries far-reaching implications, and taken together, these represent a period of transition of historical significance. Education systems need to respond to these emerging global challenges, which require a collective response with a strategic vision that is global in character, rather than limited to the individual country level."3

The need for global citizenship is a growing global norm, but teaching, learning and implementing it currently faces many obstacles.

There are of course many practical constraints to global citizenship education, such as limitations in human and material resources, timetable constraints, logistical and demographic constraints, and sensitivity of subject matter (Education Above All 2012: 48). On a deeper level there are epis-temological constraints that will either serve to narrowly define the mission of GCED, or operate to manipulate the role of GCED into a tool used for domination. Let us have a closer look at two such constraints, neoliberalism and neo-imperialism.

The burden of history

Neo-liberalism. Over the past three decades, neoliberal policies have promoted open markets, free trade, reduction in public sector spending, decreased state intervention in the economy, and deregulation of markets. It is based on the paradigm that the state should participate less in the provision of social services (e.g. education), leaving these services to the free market and privatisation. Regardless of its political economic failures, neoliberalism remains solidly established in the politics of culture, as an intellectual philosophy and "common sense" so pervasive that the neoliberal paradigm guides educational development around the globe (Torres2013b).

The culture of neoliberalism has therefore been increasingly embedded within the policies, pedagogies and purposes of education, placing value on possessive individualism, and relegating civic participation to consumerism and labour contributions. Thus, the common sense of education has been limited to the skills and knowledge that best serve market interests and practices. Given neoliberalism's embrace of possessive individualism, citizenship around the globe has been conflated to narrowly define common good as being solely based upon self-interest.

Neo-imperialism. Education has played a significant role in promoting colonial cultural domination throughout history. When global citizenship education now is being adopted by powerful states and international regimes, it is easy to see why some would view GCED with suspicion and scepticism. Therefore it is the role of both practitioners and students of adult education to guard against visions and models of GCED constructed as a neo-imperial tool.

An important first step is the rethinking of the management, curricula, pedagogies, and roles of adult education institutions, especially those tied to the mission of neoliberalism and those funded by international donors. This can be addressed through creating awareness and challenging power dynamics and uneven power relations between students and teachers; between students and students; between educational institutions and society; between the state and society; as well as between states.

To deter neo-imperial impositions of GCED, we must embrace "ecology of knowledges" (Santos 2012). This includes the recognition and inclusion of multiple wisdoms, learning, philosophies, culture practices, and economic relationships that strive for communal peace and environmental preservation.

The Ubuntu way

We think that the significance of a postcolonial understanding of GCED is a concept of global citizenship that does not rely solely on the often untranslatable political traditions of the global North and Eurocentric concepts, practices and institutions, but, encompasses the dynamics of social, economic, and spiritual relationships, organisations and egalitarian formations whose roots are found within the global South. Moreover, since GCED is based on human rights, it is imperative to decouple human rights from imperialist practices and interventions. We envision a GCED for adult education that is grounded and contextualized in localities but combines multiple knowledges and multi-civic virtues that transcends borders for actions that endeavour to defend humanity and global commons. For example, Ubuntu is an African collective ethos of the universal bond between people based upon the sharing and collectivity of all humanity, which can not only be the foundation for GCED programmes in relevant communities but might have the possibility of resonating with others around the world.

A democratisation of programme-creation is a valuable solution to the sustainability of adult education programmes for GCED. Pre-packaged, top-down models, especially driven by the institutions of the North, at best run the risk of failure, at worst, omit the voices, histories, wisdoms, cultures and inclusion of its participants. An organic programme development beginning first with a problem-posing approach (Freire 2007) focusing on the most pressing issues identified and faced by marginalised localities, is best suited to guard against predatory cultural practices, which create and/or reproduce structures of environmental degradation, paternalism, classism, sexism, racism, ableism, etc.; all detrimental to GCED. Contextualized ownership, decision-making, and innovation can then synergistically meld with national and international agencies to build a sustainable programme for GCED. Thus, the onus is on the stakeholders of adult education to answer the question, how can localities provide insight to and add value to the concepts, theories, pedagogies, processes and policies of GCED for adult education?

Towards a global democratic multicultural citizenship

Torres (2015) argues: "Any definition and theory of global citizenship as a model of intervention to promote global peace and sustainable development should address what has become the trademark of globalisation: cultural diversity. Therefore, global citizenship should rely on a definition of global democratic multicultural citizenship. It is imperative that global citizenship adds value to national citizenship! Yet the expansion of a universalistic claim of world solidarity rests on the concept of cosmopolitan citizenship nested in a model of cosmopolitan democracies." To point, Beck (2002) stresses "globality, plurality and civility, that is, the awareness of a global sphere of responsibility, the acknowledgement of the otherness of others and non-violence – as defining features of a 'de-territorialized' concept of cosmopolitanism" (p. 36).

With respect to education, some forms of citizenship education can be criticized for contributing to producing, on the one hand, passive, apathetic, consumer-driven, and/or possessive individualistic citizens. On the other, civic education can produce overly patriotic and narrowly nationalistic citizens leading to citizens who favour exclusionary, ethno-nationalistic and xenophobic visions for society. Counter- neoliberal and postcolonial models of global citizenship can enhance an education that is contextualized within an ecology of knowledges striving for "an antiracist, antisexist, and anti-classist philosophy based on tolerance, an epistemology of curiosity à la Freire, a rejection of cynicism and nihilist postures, a secular spiritually of love, and skillful engagement in dialogue as a method but also as a process of cognition constitute central virtues of a democratic multicultural citizenship, a bridge between foundational canons and cultures" (Torres 1998: 258).

Our view of GCED aligns with what Santos (2012) describes as "the retrieval of new processes of production and valorisation of valid [multiple layers] knowledges, whether scientific or non-scientific, and of new relations among different types of knowledge on the basis of the practices of the classes and social groups that have suffered, in a systematic way, the oppression and discrimination caused by capitalism and colonialism" (p. 51). Providing much needed spaces for epistemologies of the south, GCED must be derived from the gaze of postcolonial theories, to counter neoliberal cultural influences and economic policies that have contributed to an international moral and ethical crisis linked to the commodification of our sense of global community, materialising our commitment to the environment, and trampling our global commons.

It is our belief that this model of GCED for adult education can assist to forge new egalitarian economic relationships based upon the synergy of local and global knowledges that strive to foster consciousness-raising actions of sustainable peace and environmental preservation for the betterment of humanity.

Notes

1/ http://www.unesco.org/new/en/education/global-education-first-initiative-gefi/
2/ http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/ED/pdf/questions-answers-21jan-EN.pdf
3/ UNESCO, Concept Note UNESCO Forum on Global Citizenship Education: Preparing learners for the challenge of the 21st Century. 2-4 December 2013, Bangkok, Thailand.

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Comment by Nélida Céspedes
Secretary General of CEAAL, Board Member of ICAE
Lima, Peru

Popular education and global citizenship: political educational approach for social change

Popular Education (PE) since the beginning have had been associated with the citizenship education and development through their pedagogy and practice and its contribution to a human society and full democracy.

That is the reason that Popular Education is based on ethical, political, pedagogical basis.

Ethical basis: The context of crisis sharpens social division, poverty, exclusion that violates the rights of millions of people in LAC; it has the face of women, children, indigenous people, youth and adults whose rights have been violated. Paulo Freire calls us to opt for the pedagogy of hope, creatively expressing outrage against injustice and discrimination, and becoming a proactive power for a better society.

Political basis: It is understood from two aspects: the empowerment of social actors to participate, learn, work, innovate, produce, and organize to build their personal and social change as citizens with full rights.PE is an education that leads to awareness and social and political role, which contributes to the development of critical citizenship.

PE is located in the field of structural, political and economic transformations of the models of development, of legal framework and also involves the development of policies, regulations, financing that meets economic, cultural and environmental rights, especially the right to a change-oriented education, participatory democracy, to achieve exercise of human rights and intercultural citizens.

Pedagogical basis: It is based on the concept that we all educate each other, and assume a pedagogy of dialogue, with a democratic, cooperative and supportive role that starts from the experience of learners, encouraging critical and independent opinion with relevance to age, gender, culture and social status.

Paulo Freire argued that non-banking education is not for repetition, but to understand and write personal and collective history in diversity and dignity.

It is enriched with gender, ethnicity, generation, human rights, intercultural education, sustainable development approaches, and the perspective called "Good Living", which sees the human being in intimate relationship with nature breaking with the homocentric to move into a biocentric conception.

Marco Raul Mejia, a Colombian educator, points out that **(1)** in Freire's thinking, it is very strong the presence of a critical consciousness forged from autonomy that leads to liberating education and organized forms to carry out the integration of people to political struggle and movements derived from it.

From pedagogy, the purpose is to contribute to the construction of projects, contributing to the construction of rebel subjectivities, transformed and transforming the world, the control and power that they lived. It involves a methodology for the appropriation of the word, the organization and the individual and collective good work. It contributes to change at various local, regional and international levels, and to strengthen PE´s sense of revolution and alternative that will give meaning to education in general and to the way of life in our societies.

In Latin America we feel this way is also developed in the North, even Nordic countries with its focus on "folkbildning", and development education or global education have a dialogue with Popular Education. We can and must continue to build these links with your networks in Europe. The situation of crisis in Europe and their proposals to global solidarity and global citizenship are contributions to this great movement. We can develop it from collective campaigns against poverty, for fair market, for a new model of sustainable development across the capitalist system that alienates our rights and violates life in our planet.

In the world, we need to strengthen a current that advocates for life, political, educational, cultural, environmental projects, placing us in the perspective of life and not death, for inclusion, for justice and full democracy. It is to find those paths of unity and recreate processes as popular educators.

Popular Education and Global Citizenship

Freire said, "Citizenship does not come by chance: it is a never-ending construction, requires fighting for it. It requires commitment, political clarity, consistency, decision. It is for this very reason that democratic education cannot be performed outside education of and for citizenship".

Both the space and the act of education should be opportunities where the concepts of citizenship, democracy, political representation and participation coexist and recreate. Education should also be a place to develop values such as autonomy, equality, difference, respect and justice. It is for this reason that Freire insists on a liberating, dialogic and democratic education that contributes to the formation of citizenship. **(2)**

It means recognizing the mechanisms that prevent full humanization and the recognition of a citizen committed to the defense of civil and political rights, and land rights.

Even today citizenship is conceived from a formal perspective reducing it to the act of elections.

Popular Education promotes a kind of critical citizenship, an inclusive citizenship of difference and denunciatory of any exclusion. It is based on justice and equity. It strengthens identity and is open to dialogue with other identities and cultures. It advocates for human rights not as legal formulation, but as humanization horizon for people, groups, populations and the planet. One might ask whether we have established a dialogue with this more supportive political education perspective, tending to favor more communal learning not as merely individual fact but as dialogue and cooperation.

From this perspective, we can find the links to global citizenship that involves recognizing the complexity of today's world of globalization, the importance of interconnection, feel firsthand the injustices from the South to the North, engaging in the construction of a world more equitable and sustainable.

This critical citizenship is built from diverse groups and social actors in various parts of the world with a great weight on social movements, solidarity networks that recognize that our context is characterized by the financial, food and economic global crisis, sharpening social gaps, poverty, exclusion, as a result of "anti-crisis" policies that countries implement to save a neoliberal economic model and political system that is proven unsustainable. Employments, health, public education of millions of poor people are absent rights in public policy and are not a priority for most governments.

In this way the discussions on development are manifest by various networks that assume popular education approach, both in Rio+20 and the Agenda that will replace the Millennium Development Goals (MDG) from 2015.

Popular education linked to debates on development, justice and social change

"The education we need for the world we want" **(3)** is a publication that expresses the feelings and positioning of networks in Latin America and some global networks in relation to the prospects of development, justice and social change. It moves away from a type of development and locates the importance of the right to education as a substantive component of human development and sustainable development. Networks like CEAAL, ICAE, the Global Campaign for the Right to Education, Latin American Campaign for the Right to Education, World Education Forum and many networks are convinced that only network commitment makes it possible to fight "For Another World Is Possible".

There are two processes on development debates in which popular education networks have been engaged: Rio+20 processes and the debate on post-2015 MDG.

At Rio+20 we questioned the contents that refer to education for sustainable development, because it has been exclusively focused on strategies to understand, accept and adapt to climate change. We believe education should be holistic, interdisciplinary and include the four pillars of sustainable development (economic, social, environmental and cultural). It should lead to the empowerment of citizens aware of their rights who can act to change the patterns of production, consumption and distribution of the current development model. In addition to "promote environmental awareness", education should be oriented to citizen mobilization and the construction of alternative social development and environmental justice.

We have also reported the instrumental view of education and sustainable development-oriented knowledge and employability of the capitalist model promoted by the green economy. We propose to recover ethical and political education for democratic strengthening and social-economic transformation to a life of dignity for all people.

More generally, we believe that the approach of the official document of Rio+20 deepens the existing development model, based on privatization, economic profit and capital accumulation, without reference to the need to reassess extractive predatory practices that have led to an unequal distribution of wealth and the destruction of the planet.

Various advocacy strategies and formulation of collective proposals, pressure, communication, mobilization, coordination with social movements and networks are around these demands, and the fact is that we denounced those realities in every possible forum providing proposals.

The discussion of the process of the MDG post 2015 has involved networking major processes in developing countries; we have developed a 6-point statement that has been debated in Latin America and in a side event at the United Nations, together with communication campaigns.

Basically, messages are those that we proposed in Rio+20 confirming the validity of education as a fundamental human right, to ensure the education of children, youth and adults, and especially for those who suffer greater discrimination by race, ethnicity, economic status, gender and geographic location.

We also propose the urgency of renewed approaches as the recovery of Popular Education for its transformative role of people and contexts, contributing to the development of citizenship. All of them are urgent steps to move from rhetoric to action, especially for those responsible for designing and implementing public policies.

Notes
(1) Piragua 38
(2) Freire, Paulo. Cartas a quien pretende enseñar. México. Siglo XXI Editores. 1994
(3) http://www.ceaal.org/v2/archivos/pdf/gt-espanhol.pdf

Comment by Mamoutou SOUMARE
President of the Relay Association
& Director of CCPPIECC in Bamako (Mali)

I would like to thank Nélida Céspedes CEAAL /ICAE for her brilliant contribution summarizing the constraints and the way forward for global citizenship education.

In 1997 I had the chance of being in Hamburg at the 5th International Conference on Adult Education, where one afternoon we made a well-deserved tribute to this brave pedagogue Paulo Freire. He is one of the pioneers of active learning.

 I realized that day that this man has spent his whole life democratizing education and serving the most disadvantaged.

 That day too I was encouraged in what I do as, having graduated from the National School of Administration, a lawyer by training, I expected to work in the high administration of my country, but due to the structural adjustment imposed by the International monetary Fund in my country I was unemployed. Then, I decided to teach to read and write young drop-outs or out-of-school youth in Municipality III of the District of Bamako, a disadvantaged public littering the streets of Bamako, some working in the informal sector or not working and others trying their luck in Europe or in America with the multiple consequences we know.

 I understood by studies that in my country, with 80% illiteracy, development efforts were doomed to failure.

I also realized that millions of citizens were and are excluded from the development of the country.

I think we lacked education in our political, administrative and development approaches, in short, in everything. We have in all our countries, from the North to the South, a policy of disdain towards some of our populations considered "illiterate",

While democracy and the economic, social and cultural development of a country require the participation of all.

Let me tell you an anecdote: "One day, I went to see a mother and her children who sell carpenter wood waste mixed with waste oil collected from the thermal power plant in the municipality. This traditional product is used by some families in Bamako to start the fire quickly. This activity generates income that allows the lady to feed her children. I asked her why she did not send her children to our evening classes. She answered me that the school has no longer meaning to her. Before, when children were sent to school, when their parents were old, they became the support of the family and now it's no longer the case. That's why she took her son out of school and sent him to work on mechanics, so he will support himself and the family later.

The Ministry of Education knows that the inhabitants have their views of education that deserve to be known, but they are never given the opportunity to talk because they think they are illiterate. This is why international financial institutions, governments and experts from the United Nations fail and will continue to fail if they do not change their educational methods. We cannot be at the hotel and know the concerns of the people.

I think Nélida pointed out the problem of global citizenship education.

But I also think we need to determine the content of global citizenship education, because for the national government we are citizens, those who pay its taxes.

In order for the citizen to pay taxes, we must be teachers, that is to say, we must be able to explain from the family, through the town, the region and the country how we manage to finance education, health, police, army, etc...

What are the contents of global citizenship education?

Once we have given the content of citizenship education at the national level we can give it to the international level.

It is according to all these that the countries, local and international organizations, will work to make global citizenship education a reality.

It is this citizenship which will be understood and shared by all: utopia and reality;

We must give ourselves the means to implement global citizenship education which is the guarantee of world peace. Education at all levels should be financed mainly in the South who has problems to properly train its teachers and adult educators.

To conclude, I would like to say that we have the skills to perform global citizenship education. We must change educational methods and we have interest in putting the resources for the stability and balance of the world.

Comment by Shirley Walters
ICAE Vice president Africa/Gender Education Office of ICAE
South Africa

The Do's and Don'ts of Global Citizenship Education: A response

What does global citizenship education mean for the millions of desperate Syrian, Iraqi, Somalian, Libyan, and other refugees fleeing war, which we witness vicariously each evening on our TV screens? What does it mean for millions of women who are infantilized through patriarchal controls over their bodies, their livelihoods, their dignity? What does it mean for the millions of Mexican or Filipino 'guest workers' in Canada, the USA, who have few rights? What does it mean for the child soldiers in the Central African Republic? What does it mean for (amongst others) the Finnish, Danish, German, Turkish, Indian, USA, Hungarian or French who vote to support right-wing populist, nationalist and xenophobic political parties? And so the inconclusive list can go on and on. The issues are real, they are concrete, they manifest in the everyday lives of the rich and famous, the forgotten and marginalized, and everyone in between. The issues are political; they are about the `world we want`; therefore they are hotly and, most often, violently contested. In this short response to reading Torres and Dorio I will build on and amplify some of their argument.

     The evidence is available that the future of the planet is at stake. 'Global education' and 'citizenship' are tied to 'globalization', which is a short-hand term for describing the global capitalist economy that impacts on every level of society. It not only reflects processes in which social relations are linked at the economic level but it also permeates political, social, cultural and environmental spheres and everyday life. Adult education is deeply implicated in the economic and ideological contestations of the day.

Wallerstein, an eminent sociologist, historical social scientist, and world systems analyst, persuasively argues that we are in the middle of a deep structural crisis. There has been a fundamental shift in capitalist development conditions, resulting in a struggle for successor economic and political systems, which he presents as alternative "choices." He argues that we can "choose" collectively a new stable system that essentially resembles the present system in some basic

characteristics—a system that is hierarchical, exploitative, and polarizing. Alternatively we can "choose" collectively a radically different form of system, one that has never previously existed—a system that is relatively democratic and relatively egalitarian (Wallerstein, 2009).

He urges us to try to analyze the emerging strategies that the two major "camps"—one which he refers to as the camp of the "spirit of Davos" (represented by the International Monetary Fund and the World Bank, among others) and the camp of the "spirit of Porto Alegre" (represented by social movements and social justice activists)—are developing and which orient our political choices accordingly. He argues that there are several different strands within the two camps that make the situation confusing intellectually, morally, and politically and, therefore, unpredictable and uncertain.

There are echoes between Wallerstein's analysis and those of other perspectives of globalization. One is the "competitive globalization" (reflected in the "spirit of Davos"), the hegemonic form that has the accumulation of capital as its internal logic. It is top-down in its approach to development; it is shaped by the corporate interests of transnational corporations (TNCs) and the geopolitical interests of the rich and powerful corporations and countries. The other is "cooperative globalization" (reflected in the "spirit of Porto Alegre"), which has the accumulation of human capacities as its internal logic and human development as its primary motivating force. It has a bottom-up approach to development that is shaped by the basic needs of the planet, its inhabitants and by citizen action. The proponents of this perspective argue that it is imperative for the very survival of the planet to find development alternatives to the neoliberal, competitive, and environmentally destructive economic and socio-political policies and practices that are dominating the world.

Debates about globalization are also, therefore, debates about development. They highlight the fault lines that run through the literature, debates, and the practices of adult education that were present at the Sixth International Conference on Adult Education (CONFINTEA VI) in Belem, Brazil, in 2009. CONFINTEA VI showed that globally and locally, the social and economic impact of globalization has been uneven and contradictory between countries of the Global North and of the Global South. New lines of inequality have been created, "between 'core' and 'periphery,' between insiders and outsiders of contemporary society". These are to be seen across all three fundamental inequalities of the world: gender, class, and ethnicity. The financial turmoil of the past few years has further exacerbated levels of poverty, inequality, and security, as have the climatic, environmental, and political crises.

Global citizenship education therefore needs to draw inspiration from other traditions, such as the popular education legacy of Brazilian educator/philosopher Paulo Freire. As a counterpoint to "competitive globalization," several movements of adult educators, community organizers, and social justice activists are involved in organizing and educating from below. Thus the notion of citizenship is undergoing radical redefinition, under pressure from globalizing economies on the one hand and social movements of environmentalists and feminists on the other. Feminists are challenging the masculinist structures of the state, the market, and civil society. In effect, feminist discussions about citizenship challenge men to accept a duty to act against the patriarchal order (in which women are second-class citizens) and to act for a society of equal citizenship. They are experimenting with new "pedagogies of possibility" (Manicom and Walters, 2012).

There is a deep division between those who are oriented to the "spirit of Davos" and those to the "spirit of Porto Alegre." However, the stakes are so high for planetary survival that the imperative to move from these polarities to a place where citizens can develop new, workable visions of the future is key to understanding the mission of adult education and development now and into the future. The potential of adult education and learning for development will be fully realized only through such collective struggles that span national and regional boundaries.

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Comment by Fanny Gomez
REPEM/GEO – Colombia

"What to do and what to avoid in Global Citizenship Education"

When Global Citizen Education, which has the potential to create equal economic relations that create peaceful coexistence and environmental sustainability, is proposed as a model of adult education, it is hard not to wonder: How to work this proposal when borders are closed and walls are built to close the access of people, given the human tragedy experienced by millions of people fleeing poverty, conflict, insecurity and violations of their basic human rights, when the economy focuses on the market and not on the sustainability of life, when the reproduction of capital and the production of millions of fungible goods that are degrading the environment is put ahead? And in this scenario it is necessary to recognize that the proposal is a giant challenge for youth and adult education at the present time.

When we talk about educating for global citizenship, we know that people start to get actively and critically involved in their community: family, school, neighborhood, city, and that they turn their participation into an active citizenship that goes beyond the simple exercise of choosing, being elected and knowing and using existing institutions, as generally understood in the formal curricula of basic and secondary education. So if this proposal is not specified in national and local education policies and curricula that "provide learners of all ages with values, knowledge and skills based on human rights, social justice, diversity, equality between men and women and environmental sustainability that instill respect for these values and provide learners the means to be responsible citizens of the world", this proposal will be difficult to implement. Therefore, a strong influence of researchers, teachers and highly sensitized education communities is required in local and national spaces before decision makers in formal, non formal and informal education.

When it is said that "generally, the adoption of a participatory education approach that focuses on the individual as a decider interconnected with a broader local and global community in terms of virtues of the environment and cultural diversity has been overlooked" they are overlooking two things: The strong presence of emerging social movements (women, indigenous peoples, undocumented people, peasants, feminists...) and popular education movements that, from the beginning, have emphasized the collective and community work, the struggle for human rights, economic and social justice and environmental protection as the source and target of adult education. Second, the presence of the struggles of women for the right to education, which should contribute to the elimination of sexist and discriminatory stereotypes and should consider intersectionality of multiple discriminations and exclusions. I think we should recognize in these mobilizations the source of education for citizenship and world peace.

A challenge that the document does not poses is the persistence of discriminatory conceptions, attitudes and practices based on sex, race / ethnicity, age, origin, beliefs and abilities, which are now increasing inequality and causing numerous local and global conflicts.

When it is stated that "the expansion of a universalist claim of global solidarity is based on the concept of cosmopolitan citizenship inserted in a model of cosmopolitan democracies" without mentioning what happens inside daily lives of peoples, institutions, organizations, groups and families, is sophistry; global includes everything else. Therefore, the problems of the sexual division of labor, work overload carried by women and their lack of free time and time for their education and personal development should be mentioned, as well as the lack of democracy within families and households, in companies and organizations.

Stating that an "anti-racist, anti-sexist and anti-classist philosophy based on tolerance, an epistemology of curiosity in the style of Freire, a rejection of cynicism and nihilistic positions, a secular spirituality of love, and a talent for cultivating dialogue as a method, but also as a cognitive process, are essential virtues to achieve a multicultural democratic citizenship to bridge the gap between standards and founding cultures" should include training, in all educational levels, of "capabilities for care" (health, nutrition, hygiene habits, etc.) tasks that burden the lives of women and prevent them from actively exercising their citizenship. In addition, human rights training should include sexual and reproductive rights and intersectionality and interdependence of rights.

Reflection by Cândido Grzybowski
Sociologist, Director of Ibase – Brazil

"Civil Society in Transition: Building Planetary Citizen Movements"

1.   For the last two decades, based in Ibase, Brazil, I have been strongly engaged in dialogues, mobilizations and activities aiming to fight market driven neoliberal economy and to build civil society alternatives to it. Specially from 2001 onwards, I have devoted a lot of energy into the World Social Forum process and events, as a member of the organizing committee and International Council. My personal vision and aim was to support the emergency of a new political culture on the world left, based on democratic principles and values, respecting diversity and plurality, as a condition for a planetary citizenship to face globalization.

2.   I think we live in a interdependent world, despite our cultural and social diversity. We have a unique Earth for all humanity and we must care about it, share it with all and maintain its integrity for new generations. We live in a particular local part, but our life is linked to planetary dynamics. Globalized capitalism imposed market driven economies and an homogeneous paradigm for all, with deep social inequalities and lots of destruction of natural diversity and cultures. We need to change it. The real changes are on power/state or market/economy, or both together. But only active citizens can produce changes. Today, citizens actions must take place locally and globally at same time.

3.   We have a lot of experience in organizing regional and world thematic networks, forums and sectoral coalitions (confederation of trade unions, social movements). But we do not have success in organizing citizens planetary movements, based on social and cultural diversity and plurality of visions and proposals. Today, some economic and financial corporations are bigger and stronger than states. Multilateral institutions are weak, subordinated to the will of some imperialist powers. The geopolitical changes – G8, G20, BRICS – are like the dispute among them and can bring a worst global situation. So, for Great Transition and a paradigm shift, citizens must take the lead, linking their local struggles, visions and proposals and imposing new kinds of politics, with new strategic aims, new governance and new economies. For doing so, citizens must build a new narrative of what really matters and what we need in the direction of a new kind of civilization.

4.   In my own reflections, we need to start looking and thinking in a different way. The driven idea of planetary citizenship is based on the recognition of all human beings to hold the right to have the same rights, in spite of all the diversities we can have or show, men and women, black and white, with different cultures, options of life and nations all over the world. At the same time, it is impossible to continue seeing us, human beings, as different from nature or above it. We are nature and our life is fundamentally dependent on nature. Our main common is Nature, which links us to all forms of life and the environmental systems supporting life. So, we, as planetary citizens, we must care about all human beings, all forms of life, all nature, for us and for future generations. For it, we need a huge transformation in culture, religion, values, ethics. My proposal is to move in the direction of a biocivilization, where living well will be the rule, and the principles of caring and sharing everything will support the collective life. Social and environmental justice will be a central aim of power, and the power will be radically democratic and peaceful. To accomplish this Great Transition and to make the changes, we much more need citizens movements willing to do them.

5.   Where are we today? According to my own experience, we do not have an easy answer for that question. The World Social Forum has lost the inspiration and the moment. It was fundamental in facing neoliberal policies and preaching "another world is possible". But, with the huge and multiple crisis of the globalized capitalism, the WSF has not occupying the political space for planetary citizens. There are a lot of emerging struggles in different parts of the world. But there are mainly local and national, with small impact in the global governance in trouble. The initiative of The Widening Circle, where I have been involved during a short period of time, has started in a wrong way. It is culturally English-American driven, centralized, top-down orientation, looking for a single global citizens **movement**, not open to the diversity of struggles, demands, identities, collective subjects all over the world. For building planetary citizens movements we need to start linking the people where they live, from their beliefs, visions, struggles, looking what they have in common with others. Understanding diversity, translating languages and cultures, looking for the commons behind is the only way of starting citizens planetary movements for the much more needed Great Transition.

Article by Michel Foaleng
Université des Montagnes, Cameroon

Education for Global Citizenship in a postcolony: lessons from Cameroon

At the end of the Decade of Education for Sustainable Development (DESD), we would have liked to think that practices envisaged in this framework had been disseminated throughout the world and that in different countries citizens now have increased awareness of their responsibility regarding ways to sustainably improve their living conditions.

But today the debate on the agendas for post-2015 let us see that despite the diversity of contexts and irrespective of progress realised in certain areas on certain aspects, nowhere in the world have the goals of sustainable development (which obviously passes as appropriate education) been attained. In other words, the path remains long, not only to make adults capable of perceiving the terms of their vital problems, but also to be able to deal with them so that their solutions are carriers of universal values.

This contribution is based on a few commonplace observations of everyday life in a secondary city in Cameroon. The idea is to try to reflect on the appropriate educational foundation to enable the people observed to effectively access   a global citizenship, in this educational context where communicative methods ("knowledge transfer") are predominant.

Concepts of citizenship

The use of the concept of "global citizenship" is becoming more and more common. This is a concept understood as variedly as it is multifaceted, with philosophical, ideological, legal and geopolitical connotations (Falk 1993, UNESCO 2013, Ghosh 2015). However, it is wrapped in a programmatic banner meant to improve understanding between individuals beyond the limits of territory. This is what seems to justify the international community being concerned, to the point that UNESCO was able to enact educational guidelines on the issue (UNESCO 2013). In effect, we are not automatically global citizens. We become; and we start from somewhere, a country, a community. One is a citizen, before becoming   a citizen of the world.

Indeed, the notion of citizenship is an à priori appeal to both history and political geography that refers to an equality in rights and duties for a community sharing a certain space. The status of citizenship is usually formalised for each country, so that every individual can enjoy it with full knowledge of the reasons. However, beyond the formal dimension, citizenship is manifested through norms and values, attitudes and behaviours, relationships and expectations of individuals in a community. Citizenship is only attainable through action: no one can be automatically considered a citizen, you have to prove it by being active.

Sujay Ghosh (2015: 23), referring to Westheimer and Kahne (2004), differentiates between three types of citizens: the personally responsible citizen, who acts responsibly vis- à-vis the community (compliance with laws and regulations, etc.); the participatory citizen, who takes an active part in the affairs relating to the development of the community; the citizen concerned with justice, who questions the political and socio-economic structures of the sources of injustice and is engaged in order to change them. By its very name, a global citizen has to be in a relationship with others around the world to be global. Above all the global citizen must engage with others locally for respect of the law, for the best for all, for the reign of justice. Because if you have no sense of local citizenship you can never be a truly global citizen.

Such an understanding of the concept of citizenship based on action seems appropriate to clearly identify the issue, as well as the challenges of education for global citizenship. This is especially true in contexts where education in general suffers from a number of evils and the education of   adults is almost nonexistent – as is currently the case in   Cameroon.

Cameroonian realities

An expression was born in Cameroon during the past decade and is currently one of the most common in the country: business citizen. This designation is given any business (through self-proclamation) that wants to develop its social

"nonprofit" actions. These can be donation of some materials to a school or a hospital; gift of food to prisons or the army; sponsoring activities initiated by the government or municipalities; etc. Such "non-profit" actions are most often furtive acts of political or social positioning. They are without sustainability, being more relevant as a business communication or a political communication than a sustainable improvement of the living conditions of the people, the "beneficiaries" (cf. Metote 2012). So, is it not paradoxical that the expressions citizen action and citizens' initiative are connected to the first (business citizen), even though the word citizen is hardly used in Cameroon? The country seems to be simply populated by masses who ignore acting together. We lack commitment to causes beyond the individual, causes to further the greater good.

Educated to wait

"Wait there then! It's your problem. I said that if you want to see the doctor, come back tomorrow." This is how a nurse responds to Ms. N. in order to resolve the concerns of the latter, who is worried about the survival of the three accident cases that she urgently brought to the district hospital in Famla/Bafoussam (a third-rank national hospital). Ms. N. has arrived from Foumbot, a village located 25km from Bafoussam, where she went to transport three of her husband's employees, the victims of a serious traffic accident. These three young men were initially transported to the Foumbot District Hospital, located 5km from the accident. It was noon on a business day. All the staff were (supposedly) at their posts. Ms. N. decided to take them to Bafoussam because, after three hours, Oumarou, the driver of the truck in the accident, which unlike his two colleagues, transporter assistants, suffered from excruciating pain in the hip, had received no treatment, except for the x-ray that was performed. In this hospital too, she was told she had to wait for the doctor to read the x-ray, and no one knew when he would come. Finally, when Ms. N. arrives at the regional hospital, the largest in the region and a second-rank national hospital, she hopes that they will take diligent care of the accident victims. However, she has no illusions: she knows – because a few days earlier she had been there with another serious case – that in the "emergency room" where she goes, "nothing is urgent". "When you get there, nobody insists on taking care of you. Too bad for you, if you arrive with bleeding patients; they die from loss of blood, without embarrassing anyone."

In Bafoussam, the third largest city in Cameroon, with a population estimated officially at 500,000, we see how day after day the living conditions deteriorate. There are few roads where you can drive a vehicle for more than 10 metres without risking falling into a deep pothole. And when repairs are finally undertaken, the residents suffer even more: they are exposed day and night to the dust raised by traffic, dust which the contractors do not take any steps toward reducing, and which the victims take no action to oppose. Garbage is dumped anywhere, and Mr. K., a resident, has suffered from that in particular for many years. In front of his entrance is a dumping site that he has been fighting against for 10 years. He spoke about it with the head of his neighbourhood; tried to mobilise neighbours, so that together they could get rid of this garbage dump that infects the whole neighbourhood. He even sent a letter to the municipal hygiene service. Nothing has been done. The neighbours seem to have accustomed themselves very well to their environment. In fact, there is no other part of the city where housing is better: there are no paved roads or streets anywhere; women sell food for consumption on the dusty roadside or the streets in front of bars where the unbearable noise of music rubs shoulders every day with smells infested with urine and other human waste.

Some questions: Are the people here aware that in such conditions they destroy their own health daily? Do they know that they are primarily responsible for the way they live, and as such can take the initiative to improve it? Are they able to imagine living differently in a better ecological environment?

Also: You can be surprised at what may be described as a hospital emergency service. And we will reply that it is so in virtually all hospitals in the country, large or small. So why do nurses and doctors behave like this, manifesting contempt and a serious lack of professionalism vis-à-vis those who use the services and patients – since we are told that they received "excellent" quality training? Why are so many careers, encountered everywhere in these hospitals, resigned to their fate and are unable to take up any initiatives that could help them to create change – even though everyone suffers and complains?

No doubt the people of Bafoussam are – in their extremely precarious conditions – too accustomed to political slogans that promise action while inviting resignation; promises that make any declaration of good intent an utterance of falsehood regarding its performance: political speeches are generally media announcements made as if the announced action has been realised solely because it has been announced.

But there is also reason to believe that these people are victims of an education that deprives them of any sense of initiative. For, it must be said: school and education here prepare one more for consumption than production, for mimicry

and not for critical thinking, for conformism and not for transformation. Thus here we are accustomed to waiting for others to act for us – if not simply: "may unto to us be done according to the will of God!"

Cameroon's educational system in brief

Cameroon has made much quantitative progress in education since 2007 due to the pressure of the Fast Track initiative in the 2015 objectives for Education for All (EFA, today known as: GPE-Global Partnership for Education). And yet the Minister of Basic Education recognises that "it is clear that Cameroon will not achieve the 2015 target." Worse, according to the current National Report on Education, "the results of studies on acquisitions of students in 2013 show that the quality of learning, which was pretty good for fifteen years, has progressively deteriorated: only a quarter of elementary students succeed in language and math tests" (Cameroon 2015: 50). In addition, "secondary education still faces the problem of relevance (subjects are in use dating from 40 to 50 years ago which no longer correspond to the current needs of society and the economy, education programmes which are deranged and outdated)" (ibid: 59).

In reality, the education system in Cameroon is a perfect model of frontal teaching, an expression of transmissive pedagogy. Teachers, even "progressives", generally perceive their function uniquely in terms of "knowledge transfer", even though they recite the precepts of active pedagogies, according to which the student should be "at the centre of learning" and that the teacher "is nothing other than his guide", etc. The use of outdated teaching methods accommodates the teaching/learning conditions and doesn't leave a lot of choices to the teacher: large classes, no equipment, no appropriate teaching materials, etc.

Education for citizenship is left to the NGOs, working without a framework national policy. Producing such a policy remains a challenge for the government (Cameroon 2015: 25). Adult education, when there is some, is mostly about literacy, while we officially recognise "the lack of a national policy for adult literacy, insufficient offers and essentially privately provided, as well as an absence of public funding" (Cameroon 2015: 42).

So, we are here in a society with schools that have 3 out of 4 students who would have difficulty reading; with predominantly illiterate adults who are abandoned to themselves in terms of education; in a society where the notion of citizenship has no meaning for the many and where resignation and resourcefulness reign as the main features of African postcolonial societies (cf. Foaleng 2002, Seukwa 2007).

How to proceed in such a society in order to hope that people can efficiently gain access (that is to say, in a transformative manner) to global citizenship?

Citizenship education in a post-colonial society

Cameroonian efforts

Cameroon recognises the limitations of the current education system and is committed to improving it. Thus its post 2015 prospectus aims not only at the achievement of the six key EFA goals (World Education Forum 2000), but the Cameroon government has even recommended a seventh goal: education for citizenship (Cameroon 2015: 7). This seventh goal reflects the desire of Cameroon to prepare today for the citizenship of tomorrow, since citizenship education is required here at school. It is still unclear what the programme would be and especially the educational approaches.

Such education would however be in vain if at the same time adults, parents of the students were not also put into citizenship school, so that they are not a barrier to learning for the young. This is why adult education seems to us here to be equally, if not more, urgent. But it could be even more difficult to think about than that for young people, since in this case one is talking about a concept which has been completely ignored. So, how to proceed?

The utility of community education

According to the Education and Development Foundation (Fondation Education et Développement 2010: 8), or UNESCO (2013: 3) citizenship education should have as its primary objective to make the learners, young or adult, able to live and work together, especially in respect of universally shared values. Such an education for adults could form part of lifelong education. But in a context like that of Bafoussam, where there is virtually no space for adult education, it would have to be invented.

Community-based education, for this purpose, seems to us to be an adequate approach. This is an educational approach in which members of a community acquire knowledge, know-how, self-knowledge and develop, through them, the skills and confidence required not just to effectively participate in the identification of problems in their environment, but also to the creation of solutions for them. Community education is individuals embracing their own destiny through individual and collective actions that transform them and positively change their environment. In order for community education to be effective, it must be based on educational programmes relevant to the community.

Such an approach also meets the criteria of flexibility of learning spaces. Community education can easily use any space where adults meet, without requiring them to change their usual schedules.

Structured spaces for adults certainly do not exist in Bafoussam, where we think of the fundamental problems of society in terms of sustainable solutions. But you rarely meet someone in the area who is not a member of some type of association. In addition, many take part in weekly religious services in various churches to which they belong; funeral services which are usually held on weekends always mobilise hundreds or even thousands of adults.

Transforming these various spaces into places for community education for adults will mean developing and implementing participatory programmes that serve as supports for change, of the kind that the concerned are constantly able to engage in for social justice and the well-being of everyone. Thus, these programmes will also participate in education for global citizenship. They will make learners able to exercise their rights and fulfil their duties locally. This will in itself make people promote a better world, where the learners will have a clear conscience and the skills to achieve it.

Towards a pedagogy of transformation

We believe that the citizenship education announced by Cameroon will render the youth critical and more accountable; attitudes that will enable them in the future to enter global citizenship. But this will require a better reform of the education system than the superficial ones we know from the past (cf. Foaleng 2014). Because, just as adult education through community approach, education for citizenship must be transformative. We cannot use traditional teaching methods, which are limited to "knowledge transfer", for that. We believe that we should enter a transformative learning system, making use of transformative pedagogy that leads to real personal and social change (cf. Sterling 2014). This in turn is another major challenge for Cameroon to face: to have consequently qualified trainers. And that is another story.

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Comment by Patrice Florivous (*)
IALLA Graduate – Haiti

Education for Global Citizenship in a postcolony: lessons from Cameroon

Introduction

Education is the most powerful weapon which you can use to change the world, Nelson Mandela says. Even if Nelson Mandela did not specify what form of education can transform the world, Michael Foaleng explains, it is clear that what we need is global citizenship education. Foaleng did not stop at promoting citizenship education as a necessary instrument for the construction of a global citizenship, but he argued that citizenship implies the ability of individuals to engage in the identification and the resolution of basic and fundamental problems. Like any system inherited from colonialism, the Cameroonian system has not escaped to this, according to Foaleng. Former colonies, in spite of them, like Cameroon, inherit the socio-political systems emanating from their former colonizers. This legacy of colonialism continues to have huge predominance over the ways of thinking and acting of the colonies that, although physically released, continue in the nastiest servility in the reproduction of colonialism values through education, considered to be the most effective instrument of reproduction.

It is clear today that the educational goals for sustainable development are not achieved. Children, youth and adults, have not yet reached a level of awareness on their responsibilities in improving living conditions. And this, despite some progress. Foaleng, based on some mundane comments, as he calls them, from the secondary city in Cameroon, analyzes the educational foundation that could arrive to global citizenship.

How does Foaleng understand the concept of citizenship?

In the light of the reflections made by Falk 1993, UNESCO 2013 and Gosh 2015, Foaleng understands that the concept of citizenship must be taken in its multidimensional notion. However, this multi-dimensionality is a corollary of certain variables including the notion of territoriality. A citizen cannot be a global citizen before being a local citizen. Some analysts argue that local determines global. Therefore the possibility of building global from local, we would say to forge a new concept deriving from global and local: **'Glocal'**. So the citizen is first local before being global. Hence, the citizen, according to the socio-cultural realities, values, attitudes and behavior of his country, is challenged to play a fundamental role in social transformation mechanisms. To continue with Gosh, Westheimer and Kahne, there are three types of citizens: personally responsible, participatory and concerned with justice. Responsible citizenship, according to Foaleng, would involve the addition of these types of citizens.

The globally responsible citizen is, primarily, locally responsible. Local is the infallible link of global. Global citizenship education necessarily involves local citizenship.

What about the Cameroonian context?

Acting in a concerted way is the result of an educational process that takes account of this need. In Cameroon, the education system still fails to building the concept of citizen, indeed of global citizen. The system is still unable to form collectively responsible citizens despite the birth of the term 'corporate citizen'. This term refers to the social responsibility of some companies.

This leads us to ask ourselves this question, namely: **What are the real objectives of the Cameroonian education system?** This, in the logic of 'educating to achieve' developed by Foaleng in his text.

Based on the principle that global citizenship education is an essential tool for the emergence of new socio-political approaches, it is correct to understand that education is called to play a cross-cutting role. Understanding this logic, educate to educate would not be part of the educational agenda of Cameroon. Its system should enable to question the basic social services offered to the community, such as health, road infrastructure and the safety of the streets. The relationship between the governors and the governed would be different than what we observe today to the extent that the governors would be the servants serving their community and that the governed would understand that they are promoters of social change. Faced with the virtual absence of some basic services in Cameroon, what do Cameroonian

think about this? We can understand that their passivity is the result of an education system based on consumption, not production. A system capable of reproducing the status quo and perpetuating colonialism. So we have reason to believe that the chains, far from being in the feet are in our heads: the worst form

Despite some progress since 2007, the National Report on EFA 2013, to repeat Foaleng, shows that the quality of learning has gradually deteriorated: only a quarter of elementary students succeeded in language and mathematics tests (Cameroon 2015: 50). Secondary education no longer meets current needs. It is then obsolete. In addition, teachers consider themselves much more as transmitters of knowledge instead of being guides for students. They repeat it, but do not practice it. They may not be able to practice this in a context where the material conditions to facilitate the implementation of appropriate pedagogies do not enable them to: large classes, with no appropriate teaching materials or equipment, etc. Challenges we must confront in the perspective of Cameroonian citizenship education.

Foaleng questions the lack of a genuine education policy that does not allow a real educational planning by the Cameroonian state. So are we witnessing a management of citizenship education by NGOs? Without minimizing the support of some NGOs in the education system, it is quite inconceivable that citizenship education is their preserve. Here, speaking of education, the author refers to children, youth and adults education. So, are we dragged in educational crafts in the construction of a system constituting a coherent and indivisible whole whose different parts would be collaterally related? At this stage, the issue would not be the implementation of a literacy program, but of child, youth and adults' education programs and we would avoid forming functionally illiterates in the Cameroonian system, which would end resourcefulness and resignation, the main features of postcolonial African societies (cf. Foaleng 2002, Seukwa 2007).

What prospects for the Cameroonian?

There is every reason to hope insofar as Cameroonians do not fold their arms. Not only Cameroonian's awareness allows to understand the limits of their education systems with a commitment to its improvement, but they want to go further than the six (6) major EFA goals by setting a seventh one beyond 2015, namely: citizenship education. This citizenship education should be taken in its broadest sense as possible to the extent that it must be planned to benefit children, youth and adults. Otherwise, it would be dead letter. Cameroonian citizens that must be educated must be of all age groups with a view to a responsible local citizenship, a basic element in global citizenship education, creator of social transformation. To achieve this, Foaleng understands the need for community education which would promote living together, respecting the universally accepted values: fundamental characteristic of lifelong education. Consumer education must give way to education for transformation. This educational pedagogy should permeate the will of Cameroonian in their perspective to think a citizenship education. So would we have more responsible, critical Cameroonians, able to lay the foundations for a social justice society where living together is the bond that would rally all active forces of Cameroon?

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Comment by Sebastián Vielmas

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(Proud) participant of IALLA 2014 (Madaba, Jordan)

Global Citizenship: a project to shape from a critical movement

When I read Michael Foaleng's narrative of the day to day reality in Cameroon, I could say that some aspects of his account are very different in Chile, my country of origin. My country seems to have solved some of the most pressing issues of the non-developed world: streets are rather clean and we have drinking water everywhere (even if it expensive). Chile is the Latin American with the best performance in terms of achieving the goals of the Millennium Development Goals (MDG's)[1].

Nevertheless, once we scratch on the surface of Chile, we share the main point of Michael's presentation of Cameroon's reality:

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[1] *"Chile: Progress towards the MDGs and Social Demand Unmet | Social Watch."*

"But there is also reason to believe that these people are victims of an education that deprives them of any sense of initiative. For, it must be said: school and education here prepare one more for consumption than production, for mimicry and not for critical thinking, for conformism and not for transformation" [2]

This kind of conformist education for a low-intensity citizenship is the norm in the mainstream educational systems of the non-developed world (and increasingly from developed countries who are living an involution regarding social rights). I would define low-intensity citizenship as two things: a) a "vote and get lost" narrative from the establishment as the standard for democracy and b) an unequal enjoyment of human rights, specially, from social rights.
In Chile, we can enjoy from drinking water almost everywhere, but only for those who can pay for it. We have world-class private hospitals for people with private insurance. We have schools with all kinds of luxury just for the children of the elite. This is not a democracy in the broadest sense of the word, when your rights and freedoms depend on your wallet. Argentinian political scientist Guillermo O'Donnell shared this view[3].

Therefore, we share the same challenges: a low-intensity citizenship and a conformist philosophy in the educational system. Global Citizenship education means to confront these two challenges. What can it do it?

In this regard, I share fully Michael's vision that:

"By its very name, a global citizen has to be in a relationship with others around the world to be global. Above all the global citizen must engage with others locally for respect of the law, for the best for all, for the reign of justice. Because if you have no sense of local citizenship you can never be a truly global citizen."

Moreover, I think that the Global citizenship idea makes sense when we combine it with the idea of global, or World, governance. As Michael says, citizenship only makes sense as a responsibility and a belonging to a community. In the case of Global Citizenship, we are talking about being part of Humanity as a historical and political subject.

The problem is that we do not have, as citizens, a governance dimension at the global level. Consequently, if we mobilize ourselves for Global Citizenship, we are mobilizing to formalize a legitimate global governance system where we can be members of full right. Otherwise, we will not have the necessary counterpart as citizens to be involved in the political process.
From this analysis, which draws a lot from the ideas of Jean Rossiaud[4], I have to propose as a way forward: to create a political and social movement for world governance in order for a global citizenship to be fruitful and not just a nice slogan.

This movement-building effort can only be shaped from the critical building blocks of a pedagogy of transformation, lifelong learning and community-based education, as presented by Foaleng.

Comment by Mónica Osorio Simons
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Global Citizenship Education: practical reflections

Having read the contributions sent so far, one more suggestive than the other, some produced by people I don't know personally and others by people who have a special place in my heart, not only for emotional reasons - the result of having been in various international events always having utopia as our greatest fuel - but also as an expression of my gratitude for everything they taught me, I see that there are strategic points on which I think we should focus our attention

I think we can start by directing efforts much more towards the collaborative and joint construction of practical strategies rather than continuing the theoretical analysis of the reasons (political, social, economic, philosophical, etc., etc., etc.) why we are still far from fulfilling the agreements already defined for the education we all want, having in mind that in many parts of the world there are initiatives that are already working and should be better publicized in order to strengthen the impact of information technologies and communication we have today.

I am almost certain that we can say that we have already built enough theoretical reflection on the importance of education for the real transformation of people's lives and the reasons why this has not seen the results we expected in the

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[2] Foaleng, "Education for Global Citizenship in a Postcolony."
[3] O'Donnell, "On the State, Democratization and Some Conceptual Problems."
[4] Rossiaud, "For a Democratic Cosmopolitarian Movement."

universal dimension. These reasons are always the result of complex situations that imply environmental, social and mainly economic interdependent aspects.

So, I think we need to move forward through this virtual exchange proposed by the ICAE that requires a huge organizational effort by all the staff -which I always admire and explicitly congratulate-, so that we can conclude this new opportunity having built, in a collaborative and participatory way, a set of specific tools of practical application to help us, in a contextualized way according to the reality of each of the countries we represent, benefit more people with a real global citizenship education.

I think there are several practical points on which we should focus. Many of them are underway in Brazil and in some way, in some of their aspects, have already been addressed directly or indirectly by previous collaborations.

a)   Connectivity: To create mechanisms in order to connect more deeply successful actions and strategies around the world. Knowing them in detail can save time and resources for the human group that identifies itself under the same conditions, finding a possible solution in these socialized experiences.

A Brazilian filmmaker, Mara Mourão, made a documentary called "Who Cares", (http://www.whocaresthefilm.com/ and also https://www.youtube.com/watch?v=iJvQDDdnfKw), that I encourage you to watch as a reference, which strengthens this strategy I mention, that is, we need to know in more detail what we are doing that is working, not only to feed our hope with regard to the fact that it is possible to achieve the utopia, but also to indicate some of the ways to do it!

b)   Training: Another practical aspect on which I think we should insist more is the creation of mechanisms for training more professionals and even people from the communities, entitled to be real agents of transformation for global citizenship, which necessarily must begin by local citizens, through the application of forms of education that, in their teaching strategies, do not repeat the structures of a passive education of transmission of knowledge that are not useful even today for the current demands of the planet. I invite you to visit the following link of an experience that occurs in one of the driest and poorest regions of Brazil: http://www.moc.org.br/

c)   Partnerships: I think the question of partnerships is also essential, as a strategic and entirely practical aspect to advance to higher and longer lasting horizons. Faced with the current challenges of education, nobody can be left behind. In other words, we are at a point where governments, businesspersons and the organized civil society need to negotiate and agree on practical arrangements from the identity and specificity of each of their respective roles! Again, I think that giving examples is the best way to illustrate the line of my reasoning, so, I invite you to visit the following link http://www.cultivandoaguaboa.com.br/ which I consider an emblematic binational (Brazil and Paraguay) experience of global citizenship education, as it is empowering communities for more than 10 years and has the characteristic of being an Environmental Management Program favoring quality of life, that has already recovered 70 watersheds, benefiting 29 municipalities with more than 1 million inhabitants in an area of 8,000 square kilometers and operates with no more and no less than more than 2,000 partnerships involving the three segments of social organization.

 d)   Economic sustainability: Finally, another practical aspect that I think we need to address is the need to create mechanisms to generate sources of income for people to have economic sustainability. Formal education in traditional models makes no sense for a person who is hungry or doesn't know how to feed his/her children every day! This person has no emotional condition to see him/herself as someone capable of planning, in a prospective vision in future, any action that in the medium and long term can make him/her improve his/her condition, reaching autonomy. I think that citizenship education also implies this.

At this point, several previous presentations focus on the precariousness of some curricular contents that appear today as totally useless for being alienated from the new social, economic, environmental and political demands we face in this world of fast changes never experienced before.

Thus, strengthening mechanisms for economic empowerment of individuals seems to be a condition to advance global citizenship education, becoming then a virtuous circle, not a vicious circle, as we are seeing with the increasing commercialization of education as a result of the current economic model.

Again, a Brazilian experience with micro-credit (which is repeated in other parts of the world, as in the case of Muhammad Yunus, in India) and the concept of social currencies, I think that can help at this point in our reflection: Banco Palmas / http://www.institutobancopalmas.org/

I know there are many other aspects that could still be addressed, such as not to lose sight that national realities of some countries first need to resolve political issues - totalitarian models that need to change into democratic ones - as a sine quanon condition to think of global citizenship education, but my intent with this reflection was never to exhaust the possibilities, any of them, but primarily to seek a more proactive and practical focus for our virtual seminar that helps us to advance more and in a better way! Let's keep working with both feet firmly on the ground (critical sense) and the head and heart in the clouds (believing in utopias)! Thanks to all who preceded me and help me so much to better qualify my perception regarding the complexity of all the variables implicit in what we understand by "global citizenship education".

Comment by Mamoutou SOUMARE

President of the relay Association
&Director of CCPPIEEC in Bamako (Mali)

I would like to thank Michel Foaleng for his reflection "Education for Global Citizenship in a postcolony: lessons from Cameroon"

From 1960 to the present, successive African regimes have made different things to mobilize their populations to satisfy a particular interest (Nationalism or Patriotism)

In Mali we have experienced "the national movement of pioneers", "the National Youth Service". In the course of the Malian education system, children study, "my village", "my neighborhood", "my town", "my region", "my country", "State", "Nation" in the form of civic and moral education, geography or primary law at university.

These initiatives could lead to national, even global citizenship if children had taken them, but that was not the case. This is why we need an educational cooperation, to allow the school to get out of isolation and be in touch with businesses, fields, workshops, society. I mean, to build something lasting including global citizenship we must go through education, through school... Education is a social need. Human beings need education to adapt and evolve in society. On the one hand, young people lack the maturity of adults who possess knowledge and customs of the group. Education is then a natural and social process through which social groups can maintain their existence by recreating the beliefs, ideals, hopes, joys, miseries and knowhow.

I agree with Michel of the obsolescence of the African education system in general, and the school needs teachers to train tomorrow's citizens. It turns out that in most African countries, there is a proliferation of community schools (or private schools) that are lead by teachers taken in the field (unqualified). In public schools, because of low salaries, teachers are not motivated and the lack of continuous training prevent children from learning. We said that teaching is a complex business, so teachers should review their teaching methods and practices to properly train the children to become citizens of tomorrow.

We do not know what jobs our children will carry on tomorrow but we have a solution available, that is, to train them well. In our association or center for counseling and educational development of teachers we help out-of-school youth and adults to learn to read and write and to communicate so that they can advance in their activities and help community schools promoters to focus on training teachers in active learning that takes into account the child in his/her social, economic and cultural environment.

In Mali we have a saying "instead of raising someone, prevent him/her from falling" Community schools do very good things, allowing the schooling of thousands, even millions of children because the state has shown its limits.

Global citizenship is not invented, it is constructed, and the privileged place to do so is the "school" or "adult education centers"

This is why the training of teachers should be at the heart of the discussions to achieve what we want to do, "global citizenship education". The intervention of associations, non-governmental organizations (NGOs) or other donors is only temporary, because we understood that when the funding partnership leaves, everything falls into the water (white elephant). We advocate an active pedagogy that takes into account the child within his/her environment. And from this point, generations are formed.

To the questions: Where does the education system start? And where does it end? Only this pedagogy has the answers to these questions.

I think the education system begins in the family and ends at the school; so, to reach a global citizenship, everybody must be involved: families, streets, schools and adult education centers

I would like to end my comment with a tribute to two great forerunners of active teaching: Francisco FERRER and John Dewey, and invite all participants to this virtual seminar* to read them.

Comment by Carmen Campero Cuenca
ICAE Vice president, Latin America
IALLA Graduate - Mexico

Comment to the Article by Michel Foaleng, Education for Global Citizenship in a postcolony: lessons from Cameroon

The author shares an approach to the notions of citizenship and types of citizen, to reach a central thesis "... the global citizen must engage locally with other individuals to ensure respect for the law, the good of all and the rule of justice" (p. 21), an approach closely related to the exercise of human rights; another thesis is that of "action-based citizenship" (p. 21); both approaches, as Michel himself expresses, enable to elucidate several challenges of global citizenship education, the theme of this seminar; however, he says that we must begin by training for local citizenship, an issue he analyses from the social, political and educational realities of Cameroon and stresses the importance of incorporating youth and adult education in the educational policy of his country, as a central component to advance citizenship education of the whole population and provides some clues in that direction.

My reflections are about the richness of Michel's thesis, their relations with other approaches and proposals made about the direction of youth and adult education that help reveal the importance of prioritizing the collective aspect in our educational projects and actions, as well as the participation of people in the processes, comprehensive training and orientation towards transformation in regard to the emphasis given to individual and economic development in most policies.

We cannot go into the subject without saying a few words about this globalized and neoliberal world that involves unequal power relations between countries, particularly between the northern and southern hemisphere. Due to these relationships, the realization of policies that support globalization and neoliberalism are different; some examples will show this: free market is advised, but for their goods: our agricultural products are prevented the passage when they don't need them; free transit is proclaimed, but not for the inhabitants of the so-called "third world countries"; there is talk of the importance of the sustainability of the planet, but there is little or no consideration when it comes to the care of natural and human resources from other countries from where profits are obtained; there is talk about the richness of the different existing cultures and the importance of respecting them, but they try that their parameters and concepts of what is "culture" and "quality education" prevail, this last one validated through standardized tests, often with language and parameters established from outside. Of course, these impositions are achieved by alliances with groups of political and economic power of nations and, although they have different realizations in the southern countries, some common outcomes are increased poverty, environmental degradation, migration, cultural imposition, violence in many areas of daily life, etc. In this context, the situation of countries that became independent last century is even harder, as Michel tells us in relation to Cameroon. Another situation in many African countries is that colonizers fostered the division between the ethnic groups to stay in power, hence education for local and global citizenship is of great importance.

This quick and partial view of reality accounts for the ambivalences with which premises of international politics and its effects are handled. With regard to the ambivalences on youth and adult education, there are tensions within them, which is worth appreciating so that policies and actions to be promoted are not ambiguous. With respect to lifelong learning (LLL) there are different approaches from the World Bank, the OECD and UNESCO (Vargas, 2013); we can briefly identify two major poles: the priority in the productive aspects linked to the market that place the individual and their personal development in the center, in opposition to the search for a comprehensive development of individuals and groups as well

as social cohesion; in this second pole are placed Michel's concerns and proposals on education for local citizenship, that will be studied below.

In this same line of thought it is worth highlighting the difference of talking of LLL, where responsibility for education lies with the individual, and talking about lifelong education (LLE), where there is an obligation of the state and the society as a whole to provide the conditions for the exercise of the right to education of the entire population; this difference, for many, may be superfluous or random but is essential in many countries such as Cameroon and mine. In Mexico there is a social debt to 31.9 million Mexicans, of 15 years and over, who have not completed their basic (primary and secondary: nine years of schooling) education, which corresponds to 38.4% of the adult population; of these, 5.4 million people do not read or write (INEGI, 2010). In this regard, one might wonder about the causes of this situation, including the socioeconomic and cultural conditions in which the lives of these people has passed. After answering, we can ask ourselves: Is this their responsibility, the state's responsibility or both? Many Latin American and colleagues from other regions of the world fight for the state to have the obligation of providing the conditions for the exercise of the right to education of the entire population, both basic and lifelong education.

Michel's contributions on citizenship education are placed within this framework which aims to live and work together with reference to universally shared values to promote the welfare of all people, social justice. He says that, to move forward, it is required: to counteract individualism in order to act by common agreement; to promote production and not consumption; to promote the spirit of initiative and proactive attitude against conformism; to strengthen critical thinking and not imitation; to overcome indifference to seek transformation.

His thesis citizenship as an action relates to the opinion we have of young and adult people and the way in which we involve them in social and educational processes. In the preparatory conference for Latin America to the CONFINTEA VI the human being is conceived "... as a subject of education, who possess singular and fundamental knowledge, creator of culture, protagonist of history, capable of producing the urgent changes necessary for building a more just society" (UNESCO, 2008). I believe that this view is shared by the author in general and particularly when he talks about community education as a strategy to advance citizen education which has, among its methodological implications, diagnostic studies to know the people involved and identify local problems with them and jointly think possible solutions; to recover their knowledge and cultural wealth and expand them with new learning; to involve people throughout the socio-educational processes using a diversity of strategies and prioritizing the active and group ones, etc. In another approach there are the flexibility of spaces and schedules, as well as training of educators that is a substantive element to the success of any Project; this approach is shared in the Declaration of the Sixth International Conference on Adult Education (UNESCO 2009) and in the International Forum of Civil Society (FISC, 2009).

Reading the approaches to community development that offers Michel, I traced the "People's Houses" educational program that promoted the Ministry of Education, at the end of the Mexican Revolution in 1923 (Loyo, 1994).

Michel Foaleng's contributions are closely interconnected with Latin American thought and experiences rooted in popular education, critical pedagogy and human rights and interculturality perspectives; all these contributions invite us to look to the future with hope, to make synergies and work side by side for a more just and humane world.

Carmen Campero Cuenca*1*

Mexico

Notes
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Comment by Maja Maksimović
University of Belgrade, Serbia

Reflection on the article Education for Global Citizenship in a postcolony: lessons from Cameroon by Michel Foaleng

The paper written by Michel Foaleng is an excellent impetus for adult educators to rethink the global citizenship education, which has become a "conceptual mantra for international development and humanitarian agencies" (Jefferess, 2008, p. 27), through the lenses of postcolonial theory. In the article, the author asks crucial questions such as: how to use community education to enable people to act locally and influence their everyday problems, and is it possible at all to develop global citizenship by relying on "knowledge transfer" as a main educational method. He argues that for a context such as Bafoussam, the place for community education has to be invented through the transformation of various spaces that adults occupy in everyday life. The author embraces the concept of citizen, but trough the people's stories he questions it and makes the idea relevant for Cameroon, which, in my opinion, was a subtle way to critique imperial humanitarianism. But let's reflect on the impossibility and harmfulness of the pure transmission the Eurocentric vision of citizenship and education.

Dr Foaleng emphasized that the concept of citizenship has its philosophical, ideological, legal and geopolitical connotations and I would like to refer to this sentence in order to continue the examination of the meaning of GCE. The ideal analysis for the deconstruction and then a reconstruction of the concept would be an investigation within the historical and geographical boundaries in order to identify power struggles and ideologies that brought into existence the concept of citizen. In order to raise a critical voice we always have to ask by whom and for whom? And why we do not walk along? "Not everyone can be a global citizen, which reflects both a social positioning within unequal relations of power and an ethical distinction between those who help and those who are in need of being helped" (Jefferess, 2008, p. 27).

My intention is to continue the analysis of the concept of global citizenship education from the postcolonial standpoint, by asking a question of how GCE can work more in the service of the project of decolonization instead of perpetuating colonization through the penetration of Eurocentric values in the educational practice. Due to the genre and the length of this writing, the exploration will be rather limited, but it will serve as an additional insight into GCE in relation to the paper written by Michel Foaleng. My aim is to initiate the discussion among adult educators on power dynamic and power relations within the scope of GCE that are heritage of the colonial history. Within the current global context, in order to work "with" instead "for" people, we as adult educators have to acknowledge the existence of new imperialism that "speaks more to a subtle, 'unofficial' form of power and control than that of earlier imperialism" (Pashby, 2012, p. 12). Poststructural approach to social studies enable us to influence educational practice by identifying epistemological assumptions that function as a portal for power dynamic and Western domination that postcolonial studies aims to reject. "Any sort of pedagogy that seeks to promote social justice on a world scale, such as GCE, will have to be based on a strong understanding of and articulation of imperialism in order to locate its rationalities and initiatives within the hegemonic global forces its seeks to critique and to transform" (Pashby, 2012, p. 12). The idea itself has originated in the humanistic critical philosophy, but Jefferson (2008) debates that the GCE echoes the rhetoric of the imperial project of civilization. The power dynamics are recognizable on the different levels of the conceptualization and implementation of GCE – among social institutions, within educational theory and practice, on the level of communication between international organizations, national states and communities, etc. However, these are not arguments for the abandonment of the concept and practice of GCE, but critical analysis can possibly make GCE a project of decolonization of imagination that has been for years captured by epistemology of North, preserving in that way status quo and injustice. Foaleng argues that transformation and inclusion through education is unattainable solely by transmitting knowledge. Boaventura de Sousa

Santos believes that global social justice is not possible without global cognitive justice. The mainstream vision of education is still imprisoned by the Western modernity, and the liberation of individuals is believed to be ensured through the learner centred approach to teaching, which is again modernistic project that found expression in humanistic philosophy. Only through epistemological break and valorisation of non-Eurocentric conceptions of emancipation or liberation (Santos, 2014) can it be possible to make a step toward greater global social justice. As adult educators we have to find a way to involve "epistemologies of the South, a set of inquiries into the construction and validation of knowledge born in struggle, of ways of knowing developed by social groups as part of their resistance against the systematic injustices and oppressions caused by capitalism, colonialism, and patriarchy" (Santos, 2014, p. X).

Global citizenship education carries a burden of Western political thought and the view on emancipation that is bolstered by critical theory born in modernity. My question to the global adult education community would be how to reinvent and strive for GCE that embraces and relies on the diversity of knowing? How to create the practice of GCE that captures the power struggles and allows us to make a critical stance toward the global mechanisms originated in economic inequalities that reproduce social injustice?

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Message by Michel Foaleng

ICAE Virtual Seminar
"Adult Education and Development: Global Citizenship Education"

Regarding the challenges for 2030 Agenda for Sustainable Development

I would like to express my gratitude to the participants for the marvellous comments my text has benefit of. I first of all thank the boarding staff of Adult Education and Development to have selected it for the virtual seminar. Giving the paradoxical educational situation in the country where I live, I almost was facing resignation, but, having now got acquaintance with different comments, I have found so many reasons to believe that the globalization yet makes it possible to get in touch with "fighting companions" from "the deep south of the Pacific", to Sao Pablo in South America throughout Belgrade in Europe, Niamey and Dakar in West Africa, North and Central America.

Many commentators kindly follow me unto what I imagine been a transformative educational approach. M. O. Simons in her contribution even talks of a "transgression": I really like the concept, hoping that, with GCE, we are to transgress the line of conformism, breaking down the old monopole of the colonial and imperial formal education and seeking for, or better, reinventing pathways for appropriated LLL as well for youth as for adults. May be we are now making an educational step toward that what, Karl Polanyi (1944), analysing the Industrial Revolution, once called "The Great Transformation".

Of course, as Polanyi has shown, we, as individuals, hardly can influence it; nevertheless, it is the sum of our daily actions that lead to The Great Transformation. And even more: Its impacts are always worldwide, but only when people in different parts of the world, and I would say in each country, get engaged for change. The transformation is but possible through collective commitments of people who work for it.

What can it means for GCE and for Adult Education? Some commentators of my text have emphasized the community-based approach I suggested as a useful approach. Someone has proposed "to create a political and social movement for world governance in order for a global citizenship to be fruitful and not just a nice slogan (S. Vielmas, Canada). Some others have linked the discussion either to the "critical pedagogy" (C. Campero, Cuenca, Mexico) as known particularly from P. Freire's Pedagogy of hope, or to the critical theory (M. Maksimović, Serbia), which S. Brookfield (2005) has tried to reinvest for the benefit of Adult Education.

The most important seems for me be the amelioration of networking, and there are reasons to believe we are on the way. But the capacity of educators as vector of change is not less important. As it is now known that the professionalism of the teacher influences the school destiny of children, so shall we assume that the destiny of adult as citizen depends somehow on Adults Educators.

Adults Educators should therefore investigate the multidimensional power relations concerning GCE and engage themselves into transformative learning. They would by so doing be able of bringing out in education "process by which previously uncritically assimilated assumptions, beliefs, values, and perspectives are questioned" (Cranton, 2006) by learners. Thereby will educators as well as learners become more able to shape new framework for acting sustainably and living together "a good life" in this our "Common Home".

Thank each of you remaining in touch regarding these challenges for 2030 Agenda for Sustainable Development.

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First Synthesis[5]

By **Jorge Osorio Vargas**
ICAE-Chile

We are in the middle of our Seminar and we would like to offer a synthesis of the articles and comments and to build bridges towards what will come next in this Virtual Meeting.

ICAE has convened this seminar with the aim of generating a space for creation, exchange and presentation of proposals on the challenges youth and adult education is facing to promote and train in the exercise of active citizenship that, from the local and national sphere nourishes by convictions and responsibilities regarding the demanding task that the world has today, which is to build a fair coexistence that respects the diversity of cultures, which allows all individuals and communities to effectively access and enjoy the common cultural and natural goods, along with creating relationships of mutual recognition about the need to protect the planet, our "common home".

The reflection on this dimension of educational work also has great significance in the context of the recent agreements on the Global Objectives for Sustainable Development, given the spirit given by the organizations of civil society that have participated in its process of development, and they constitute a platform of global responsibility, which contributes to the sustainability of the planet, to human development, to social inclusion, to the resistance of all kinds of discrimination, to full gender justice in order to deal with crucial challenges, such as: achieving peacemaking in important territories, resisting fundamentalism and racism, and responding to the humanitarian crisis that has been caused by the displacement and expulsion of thousands of people, including children, as a result of armed conflicts, ecological crises and the search for resources that provide security and dignity to families living in extreme poverty or forced by reasons of sex, religion or state repression.

In her opening presentation of the seminar, Sandra L. Morrison, President of ICAE, has established the frameworks according to which this exchange has been convened and the ethical and educational requirements we have as educators before the global conditions mentioned. The task ahead is to advance the construction of global citizenship education (hereinafter GCED) recognizing primarily that in this moment we are living a real crossroads that requires that we take charge of building a project of "common humanity" (Morrison) that gives meaning both to local struggles for justice and equality, and to the efforts to make the world a place of recognition and acceptance of cultural diversities. This means, first, to assume a culture of "responsibility", that is, to assume ourselves as main actors of a "desired community", in which construction we must participate actively and critically, because doing so implies giving way to a fair age that Morrison identifies as "post imperialist".

Therefore, the task is to: a) dismantle colonial structures in the economic, social, cultural and educational areas, and from the ways of conceiving gender relations, and; b) work from a decolonizing pedagogy (Torres, Dorio) assuming the contradictions and "collateral" consequences of globalization as it appears in the world today (Picon) with its costs and dynamic of neo-colonial domination (Torres, Dorio) .

Morrison calls us to understand that this is a process that must be constructed socially from a local perspective and assuming own challenges of a task of historic significance given: a) the complex mechanisms of domination and "seduction" existing in the "global world" (Osorio Simons); b) the power structures that constitute this world and the means of governance that control it and reproduce it in such a solid way that seem impregnable to us.

Therefore, it has been noted in several comments that working for a critical GCED (Torres, Dorio) means "transgressing" (Osorio Simons), calling into question imperialism in its neoliberal form (Torres, Dorio) and generating currents and movements that, from the diversity of cultures, knowledge and ways of "caring for life" sow the seeds of a new project of humanity: "civilizational change", "great transition" are expressions that have been brought to account for what lies ahead according to our Hope (Osorio Simons; Grzybowski).

Three main themes have emerged as content platform of the GCED (Torres, Dorio):
a) sustainable building of the world, to make actually the Earth a common home, preserving the ecological order and acting responsibly in managing the natural commons;
b) the construction and securing of world peace, and;
c) the strengthening of democracy as a form of human coexistence.

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[5] *The authors of the contributions to this Virtual Seminar are quoted between brackets indicating their name*

Therefore, it is of great importance for the participants to identify the way to conceive and practice the education that we must develop to work on these purposes, from what teaching method we will do so. Certainly, this is a **first key focus** of our seminar because it calls us to share our strategies, priorities and demonstrate openness and willingness to work, from the local-national sphere, into the global one. Torres and Dorio propose directly to opt for a teaching method that articulates local aspects and global aspects so that both domains can generate areas of common recognition from the diversity of cultures (which is a value) under a program of immediate action against racism, fundamentalism, gender violence and war. These slogans have full harmony both at local and global levels. This "ethic of responsibility" is on the basis of a decolonial citizen education (Torres, Dorio) to which our commentators aspire, as it is recognized that the way to train individuals responsible for building a just human society and ensuring care of the planet is to dismantle the colonial mental, cultural and educational structures that are still as active remains of the life of our societies and are an obstacle to the full enjoyment of Global Citizenship, according to the purposes of the new 2030 Objectives of Sustainable Development.

Therefore, it is estimated that the educational process has two pillars: the ethical one, which allows us to aspire to a kind and fair way to organize societies; and the political one, that raises the need to increase the understanding of the mechanisms of power and governance of the global neo-colonization and collectively mobilize communities to protect their identities, their rights and their own ways of conceiving the "good living" as N. Céspedes points out in her comment.

It is interesting to note in several contributions the assessment of local knowledge, knowledge specific of subordinate cultures and of the ways of education of communities that have historically been "invisible" and violated by colonial and neo-colonial structures. Torres and Dorio offer us as the basis of this reflection to consider the proposal by the Portuguese sociologist and great presenter of the World Social Forum, Boaventura Santos Souza, who poses as a means of liberation and dignity of cultures and communities violated of all continents an educational approach that makes emerge the "absence", the voice ancestrally silenced and the identities of those groups who dream and work for a world of recognition and care of life that are not those of the "neo-liberal order".

Picón, in his comment, calls to review the trends to implement mono-cultural curricula on adult education; Céspedes reminds us of the practices of Latin American popular education as a manifestation of these critical and de-colonial teaching definitions; M. Foaleng proposes, as a strategic condition of citizenship education, the "education from the communities", with the resulting political and technical requirements, to remove the dominant educational systems and create new forms of training of educators; Walters proposes, as a decisive choice for educational work in the context of globalization, with its effects of breaching and damage to the lives of people, to take the momentum of local and global social movements that are putting into question the global-neoliberal governance and its inabilities to establish the conditions for a decent life for millions of people with the urgency required, Walters says, to take over current human dramas, such as forced displacement of entire communities, resistance to the recognition of the human right to shelter and asylum, sexist crimes promoted by religious and political fundamentalism, the indifference of the "right-thinking community" and settled from their areas of extreme comfort to the consolidation of a political economy that accepts and generates "social discard", disposable groups, extreme poverty and extreme educational exclusion resulting from illiteracy (Sonmare, Gómez).

A **second key focus** of our seminar has been the concept of Global Citizenship at which we aim and which will give a meaning to and establish the contents of the GCED. M. Foaleng has proposed for discussion a fundamental principle: to understand Citizenship both as: a) the attribute of individuals and their groups to exercise and demand rights within the universal legal framework granted by the Declarations of Human Rights in all their generations, and b) the forms, methods and values that sustain life in common. Therefore, following this definition, GCED is configured as an education for human rights as well as an education for coexistence, respect, recognition of cultural diversity, that is, an education to generate in people educational resources and human capabilities enabling life in common, access and sharing of benefits that public goods, whether natural or cultural, provide. In perspective, this definition is what allows us to establish a citizen education inspired by the Sustainable Development Goals: so GCED is considered an inclusive, green, non-sexist education that enables for cooperation (Osorio Simons), which encourages the exercise of an intense and participatory citizenship, able to monitor the performance of governments and their policies, whether through existing institutional channels or by direct democratic actions as shown by the local and global movements of students, outraged, anti-globalization groups in recent years (Vielmas).

What is ahead in this seminar?

There are issues that have been raised by way of questions and others that authors themselves have submitted for consideration to analyze their relevance. Without seeking to make a full and definitive repertoire, some of these thematic focuses can be describes as follows:

1. GCED is built only from an ethical and political position of valuing diversity in all its dimensions: cultural, gender, ethnic, linguistic, territorial, learning styles, ways of organizing everyday life. GCED is therefore a holistic approach understood as "decolonial pedagogy", "critical pedagogy", "pedagogy from the communities and social

movements", "pedagogy of diversity and non-discrimination". Some authors in the West have spoken of a citizenship based on a "demo-diversity"; some indigenous communities are identified with a "citizenship" understood as the exercise of the care of the sources of life and the way people organize themselves to manage their ecosystems, the "common home" (Morrison).

2. The relevance and timeliness of GCED is defined by the urgent chances of facing situations of injustice, discrimination, humiliation and violation of human dignity, generating cultural and subjective conditions for a civilizational change in view of the contradictory ability of prevailing modes of global governance to give the world peace and means of reparation of the damage caused, in many critical aspects, by the global neo-colonization. Then, GCED is conceived as an education for action, an education to promote the organization of subordinate sectors (Céspedes) and their ability to influence the policy of the countries through social movements (Walters), promoting cooperation networks, exchange of cultural resources and methodologies to exercise public advocacy in government and multilateral policies.

3. The framework of the 2030 Objectives for Sustainable Development seems to be a good channel to coordinate an agenda of "great transition" (Grzybowski); however, the most significant coincidence that tends to be observed in this Seminar is the concept of Global Citizenship as a participatory process that is generated from the local perspective, with a sense of global responsibility and empathy to the extent that the "common care of life" at the global level is identified as a basic principle. Some manifestations of this Global Citizenship are the demands that arise from damaged communities to get "charters of citizenship", recognition of rights, justice and reparation and respect that, according to what Torres and Dorio affirm, involve removing education on "the West style", ratio-centric, patriarchal and geo-politically neocolonial from the epistemic criteria of new "ecology of knowledge" which emerges as a virtuous phenomenon of this globalized era and that is reflected in the slogan of the demo-diversity also applied to educational systems. For the second part of the seminar we propose, then, to discuss how educators called to this Exchange analyze, evaluate and build proposals referring to the educational policies and reforms in course locally and globally from the pro-GCED agenda that is emerging in this virtual event.

Comment to the First synthesis
by **Oscar Jara**, Costa Rica
President of CEAAL

Excellent contribution,

Unfortunately, I only have time to follow your reflections, but I cannot participate more actively...

I think there is very good material to continue working later.

I think this is also an opportunity to socialize some materials, such as www.educacionglobalresearch.net , aimed at doing further research and action for global citizenship. CEAAL is part of its editorial board. I invite you to visit the site.

All the best and congratulations,

Oscar Jara Holliday
President of CEAAL
Consejo de Educación Popular de América Latina y el Caribe

Article by Kadijatou Jallow Baldeh
ActionAid International
The Gambia

From Half-Die to half the world

In the mid-20th century it was easy to define who we were by name, language, ethnicity and country of origin. It is becoming extremely difficult in the 21st century to define who we really are. A mother tongue was defined as the language that both parents spoke and nationality where we happened to be born. This reminds me of the song "on est né quelque part …". As Africans we prided ourselves in our family names, clans and villages. In this century, "What's in a name?" to quote Romeo and Juliet. It is now evident that children born to parents coming from different continents living in a third continent find it difficult to define who they really are. Their names no longer carry their ethnicity nor their nationality. A French citizen is no longer defined as a white person with blue eyes, blonde hair and a baguette. Today, a French citizen can be anyone, Black, Arab or Asian.

"In the 1960s, growing up in the city of Banjul, in Gambia, I knew very little outside of my neighbourhood in Half-Die."

Industrialisation and development in the communication industries is making the world smaller and smaller. People can travel half the continent in a day, hold meetings with people on the other side of the world without leaving their homes, are aware of happenings within seconds after they have happened, thanks to television and satellites.

In the 1960s, growing up in the city of Banjul, in Gambia, I knew very little outside of my neighbourhood in Half-Die, thought very little of what was happening outside my environment. The only contact with the outside world was a photo of Queen Elizabeth II and her children hung on the wall of a neighbour who went to the UK to study. Few people owned radio sets and we could count the number of bicycle and vehicle owners in the whole country. Today, children as young as 5 can tell you what is going on in Europe, Asia and America due to their exposure to information on the television and/or the Internet.

Socialisation has now moved beyond our homes, communities, countries and continents to the wider world. Western education directly or indirectly influences our thought and behaviour as Africans. The opportunity to study and attend conferences outside Gambia has gradually influenced my becoming a global citizen. What happens in Asia or America has a direct influence on the day-to-day lives of Africans living in hamlets so small they do not even exist on the map, and travel has exposed Americans and Europeans to other cultures and religions. We have become global citizens without realizing or preparing for it. It is time we recognise and face the reality of being global citizens and start acting it.

As an adult I have realised that I am a global citizen and there is no turning back. The value of the pound and the dollar determines what my next meal is going to be, and IMF regulations decide on a lot of policies in Africa. People globally share the same dreams and aspirations, even where the contexts differ.

Education, in a broad sense of the word, not certification, opens up a lot of doors for us. Widespread illiteracy, ignorance, lack of skills and poverty are highly interlinked. Poverty and ignorance has led to the rise of terrorism and acts of violence. These have led to the birth of Boko Haram in West Africa, ISIL in the Arab peninsula, drug barons in Latin America, Al-Qaida in the Maghreb, you name them.

Information technology has succeeded in turning us all into citizens of the global village. However, it has come at a high price. People are no longer satisfied with their way of life but aim for the dream of a good life to be found only in the Eldorado of Europe or America. Our youth perish on the high seas on rickety boats in search of better lives. In the 18th century, Africans died on slave ships – in the 21st century young people pay US$4000 to become willing slaves or to die reaching their destination.

Sinking ships and arresting human traffickers will not solve the problem. The only way you can do that is by going to the root cause and looking at the issue from a global perspective. Why is it that you and I will not embark on this perilous adventure? The answer is: We have something to hold on to, an education, a job, a home, three meals a day and other nice things to have.

"Poverty is man-made and we all have a role in ensuring that it is minimised."

Being a member of PAMOJA at national and sub-regional level has provided me with the opportunity to work with people at the grassroots level. It has opened my eyes to the causes and consequences of poverty in relation to injustices, illiteracy and lack of information. Poverty is man-made and we all have a role in ensuring that it is minimised.

As a global citizen, I have now taken a responsibility to update myself with events that take place globally and to embrace diversity. I have had the opportunity to contribute by facilitating the empowerment process for women and children's groups through the use of participatory approaches such as Reflect, Reflection Action and Participatory Vulnerability Analysis.

As a member of the global village, I now have a moral responsibility to help reverse this dangerous massive exodus. PAMOJA is a great platform from which to start this advocacy to make the world a better place.

About the author
Kadijatou Jallow Baldeh is Programme Specialist for Education and Youth in ActionAid International The Gambia and is a board member of the Pamoja West Arica network. She has had the opportunity to travel to other parts of Africa, Europe, America and Asia and to interact with people from different cultural and religious backgrounds.

Comment by Salome Joy Awidi

Finnish Refugee, Council
IALLA Graduated - Uganda

Global citizenship: The evolution of a concept

Global citizenship is one of the most powerful English words of the 21th century. Having its origin in the concept of globalization, global citizenship today denotes a way of life in which an individual's world and life are interconnected and interdependent on the lives and events around the world and to those unrelated to them. Globalization was the most popular concept in the 20th century. It first came to usage in the 1930s and entered the Merriam-Webster dictionary in 1951. In the 1960's it was mainly used in financial and academic jargons. Over the years, the concept has been used in economic, political and social contexts. For instance the view that the world became a global village in which physical boarders and boundaries only exists in our geographical history. Countries are now more than before influenced by each other's culture, trade, politics, religion, etc in a manner that is almost unstoppable. An event in the Middle East affects Europe and America almost the same in time and magnitude. The problems and dilemmas are nearly the same the world over; terrorism, high cost of living, human trafficking, effects of climate change, etc. The current refugee crisis is a world problem because of the interconnectedness of nations. When hundreds of Moroccans die trying to make it to Europe on the wild sea by boat, it is a world concern. Moroccans lose their children but to the rest of the world, an injustice is committed by the immigration laws that make it impossible to enter Europe normally and easily for some people.

In 'half die to half the world', Kadijatou Jallow talks of how a common language and ethnicity is no longer a solid definition of who we are. The world has become so open that almost anything is possible. For instance It's possible for another country to fly in, extract a dictator and fly out of another sovereign state if the rest of the world perceives it as justified on the basis of human rights; it's now possible for ones first language to be English even if they are not American or British. My children's first language is English and that no longer makes them any less of being Langis'. Global citizenship is about concern for mankind anywhere on the planet.

It means more than just being able to roam the world in half the time it took before the 1960's. Today we become global citizens without packing our bags. Thanks to technology, satellite TV, telecommunication in all its forms, that makes it possible to be any world in the world without necessary physically being there, one just need to realize their role in it and become proactive. Technology today gives us more options than it did in the 1960s', the many options available makes it easy for one to access information and follow events anywhere and be able to make informed decisions and or own judgment on key questions such as; justice, equality, democracy, etc . For many years, one needed to be some kind of expert on The Middle East to be able to explain the complexities in that region. Thanks to advancement in communication technology, how much one wants to know about The Middle East is only as far as a click of a button in your living room.

According to Kadijatou Jallow, 'Industrialization and development in communication industries is making the world smaller and smaller', I think smaller in the sense that it's more open and easy to connect but also bigger to accommodate all mankind. Recently Uganda had a presidential election which was largely flawed and its results still being contested. But

it felt like suddenly the whole world was in Uganda; the International Community; Commonwealth, EU, UN, etc all sharing concerns for human rights violations and concerns for democratic principles. I have never felt more a part of the wider world than now and for me, that's the essence of global citizenship.

Global citizenship is a certain form of education. It's a new way of living in which we recognize that our world is increasingly a complex web of connections and interdependencies, one in which our choices and actions have repercussions for people in our local communities and beyond. The awareness that this interdepencies create culcates ethics of care and concern in us and that's what makes us global citizens. Becoming a global citizen is automatic once we realize our roles and responsibilities in the wider world for which we are a part. In a nut shell, global citizenship is not just another concept of the 21 century, but rather a verb in these times.

The Author
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Comment by Sara Kiebooms
Belgium

"From Half-Die to half the world"

If people share the same dreams and aspirations, even where the contexts differ, we should be asking ourselves how we came to aspire what we aspire. Surely Western education influences directly or indirectly the thought and behaviour of Africans and other people around the world. However, I hope that in the future we will be able to surpass that Eurocentric scientific narrative. Over centuries, European and Western political, economic and cultural thought has presented itself as superior and the dominant source of all knowledge. Although indispensable, when confronted by the challenges of the 21st century this Eurocentric scientific narrative has shown to be inadequate. It is providing weak answers to the wide range of questions that are imposed on us nowadays. Western students should embark on a critical dialogue with non-western research and knowledge and different worldviews that often respect nature and man as a spiritual, religious and political whole and that present alternative responses to global challenges.

Globalization has brought big changes in countries' economies, their citizens, cultures and ways of life. Today, Europe and the West are facing several crisis. The aftermath of the debt crisis has threatened the Welfare state and is still challenging the system of social protection in many European countries. It has fed Euroscepticism and the exposed deep economic, cultural and political fractures between the Union' members. We have seen the rise of active separatist movements and xenophobic reactions to the current refugee crisis. In addition, Geopolitical tensions and global warning have posed questions on the sustainability of the European energy matrix. Not to mention how globalization is affecting the daily life of citizens and putting issues of psychological wellbeing, stress and spirituality high on the agenda.

Concerning the reference to terrorism in the article, I believe it is never a good idea to attribute a single cause to a complex phenomenon. In my view, the proliferation of terrorism was more likely the result of American foreign policy and in general western interference in the region than a lack of education to the people. Surely, its emergence was facilitated by causes such as poverty and ignorance. Indeed, many terrorist groups like Boko Haram, Isis and Al-Qaida take on hybrid functions and perform state like duties, which easily wins the support of the poor who, in the absence of a local government, might not have a whole lot of options left to provide for their families. In addition, I found it dangerous to abide by the image of the poor, uneducated illiterate terrorist, while it has been widely proven that not all terrorists are uneducated and ignorant people that lived their lives in poverty. Osama bin Laden for example was not a criminal before he became a Jihadi. He was well educated (economics and MBA at King Abdulaziz University) and like many Saudi terrorists, were from wealthy, well-connected families. I add this comment because in my view, education should not be considered synonymous with socially responsible citizenship.

The existing communication technologies that provide unlimited access to information give voice to the people around the world. We should be using that voice. We should question what is presented to us as given and be willing to go against

established systems of power, authority and governance. The value of the pound and the dollar should not determine anyone's next meal option around the world. Financial entities and their policies (such as the conditionality's of the IMF) that destabilize national economies and make whole societies destitute through speculation and financial manipulation are not part of the unchanging setting where global citizenship is happening but instead, should simply not be tolerated anymore.

About the author
Sara Kiebooms: Is program manager at Background Educations, a Belgian company in academic education for adults with limited time. She has been working in Uruguay on the development of an international course program. Previously, she worked with indigenous communities at El Centro de Ecología y Pueblos Andinos (CEPA) in Bolivia. Sara was born and raised in Belgium. She has had the opportunity to travel to several countries in Latin America.

Comment by Mamoutou SOUMARE

President of the relay Association "Malian association of adult education"
& Director of CCPPIEEC in Bamako (Mali)

I thank my sister Kadjatou Jallow Baldheh for her story; certainly, this is an opportunity to pay tribute to information technologies that allowed the poorest countries in the world to be in contact with the rest of the world. I live in Bamako: when we used to write a letter for Europe, America or Asia, with luck, we had to wait one to three months for the answer; in the worse scenario, the letter was lost. Information technology has removed the thorns from our feet "may all women and all men who facilitated this find here all our recognition". Now, for Global Citizenship Education, I'm going further because it is about creating values at the base that imply the general education of children and adults in our families, in our communities, in our countries to reach the international level.

The first synthesis of this virtual seminar agrees with us that global citizenship education is built first at the local level. You mentioned the ordeals of thousands of young Africans who leave for Europe each year and migrants from Asia who are at the door of Europe today. I believe responsibilities must be determined. We also said that citizenship engages rights and responsibilities. In a democratic country, even in a dictatorship, all children are entitled to quality education, not substandard. It's not only the children of the rich who have the right to that privilege, "quality education", but those of peasants, artisans too.

And at the end of their studies all youth have the right to decent employment.
Who is to ensure these rights for children and young people?
What must we do for those who ensure these rights?
Are these rights respected in our countries?
The answers to these questions help us determine responsibilities and see the need for global citizenship education that is local first.
In African countries, the challenges are great, but I think that good education for children can help us meet these multiple challenges.
We recommend to give a good training to teachers (active teaching). This teaching that puts children at the heart of learning and takes into account their social, economic and cultural.

Children trained in such condition are respectful of their family, community, national and global environment. The school as an institution will be open to society. This is what I call "educational cooperation", where the school must get out of isolation to open to the outside world. Let me tell you a story: "In Africa our forests and savannas are rich in medicinal plants but we, who went to school, we don't know them, when our roles should be to value this".

Working with communities at the base made us notice the illiteracy of most of our people. I think we can help them with literacy. I also notice that literacy languages are often imposed on communities although they also have their views to help us get things in the right direction. We need to change the views, the educational methods (often contemptuous) vis-à-vis our people and play on development projects (white elephant).

In brief, I think that global citizenship education is a basic work for associations, NGOs, politicians and other civil society organizations if we want to move towards a more peaceful world.

Comment by Teresa Zorrilla

IALLA graduate, Mexico.

Thank you Carmen for your reflection on the article of Cameroon and in relation to the situation in Mexico.

Your contributions are important, especially in relation to the assessment that we are starting in the State of Guanajuato about the "School Republic" program in secondary education.

Thank you Ceci for this Virtual Seminar of great wealth.

Many challenges! Let's keep going!
All best wishes,

Tere Zorrilla

Comment by Aleksandar Bulajić

Teaching Assistant at the University of Belgrade and a PhD candidate
IALLA graduate, Serbia

In her article **"From Half-Die to half the world"** Kadijatou Jallow Baldeh notices that in a globalized world it becomes increasingly difficult to determine who we are based on our mother tongue, ethnicity, nationality and place of origin. It is stated that "Industrialisation and development in the communication industries is making the world smaller and smaller." (para. 2). Does this imply that our identity is becoming larger and larger? Propagators of bicultural identity would call upon Giddens's "phenomenal worlds" (1991, p. 187) to explain how we are able share global culture even when we are confined by the tight boundaries of locality, inability to travel or the depth of low socio-economic status we may be embedded in (or which is embedded in us).

Kadijatou's following description provides vivid description for this:

> In the 1960s, growing up in the city of Banjul, in Gambia, I knew very little outside of my neighbourhood in Half-Die, thought very little of what was happening outside my environment. The only contact with the outside world was a photo of Queen Elizabeth II and her children hung on the wall of a neighbour who went to the UK to study. Few people owned radio sets and we could count the number of bicycle and vehicle owners in the whole country. Today, children as young as 5 can tell you what is going on in Europe, Asia and America due to their exposure to information on the television and/or the Internet.
>
> (para. 3)

It seems that Morpheus's hand is stretched to every corner of the world offering *the red pill*, allowing us to cross over the *here and now* and enter the matrix of the global world by following the road of endless strings of binary code.

In his reflexive transformation of the myth of Minotaur, *The House of Asterion*, Borges describes the life of a lonely philosopher (Asterion i.e. Minotaur) dwelling in a labyrinth that has no door or locks. His house is the world, it is stated, but only in a symbolic way. He can leave the maze but as he steps into the world outside he encounters people who do not understand him and fear him, although he presents no threat to any. His complex identity and appearance ignites no understanding but the opposite.

What happens when the tireless travellers from war inflicted regions who share local and global identity in all its complexity, follow the paths of bits in their cell phones in a search for a better life? They crossed the cultural boundaries through electronic communication so many times, only to find that the crossover in the physical and social relations sense is a much more of a tricky deal. Global citizen has no global passport. The door is shown, but the entry is not free. Those who enter often encounter rejection and are treated with suspicion.

It seems that the globalized world inherently cultivates the conflict between Swift's (2013) notions of *formal* and *effective freedom*, where a formal freedom presents the absence of interference, while the effective freedom constitutes the power and capability to act — the fact that nobody is preventing X from acting does not necessarily mean that X is actually able to act. While effective freedom stands in all of its glory when it comes to flow of finances, commerce and communication; quality medical care, healthy nutrition and equal education opportunities rely on a promise of formal freedom, often hitting a wall of country borders.

In this context one can raise a question what does a notion of a global citizenship actually means, and what is its potential if it is true that it is confined within the walls of formal freedom. In order to do so, we can briefly observe the Zizek's speculation on the Marxist gap between *formal* liberal democracy and its belonging discourses of human rights and political liberties, and the *effective* social reality based upon exploitation and domination (n.d.):

> One can read this gap between the 'appearance' of equality—freedom and the social reality of economic, cultural, and other differences either in the standard 'symptomatic' way (the form of universal rights, equality, freedom and democracy is simply a necessary but illusory form of expression of its concrete social content, the universe of exploitation and class domination), or in the much more subversive sense of a tension in which the 'appearance' of egaliberte, precisely, is not a 'mere appearance' but evinces an effectivity of its own, which allows it to set in motion the process of the rearticulalion of actual socio-economic relations by way of their progressive 'politicization'. (Why shouldn't women vote too? Why shouldn't, working conditions be of public political concern?, etc.) One is tempted here to use the old Levi-Straussian term 'symbolic efficiency': the appearance of egaliberte is a symbolic fiction which, as such, possesses an actual efficiency of its own - one should resist the properly cynical temptation of reducing it to a mere illusion that conceals a different actuality...
>
> (para. 3)

When it comes to controversy of the notion of global citizenship, similar realities can be observed. The issues are global, while the solutions offered are often particular and accidental. Situation surrounding Idomeni refugee camp in Greece seems to be a brutal example. Inadequate formal support of governments and formal global organizations are supplemented by activism of NGOs but also with a help of an independent individuals worldwide who self financed their trip to Idomeni in order to provide volunteer work. This partially illustrates *symbolic efficiency* of the idea of global citizenship. Although the global citizenship may be described and reduced to appearance or *imagined awareness* communicated through symbolic representations of information technology ─ an illusion, it also possesses the power for transformation of physical and social reality through putting imaginative act into a motion; engaging more or less spontaneous processes that manifest itself in a social practice, becoming sooner or later a defined political act. It can be speculated that current confusion present in diffuse social movements, and somewhat inarticulate and disoriented demands of spontaneously gathered individuals when demanding effective rights they have difficulties to define and express (what), from abstract non(existing) global authorities (from whom), will gradually begin to gain in form and structure.

The reality of the global citizenship is an *imagined reality* and the global citizens are *imagined community*. By no means it implies the lack of power, but the opposite. We can be reminded on Benedict Anderson's *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, which gave us historical insight in how through emergence of newspapers, graphic maps and other means of communication, large masses of people on a given territory started to imagine themselves as a group with a common identity, which will to become the foundation for modern nation building process (1991).

Global communications allowed us to imagine ourselves as a global community and while this trend continues we will be the witnesses of how this fluid potential of our consciousness is starting to crystallise a political structure of the social reality.

Morpheus: "But I can only show you the door. You have to walk through it."

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Article by Amy Skinner
DEEEP/CONCORD, Belgium

Mission impossible? Creating a monitoring framework for Education for Global Citizenship

What is Education for Global Citizenship?

Education for Global Citizenship (EfGC) can be seen as an educational response to an increasingly globalised and interconnected planet. It is a transformative educational process which aims to create links between the local and the global in order to develop in learners a sense of belonging to a broader, world-wide community and common humanity. EfGC thus equips learners with the skills, understanding and values to become active citizens at both a local and global level.

There is no globally agreed upon definition of EfGC and there are significant debates about the concept and purpose, and indeed dismissal of the usefulness of the term. There are concerns that it is a predominantly Western invention, failing to recognise that for many around the world, access to the "global" or being a "global citizen" is not an everyday reality. Taking these concerns into account, I personally believe the most important element of EfGC is that it is rooted in the local context in order to make it relevant and to avoid abstract learning about topics or themes that certain groups might fi nd difficult to relate to.

Furthermore, it is a transformative form of education which uses participatory, active learning methods to encourage critical thinking and questioning, cultivate a recognition and understanding of different world views and a challenging of taken-for granted assumptions about the world. In this sense, it can facilitate transformation both at the personal level of the learner, as well as more widely in society and in education systems. Here Education for Global Citizenship draws particularly on the work of Paulo Freire and on popular education as well as Jack Mezirow on transformative learning.

This transformative element was emphasised by participants at last year's (2014) European conference *Global Citizens for Education; Education for Global Citizenship* co-organised by DEEEP (www.deeep.org). Participants came to a joint understanding of EfGC as "going beyond the acquisition of knowledge and cognitive skills, to transforming the way people think and act individually and collectively" (Fricke et al. 2014: 10).

Should we even try to monitor and evaluate EfGC?

The above understanding of EfGC calls for a monitoring framework which can capture the holistic and transformative nature of this form of education. Given the importance of process, it also calls for ways of monitoring which will pay attention to the pedagogical processes and learning environment, as well as the more traditional indicators related to inputs, outputs and outcomes. So how can this be done?

In a recent piece of research conducted in July-December 2014, we at DEEEP set about exploring the complex sphere of evaluation together with educational practitioners from around the world. They were all in one way or another working with EfGC. We wanted to find out about their key concerns and suggestions as to how best to understand and monitor the impact of the work they are doing. What follows is a summary of our findings. The full research report is available online. There you will find an in-depth discussion on the concept and purpose of EfGC and its monitoring.

Practitioners across geographical boundaries, as well as the formal and non-formal education sector, feel it is important to take into consideration the following concerns in developing such a monitoring framework:

Monitoring as a learning process

There is a need to change the mindset around monitoring and evaluation. It should be seen as a learning opportunity and a tool for reflection, learning and change. Monitoring and evaluation can be an inherent and important part of education itself, as opposed to a mechanism of control or to fulfil an external demand. This would involve including educators and

learners not only in the development of monitoring frameworks themselves, but also in terms of analysing and learning from the data collected in order to reflect on and improve their practice.

Many respondents also felt that monitoring frameworks can actually help to strengthen the content and delivery of EfGC itself, as the process of monitoring inherently helps to "firm up" and clarify what EfGC is about, its purpose and aims. It is also an opportunity to monitor the content of EfGC more closely to ensure that it is relevant at local level. If done well, EfGC could include a mechanism for ensuring that countries are encouraged to develop their own content and programmes and avoid importing educational materials from elsewhere that are out of context.

That said however, many educators around the world are already overworked and monitoring and evaluation is often seen as another "burden". They therefore tend to focus on what is being measured rather than on facilitating the learning through EfGC processes. Indeed, what is being "measured" tends to be determined by standard, predominantly quantitative and results-oriented monitoring frameworks. These are not suitable for EfGC, as they often fail to grasp the richness of the learning processes and tend to capture predominantly cognitive knowledge-based outcomes, when they should look at the skills, values and attitudes which EfGC holds so important. An alternative framework is thus required which can capture the holistic and transformative nature of EfGC and enable an understanding of monitoring as an empowering, learning process. This would need to go hand in hand with greater recognition, value and support given to EfGC from governments around the world in order to create an enabling environment for both the delivery and monitoring of EfGC.
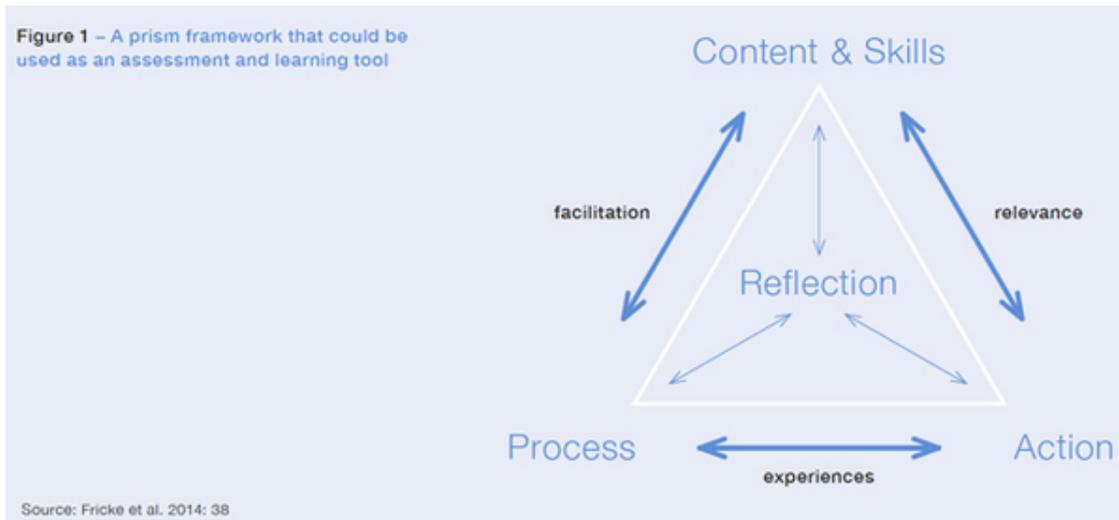
In a globalised world, what are we educating for?

In many countries around the world practitioners felt that this is one of the key challenges that needs to be overcome, as there is often limited recognition of the need for and value of EfGC within educational systems. This often boils down to different understandings of the purpose of education itself in a globalised world. Whilst the educators in our research perceive their educational work being about empowering learners to become active and critically aware citizens of the world, many felt that education policy makers have a different agenda and see education as about preparing learners to be competitive in the global market place. However, both education policy makers and practitioners tend to agree that current education systems need to adapt to a globalised world, and this was also considered by many educators as an opportunity for EfGC to assert itself and its agenda as an alternative to the market-based educational agenda.

This is particularly the case at the moment, as discussions for the post-2015 Sustainable Development Goal agenda are taking place. Discussions around the education goal include a proposed target on Education for Global Citizenship as well as the importance of monitoring quality in learning, as opposed to just access. EfGC is clearly an emerging educational perspective which is gaining increasing traction at various levels around the world. Many of the practitioners in our research felt that putting EfGC on the global agenda as part of the Sustainable Development Goals agenda would help support national endeavours to include EfGC within the education system, to challenge and/or counter-balance prevalent market-driven views of education.

Universal or localised monitoring frameworks?

However, many practitioners expressed concern about the imposition of universal monitoring frameworks and indicators which would inevitably accompany a target on Education for Global Citizenship as part of the education goal. They felt that identifying indicators that are meaningful across a large spectrum of socio-economic conditions, religious beliefs and cultures is a continued challenge, and that global targets and indicators can easily neglect the importance of diverse local realities, educational experiences and priorities, and favour Western educational ideals over indigenous education systems.

Figure 1 – A prism framework that could be used as an assessment and learning tool

Source: Fricke et al. 2014: 38

Thus the importance of recognising local realities within EfGC monitoring frameworks in order for it to be relevant and have a transformative impact was the first and foremost concern. As one respondent commented "...we see the most powerful change happen when people have a shared vision for their ideal sustainable future and the attributes/capabilities that a global citizen needs in order to realise this vision. When this is developed by communities themselves, it has much more meaning than some set of principles imposed from elsewhere" (Fricke et al. 2015: 33).

Practitioners suggested that this local-universal dilemma might be solved if universal principles were to exist (in terms of EfGC processes and basic characteristics of global citizenship) combined with national indicators and targets to show how and to what extent universal principles are to be met and how EfGC is interpreted in the country context. This could involve: a) stimulating "the creation, in each country, of indicators that include local specificities, considering the global targets" and b) encouraging "each country to establish comparisons between its own performance in different stages of the process, instead of comparing itself with other countries in different contexts" (ibid).

So what would a monitoring framework look like that reflected these concerns?

This is not a question that can be easily answered, but we feel it is important to get the ball rolling and to start discussing and exploring alternative monitoring frameworks. Many Action experiences of the discussions about indicators and targets for EfGC apply a compartmentalisation of things to assess, based on the assumption that individual aspects of EfGC can be separately tested. The risk with such a "functionalist approach" is that the holistic intentions of EfGC – as a learning process that aims to develop and transform the disposition of learners (and of educators, and the education system) – are lost as a result. Monitoring EfGC needs to go beyond looking at the acquisition of knowledge, skills and values towards looking at the process and the interplay between:

- What is being learned: knowledge, understanding, competences (content and skills);
- How it is being taught and learned (process);
- What the learner does with her/his understanding(s) of content and with participation in the process (action, which could be in personal learning or other behaviour, in the school, in the local community, or wider society);
- How the educator and learner (and other interested parties) reflect on that relationship and change future process, content, action as a result.

In the final part of this article, I would therefore like to propose an idea which came out of our research, for a prism-based monitoring framework. This framework would aim to capture both the holistic, transformative and reflective nature of EfGC (see Figure 1).

An integrated EfGC monitoring framework, which includes the relationships between these different key components of EfGC could be used to identify the extent to which, for instance, the education offered is:

- Relevant to the learner and the local context: as shown in the relationship between content & skills on the one hand, and action on the other hand;
- Facilitated: as shown in the process of teaching and learning of content & skills;82 Adult Education and Development

- Building experiences: through the educative process and through action.

The framework could be used for assessment at various levels including:
- At the level of the learner(s): assessing their own learning, and (in peer groups) those of their peers;
- At the level of the educator: assessing their teaching process and the chosen content and actions;
- At the level of the education institution: assessing institutional policies and practices;
- At the level of curriculum review and design: assessing the appropriateness of recommended themes, as well as the appropriateness of assessment techniques.

Some example questions to include could be:
- To what extent have facilitation and multiple-way exchanges between learner and learner, and learner and educator, made the acquisition of content and skills possible?
- To what extent has the process of teaching and learning enabled learners to gain new experiences, insights and skills?
- To what extent has the action been relevant to learning and vice versa?
- To what extent have the acquired content and skills been relevant to the action?
- To what extent did the facilitation and experiences stimulate learners' active engagement in the issues addressed?

These are just initial ideas which we hope provide an initial basis for further exploration around appropriate monitoring frameworks for EfGC. This should be discussed amongst education policy makers, educators, education institutions, education and educator support organisations, NGOs and others (including parents and students) with an interest in education. The example given above is just one suggestion amongst many stemming from our research, so we warmly invite you to have a look at the report and use it as an initial springboard for developing monitoring frameworks relevant for your local and national contexts!

The full report can be accessed online at: http://bit.ly/deeepQuality

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Comment by Alan Tuckett
ICAE Past president – UK

'A robin redbreast in a cage
Puts all heaven in a rage'
(*Auguries of Innocence: William Blake*)

Sometimes trying to measure things risks destroying their essential soul. Einstein's aphorism – that 'not everything worth counting can be counted, and not everything that can be counted, counts' – is not a bad place to start in thinking about monitoring education for global citizenship. What after all, are we to measure? It might be easy enough to record that this many teachers worked with that many learners on this or that issue designed to increase sensitivity to the challenges and responsibilities for the planet we share in formal, structured provision. But what about the quality of the engagement? And what, too, of the impact? Addressing those questions for people studying in formal education may be difficult enough. But for a curriculum developed in response to learners' concerns and interests and embedded in a community based literacy class, it is difficult to see what exactly could be measured – would it be the skills, knowledge, and values acquired through the study? Or the increased civic engagement of learners? And when would you measure that impact?

I am reminded of the experience of the English socialist, designer and utopian author, William Morris, who for a short period in the 1880s was a leader of the Socialist League – a political movement aiming to generate radical action against the injustices of the time. For two years from 1885 every Sunday Morris and his colleagues went to Horsham St. Faith's, a village in Norfolk and held political education meetings – hoping to build a politically engaged cohort who could take the message to other such villages. At first attendance was healthy but within two years attendances dwindled away, and the

meetings ended, followed fairly swiftly by the collapse of the Socialist League nationally. Anyone monitoring the success of this initiative in citizenship education at the end of the 1880s would inevitably conclude that it was a failure. Yet it was in the same village in 1994 that the national trade union of agricultural workers was launched in 1894 – and unlike earlier attempts across England, survived and grew to be a major industrial force. The point is that sometimes the impact of effective learning takes longer than the monitoring framework allows for, and may show different but powerful outcomes other than those expected.

Nevertheless, civil society activists argued strongly throughout the process leading to the adoption of the Sustainable Development Goals that we need better measures of participation and achievement, and for the skills of disaggregating survey data to be much more widely shared – so that communities unreached or under-represented in formal, non-formal and informal learning can be better identified, and so that strategies can be put in place to meet their needs and aspirations. A key role for civil society in supporting the achievement of the Sustainable development Goals is just this sort of monitoring – to help governments to recognise where the gaps lie between their promises, as enshrined in international agreements, and their practice on the ground. And anyone who has worked with adult learners over a sustained period of time will recognise that one reason for the marginalisation of adult learning derives in part from the difficulty in securing robust data to demonstrate the scale of need and the benefits to be derived from meeting it.

So, there is a dilemma. We need measures to monitor the effectiveness of policies that promise that no-one will be left behind, yet whatever we choose to measure is likely to capture a part at best of what is done, and may distort provision, since 'teaching to the test' is a widely recognised weakness of education systems driven by assessment frameworks.

Amy Skinner's paper, 'Mission impossible: Creating a monitoring framework for Education for Global Citizenship' makes a brave stab at addressing this dilemma. She notes that 'whilst the educators in our research perceive their educational work being about empowering learners to become active and critically aware citizens of the world, many feel that education policy makers have a different agenda and see education as about preparing learners to be competitive in the global market place', and recognises that 'many of the discussions about indicators and targets for EfGC (Education for Global Citizenship) apply a compartmentalisation of things to assess, based on the assumption that individual aspects of EfGC can be separately tested.' She recognises that this approach risks destroying the holistic focus of EfGC and proposes instead a framework focused on the the learning experience, where learners and facilitators identify issues that matter to participants, and where the learning draws on a mutual interplay of process, content and skills, and action, drawing on learner experience, effective facilitation, and relevance of what is studied, all underpinned by reflection. It is an attractive analysis of the processes at play in community education grounded in dialogue between learners' experiences and facilitators' supportive challenge.

It is, though, hard to summarise for a number driven monitoring mechanism. So, for me, I would point the UN statisticians to the power of asking representative samples of adults questions through household surveys, asking have you participated in learning in the last three years; if yes, did it help you to make sense of the wider world, and did it lead you to act differently. The measures are crude but reassuringly simple – and it is easy to see who is excluded from such opportunities to learn. Anything more sophisticated risks losing the attention of policy makers. I would complement this with good qualitative studies, highlighting the complexity of the process and the effectiveness of provision – telling good stories to help policymakers understand the lived experience behind the numbers. Not so much a matter of designing systematic frameworks, more a matter of fostering creative and inspiring stories grounded in practice to fire learners, teachers and policy makers alike.

Comment by Daniel Baril
General Director of ICEA*, IALLA Graduated – Canada

Setting the example: the monitoring of Global Citizenship Education as a citizen learning process

Is it not ironic that the monitoring of Global Citizenship Education (GCED) is not itself an example of citizenship education? Amy invites to think about this in her contribution entitled *Mission impossible? Creating a monitoring framework for Education for Global Citizenship.* For observers of major national or international processes of monitoring, this appears as a

bureaucratic and technocratic exercise that requires specialized knowledge and skills to understand or participate in. Amy draws attention to the contradictory aspect of this concept of monitoring, in the particular case of GCED monitoring.

In our article, we review some elements of the perspective offered by Amy and share reflections of our own research on the monitoring of the right to adult education. Essentially, we shed light on the educational challenges of making monitoring a learning process.

Democratizing monitoring

Centered on heavy institutional processes and a complex mechanism for measuring results through indicators, monitoring becomes a technical exercise that escapes the population. The interest of the perspective proposed by Amy is to question this basically elitist and undemocratic approach of monitoring.

In the case of GCED monitoring it is even more surprising that monitoring is limited to an administrative exercise. This is why the proposed approach is particularly relevant. This approach is based on two basic ideas. First, we must take a broad perspective of the GCED that does not reduce it to knowledge acquisition. GCED should be understood as a process in which several dimensions interact: the learning content, the pedagogy adopted the usefulness of learning for people trained, the relationship between teacher and learner. In other words, we must design GCED in its dimension of learning process.

Second, GCED monitoring should be an opportunity to GCED. The originality of Amy's contribution is based on this idea. For individuals, citizenship is lived locally. For this reason, global citizenship may appear to be abstract for most people. Making the link between local and global realities is one of the educational challenges of GCED. In this sense, the idea of taking advantage of GCED monitoring to locally educate for global citizenship is promising.

Making GCED monitoring an opportunity of citizen learning is not without problems. Naturally, the concerns of citizens are deeply rooted in local contexts. For this reason, says Amy, indicators selected for monitoring GCED should be locally relevant. Given the diversity of contexts, selecting unifying indicators at international level, and valid on the local plans, remains a major challenge to overcome. The stakes are high, suggests Amy, since the educational interest of GCED monitoring depend on the local relevance for the people of these monitoring indicators.

The design of a monitoring framework is another important challenge. This framework becomes a learning environment of global citizenship. According to Amy, we must go beyond a functionalist approach to monitoring and prefer a holistic approach. This results in transformational learning expanding citizen's capacity of action and autonomy.

The proposal to make GCED monitoring a learning process of global citizenship opens a strategic perspective of democratization of the monitoring processes of major international normative instruments and programs of UNESCO. Although in daily life citizenship is lived locally, we must avoid leaving the exercise of global citizenship to a single technocratic elite trained to operate the formal monitoring processes and that meets in conferences inaccessible to the beneficiaries of the programs discussed.

Developing citizens abilities

For us, democratizing monitoring is a challenge that is essential to raise. Specifically, making monitoring a learning process of global citizenship is itself an indicator of GCED progress. I conduct a research on the monitoring process of the right to adult education. My work led me to analyze guides on the right to education for participants, as well as questionnaires developed to oversee the monitoring of international normative instruments. These guides and questionnaires are tools that help make monitoring a learning approach. They suggest ways to address the educational challenge raised by the design of the monitoring as a learning process.

The guides on the right to education implement strategies that consist mainly in developing the capacity to monitor the implementation of the right to education. So here we are directly in the field of the learning dimension implied by the monitoring. For these purposes, the guides help to develop knowledge on the right to education and raise awareness on the dimension always contextualized of an action in favor of this right (e.g., the normative instruments targeted, the jurisdiction of reference, the holders of the right to education prioritized by monitoring, the users to whom the guide is addressed, etc.). Finally, the guides provide a variety of practical tools to help the promotion of the implementation of the right to education. These strategies are part of a goal of knowledge development and monitoring skills. In other words, these guides are intended to strengthen the capacity of action for the implementation of the right to education.

For their part, the questionnaires on monitoring the implementation of the right to education address monitoring according to a different perspective. For this type of instrument, it is important to base judgment on knowledge of the state of the right to education. By the questions asked and the replies requested, the questionnaires provide information on the state of the right and they enable a judgment based on knowledge of the situation of the right to education. The proposed actions to correct deficiencies observed regarding the respect of the right to education are thus legitimized by the correctness of this judgment based on valid information. All the UNESCO monitoring work lies in the almost scientific validity of the reports and the legitimacy that this validity provides to judgments and the demand that action be taken to correct failures to respect the right to education. Thus, questionnaires to measure monitoring the implementation of the right to education contribute to learn ways to base a judgment on the state of the right to education.

Capacity development to monitor the development of conditions for exercising the right to education and validity of the judgment on the state of the right to education are two dimensions confirming that monitoring can be a learning process. These tools contribute to the development of a *competent action* based on *a valid judgment.* Such action becomes a learning objective that can continue the monitoring, if it is designed as a learning environment, as Amy suggests.

Conclusion

In a world as complex as ours, so vulnerable despite a wide rang of skills, global citizenship education is necessary. However, it is clear that the inhabitants of our planet seem to be at a complete loss when faced with global challenges which nevertheless have an impact on their daily lives. This world that seems within reach through the Internet slips from our hands when we want to influence its development. Humanitarian tragedies, wars and disasters of all kinds, climate change, poverty, violation of human dignity, etc., disturb us deeply. We witness these events, when we live them, or we are indignant, when we become aware of them. This interconnection, that we feel in our emotional reactions to what is happening around the world, I think is the real foundation of global citizenship. Now, it is up to us to provide the means of action. In this sense, the idea of Amy to make monitoring a learning process is promising and strategic. It would enable to transform our experiences and our indignation into a global political force at an increasing capacity.

* ICÉA - Institute for Cooperation on adult education

Comment by Sturla Bjerkaker
Member of the Editorial Board of Adult Education and Development, former treasurer of ICAE - Norway

Global Citizenship – and Adult Learning and Education

Wherever you are, you are belonging to a local community. This is what it used to be. Not so today, when thousands are on the move, from their origin sites, their belongings, families and homes to a most uncertain future for many. I am not in this context talking about people and groups that use to move, gipsies, Tuaregs and others. I am more talking about refugees and asylum seekers. They are driven from their local citizenship, their communities, and their belongings. So it is not like it used to be, there back in history, where everyone knew where he and she belonged, where people lived in tight communities. Where neighbours helped each other when needed, they just did, because they knew each other so well, and didn't have to ask: How are you? But said: I imagine you don't feel too well. I'll take care of your child while you go to the doctor…
All and everything was local, not global. Or was it?

What is really the big difference between then and now – and then, what is the rationale for talking about global citizenship just now?

People have always been on the move. Over a period of let's say 100 years, almost half of the population of Norway moved to the promised land of America. Millions of Europeans followed the Norwegian example. Americans are immigrants. What did this do to the countries where they moved from, and to the places they came to? Just to stick to the Norwegians, they established their local communities in Canada and North America. Of course they did. Back in Norway, the situation for those remaining there could be quite poor. Fifty years ago, Norway was a poor country. It is hard to believe; being one of the absolute richest countries today, but that is another story.

My point is that people being on the move is not a new phenomenon, so neither previous nor today we can only talk about

people belonging to tight local communities, only. The difference, though, that makes it more essential to talk about global citizenship today than before, is not community development, but communication development. Mother Earth has become "smaller" because the distances between us have become shorter and because all kinds of communication get faster and faster. We are all of us much more than before in this world together, while small communities on each side of a narrow Norwegian fjord could live a long life without even meet each other…

This difference is huge, important and serious. As we before could live our lives geographically separate, the "local citizenship education" could just be about coping with crops and families. But the necessary "global citizenship education" we face today and in the future has to bring different cultures and religions and political movements together. It seems not easy, but we do not have any other task than learning to live together across borders, across fjords, across continents. How to do it? Read Adult Education and Development and many good contributions here at the ICAE Virtual Seminar. I did the interview with UNESCO's Irina Bokova. She points out that global citizenship education will be a main task for UNESCO in the years to come. That is a least promising. Learning shapes tolerance!

Oslo in March 2016

Comment by Mamoutou SOUMARE

President of the relay Association
& Director of the Counseling, Educational Development and Interculturalism Center of the Community Schools Teachers (CCPPIEEC) Bamako (Mali)

Comment on Amy Skinner reflection "Mission impossible? Creating a monitoring framework for Education for Global Citizenship

I would like to thank Amy for her reflection on global citizenship education. In my contribution I pointed out that global citizenship education needed definitions, contents and objectives. I'm glad that Amy, as a European, speaks of what we think of the great concepts of the world: "democracy", "development", "global citizenship education" etc... Of course we believe that the Northern countries impose notions on us which realities are not present in our countries. Like with democracy, we must continue to raise awareness from the bottom up of populations on the good things made by global citizenship education in order to build a grassroots movement. As each participant pointed out, citizenship at all levels has rights and responsibilities.

Perhaps it is in the application that we have different points of views. Today many teachers (educators) are apologists for active teaching that appeals to the family, social, economic and cultural environment of the child or adult during his/her training from primary school to university. I think that through this we can build bottom up citizenship. In developing countries, we called "educational cooperation" the school without the means of its policy that has to open to society in order to realize some of its projects and in return society, in order to find some solution to some of its problems related to lack of citizenship accountability, needs the school.

For example in Mali, with the decentralization of the extent of the national territory, basic education was entrusted to municipalities (urban or rural), but people do not pay local development taxes that are used to pay teacher's salaries and materials for the school. Through educational cooperation between "school and City hall" children can be a vector for raising parent's awareness but only if teachers are trained. The town should not stop at financing education, it should be involved in program development, monitoring and evaluation.

I agree that a framework for monitoring and evaluation should be created, but I think this implies the establishment of a citizenship educational movement at local, national and global levels whose members can be families, community schools, teachers and adult training centers, universities, NGOs, religious organizations etc...

It is in this sense that we will reach, some day, a just and equitable world, world peace.

I agree with Biljana MOJSOVSKA from Macedonia that we must materialize this through the establishment of active citizenship projects at local, national and global level. In this implementation, financial partners must play their role. Creating a monitoring framework implies that we have planned objectives to reach. The evaluation will consist on verifying whether these objectives have been achieved. Monitoring and evaluation are educational as they allow us to be in touch with the reality of learners and educators. I would like to conclude by saying that Amy has pointed out our concern

Reflection by Timothy D. Ireland

UNESCO Chair in Youth and Adult Education

Federal University of Paraiba, Brazil

Looking back and looking forward: CONFINTEA and GCED

We live in an age in which marketing with its catch-phrases, slogans and mantras is increasingly present in the field of education. Education has to be sold to the general public as a commodity with market value. Certain concepts suddenly become the flavour of the month and dominate the lexicon of international and humanitarian agencies before they are overtaken by another more fashionable concept. For me Education for Global Citizenship is another of these conceptual mantras along with education for peace, education for sustainable development, education for all, education first and so on. In the field of adult education we can perhaps identify other concepts which have much stronger track records and historicity – the very concept of adult education goes back a long way. Then there are the variations on lifelong education, lifelong learning, permanent education. The concept of adult education contributing to the education of world citizens goes back to the first International Conference on Adult Education held in Elsinore (Denmark) in 1949, with its emphasis on restoring peace to the international community after the Second World War and the importance of international cooperation in this process.

The most recent International Conference on Adult Education, CONFINTEA VI, held in Belem do Para (Brazil) in 2009, approved the Belem Framework for Action which talked about "The role of lifelong learning (as) critical in addressing global educational issues and challenges" and "We are convinced and inspired by the critical role of lifelong learning in addressing global and educational issues and challenges". However rather than attempting to pit one concept against another perhaps it would be more productive to attempt to identify a series of tenets upon which there is certain consensus when discussing the world in which we live and upon which concepts of education should be built. Here I have borrowed shamelessly from the other excellent contributions to the virtual seminar which has already been published.

Firstly the world we inhabit is unique and it houses all humanity. Secondly we are all nature and this links us to all forms of life. Thirdly, despite our cultural and social diversity we live in an interdependent world - whether we want to or not. Fourthly there is little denying that our world is an increasingly interconnected world. In Brazil there are more mobile phones per capita than the total population of the country. Fifthly although not always interpreted in the same way, there exist certain human rights which are common to humanity. Sixthly in order to guarantee planetary survival we have little alternative but to invest in forms of sustainable development or other modes of development. Lastly we live in an ever increasingly globalized world which gives rise to concepts like global citizenship, global governance, global leadership, etc.

Any concept of education, to be comprehensive or, what we used to call, 'holistic', needs to address these issues, always taking as its starting point the non-neutrality of education. Education is always for or against the interests of distinct parts of society. The notion of the spirit of Davos and the spirit of Porto Alegre seems to sum up clearly these differences. Education needs to address the local, national and global challenges and threats whether it be the question of sustainability, population, migration, poverty, energy, globalization, conflict. Hence rather than inventing new concepts perhaps we should be a little less hasty and revisit, for example, the conceptual framework and the agenda set out in the Hamburg Declaration of 1997 most of which remains as promises to be achieved. This can be enriched by the perspective of Popular Education which recognises that education is about power relations whether it is locally, nationally or globally and about emancipation from all modes of oppression. Ethically, as educators, the chips are down and we need to stand up to be counted.

Comment by Mamoutou Soumare

President of the relay Association
& Director of CCPPIEEC - Bamako-Mali
Comment on Timothy D. Ireland's reflection

I would like to thank Timothy for his reflection that suggests as if we live in a world backwards. I live on the other side of the world; at the beginning of the seminar I was skeptical, but thanks to the different reflections I understood that we can talk about global citizenship education.

As you say, we are not the only generation to raise the issue of citizenship.

Ancient philosophers, writers of the 19th and 20th century, educators and international conferences on education also raised this issue.

Today, in my opinion, the virtual seminar asks us to rethink, review our practices as educators, associations, NGOs, etc... in terms of municipal, national and global citizenship education.
It is therefore a question of drawing on these ideas and see what we can add to advance. I quote a French writer of the 20th century who told us: We do not ask you miracles we only wish that you leave something after you "who planted a tree before dying did not live useless" says an Indian proverb. (1)

My dear Timothy, I agree with you when you say that the various global concepts are to be constructed. And when we talk of construction, this refers to education in general. That is why in my comments, I said that global citizenship education should be done from local to global, which means everyone.

The first synthesis of this virtual seminar comforted us in this sense.

I agree with Amy Skinner from Belgium when she talks about the monitoring and evaluation framework of global citizenship education. UNESCO must take this role of seeing what has been done in every country in terms of citizenship education regardless of successive regimes. And see how to continue to consolidate guarantee of domestic and world peace, etc...

These actions will enable UNESCO, in collaboration with associations and NGOs, to see good local practices.

To conclude, I say that the conclusions and recommendations of major international education conferences are kept in drawers of governments; strategies must be changed. Our world needs actions, something concrete and reactivity to face major challenges.

A .DAVERSE & J. GOUIN, MAMADOU ET BINETA have become major editions EDICEF- Paris –France.

2nd. Synthesis and conclusions*

By **Jorge Osorio**, ICAE-Chile

At the end of the first part of our Seminar we set out the need to advance in a practical definition of GCED from local issues as a first space for the exercise of citizenship, and from there to think "globalization" and its impact on the life of people. The ideal (dominant) model of globalization places us before a global reality which creates technological and communicational conditions to promote intercultural dialogue, the search for peace between peoples and the modernization of social development programs that enable to eradicate poverty. However, globalization is being a phenomenon that does not favor a change of mentality and policies in a sense of justice, inclusion and non-domination.

Some speak of a colono-globalization to describe a new neo-colonial model that organizes the production and exchange of tangible and intangible assets from powerful "centers" impervious to ecological, social and cultural realities of peripheries, i.e., of territories, ecosystems, cultures and societies, which are subject to the discipline of major multilateral financial institutions that "homogenize" the world under a so-called "order supported by the liberties and the free market". So obvious realities lead to restructure the very notion of national States and to recognize how the "institutional sense" of domestic policy of countries collapses as a result of the control dynamics of powerful actors of the "global order".

Given this background, the Seminar has examined what is the meaning of designing a strategic action aiming to generate an active citizenship to ensure relations of justice in society and propose a way to understand the factual dynamics of globalization in a sense of responsibility and planetary sustainability involving an economic order that ensures the care of common natural and cultural assets.

K.J. Baldeh, from Gambia, opens this second part of our Seminar putting "feet on the ground" of all we are working for a global citizenship from the peoples. He sets out the tensions caused by globalization understood as technological modernization and communication for individuals and their local communities still living anchored to their traditions and rules of collaborative coexistance, united for belonging to cultures that generate esteem and appreciation of their own history. This "enclosed world" of communities (Baldeh) is impacted by the cultural dynamics generated by global modernization, in particular, technological and media openness to new symbolic "worlds", of consumption, expectations and projects of life.

The processes of identification, belonging and recognition built -in long historical paths- around an idea of the "national" and "own" is stressed in such a way that processes of redefinition of cultural identity occur. The question that Baldeh poses is what content should have an education that "opens to the world", with its demands for critical reading of reality, an own search of its ways of interacting with cultures, with the "other worlds" and of understanding of globalizing dynamics and their concepts of modernization in a context of poverty, exclusion and illiteracy.

Awidi reaffirms what other participants noted: the complex and contradictory nature of globalization and the need to dispute (provide content) to the exercise of citizenship worldwide. The challenge to criticize and overcome the "ethnocentrism" that is dominating the definition of globalization and citizenship is then necessary, as well as trying to give them content from the "edges", from the "peripheries", from "the peoples". The liberal vision of citizenship that Western democracies propose must undergo deliberation from these "edges", from the "invisible" and violated, from the victims of "collateral damage of globalization". Taking on this challenge allows us to take on -in our educational program for global citizenship- situations of great impact on the lives of millions of people such as forced displacement of families and communities, trafficking, terrorism, climate change, protection of biological and cultural diversity, racism, the walls of segregation as a way to confront the problems of refugees and migrants, gender-based violence and discrimination. Awidi, from his own experience, expresses that the local and "the ethnic" is no longer enough to understand the subjectivity of marginalized sectors: the impact of "collateral damage" determines their life and reduces or substantively denies them their "citizenship".

The "center" ("Davos" in the image of T. Ireland) looks at the world from what is known to it and its ways of accounting for what the "different" are, live and expect, "other worlds". Critical education, popular education in Latin America and other regions have built their "teaching of citizenship" as a process of decoding of the politically dominant values and imaginaries and of re-significance of the role of educators working from sub-alternate communities. This has been the tone in which anti-globalization movements have participated in the process of Sustainable Development Goals by 2030.

In the same perspective, Kiebooms suggests that our education should stretch what is "known" in order to open local communities to global knowledge and cultural multiversity, which are the primary inputs to develop: a) a critical and respectful awareness of diversity (i.e., how the "world" is organized and operates) and, b) a will to appreciate the community aspects (the sense of the common) over the understanding given by the dominant liberalism (Bulajić).

In this context, Skinner proposes us to reflect on the meaning and usefulness that the development of "processes of monitoring" of the GCED can have. The criteria she proposes can be summarized as follows: a) global problems lead international organizations, UNESCO itself, to promote global citizenship education policies in countries; b) these proposals are made by recognizing the cultural diversity of countries, different national education systems and the actions taken by communities, NGOs, social movements and civil society organizations; c) given that the requirement of GCED is a phenomenon rising on global initiatives it is necessary to know what are the contents and how are we educating for global citizenship; d) the problems this global mobilization for GCED are facing are contradictory and complex, since each country or region has its own thematic priorities and consequently the field of citizenship education is multifaceted and not always has mechanisms or entities that can make a follow-up of ongoing projects, its participants, teachers and methodologies.

The commentators appreciate initiatives as the one presented by Skinner, but they make clarifications and set limits. Tuckett highlights what the development (imposition?) of measurement and monitoring policies by multilateral agencies has meant and suggests some criteria that should be the basis for GCED monitoring, including: a) that it is directed to identify and disseminate the most important lessons learned and issues in the regions; b) that civil society organizations have an active role in this critical process of monitoring as catalysts for initiatives and thought; c) that the background to be developed reaches policy makers in order to open in the countries a field of debate on the modalities and contents of GCED in educational policies of the countries.

Baril coincides with Tuckett's opinion and frames these proposals under the saying "democratizing monitoring", while emphasizing three "indicators" that should be on the basis of monitoring: a) how GCED experiences contribute to the democratization of societies; b) how GCED experiences contribute to generate a culture of global sustainability, and; c) how GCED experiences develop skills to exercise rights and citizen participation.

Ireland has finished the discussions in this Seminar calling for GCED not to become an empty concept, manipulated and trivialized by its instrumental, utilitarian and tactical use by the liberal globalist agencies, calling not to stop giving critical, resistance and reestablishment content of a way of life and a new civilizational project that is based on three aspects: a) planetary sustainability; b) full recognition of cultural diversity as a civilizational value and; c) the exercise of common rights for all people, without exclusion and without structural "discard" which causes the neo-liberal globalization.

Picking up the conclusions of the first part of our Seminar and placing them in line with what is proposed in this final part, it is considered that GCED has major challenges for both: a) the shared challenges proposed by international programs (e.g., Sustainable Development Goals by 2030 and the new goals of Education for All), and b) the requirements of communities that, from the local level, "open up and participate in the world", from the dignity and recognition of their cultures, appealing to: a) peace and sustainability of the planet; b) the ideal of just and participatory democracies; c) the necessary recognition of common rights to access public cultural property; d) the social distribution of power and knowledge; e) live in a world without gender violence or ethnic, territorial and cultural discrimination.

We systematize these appeals by stating three major challenges that remain at the end of the Seminar:

- The challenge of developing new political "literacies" so that the culture of non - discrimination and democratization is expressed in the communities and in everyday life and becomes a "common sense" in a permanent citizen learning.

- The challenge of developing educational actions that generate skills in people and their communities to confront the risk, uncertainties, asymmetries and differences in the globalized world through learning programs placed in local social contexts, promoting popular and community education, citizen participation in public life and the generation of educators capable of leading the "openness to all worlds" with a critical approach and based on the universal value of respect for differences and the search for spaces for the construction of the "humanly common" in a relationship of radical kindness with the common home-the planet.

- The challenge of building local and global citizenship influencing the public arena in order to get policies that ensure access and participation of all people in educational processes at all stages of their lives, both through formal education entities and through cultural and educational institutions of civil society organizations, local communities, social movements, indigenous organizations. In this regard, the seminar showed that educators have the task of influencing those people designing educational policies of countries so that this approach can be at the basis of new educational reforms, their priorities, their investment and the training of teachers.

The authors of the contributions to this Virtual Seminar are quoted between brackets indicating their names

Closing thanks from Sandra L. Morrison
ICAE President

What an incredible learning space that the virtual seminar has provided- a time and a space to strenuously debate the topic of global citizenship education as we have garnered opinions from around the world on its meaning and its application in our communities. It is easy to be overwhelmed by what can be seen to be insurmountable issues, but let us not falter. The dynamic and ever changing global order may have left us struggling to understand its new formations but in times of crisis we look to learning as that transforming tool to empower us (Thaman, 2009; Smith 2011). In these exchanges, we have theorised, intellectualised, conceptualised and shared our practical experiences then trusted in our collective wisdom to find strategies that respond effectively. Graham Smith (2011) talks about the politics of truth imploring us to understand our limitations and strengths; that no one is pure and for educators to own up and understand where we are compromising as we pursue moral and ethical leadership. Our strength lies in our collective power to commit to each other, to simply realise what we can influence and what we cannot influence and to know the difference. In the quest for quality global citizenship education let us be the model we want others to be.

Every generation has its contribution to make, to reflect on its past and to reimagine its future. Right now that time and responsibility belongs to us. Our exchanges prove to me that we will never give up hope to improve on our own existence and our aspirations being bound by a common spirit as expressed by Hau'ofa:

In the twilight we sit
Drinking kava from the bowl between us
Who we are we know and need not say
For the soul we share came from the vaihi.
(Hau'ofa, 2008,p.108)

Thank you for all your contributions, your thinking, your energy to participate in a virtual dialogue which has tested, reaffirmed and sometimes challenged our own understandings. In many ways the pursuit for global citizenship education is endless and full of complexity. However as Smith (2011) says "In coming to understand transformation more profoundly we must appreciate that the journey is just as important as arriving"… if we ever arrive!

In solidarity.

Sandra L. Morrison

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ICAE, March 2016