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AED – Adult Education and Development Editorial

Globally outside



Johanni Larjanko
Editor-in-Chief

Global citizenship. My first thought was that it sounds a bit silly. Like one of those feel-good concepts devoid of meaning. My second thought was that perhaps it is really necessary to talk about this now. Let me explain why. Where I live, the idea of a nation has been hijacked by right-wing ultra-nationalists. They want to live in isolation, as a pure, white, monocultural society. Anything from the “outside” is suspicious and potentially dangerous.

It’s a classic setup of “us” vs “them”.

This isolationist nationalism has gained considerable political support in many European countries. The success is partly based on a new generation of nationalist politicians. They have polished their façade and (at least partly) their vocabulary. A very central setting in their story is the victim one. People in this country are now victims of globalisation, scheming politicians, intellectuals, bankers, the corrupt media, and immigrants.

To put this into context, I am talking about Finland, one of the richest countries in the world, with a world famous school system. According to all international comparisons, Finland is among the very best. High living standards, low crime rate, high education levels, long life expectancy, clean nature. And so on. In this somewhat unexpected setting, populist right-wing parties are gaining ground using simplistic models and turning everything into a question of immigration.

Where in other parts of the world you might gain political power by being “tough on crime” or “create more jobs”, here apparently most ills can be solved by “sending the immigrants back to Africa”.

According to these populists, if we do not act now our national heritage, our very souls, are in danger of “contamination” or “extinction”. Interestingly, most research points to

the fact that these sentiments are the strongest in areas with little or no immigrant populations. The unknown is scary.

This makes citizenship a useful tool. Only those with a Finnish passport, and at least five prior generations of Finns in the family can be assumed safe, true Finns. Anyone else is dubious, not to be trusted.

It is necessary to reclaim the notion, the idea and the concept of citizenship. Because this one globe we live on is not doing so well. Global challenges care little about national borders. One question we faced while making this issue was for example: What meaning can the word citizenship have if it is not connected to a physical place and a specific nation?

As humans we need something to connect to. We need to feel safe. We need to eat. Now ask yourself: How do we best fulfil those needs? Is it through everyone (or every nation) fending for themselves, or is it possible to work together? How we answer those questions will decide what our societies will look like in the future. Maybe that is why global citizenship is so important to talk about right now.

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Word of mouth

No filters. No alterations. Just word for word, this is what our interviewees had to say.



Interview



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“People never just randomly pack their stuff one day and migrate”

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Taste of culture

Identity, history, smell and taste. If we are not careful our cultural citizenship may slip through our fingers. In Belarus they have a recipe for that. A photo reportage by Victor Hilitski.

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Citizens' voices

It's one thing to talk about citizenship in Sunday speeches and festive decorations. But what does it all actually mean? We asked – you answered. 20 citizens from all over the planet give their definition of global citizenship.

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



From left to right:

Carlos Alberto Torres
University of California
USA

Jason Nunzio Dorio
University of California
USA

Abstract – *UNESCO is promoting Global Citizenship Education (GCED), not only creating a new global norm in education but also a new analytical perspective. The concept of global citizenship is ambiguous and complex, we need a theoretical clarification of what it means and what it could mean. The purpose of the article is therefore to briefly introduce a Global Multicultural Democratic Citizenship theory of GCED and highlight the implications of GCED for adult 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 instil 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 epistemological 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

Neoliberalism. 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 (Torres 2013b).

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.



"Lovers"

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 an "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 peo-

ple 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, ethnonationalistic 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 spirituality 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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Discuss this article
in our virtual seminar
(see page 114)

Irina Bokova
“Education must be more
than transmitting
information and knowledge”

Interview

Interview by Sturla Bjerkaker
Photos by UNESCO



Irina Bokova has been the Director-General of UNESCO since November 2009. She is the first woman to lead the organisation. Ms Bokova has served as Bulgaria's Secretary of State for European Integration, Minister of Foreign Affairs, Ambassador to France and Monaco and Permanent Delegate to UNESCO, among other positions. She has been actively

engaged in international efforts to advance quality education for all, gender equality, human rights, cultural dialogue and scientific cooperation. She also serves as Executive Secretary of the Steering Committee of the UN Secretary-General's Global Education First Initiative.

Global Citizenship Education is at the core of UNESCO's priorities. That is why Adult Education and Development wanted to present a portrait of Director-General Irina Bokova. Education must be more than transmitting information and knowledge, she says in this interview with Sturla Bjerkaker.

Irina Bokova, you were 28 years young when you went to Copenhagen to attend the UN conference on equality for women. How did this experience influence your further development?

In fact, I attended the World Conferences on Women in Copenhagen, Nairobi and Beijing. Something unprecedented was happening on the world stage – the result of struggles carried out over decades. The struggles concerned things like the right to vote, access to education, greater participation in political life, equal pay for equal work and more. Those three conferences gave the cause of women's rights a universal dimension. They affirmed that social justice, peace and development can only happen when women enjoy the same rights as men.

“Social transformation is a gradual process grounded in universal human rights and the right of every person to development.”

How this influenced my own development? It strengthened my sense of responsibility to promote human rights and gender equality in whatever function I held, and to understand that, whatever the cultural, historical and political context, one has to find the right channels and arguments to facilitate change without imposing it. Social transformation is a gradual process grounded in universal human rights and the right of every person to development. There is still a long way to go before Planet 50/50 becomes a reality.

What other events have had a special impact on your choices in life?

I come from Bulgaria, a country with a heritage that bears witness to the flourishing of ancient civilizations, marked by great artistic creativity, and rich cultural and economic exchanges. One of the best examples is the Thracian civilization, a powerful kingdom that forged a unique identity through exchanges with Greeks, Persians, Macedonians and Scythians. It was a bridge between cultures in Europe and beyond. Jumping forward in history, our medieval heritage is considered to be a predecessor of the European renaissance. Our identity is made up of all these layers, a mosaic of peoples and cultures and there are as many bridges to be built across cultures and countries today as it was back in the Thracian days. This is why I believe the destruction we are now witnessing of cultural heritage in Syria and Iraq represents a tragic loss for all humanity.

You grew up in an environment where Muslims and Christians had lived together?

Yes, for centuries. Our daily lives and customs were intertwined. Early on, partly thanks to some wonderful teachers, I developed what became a lifetime passion for history and archaeology, spending many summer as a volunteer on archaeological digs.

When and how did you connect to a bigger world?

My family placed great value on education as the foundation for standing on one's own feet and having the freedom to make choices. I saw my mother pursue her studies as an adult and become a radiologist. They expected me to work hard and do well. This came with a strong sense of social justice and responsibility, especially towards the most vulnerable. It included a conviction that one can drive change – this is a message that I always share with youth. As a parliamentar-



Irina Bokova with UNESCO Special Envoy for Peace and Reconciliation Forest Whitaker in the city of Yei, South Sudan

ian, a minister and a diplomat, I participated in the drafting of my country's constitution after the fall of the Berlin Wall and facilitate integration in the European Union. In this the promotion of inclusion, dialogue, human rights and protection of minorities have always been my guiding principles. Already when young, I was exposed to music and art, to foreign languages and literature. All this nourished my curiosity, my inner world and my conviction that cultural expressions are formidable channels for mutual understanding, tolerance and social cohesion.

How did you come to work for UNESCO?

From my earliest days, I have been involved in international affairs, working for my country during a fascinating period of historical transition, through the active promotion of European integration. In the Constitution of UNESCO, I found a document of extraordinary vision that remains as relevant as ever. I became Ambassador to UNESCO in 2005, and elected as Director-General in 2009, running on a platform of new humanism in today's globalised and interdependent world.

UNESCO is focusing on Global Citizenship Education (GCED). Great. How do you define and describe Global Citizenship Education?

Our focus on global citizenship is based on two things. First it is a part of a new vision of education, which UNESCO is helping to forge for the new post-2015 development agenda. Second, it is a pillar of the Global Education First Initiative, launched by the United Nations Secretary General in 2012. Global citizenship must be at the heart of the education we need for the 21st century to build a more peaceful and sustainable future for all, based on shared values. To reach this, education must be more than transmitting information and knowledge. This is the spirit of global citizenship education: to nurture new values, knowledge and skills about peace, sustainable development, human rights and democracy, to transform these into daily behaviours for tolerance and respect.

UNESCO here seems to put emphasis on child and youth education. What will be the strategies to implement GCED in the curricula of schools?

There is no doubt that schools – regardless of the age of learners – are the best places to provide the competencies for learning together and skills to help get engaged in positive change, both locally and globally. This means that an education system should equip learners with the ability to nurture their potential and live a meaningful life. How a specific government integrates GCED in the curriculum can vary widely. Some countries have developed GCED as an approach across all areas of learning and consolidated related curricula. Others have opted to implement it as part of an existing subject such as civic education and social and environmental studies. In this respect, UNESCO's role is to provide guidance in tackling some structural and pedagogical challenges. This is why we are producing a Guiding Framework on Global Citizenship Education.

In what ways does UNESCO intend to stimulate and influence GCED in and by its Member States?

We are playing our role as a laboratory of ideas to highlight the importance of global citizenship. We are conducting international consultations on GCED to share best practices and help countries in spearheading this approach within education systems, through policies and teaching practices. UNESCO is developing a clearinghouse on GCED in partnership with the Asia Pacific Centre of Education for International Understanding to share knowledge and understanding of GCED. This follows the organisation of the Forum on Global Citizenship Education in Bangkok 2013, and the UNESCO Forum on Global Citizenship Education in Paris 2015.

How can adult learning and education (ALE) get space in this context and what would you say is the role of ALE?

We see ALE as a vital aspect of *lifelong learning* – this is more than technical and vocational education and training, going beyond the walls of classrooms, to take in non-formal and informal learning situations. This perspective is crucial for all forms of GCED. In these turbulent times, especially young adults require the skills to cope with rapid change. New technologies are creating broad opportunities, but also raising steep challenges and new divides. This is why *lifelong learning* must be about giving every human being the competence to live in a world under pressure. GCED is not something that should only be directed to future generations – we need it now to empower today's citizens with the skills to deal with our very complex world.

You have been active and engaged in civil society. How do you see the roles of NGOs and civil society organisations in the coming efforts to strengthen GCED?

UNESCO is engaged in an ambitious effort to strengthen ties with NGOs. Since its origin, UNESCO was linked to a wide network of intellectuals, academics, artists and civil society actors who played a decisive role in promoting our mandate. The relationship with NGOs is an essential driver of our action



Irina Bokova with students at a school in Dhaka, Bangladesh

on GCED. First, UNESCO is associated with NGOs to develop and implement GCED-linked programmes. In areas such as literacy, human rights education and education for sustainable development, many NGOs have developed innovative approaches that deserve to be recognised and integrated in the implementation of GCED. NGOs also carry the voice of UNESCO and its messages to the public that we cannot reach directly. Second, UNESCO encourages governments and the private sector to work with NGOs to improve educational policy, to mobilise communities and public opinion in favour of the right to education, to promote intercultural dialogue and mutual understanding. Education is public responsibility, but also a societal one.

The socio-emotional dimension of GCED – writes UNESCO – is to have a sense of belonging to a common humanity, sharing solidarity and respect for differences and diversity. Is this a far too idealistic approach in these days, or how could GCED contribute?

Intercultural dialogue and mutual understanding are essential parts of GCED, and more fundamentally, the best response to extremism that distorts religion and seeks to divide. More than ever, we need a renewed commitment by all to dialogue, to tolerance, reconciliation and understanding. GCED can provide the resources to teach people to live and grow together, sharing experiences and values. In fact, we cannot

“More than ever, we need a renewed commitment by all to dialogue, to tolerance, reconciliation and understanding.”

promote GCED without nurturing new forms of “cultural literacy” – understanding and learning about the richness of our own culture as well as of others.

Last, but not least Irina Bokova: How could the global adult learning and education community contribute?

We are at a turning point this year. To move forward we must integrate global citizenship education in the post-2015 agenda and support states in building it throughout their education systems. This was the conclusion of the Forum on Global Citizenship Education last January that attracted record participation and generated intense exchanges on teaching, learning, youth engagement and community involvement. In this spirit, we need to support adult community-based learning and education to alert people outside the formal education system, especially through use of ICT and social media, to the importance of integrating GCED as a crucial element of this new education agenda.

The migrant community building active citizenship in no man's land



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United States of America

Abstract – *This is a story about the difficulties facing the migrant community in the United States and the potential of active citizen participation by migrants. How organisations and people work in education with the transformation of the traditional system of education into active learning that promotes critical thinking is also shown. Finally, a methodological approach which aims to create citizen transformers of reality is presented.*

Let us take a closer look at Gulfton, a community in Southwest Houston, Texas. Approximately 70% of the students in this community are Latino, 10% are African American, 8% are Asian and Pacific Islander, respectively, and 2% are Native American.

A total of 56,256 people have used the services provided by the Baker Ripley community centres. Nearly 5,000 people have been part of adult education, enrichment and community development programmes.

To understand what it takes to help migrants become active citizens, it is important to know the reality in which the migrant community lives.

The migrant community has its own set of economic activities. Women are mainly engaged in the preparation of food in restaurants, cleaning and maintenance, care of children and in the tourist service. Men work mainly in construction, landscaping, maintenance of homes, cooking, painting, activities in the oil industry and as subcontractors for small companies.

Most migrants send money back home to their country of origin through remittances, intended for consumption and to support their families. A smaller percentage invest in properties and the development of their own business, preparing for the future or as an alternative life on their return home from the United States.

Learning to live together

This community is a result of the migratory flows that have developed in recent decades. It is an area with great cultural



Day-labourers on a corner get informed through popular education material on how to protect themselves against immigration raids. Silver Spring, Maryland

diversity; 70 nationalities coexist and try to become citizens. A majority of migrants come from Mexico and Central America. Mexico has a long history of migrants who have settled in Houston as a city offering better job opportunities and a lower cost of living compared to other cities in the country. Central American migrants came here to escape wars in Central America during the 70s and 80s. The most recent migrants in this group have increasingly come due to violence by gangs and drug traffickers, a lack of employment opportunities and social exclusion. This forces them to seek a better quality of life and a more promising future for their families.

The levels of organisation in the migrant community are highly embryonic. Most migrants do not belong to solid organisational structures. However, there are also some migrants who are part of several organisations. Other migrants are again linked to national organisations; these associations represent the migrant community and provide them with an identity. Two such organisations are for example Mexicanos sin Fronteras (Mexicans without Borders) and Salvadoreños del Mundo (Salvadorans of the World).

Always on the run

The biggest challenge for the migrant community is the lack of a legal immigrant status that allows them to feel safe, reunite their families, find better job opportunities and attain economic stability. The migrant population lives in the limbo of uncertainty. Its members are victims of abuse and of anti-

immigration laws that criminalise them and have them constantly on the run. Members of the migrant community lack health insurance and access to quality health services. They have few options to learn English in order to facilitate communication, develop technical skills and cultural competences that would allow them better job opportunities. Migrants live in very deplorable conditions, in areas where there is violence, illicit groups of people and drug addiction.

“1 out of 5 adults living in this city in Texas are illiterate.”

Barbara Bush Houston Literacy Foundation 2014

Migrant women are victims of domestic and gender violence. There is a high percentage of single mothers who were victims of sexism, neglect and unwanted pregnancies. Most of these women did not complete basic education in their home countries. This implies the need for literacy and for the opportunity to complete primary and secondary education. 1 out of 5 adults living in this city in Texas are illiterate (Barbara Bush Houston Literacy Foundation 2014).

In their home countries these migrants were mainly peasants, manual workers and sweatshop workers and indigenous people, with some middle class sprinkled in. A percentage of the migrant community were involved in local development processes in their rural communities and the empowerment of citizens in villages and municipalities.



ESL (English as a Second Language) students participate in a day of lobbying and advocacy to demand more funding for adult education and reduce waiting lists. Annapolis, Maryland

Those formerly active people recognise that they were forced to migrate because the “development model” in their countries excluded them and left them without life opportunities. A part of the migrant population comes from communities with an ecclesiastic base, with participation in trade unions and with militant left-wing political parties. This group harbours a more complex analysis of the current development model, and they are very critical of the capitalist system and of neoliberal globalisation.

“If the migrant community organises itself, it can be the catalyst for future changes in the area of civil rights, defence and the struggle for human rights and active local and global empowerment.”

The appreciative method

Migrants are a constantly growing community at present. In this we see a great potential for [active] citizen participation. The migrant community is the cornerstone of the economic dynamics of the United States. It strengthens cultural diversity and has changed or is changing monolingualism in the United States. Spanish is the second most commonly spo-

ken language in the country. There is also great potential for organisation. There is a saying that undocumented immigrants are “a sleeping giant”. If the migrant community organises itself, it can be the catalyst for future changes in the area of civil rights, defence and the struggle for human rights and active local and global empowerment.

Our work focuses on the discovery of this human capacity in community development. The appreciative approach recognises that everyone has skills, talents and abilities. Communities where skills and values are used in the search for the common good will be stronger. By using the connection between individuals, the community and the institution, we are able to take the first steps towards transforming a community, and to start involving its citizens. Appreciative inquiry is based on in-depth dialogue and is focused on organisational change; it helps groups to evaluate the current situation of the community, envision what could be, and forge an innovative future (Watkins and Mohr 1991). Following the appreciative approach is an active citizenship-building perspective. According to this, “citizenship is learned through education, socialisation, being exposed and vulnerable to political, public life and day-to-day experiences. Promoting active citizenship among people who have been marginalised in politics is not a simple task. Citizenship does not simply arise naturally in response to an increase in the public sphere or political opportunities. Citizenship is more than voting or performing public duties. It is not only the selection of public servants using the system; citizenship entails build-

ing and shaping the structures of the system and its rules” (Veneklasen and Miller 2002).

Have passport, now what?

Currently what we have is a mass of “citizens” with American passports and credentials to vote, but without an awareness of what it means to exercise transformational citizenship. Government entities and some related community agencies have dedicated themselves to the work of pursuit and massive recruitment, encouraging those who qualify to fill out applications and prepare them through pedagogical interventions and methodologies to learn the history and civics of their new country. These entities do not generate an active conscience, nor do they impart what it means to acquire new citizenship-based leadership. That is to say, an engaged citizenry committed to those marginal sectors which are excluded by the system.

Helping to foster active citizens is no easy task. For adult migrants in general, we have identified areas of training and citizen support in the issues of: migration, labour and human rights, financial education and economic literacy, literacy, English as a Second Language (ESL), primary and secondary education, transition towards technical careers and university studies, leadership, community involvement, public policy and advocacy, activism, environment, community health, development of healthy eating habits and exercise, gender and women’s rights, technology and learning programmes using media tools in the workplace, general cognitive enrichment programmes, solidarity economy and small business development, entrepreneurship and craft practices, amongst other things. Obviously it is simpler and cheaper to teach history and civics, which may or may not be one reason for the very narrow understanding of citizenship on the part of government entities.

There can be no active citizen-building without developing critical thinking

First, it is important to note that the educational practices with migrant populations in the United States are generally imbued with current educational trends and experiences in the field of adult education from the traditional point of view. The education offered by community support centres and agencies that shelter immigrants in churches, consulates, libraries, county offices and state and local government or support networks is eminently welfare-driven and top-down.

The educational processes are authoritarian and undemocratic (teachers command and migrants obey). There are no spaces offered for participation and dialogue; this is not conducive to the emergence of leadership. There is a methodological divorce between theory and practice, between manual labour (for poor and undocumented migrants) and intellectual labour (for migrants with more resources, permanent residence, new American citizens and people belonging to the second generation of migrants) and definitely between education and [active] citizenship. The current



Participatory methodologies are implemented in adult education classes with immigrants and refugees to promote interactive learning and more energetic civil actions. Houston, Texas

education system is verbalist and extremely bookish, and is unrelated to the work of community life, production and community development. There is a lack of educational practices in the areas of health, ecology, gender, organisation and production, technology, justice and democracy.

A culture of dominance and control

There are no liberating teaching materials; there are countless teaching materials, but many of them have not been contextualised and updated. On the other hand, there is little knowledge of the cultural and rural reality of the migrant populations, their resources and potential, their socioeconomic aspects and the factors that determine them. There is limited access to positive educational materials supporting creativity and critical thinking. The curriculum contents are alien to the culture and being of the people, and they fail to help transform thinking or question what is unfair. The methodologies are inadequate, obsolete and induce boredom. They do not take account of the life of the migrant community or the participatory communication skills and leadership. One cause of this traditionalism in the educational process is that the teachers and instructors have been trained to be transmitters of knowledge, preservers of order and academic discipline and “reproducers” of the social system.

Our educational practices in adult education programmes in the organisation are trying to reverse these bad practices and promote a new approach to working with our students. We want to bring to life what Jean Piaget said: “The main aim of education is to train people to be capable of doing new things, not simply repeating what other generations have done: people who are creative, who are inventive and are discoverers. The second goal of education is to form minds capable of exercising criticism, who can see for themselves what is presented to them and not simply accept without further thought” (Priestley 2004).



Day-labourer and domestic worker leaders exercising their civil rights in favour of better working conditions and access to other basic services for the undocumented immigrant community. Silver Spring, Maryland

Reclaiming Freire

There are many educational options, among them the legacy of Paulo Freire as expressed in the *Pedagogy of the Oppressed*. These alternatives provide the reference framework for the work towards the implementation and teaching of critical thinking. The contributions of Paulo Freire are a reference for our work with migrant populations struggling to meet their needs and rights in a society that excludes them. Although Freire was a widely-read and well-known educator in the United States, his legacy is hardly applied in the concrete and daily practices of educational efforts. The vast majority of teachers in the formal education system ignore the contributions of Freire at the educational level. To make matters worse, his practical teachings have been infected by an academicism which fails to promote critical thinking in students. As a result, we have an education system which grows more dangerous every day. Children and youth in schools are educated to individualism and competition. Schools compete among themselves to raise academic standards and submit their students to rigorous and suffocating discipline for the sole purpose of passing examinations so that those same schools can receive monetary rewards from the Government. The sons and daughters of immigrants are at a competitive disadvantage in this model because they have scarce emo-

tional and academic support due to the minimal involvement of their families and the lack of resources to support their learning.

A contribution that drives our work is the possibility of articulating a pedagogy for the movement of the day labourers in the United States with the pedagogical features of the Landless Movement in Brazil. Day labourers constitute a movement and a phenomenon with particular characteristics: They are a diverse workforce made up of migrant labourers from many countries of Latin America, the Caribbean, Africa and other parts of the world. Street corners in large cities are the places where working relationships are established, and social interaction, entrepreneurship, education and organisation takes place. Day labourers contribute significantly to the US economy and to the economies of their countries of origin. Currently some of these day labourers have joined together to form the National Network of Day Labourers based in Los Angeles, California. They are led by Pablo Alvarado, a Salvadoran peasant leader who TIME magazine called the “new Cesar Chavez”.

The true colours of active citizenship

This movement is the main target of attack by xenophobic hate groups and organisations, as well as by anti-immigrant



Adult education students raise their voices on International Literacy Day in order to boost awareness about this scourge and to reduce levels of illiteracy in the state of Texas. Houston, Texas

initiatives. In many cities the network is accused of a rise in crime, drug abuse and the use of county resources through funds received by non-profit organisations that support migrants. At educational and pedagogical level, the network has articulated an educational plan that includes several areas: ESOL (English for Speakers of Other Languages) for day labourers, literacy, community leadership, labour rights, community organisation, a tireless defence against the deportation of people, and approval of an integral and comprehensive immigration reform.

On its own initiative, the movement has developed a gender policy within its membership and is giving an impetus to a popular education methodology. It has integrated art and culture into its work to foster creative and playful work among its participants so they can be more autonomous, critical and productive.

Our practices lead us to conclude that we want to promote the kind of citizenship dreamed of by the Panamanian educator Raul Leis: full, deep, emancipated, substantive, active, comprehensive, transformative and with a focus on gender. Although progress is visible every day, there are still many gaps to fill.

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Education for Global Citizenship in a postcolony: lessons from Cameroon



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Abstract – *Global citizenship is only possible where individuals are able to engage locally in the identification and solution of their basic problems. The postcolonial education system of Cameroon, with its outdated teaching methods, produces poor scholars, who identify with the adult world through attitudes of hesitancy. We have not yet learned to be a citizen here. This is why citizenship education is currently recognised as a necessity. But its effectiveness presupposes that it is addressed not only to young people but to adults as well. One of the major challenges is to create an appropriate pedagogy for this purpose.*

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,



A boy offers melon slices at a market in Cameroon

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 “non-profit” 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.



Traditional dance performance in the Chiefdom of Bandjoun

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 Fomla/Bafoussam (a third-rank national hospital). Ms. N. has arrived from Foubot, 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 Foubot 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. How-

ever, 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 carers, 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 knowl-



Everyday scene at a market in a small town in Cameroon

edge, 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. Foaeng 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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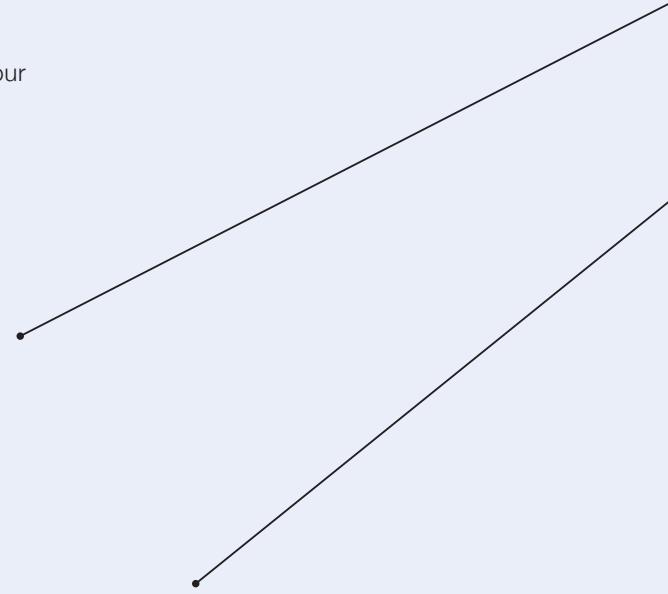
Citizens' voices

It's really easy to get lost in the jungle of fancy words when you try to talk about something as abstract as global citizenship. Because the concept is vague, it lends itself to all kinds of translations. Some use it to further their own agenda, whilst others may paint rosy pictures with it, covering the fact that even citizenship is far from a reality for millions of people. We wanted to test how you readers feel about global citizenship, and we wanted to know in what ways you considered yourselves to be global citizens. We posted two open questions online, and sent the same questions through all our available networks. We received answers from all over the world. They show how a concept can be translated to the real world. Throughout this issue we have published the best answers that you sent us. Our criteria were diversity and personal reflection. In the 20 interviews which we are printing, you will find the whole range of understandings currently influencing our approach to global citizenship education. Because in our opinion the world doesn't need a lot of fancy words, it needs words connected to reality; it needs words converted into action. We hope that these and all the other interviews which we are publishing online will make you think and reflect. What does global citizenship mean to you? In what ways are you a global citizen?

All interviews are online at:

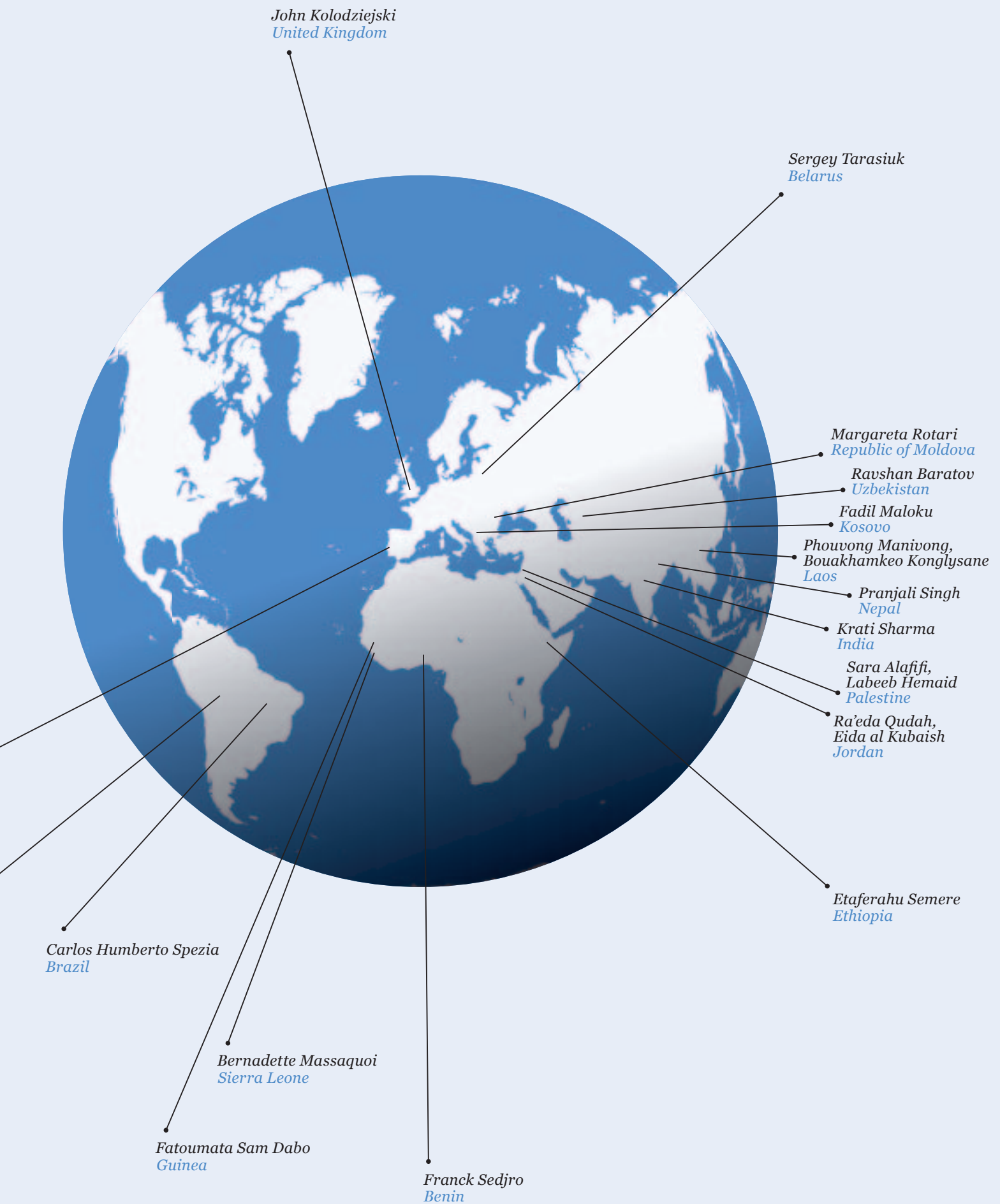
www.dvv-international.de/adult-education-and-development

We also encourage you to send us your answers using our online form at <http://bit.ly/AEDGlobal>, to be published on our Facebook page.



Joaquim Jorge
Portugal

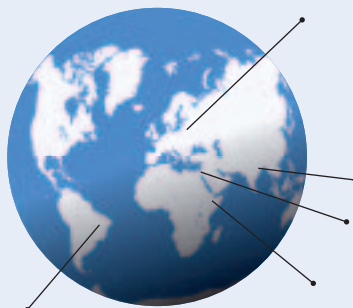
Wilfredo Fidel Limachi Gutiérrez
Bolivia



Citizens' voices

Part I

1. What does global citizenship mean to you?
2. In what ways are you a global citizen?



Carlos Humberto Spezia
Brazil

1. Lifelong and inclusive education is a main door towards global citizenship. The more educated we become, the more opportunities we have for developing our citizenship in a globalised world. As global citizens, we carry the responsibility of advocating solutions for global problems. Our personal and professional roles become more sensitive to global issues such as the Earth's environment, cultural respect and above all, human rights.

Global citizenship combined with the concept of "buen vivir" (good living), mainly symbolised by sustainable, equitable socio-economic development, constitute the essential characteristics of a global leader.

In this sense, global leaders are equipped with effective tools to fight injustice, corruption and terror, for a fairer and fraternal society.

2. Being well educated does not mean that we are global citizens. All forms of education – be they formal, informal or lifelong – are essential for our citizenship. Nevertheless, we can only consider ourselves as global citizens when our knowledge of the world is directed to living a life based on the principles of ethics and morality.



Etaferahu Semere
Ethiopia

1. Global citizenship to me is an acknowledgment given to human beings as creatures of God. Being human in this world is based on shared needs, whether he/she is man or woman, black or white, poor or rich, literate or illiterate or lives in a developed or underdeveloped situation. I believe that every person should be known/respected by his/her own identities (cultural & social values) and should be equally considered/treated as part and parcel of the world, and when he/she is given the chance to contribute to it, should exercise it and claim it. Education plays an important role in promoting it.

2. a. By nature bestowed on me that I am a creature of God in this world, I have the right to live in the world and in light of God's will.

b. By my own acts to be a global citizen, like browsing the Internet, obtaining global information online for free, using social media like Facebook, watching TV and reading.



Sergey Tarasiuk
Belarus

1. For me the term citizenship means responsible participation. Global citizenship is a person's responsibility for his or her future, the future of their family and people around. The world is becoming more and more vulnerable, and everyone is able to contribute to the quality of life on our planet. Indifference destroys while conscious citizenship leads to constructive creativity.

2. I've never thought of this question before. And I do not see myself as a global citizen. Though I do understand that I am part of the world, I work a lot at micro level as I understand that even a ten-thousandth part of my work contributes to world change, hopefully a change for the better ...



Sara Alafifi
Palestine

1. The first idea that comes to mind when thinking about global citizenship is that there are no boundaries, and so countries and nationalities no longer carry that much of a significant meaning; for we are all human citizens of one world.

2. When caring about the planet and what kind of impact I leave on it, when thinking of each action as affecting other people no matter where they come from. Consciousness about your water consumption, the amount of waste you produce, the political decisions you make, and the way you approach global issues – all these are contributing factors to you being a global citizen.



Pranjali Singh
Nepal

1. For me it means to be connected to everything which happens in the world, to youth and to people in general, to be able to respect other cultures, other religions. People at least have a little understanding of the differences. We should not be too judgemental, but openhearted. And if I am in their space I should respect their lifestyle.

2. Well, I lived abroad, where it was such a different culture, it was a dramatic change. I met a lot of different people there, I am still connected with them. They tell me about their personal life, we even interact. Like my friend in America who wants to help our organisation, raise money among her friends to conduct a project. I think they respect my culture, and I respect theirs – that is what a global citizen is. Friends can be in different parts of the world today. Yesterday I talked to my friend for two hours, it was midnight here and 8:30 a.m. there. She is sick and we talked for two hours.

Globalisation and the indigenous minority communities of north-eastern Cambodia



From left to right:

Phil Smith
LEAD Asia
Cambodia

Anne Thomas
Non-Timber Forest Products (NTFP)
Cambodia

Abstract – *Over recent decades, the farthest corners of the globe have become interconnected by globalisation. However, the benefits of this “development” have not spread equally, and often have negative effects for indigenous minorities who are important contributors to global society through their stewardship of natural resources and indigenous knowledge.*

This article takes a closer look at the case of north-eastern Cambodia. It introduces ideas for how community development and education can empower indigenous minorities to analyse and address the challenges they are facing due to globalisation and increasing marginalisation, enabling them to both sustain their unique identity and culture, and to adapt.

The farthest corners of the globe have been touched by modernisation and become interconnected by globalisation in recent decades. Even the most remote indigenous minority communities feel the impact of the rapid transition to a market economy and of globalisation. The experience is usually not a positive one. This presents a challenge to the education and community development practitioners working with indigenous minority communities: How can we best prepare these communities to meet the new challenges they are increasingly facing without being part of the problem ourselves? How can we help them maintain their culture, identity and language? How can we help them avoid becoming increasingly marginalised? Is it possible to make globalisation into an opportunity rather than a threat to the identity, language and culture of an indigenous minority community? How can their rich heritage contribute to nation building in their respective countries, and to global society as a whole?

The invisibly excluded

The discussion following the UNESCO Millennium Development Goals (MDG), the so called post-2015 discussion, has highlighted the importance of addressing inequality. The rapid development in Asia over recent decades masks the reality for many indigenous minority communities who still face poverty and exclusion, often as a direct result of these changes. We are talking about minorities facing systemic inequalities due to low literacy rates and education levels, a



Bunong indigenous minority community members in Mondulkiri Province analyse the challenges facing their community

poor understanding of their rights and national political systems, geographic isolation, low levels of organisation and weak networks, low self-esteem (often due to majority narratives of their inferiority), and complex livelihood challenges (linked to inadequate land rights, deforestation, food security and climate change). As such, these groups are disempowered within national political systems and are highly vulnerable to poverty, the combination of which has often led to increased risk of ethnic conflict (Minority Rights Group 2002). A 2009 UN MDG progress review of 40 countries found that indigenous communities have not been included in the process of design, monitoring or implementation of the MDGs (UN Department of Economic and Social Affairs 2009), and “statistics verify that indigenous peoples face a significantly wider gap than others in society in the eight areas identified as MDG priorities”. Enabling inclusion of minority language communities so that they can participate in political, economic, legal and social systems is one of the chief means of accomplishing greater equality in our increasingly connected world.

Key challenges

A key challenge is how local and globalising cultures can be reconciled. This is a controversial issue, particularly where global economic interests are in direct conflict with indigenous ways of life. Often the challenges that indigenous communities face are described as “exclusion”. According to this nar-

ative they are excluded from, and missing out on, the benefits of development. However, there is a danger that this fails to recognise the fundamentally different “life project” (Blaser et al 2004) that the indigenous minorities have been trying to achieve. While development actions are often well intended, failure to take into account the differences in culture and worldview often renders these actions as forms of cultural imperialism, reinforcing the stereotype that indigenous communities are inferior. If people are simply being empowered to take part in a commercial society, as consumers and capital-producing labour for global markets, then “empowerment” becomes tantamount to “subjection” (Henkel and Stirrat 2001).

Beyond an anthropological interest in preserving the way of life of indigenous minority communities, these ‘life projects’ play an important role in global society. According to a recent study concerning the co-occurrence of linguistic and biological diversity, 70% of all languages on earth exist within biodiversity hot-spots (Gorenflo 2011). This is not just a simple correlation, but there is a functional connection; indigenous minority communities have long been caretakers of their traditional forests, and have depended on them for their livelihoods. As traditional forests and ancestral lands come under increasing threat from agri-business plantation concessions and logging, it is often only the indigenous minority communities who have an intrinsic motivation to protect these forest areas.

How education can help

Education could be a mediating factor to help indigenous minority communities cope with the rapid rate of change, increase political participation and help children and youth construct a healthy indigenous identity. However, externally-imposed systems, operating in a foreign language and culture, create barriers to understanding which only serve to fuel further insecurity and confusion regarding indigenous minority identity. With increasing awareness of these issues, mother-tongue based multilingual education (MTB MLE) is gaining global recognition as an important educational approach. The MTB MLE approach enables learners to begin their education in the language they know best, while helping them systematically bridge to the national language, enabling them to participate in ongoing education and the wider society. Community-based approaches also help to ensure that indigenous knowledge and values are represented in the curriculum, such that schooling can become a means for cultural transmission.

While this article focuses on the situation of the indigenous minority communities of the highland regions of mainland Southeast Asia, similar challenges are experienced by indigenous minority communities around the globe.

Globalisation challenges¹

Cambodia remains one of the poorest nations in Asia, with Ratanakiri and Mondulakiri provinces in the Northeast among the five provinces with the highest poverty rates. All of these have significant indigenous minority populations. While indigenous minority groups comprise less than 1% of the national population, they make up approximately 60% of the population in Ratanakiri and Mondulakiri. Each indigenous minority group has its own language and distinct belief systems, though they have similar customs, based around rotational farming (also called swidden cultivation or “slash and burn”) and animistic beliefs.



Indigenous Minority Communities of north-eastern Cambodia (Steung Treng, Ratanakiri and Mondulakiri Provinces)

Cambodia is a signatory to a number of international instruments that protect the rights of indigenous peoples, as well

as the Convention on Biological Diversity (1992), which recognises the role of indigenous minority communities in protecting biodiversity. While these rights and goals offer a notion of protection, indigenous minorities are in reality experiencing rapid disempowerment. Historically, the ethnic minority communities have benefited from strong social relationships and sustainable livelihoods, but these are shifting as a result of the rapid changes to their environment and livelihood, and therefore to their social structures, culture and identity.

The effects of rapid economic change

The north-eastern corner of Cambodia is a semi-mountainous and largely forested region that has historically been sparsely populated and relatively isolated from the rest of the country. In the mid-1990's, economic liberalisation opened the way for logging concessions, industrial agriculture, and immigration from lowland provinces. Numerous 95-year plantation concessions have been granted to outside companies in the past few years, with land rights abuses frequently reported by indigenous minority communities and in the press. Agro-industrial concessions account for over 2/3 of the land in Ratanakiri. While concessions are only half this amount in Mondulakiri, 24-fold growth between 2007 and 2012 suggests that the problem will soon be equivalent to that in Ratanakiri if steps are not taken to prevent it.²

This rapid economic change is having widespread effects, both socially and environmentally. Some villages have even been disbanded as their community members have scattered and have not been able to find land to re-organise their community in a new location. The traditional lands of the indigenous peoples of Ratanakiri and Steung Treng Provinces include Virachey National Park, considered to be one of the highest biodiversity hot-spots in mainland Southeast Asia. Two years ago logging concessions began in these forests too, with similar issues arising in protected areas of Mondulakiri province (Global Witness Report 2015).

Traditions breaking down

Rotational farming has been the foundation of most indigenous peoples' livelihoods for centuries. As their forest resources are being rapidly depleted, indigenous peoples are forced to switch to a sedentary and confined lifestyle. Traditional agricultural methods give ever-decreasing yields under these conditions as soil quality declines. People are forced to turn towards commercial fertilisers and pesticides and commercial seed varieties, increasing dependence on commercial products which they can rarely afford, increasing risks from improper pesticide use, and reducing crop diversity.

Forest resources have been a pillar of indigenous livelihoods. Indigenous people would fish, hunt and gather wild produce (such as roots, leaves, honey, resin and medicine) from the forest to supplement their crops and provide some basic income. These resources are critical when crops fail, but deforestation and land alienation is removing this important



Members of the Bunong community reading books in the Bunong language



Kavet villagers in Steung Treng Province, excited to see their language in written form on the new alphabet chart

“While change is a natural part of community and culture, the speed and process with which globalisation and modernisation have impacted indigenous minority communities poses a threat to their cultures, languages, livelihoods and environments.”

“social safety net”. This is especially apparent in Ratanakiri, where villages are now “islands” within expanding agro-industry concessions. While change is a natural part of community and culture, the speed and process with which globalisation and modernisation have impacted indigenous minority communities poses a threat to their cultures, languages, livelihoods and environments. Migration, improved roads, Cambodian media broadcasts and Video CDs are especially affecting younger people, who aspire to a “modern” lifestyle. This is creating an intergenerational divide where traditional values, many of which provided social protection, are no longer being maintained. For example, youth are exposed to media representations of relationships, which promote greater freedom in sexual relationships, but fail to educate about HIV and relational impacts. Increasing numbers of youth and young adults are travelling across provinces and international borders to perform factory and other low-skilled jobs in the cities. Although human trafficking is not yet a significant problem in Mondulakiri and Ratanakiri, the experience of other indigenous minorities in the region suggest that there is a very real danger of this becoming a major issue if communities continue on the trajectory of devaluation and disempowerment.

Challenges to a way of life

The traditional gender roles and relative gender equity are also being challenged, leading to widening gender divides. Traditionally, women had a strong role in agricultural production and decision making as they were the “owners” of land and assets under a matrilineal system. Today, that is increasingly devalued as men become more involved in new forms of wage labour on industrial plantations or illegal logging. Cash income is generally controlled by men, which combined with increased market access to cheap alcohol has fuelled alcohol misuse, and in turn domestic violence.

In the face of these changes, indigenous minority groups have come to own a marred identity. Their traditional knowledge, culture and way of life are devalued in the face of “modern” individualist, industrial and commercial values. Community members will often describe themselves as “foolish” and as people “without knowledge or skill”. This marred identity blinds them to the value of their local resources and knowledge, and limits their agency in adapting to the rapid changes they are experiencing. Amongst the older generation a poverty mindset is already becoming entrenched, and as their livelihoods are progressively eroded, many have lost hope and come to describe themselves as “waiting to die”. While youth are more optimistic, they too are facing significant challenges when it comes to constructing a healthy identity.

These complex social, political and economic changes leave communities ill-equipped to navigate these new external pressures, negotiate the powerful interests driving them, or participate in governance processes. Few indigenous community members speak Khmer, Cambodia’s official language, to a level that gains them respect. While recognising the important efforts the Government has been making in implementing mother-tongue multilingual education, many still cannot read or write. While a few small emergent associations and organisations exist, indigenous groups lack the organisation required to speak with one, sufficiently unified,



Kavet students in a mother-tongue-based multilingual education class in Ratanakiri Province

voice. These factors taken together mean that indigenous communities are struggling to engage in the wider society, leaving their right to self-determination as merely a promise on paper.

A commitment to capacity building and empowerment

A number of initiatives in north-eastern Cambodia have been working to strengthen the indigenous communities for over a decade. Their experiences are providing valuable insights into how indigenous communities can be effectively supported through education and community development.

A starting point is the community's ability to identify their concerns, organise themselves, and interact with the new social and political systems. However, this can only happen as marred identities are healed and indigenous communities are able to operate from a position of dignity. Cultural reflection is therefore a crucial step to explore what the community wants to maintain of its culture and pass on to the next generation, and what it recognises that it needs to change. Clearly this is only a decision that indigenous minority people can make for themselves. This process can be facilitated by those from the indigenous communities who can work in the local language, understand the culture, and are committed to learning. Programmes need to start with what people in the community know and do, and to build appreciatively from there, affirming the communities' assets and potential to address their current challenges.

The Identity-Based Community Development Approach (IBCD) employed by International Cooperation Cambodia (ICC) starts with participatory reflection processes on cultural change, and then uses "reflection-action" cycles in order to enable communities to identify their challenges and plan initiatives to address them. Other approaches have included community consultation, both within the communities (intra-ethnic) and between the communities (inter-ethnic), such as undertaken by the Highlanders Association.

The following list presents some practical actions, which build from indigenous identity, currently being undertaken by

NGOs and Associations together with indigenous communities in north-eastern Cambodia.³

Practical action

Relevant action includes:

- Participatory language development of indigenous languages
- Community-based mother-tongue based multilingual education (MTB MLE)
- Training and empowering instructors and facilitators from within the community
- Supporting ethno-arts (including local music, dance, drawing, festivals, cuisine and other arts), which both affirm indigenous identity and open culturally appropriate channels of communication
- Learning circles/interest groups around specific themes identified by the communities
- Supporting organisation and networking, both intra-ethnic and inter-ethnic
- Supporting rights claims of specific rights allocated to them (health, education, land rights, forest rights)
- Community radio and social networks using mother tongue and national language
- Community media using mother tongue and national language
- Facilitating access to government services (health, education, relevant training)

There is an urgent need to support indigenous communities and address challenges brought on by globalisation through empowering local indigenous persons to hold decision-making roles at both community and organisational level. The best-working initiatives embed indigenous language, culture and identity into community education and development processes. This requires a long-term commitment to building the capacity of indigenous peoples, communities and organ-

isations. However, if our goal is to enable communities to meaningfully fulfil their right to self-determination, then we must invest the necessary time and resources to help them choose how to sustain their identity and culture while adapting to the rapidly-changing context.

Notes

1 / Thanks to International Cooperation Cambodia for their significant input to this section.

2 / <http://www.opendevdevelopmentcambodia.net/concessions>

3 / More information about these approaches can be found in “Signposts to Identity Based community development”, which documents approaches used by organisations throughout Asia in supporting indigenous minority culture and identity. Available from <http://www.lead-impact.org/identity/#ibcd>

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About the authors

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Doug Saunders

“People never just randomly pack their stuff one day and migrate”

Interview

Interview by Johanni Larjanko

Photos by Randy Quan (p. 34), Doug Saunders (p. 36) and Sun Shaoguang (p. 37)



*Doug Saunders is a Canadian-British author and journalist. He is the author of the books **Arrival City: The Final Migration and Our Next World (2011)** and **The Myth of the Muslim Tide (2012)** and is the international-affairs columnist for *The Globe and Mail*. He served*

as the paper's London-based European bureau chief for a decade, and has written extensively from East Asia, the Indian Subcontinent, the Middle East and North Africa. He has won the National Newspaper Award, Canada's counterpart to the Pulitzer Prize, on five occasions.

According to Canadian journalist and author Doug Saunders, we are currently witnessing the last great human migration, from the countryside to the cities. This wave of migration is immense, and creates huge challenges, threats and opportunities. AED managed to get an interview with Doug via a somewhat unreliable Skype connection.

Tell me about the largest migratory move in human history. What is it, where is it taking place, and why?

The transition from a largely rural agriculturally-based life to a largely urban-based life is something Europe and North America experienced between the 18th Century and the middle of the 20th Century. It occurred due to a combination of agricultural modernisation and the development of urban economies. The reason it is taking place is the shift from a survival-based agricultural living (or peasant living) to a commercial-based agricultural living, with a lot fewer people living in rural areas, but nonetheless producing a lot more food. This shift has two consequences, everywhere in the world and across history. It reduces family sizes, putting an end to population growth, and it reduces poverty, starvation and malnutrition. The latter is due to the increase in food production. These benefits induce people to move. Since the Second World War, we have seen the same phenomena occur in the Southern and Eastern hemisphere of the world (Asia, Africa, India and Latin America). The shift is all about over in Latin America by now; the population is as urban as in the United States and in Europe. At the moment we are seeing the most dramatic shift of this population change in East Asia and Africa. We can also see the decrease in poverty, the decrease in population growth and the increase in living standards that go with it.

What happens to our identity and sense of self when we move from village to city?

That varies from society to society, but it includes factors such as change in the shape of the family, a different role for women and a different role for children. Children shift from being surplus agricultural labour to being investments in the family's future. Thus you need fewer of them, and each represents a greater value. Women are no longer only there to support the patriarch of the family, but play a much more equal role. Nowadays, women are working in urban economies in many societies. The transformation is not easy, seeing as the shift often creates a great shock to the system.

What are the risks involved for society and for people when they shift from rural to urban?

The risk for the individual taking this plunge is huge. You change from a rural life that is very marginal to an urban life that is much more expensive and insecure, until you learn to navigate it. With that being said, people who tend to take this plunge are the more ambitious ones, the ones with drive. They are the ones that are the best connected in the rural areas, and they are the ones who are willing to take this considerable risk of failure. The places they end up in, outside the large cities, are never places where it is safe or easy to live. That is also an inherent risk for any person or family doing this.

So, apart from the personal risks involved, societies are affected through this brain-drain where the most ambitious and active ones leave the countryside?

Yes, but remember, it is not just a question of random people suddenly packing their stuff one day and leaving. The families that are most successful at agriculture are the ones leaving. Unlike my somewhat naive assumptions when I began working on *Arrival Cities*, there is nowhere in the world where families just say one day "let's take a bus into the city and urbanise". This has never happened. What does happen is that between harvest seasons, one person from the family,



The favela of Santa Marta in Rio de Janeiro, Brazil. Santa Maria is what Doug Saunders calls an “arrival city”

often a woman, moves to the city temporarily to earn some extra income. She stays in a room with twelve other people and does the very lowest level of labour.

The very worst form of labour in any city, and the smallest share of that labour, will when sent back to the rural area generate twenty times the income that the family gets from agriculture. It's the case in China now, it's the case in Poland, it's the case in Britain historically, and so on. As a result, soon more family members start to come, some may stay all year round, they start out by renting some place to live and eventually they may buy a home. At some point the family realises that they are no longer a successful rural family with some urban support. They have become an urban family that has a farm somewhere where their grandparents stay.

Life in arrival cities is very hard. It is a high-risk activity and it requires a lot of resilience. Not everyone can manage. The ones that leave the village are those with the most ambition, the most investments, and the most savings. Of these, it is the toughest 50% who stay in the city.

What can and should be done to make this transition easier?

People who run cities need to understand that this migration is not some random occurrence. There are pre-existing networks of people in your city who come from a specific place. There is a universal rule; countries do not ever emigrate to other countries, what happens is that specific villages or sub-regions in a country emigrate to a specific neighbourhood. The networks facilitate this migration. Secondly, people are not going to simply show up and hope for the best; they come because there are specific entrepreneurial opportunities they see in your economy. If you find that you are going to have labour shortages, then no matter what the immigra-

tion laws are in your country, there will be people coming to fill them, legally or illegally. Thirdly, you need to realise that they are going to settle in what I call arrival city districts. These are districts that have much lower housing cost than anywhere else and at least a pre-existing network of people from a specific place. If you can understand that in advance, then you can understand how to overcome the problems that are going to develop, because it's in the logic of the arrival city that the place is going to have built-in problems. Why is the housing so much cheaper in this neighbourhood? Sometimes it is because there is a real sanitation problem, or it is due to horrible-quality housing. Very often it is because it is in a difficult location, very far from the centre of the city. It may take two hours to get to your job or it takes your customers two hours to get to your shop in the immigrant neighbourhood. There can be institutional problems, such as no schools or no places to run a business. These are usually the reasons why arrival cities are not suited for permanent residence. Once the immigrants have settled down and begun to climb the social ladder, they will try to move out.

Whose responsibility is this? Is it always the state, or does civil society have a role to play?

I walk between two lines on this question. There is an old liberal school of urban development that says the solution is simply to give people ownership of their housing and easy access to business licensing, and everything else will take care of itself. Economists like Hernando de Soto stand by this argument. Also, there is a more almost Marxist urban argument that says that the state is required to prevent liberal capitalism from ruining the lives of innocent people. I would argue that the immigrant districts in cities that have been successful are the ones that have had both a liberal econ-



Wang Jian and his family in their shop-cum-home in Chongqing, China. They moved here from the village of Nan Chung, 80 kilometres away, and run a small wood-bathtub factory. They all sleep, cook, wash and eat in a windowless area in the back of the shop. "Here, you can turn your grandchildren into successful people if you find the right way to make a living—in the village you can only live", says Mr. Wang

omy, so that there is a full range of business opportunities, and also a strong and robust role of the state. You need to have economic opportunities, and you need to have a functioning economy, but you also need to have the institutions of the state in terms of raw infrastructure, in terms of transportation, but particularly in health and education, in order to make things work. Being aware that both of these things are needed will help avoid some of the disasters that have befallen multiple neighbourhoods.

You mention education. What role can adult education play here?

A lot of people migrated to cities in Europe and North America in the 60s, 70s and 80s due to labour shortages that no longer exist. Now they lack the skill-set to position themselves well in the post-industrialised economies of the West. They often only have secondary education or less. That's a place where adult education becomes very important. Many immigrants were successful because they shifted from industrial employment to entrepreneurship. Maybe they opened a small restaurant. But not all people are suited for the risks and hardships of entrepreneurial life. There is a whole generation of immigrants who have tried to make this transition. They often lack the tools and the necessary skills. You also have this lost generation, particularly in Europe, of the European-born male children of immigrants who dropped out of school expecting industrial employment which doesn't exist, and who are lost in the grey market economies. They are a very important target for adult education, to get them back on track so they can have a place in the economy.

Most of the research on integration I found indicates that when immigration populations have reached the education attainment level and the employment level of the popu-

lation at large, then the cultural stuff takes care of itself. Your culture and language are no longer seen as a problem, merely a bit of colourful decoration.

To understand issues at a global level, it seems to me we always run the risk of ethnocentrism, judging another city, inhabitants and policies solely by the values and standards of our own culture. How do you deal with that?

When you go to see somebody in a village, or a neighbourhood, you have certain expectations of what they want from life and why they are doing the things they are doing based on your own cultural understanding. This is not helpful. It does not create understanding.

A big part of the solution is to let people tell their stories in the language that they choose. Do not start by asking what's wrong. There is always a very long list, we all have problems. Start by asking what their story is, their narrative. What's your trajectory, where did you come from, what does your household budget look like, where do you expect to be in ten years' time, where do you expect your children to be. If you leave it open-ended like that, you can understand peoples' stories. Their life course. It can help you a lot. This is one way out of an ethno-centric reading of people.

How to become an Earth citizen



Özge Sönmez
YUVA
Turkey

Abstract – *To live on this Earth without destroying it we need to learn how to become Earth citizens. This article describes how that can be accomplished through training. Turkey is implementing a promising programme, using non-formal adult education methods and letting learners experience a sustainable lifestyle.*

To be an Earth citizen, do you have to be a different person from today? The answer is both yes and no. Are you satisfied with what you know and what you have, and say that's enough for me? If so, then to be an Earth citizen will require you to become a different person than you are today. Do you define yourself as open towards learning new things and think you have a lot to contribute towards the wellbeing of humanity and planet Earth? If you do, and are ready to act, then we can say that you already are an Earth citizen.

Taking charge, being responsible

Earth citizenship is more comprehensive than all the usual notions we use in order to define ourselves. It is not the sole prerogative of a particular race, religion, gender or age. From this perspective, being an Earth citizen can be defined as living in harmony with nature and being ready to work for the health and wellbeing of the planet and humanity. This is not a paid job – it is our shared responsibility as individuals living on this planet.

The Earth Citizenship Programme at the Yuva Association is a programme which encourages people to be responsible for the things that are happening around them or in the world and to act on them. The aim is to broaden our perspective and to perceive the Earth as the place where we belong, as our home, and to act and live accordingly. The programme consists of education projects for youth and adults wanting to learn how to adopt this kind of approach to life as individuals, and as a society.



Ecological Literacy Training of Trainers in Çanakkale

The Naturally Young Ecological Literacy Project

The Naturally Young Ecological Literacy Project is one of the projects that we are implementing within the framework of our Earth Citizenship Programme.

We consider that it is not possible to handle the eco-literacy issue without talking about human rights. Living in a clean and healthy environment and not being poisoned by breathing the air or drinking the water is one of the fundamental human rights. What is more, under Article 56 of the Constitution of the Republic of Turkey, “Everyone shall have the right to live in a healthy and balanced environment. Developing the environment, keeping the environment healthy and preventing pollution shall be the obligation of the state and of citizens.” A human being’s most fundamental responsibilities towards nature include not harming the environment, and maintaining renewability and sustainability.

To achieve this, we have to know and have to learn how to live in harmony with nature. Vandana Shiva, the founder of Navdanya International, says that “to be eco-literate is to be equipped to be Earth citizens, to reach our full potentials as human beings” (Goleman 2012). Being ecologically literate means having an ability to understand the natural cycles of life on Earth and its ecosystem. It means living life in harmony with nature in order to have a sustainable life.

Live as you learn

The Naturally Young Ecological Literacy Project aims to increase the awareness of such universal values as environmental protection, and to mobilise participants to act within this framework. This enhances citizen consciousness, raises awareness of fundamental human rights, and helps people to be active when it comes to protecting their own lives. It is a very unique project because it is the first youth-orientated ecological literacy project in Turkey. It was launched in 2013.

The main activities of the project are the Training of Trainers (ToT) and Dissemination Training Sessions. The strength of the project is the peer education method used. After designing the training module, an open call is made to young people. Unfortunately only 20 out of the hundreds of applicants can be selected. The training is given by a group of environmental education experts. The whole programme is designed using participation-orientated non-formal education methods. The training provides the participants with the knowledge and skills that are necessary for the dissemination training sessions.

It takes one week to train the trainers. This takes place in an ecological accommodation centre where the participants can experience an eco-friendly lifestyle including a vegetarian diet, using renewable energy sources, recycling and consuming less. Our experience shows that spending such a week in an ecological accommodation centre is the most



effective part of the ToT. It is more effective than any of the sessions. It is more interesting than any of the information we share because, during this week, they get the opportunity to live what they have been told. They collect many stories to tell to their peers, which they never forget. Most of them define this week as the week in which they learnt the most in their lives. Following the ToT, the participants become peer trainers and pass on the knowledge that they have acquired to their peers with the help of a 2-day dissemination training programme. The interactive, participant-orientated training includes “Introduction to the Planet Called Earth; the Importance of Diversity in Natural Life and Recovery Capacity; Extinction; Solution-Seekers and Good Examples”. After learning about these subjects, the participants inevitably become change-makers; they start to protect their natural environment actively.

Why young people/university students?

Because environmental education is not a part of compulsory education in Turkey, we receive no knowledge of environmental issues at school. The studies conducted among university students show that neither environmental awareness nor participation of university students as active citizens is at a sufficient level in Turkey (Oguz et. al. 2011). That is why we decided to work with university students and developed a programme that could be disseminated fast and easily through

peer education to reach a wider public and that can easily be adapted to the different needs of various youth groups.

Here in Turkey, most environmental adult education activities are implemented by taking the participants into the natural environment. Our approach, by contrast, is to go where the university students are located and implement the training where they live. We try to reach everyone by disseminating the training in different cities and different regions of the country. This enables university students who have fewer opportunities to also participate in this kind of training. Students can apply for a place in the training programme regardless of their background or what or where they study. This also creates an atmosphere in which different types of youth groups can come and learn together and/or from each other.

Measuring success

A professional monitoring and evaluation process has been put in place in order to develop the project and to identify its strengths and weaknesses. This monitoring and evaluation (M&E) has been conducted by an external expert. The main purposes of the evaluation process are to assess the effectiveness of the Ecological Literacy Project in terms of its aims and objectives, and to provide relevant information to improve its implementation process. The study itself is not an audit, but an inquiry into what has worked well and what could be improved in the future.

37 Ecological Literacy Dissemination Training Sessions have been implemented around Turkey with different youth groups since 2013. The M&E covers both the peer trainers and the dissemination training attendees.

Significant changes measured by M&E indicated that participants reviewed their daily practices and intended to behave in a more eco-friendly manner, driven by the motivation of environmental protection.

An additional important outcome was attitudinal change. According to the M&E study results, participants showed a significantly more environmentally-focused attitude after attending the training.

The evaluation study indicated that the Ecological Literacy Project was planned and implemented in a way that resulted in (1) increased ecological knowledge, skills and environmental awareness, (2) increased intention to act in an eco-friendly manner, driven by the motivation of environmental protection in its target groups. Moreover, young peer trainers developed an environment-centred attitude. They also acquired skills and knowledge of formal, non-formal and informal education, Experiential Learning Methodology, peer training, communication, conflict management and resolution, feedback, presentation skills, debriefing skills and teamwork (Naturally Young Ecological Literacy Project 2014).

Two of the project's peer trainers shared their experiences below and talked about how their lives changed after this project.

Ömercan Ünlü:

"This project added many voices, colours, letters and more to my life. Now I feel that I am like a child who has learned how to read. I started to look at the world through the eyes of a flying bird, from the top of a pine tree, or at the deepest point that a worm can go in the soil. And I see how human beings and nature are coming together and becoming only nature with pleasure."

Emine Özkan:

"Now I believe and can say that we are responsible for this planet, we are responsible for our lives. We can fix that disruption, we are powerful, it is enough just to want and act for it. Thanks to this project, I now have my own opinions on environmental issues. The most important thing is that I feel responsible for the planet and strong enough to act."

The Earth Citizenship Programme aims to have more youth and adult education projects on environmental and human rights for different target groups. We at the Yuva Association would like to make it clear that we are open for national and international partnerships. We believe that acting for the Earth is not a job for which we are paid, but our responsibility as human beings living on this planet. We are dependent on the Earth, at least for the time being.

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About the author

Özge Sönmez is the Earth Citizenship Programme Manager at YUVA. She has extensive experience in youth work and has been acting as a non-formal trainer for nine years, focusing on the environmental and human rights education of young people and training of trainers. She serves as a consultant on youth/adult education projects for various national and international NGOs.

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Column

Recycling India



Martha Farrell
Society for Participatory Research in Asia (PRIA)
India

About the author

Dr Martha Farrell (1959–2015)

A few days after Martha Farrell, an NGO leader and adult educator, submitted this text, she was among 14 people killed in a Taliban attack on a guest house in Kabul, Afghanistan on 13 May 2015. Her death is a big loss not only for her family and friends but also for the Indian and global adult education community, of which she was an integral part. Martha held a PhD from Jamia Millia Islamia University in New Delhi and a Master's in Social Work from Delhi University. She began her career as a literacy worker and consistently widened her scope of work to adult education, becoming a keen advocate for women's rights and gender equality. She was Director of PRIA (Participatory Research in Asia), New Delhi. She led PRIA's work on distance education, founding and developing PRIA International Academy, the academic wing of the organisation, which runs global courses around development issues through its Open and Distance Learning programme.

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There are many nice phrases used when global citizenship is mentioned. If there is a globe to be a citizen of, we must look at how we populate it, and how we behave. In this world of abundance and access to resources (for some of the population), it is rather easy for us to use more than what we need and forget the need to conserve. Conserving resources is important, not merely because all humans do not have the same access to resources. It is also important because of the impact consumption has on our planet and our negligence could mean that the next generation may be totally deprived of these resources. If that happens – forget global citizenship.

“The fact that we spend more than 50% of our waking hours in our offices is a good reason to start conservation here.”

The fact that we spend more than 50% of our waking hours in our offices is a good reason to start conservation here. In PRIA, we try to conserve our resources in as many ways as possible – human, energy, water, food and, of course, finances. I have listed a few ways in which we conserve resources, given the context in which we operate and an analysis of what we are really saving.

Energy

All lights and fans are switched off whenever we are not at our individual workstations. During lunch hour, all lights and fans and computer monitors are switched off for the entire floor.

Room heaters in winter and air conditioners in summer are switched on in rotation. For example, if a room has five air conditioners, only three will be switched on every day. So while the room is cool or warm in general, one spot might be a little warmer or colder than others, but this is bearable as it is only for one day in the week.

For our guest rooms, we now plan to have a mechanism whereby water heaters, room heaters and air conditioners are centrally switched off by the housekeeping staff between 11 am and 4 pm every day. So even if a guest has inadvertently left these on, electricity will not be consumed unnecessarily. If the guests are in their rooms, the fans are always on and in winter there is plenty of sunlight!

Some of us need the elevator! We tried to switch off the elevator one day in the week to conserve energy. This failed. Some staff could not use the stairs for health reasons. Our guest house is on the 4th floor and carrying luggage up without an elevator was truly a challenge. Still, we encourage all to opt for the healthier option of climbing stairs.

Recycling

In India we recycle almost everything and this is true in PRIA as well.

The rules:

- If a paper has been used only on one side, it is collected and spiral bound into rough note pads.
- Old newspapers are collected and sold to a recycling company, who in turn give us products made from recycled paper – such as scratch pads, envelopes, writing pads and other stationery items.
- Carry home takeaway plastic food containers are stored and reused to store food items.
- Cardboard boxes are recycled and used for packing lunches/meals for those who are travelling. Staff use these boxes to carry home leftover delights from our “participatory lunches” – an event where all staff get together to cook an entire eight-course meal. Happens once in a quarter!
- Staff bring in reusable plastic and paper bags to carry personal items or, if fancy enough, these are used as gift bags.

“In the nine hours when staff are working in the office, we were changing at least 36 hand towels, and even then hygiene was being compromised.”

At PRIA we have opted to use paper towels in our washrooms, as the cost of soap and water and the impact on the environment was far greater when we were using cloth towels. In the nine hours when staff are working in the office, we were changing at least 36 hand towels, and even then hygiene was being compromised. It also meant housekeeping staff spent four hours just to change, wash, dry, iron and store the towels.

We conserve energy by drying our clothes in the sun and use the electric dryer during the monsoons or when the sun is hiding – which is rarely.

Pleeeeee open the paper in which the gift is wrapped carefully!! Try recycling the gift wrapping paper. There are some occasions when this may not always be possible:

1. Thinner wrapping paper tends to tear. Recycling became time consuming and did not work. Besides, the use of less expensive paper in itself is a form of conservation!
2. When some people tear off the wrapping paper, it is as if the joy of receiving the gift was as much in ripping open the wrapping! The scattered paper brings joy to that one person alone.

These are some ways we at PRIA try to conserve resources. We would love to learn from the experiences of others!

From vulnerable to empowered – disaster risk education that matters



From left to right:

Rog Amon, Ryan Damaso and
Marah Sayaman
Center for Environmental Concerns-
Philippines (CEC)
Philippines

Abstract – *The impacts of climate change are obvious in the Philippines. Stronger and more frequent typhoons increase the risks of disasters endangering lives. The Center for Environmental Concerns-Philippines (CEC) has developed its Community-based Disaster Risk Management (CBDRM) programme in response to the need of building climate and disaster-resilient communities. The trainings of the CBDRM engage learners to analyse their risks and vulnerabilities in order to formulate and implement plans to counter disasters. More importantly, trainings are complemented with programmes in livelihood and organisational development that will help them pursue long-term development.*

Climate change impacts have brought the concept and reality of disasters to the fore of policy and development work. Hazards are sudden events that disturb the normal functioning of a community and society, inflicting harm and suffering on vulnerable people, and often resulting in deaths or disasters. If not properly managed, disaster risks can derail development and aggravate poverty and unequal situations between people, communities, and even nation-states. In the context of deepening development issues and unabated environmental destruction, disasters are an additional threat to the poor, who are the most vulnerable and the ones most exposed to risks.

Disasters occur as a result of various causes and can be triggered by natural or man-made events. To countries most affected by climate change impacts, like the Philippines, the risk of disasters increases as natural hazards such as typhoons become stronger or more frequent. Extreme weather events, coupled with the Philippine's natural geographical and geological setting, make the country more susceptible to natural disasters. This does not mean, however, that man-made disasters occur less frequently in the Philippines. Just recently a fire razed a factory in Metro Manila, killing more than 70 people. Overall, the Philippines remains one of the world's most vulnerable countries, ranking third in the 2013 Disaster Risk Index.

“Haiyan belied the Philippine government’s proclamation that the country was ‘ready’.”

Not as ready as you would have thought

The recent spate of disasters in the Philippines highlights the Filipino people’s vulnerability caused by widespread poverty, lack of capacity and weak social and government support systems. The super typhoon Haiyan which hit the country in November 2013 exposed the state of disaster preparedness in the country. Days went by before relief and emergency response teams reached Haiyan survivors. The death toll of more than 6,300 showed how ineffective disaster preparedness systems were in saving lives. Evacuation centres were found to be lacking in capacity to hold the homeless survivors. All of this happened despite the existence of a law on Disaster Risk Reduction and Management, and despite having public funds allocated for calamity and disaster events.

Haiyan belied the Philippine government’s proclamation that the country was “ready”. Development work in the country has since taken a turn towards disaster preparedness, as more civil society organisations engage in the issue and take on the challenge of helping communities be prepared for future disaster events. The work is hard and slow, the road ahead full of difficulties. But in all this, a lesson has been learned: the challenge to prepare for disasters can be turned into an opportunity – an opportunity to help the marginalised people realise their collective power and lead themselves towards disaster preparedness and even towards the goal of genuine development.

Disaster risk management education: The CEC experience

The Center for Environmental Concerns-Philippines (CEC) has been involved in disaster preparedness since before Haiyan struck and climate change and disasters became buzzwords. CEC’s work in disaster preparedness is closely linked with its advocacy for environmental integrity. It began as a response to an indigenous community affected by an earthquake in the Pampanga province in the 1990s. In the mid 2000s, CEC was involved in assisting a landslide-impacted community in the Northern part of Quezon province. The landslide-flashflood survivors requested an independent assessment of the natural hazards the community faces. They believed the government was just using the landslide risks as an excuse to clear the land for a so-called development project in the area. CEC’s research confirmed the risks but the community – with no option to transfer to safer grounds – decided to stay. CEC’s research assistance evolved to become capacity building on Community-based Disaster Risk Management (CBDRM). CEC also helped install an early warning device in the form of a manual rain gauge.

Since then, CEC has invariably responded to the needs of environmentally-challenged communities affected by the mine tailing spill in Rapurapu and surrounding Bicol coasts in 2006, the Guimaras oil spill in 2006, to the more recent Typhoons Ondoy, Sendong, Saola, Pablo, and the latest Typhoon Yolanda impact, among others. CEC’s focus communities in Quezon City, Rizal, Quezon Province, Zambales and Yolanda-affected areas have received trainings in disaster risk management. The trainings are given to CEC partner organisations which are linked with the barangay, the smallest local government unit. This is done to ensure continuity and support for the barangay disaster preparedness committee created at the end of the training programme.

From disaster preparation to community empowerment

CEC hopes that through the training programme residents can grasp the concept of disasters, the factors leading to the birth of a disaster, the hazards surrounding their communities and their communities’ risk to disaster. Ultimately, the trainings aim to empower residents to act on threats to their lives and communities by formulating plans to counter disasters, implementing these plans, and strengthening organisational and collective unity.

“In this way, disaster preparedness trainings become an opportunity for women, youth and senior citizens to take active participation in community affairs.”

As CEC works with marginalised communities, most of the training participants are peasants and fishermen, with significant attendance from women, senior citizens and youth. This is because men often find work outside their communities, while women prefer jobs within the neighbourhood so they can still assume responsibilities at home. In this way, disaster preparedness trainings become an opportunity for women, youth and senior citizens to take active participation in community affairs.

The training programme is also designed and implemented as a participatory education process, to help participants realise their own vulnerabilities and strengths. In the course of the learning session, participants are encouraged to share their insights on their communities’ vulnerabilities and analyse their situation. Only through their understanding of their dire conditions will learners yearn to challenge the status quo in order to improve their quality of life.

The CEC education programme engages adult learners in active learning that hones decision-making and healthy collaboration. CEC modules are also adapted to the language and culture of focus communities, circumstances and conditions of the communities are studied to ensure that the materials fit the needs of the learners. More importantly, the trainings are complemented with programmes in livelihood



Participants of a disaster preparedness training during the learning exercise "Ball of Disasters"

and organisational development (People's Organisation Management Training) that help communities pursue the long-term goal of development while arming themselves against disasters.

Build back better

After the super typhoon Haiyan, the women of the town of Estancia in Iloilo province bore the additional responsibilities of securing food from relief distribution, salvaging materials for housing, taking care of sick members of the family and finding sources of extra income. The slow delivery of disaster rehabilitation and assistance of the government had further worsened their plight. Rather than giving up in the face of so many obstacles, the opposite occurred. The women started the women's organisation Hugpong-Kababaihan (United Women) to serve their common interests as women, collectively assert their rights to development and demand justice for typhoon victims.

Building on this initiative, CEC works with Hugpong-Kababaihan for its Yolanda reconstruction programme in Iloilo which includes shelter repair assistance, community-based livelihood support, organisational capacity development and environmental education. Environmental education on climate change, disaster preparedness and sharing best practice is necessary to enhance community resilience and a people-oriented "build back better" scenario. Besides environmental education, orientation seminars on women's his-

torical role in birthing social change were given to women of Hugpong-Kababaihan.

Communities need support to facilitate their involvement in the reconstruction process, to understand the causes of disasters, their own social and environmental vulnerability and their rights. With this initiative, CEC hopes to build and strengthen collective will on the ground through awareness building, community organising and common action.

"The biggest challenge is the economic situation of the training participants, who are mostly adults bearing the responsibility of feeding and supporting the family."

Challenges in disaster risk management education

Education is a process fraught with challenges, and CEC's experience with disaster risk management education is not exempted. Challenges abound, from the smallest detail, such as the absence of local words for key disaster risk management education vocabulary like "hazard" or "vulnerability", to conflicts among members of partner organisations and problems in coordination with the local government units.



Residents of Barangay Malabago mapping out existing hazards in their village

The biggest challenge is the economic situation of the training participants, who are mostly adults bearing the responsibility of feeding and supporting the family. Farmers are almost always busy from morning until the afternoon, while women are often at home and expected to take care of the young. And because most rural families are poor, every working hour is important – an hour missed because of training could be a meal sacrificed by the family. There have been cases when target participants miss a training day because of work, or times when training dates are moved because of low attendance.

The long working hours also affect the attention span of participants, who are tired from their livelihood activities and are not accustomed to long training hours. The interest that participants display at the beginning of the training usually wanes after some time. A good example of this is the fishermen community in Zambales, where residents are awake during late evenings to early mornings – the best time to catch fish. The condition of the community challenges trainers to adapt, and to be creative and find ways to energise the learning sessions.

Disaster and social justice

Such realities teach CEC staff that community-based education cannot be divorced from the reality of poverty. Because of this, the education must also aim to emancipate learners from the shackles of poverty. Hence, CEC's disaster risk management education modules stress that as long as many

remain poor and without access to basic social services, a majority of the Filipino people will remain vulnerable and at high risk. It is also poverty which has deprived many Filipinos of the opportunity to attend schools and be better equipped to respond to disaster events. To counter this, CEC education fosters principles of education for sustainable development which takes into consideration the environment, society, culture and economic dimensions of sustainability. Moreover, community-based education strengthens the collective will of local organisations to cope with disaster, assert their right to development, fight for ecological justice and seek redress for government negligence over the past disasters.

Lessons learned from the field

There are other hurdles to a successful implementation of a disaster risk management education programme, but most become secondary and can be easily resolved if the trainers are determined and the participants are cooperative. CEC has learned some lessons from its own experience:

1. Community members are the best teachers of the community – the CEC staff only help them learn from one another.
2. Education on Disaster Risk Reduction does not end when the training ends; it is a process learned best through experience.

3. The people are interested and are willing to learn, it is up to the trainers to use this interest and willingness to the advantage of the learners.
4. Partner organisations should be mobilised at all times. This way, the community members own the programme and feel accountable for its failure or success.

Involving training participants all the way from the planning stage to the preparation and the assessment of the training itself is always key to the success of the education programme. The best practice of residents of Barangay Pagatpat and Malabago in Sta. Cruz Zambales, who escort trainers in going house-to-house and assist in the invitation and preparation of trainings, have resulted in the successful training of more than 100 members of Disaster Preparedness Committees and community members.

“Disaster risk management education can be a venue to strengthen the communities’ collective power, and enhance the people’s capacity to lead.”

Potential of education

To be safe in times of disaster and to tread the path of genuine development, communities need to be organised and united. Disaster risk management education can be a venue to strengthen the communities’ collective power, and enhance the people’s capacity to lead.

Disaster risk management education should deal with the social and political divide which further aggravates the conditions of the underserved members of the society. This means you need actions to empower them in taking control of their learning, and in the process, transforming lives. By studying the reasons that expose people to vulnerabilities – both social and environmental, learners are able to reflect on their situation, understand the need to work together and strategise for common goals.

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About the authors

Rog Amon is the Coordinator of CEC’s Reconstruction Assistance Programme in Iloilo Province. With a background in Chemical Engineering, she was involved in several environmental research and advocacy campaigns. She is an alumna of the International Council for Adult Education’s Academy for Lifelong Learning Advocacy (IALLA).

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As an education and training officer, **Ryan Damaso** helped develop and implement CEC’s Community-based Disaster Risk Management programme for its partner communities. He led community-based trainings in environmentally-critical areas, such as in the mining-affected Island of Rapu-Rapu. He also contributed in developing the Center’s environmental education modules.

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Marah Sayaman was part of the secretariat of the network Mobilizing Action for Transforming Environments in Asia Pacific Climate Change Learning Initiative (CLIMATE Asia Pacific) which promotes climate change education in the framework of education for sustainable development. As CEC’s senior researcher and media officer, she spearheaded the production of CEC’s publications and articles on mining, forestry, land reclamation, climate change, disaster and the state of the Philippine environment.

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Citizens' voices

Part II



1. What does global citizenship mean to you?
2. In what ways are you a global citizen?



Wilfredo Fidel Limachi Gutiérrez
Bolivia

1. Thanks to my life experience, I have seen that global citizenship refers to an affirmation of unity in diversity. It means that it does not matter how different human beings are with regard to their culture and society. What really matters is the fact that we have to live together in a harmonious community. For this, it is necessary to respect differences, to take care of our common habitat, to share our riches and to find feasible alternatives in order to enhance the world we have. Global citizenship involves not only living as a community, but also developing aptitudes which can assure this living in a community and making good use of every different resource and advance that each culture has achieved. In Bolivia there is a theory that sees global citizenship as meaning "good living in the community".

2. Taking into account that I am an individual person who comes from an indigenous culture, but who shares ideals and compromises of improving our human living conditions. Promoting, as far as possible, agro-ecological autonomy and food security, even on a very small scale, in order to contribute to our world's sustainability.



Ra'eda Qudah
Jordan

1. Global citizenship means sharing love and affection with all the world's citizens beyond borders.

2. I am a global citizen because I call every day in my prayers for a better, safer and more loving world. I feel I am responsible towards that and always should be...

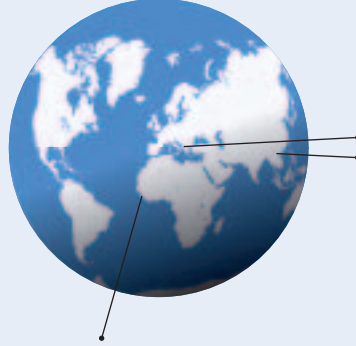
Citizens' voices

Part II



Phouvong Manivong
Laos

1. Global citizenship means to me to be a human being in the world. We are the best “animals” with the most advanced brains; we can see, we can hear, we can touch, we can remember, we can think.
2. We are part of the world. If we would like to be sustainable as mankind, we have to look after our planet, stop disturbing each other, live together peacefully and stop thinking that for example this bottle of water belongs to me or you, it belongs to all of us. As we know, every person born dreams about having the best possible life. Therefore they survived, are surviving and will survive. While we are surviving, sometimes we may do something wrong, without thinking about others. That is why many problems occur.



1. What does global citizenship mean to you?
2. In what ways are you a global citizen?



Fadil Maloku
Republic of Kosovo

1. With global citizenship I mean first and foremost a citizen who moves freely across the globe, a resident who can be employed anywhere without running into barriers, customs, ideological, social, political and cultural. So a citizen who reduces to a minimum prejudices and negative stereotypes towards other affiliations, ethnic, gender, class, race, culture...
2. For citizens of the Western Balkans, remember that the idea of global citizenship is still a good dream because:
 - a. Five bloody wars took place in this part of the continent, the consequences of which current and future generations suffer; ethnic reconciliation takes time;
 - b. We are in a still ongoing transition process; we lack consolidated democratic institutions, we still see an inexplicable indifference on the part of citizens when it comes to decision-making, voting and denouncing negative phenomena such as organised crime, corruption, nepotism, conformism;
 - c. In countries such as Kosovo, freedom of movement is still conditional on visas and other social problems, political, economic and cultural.



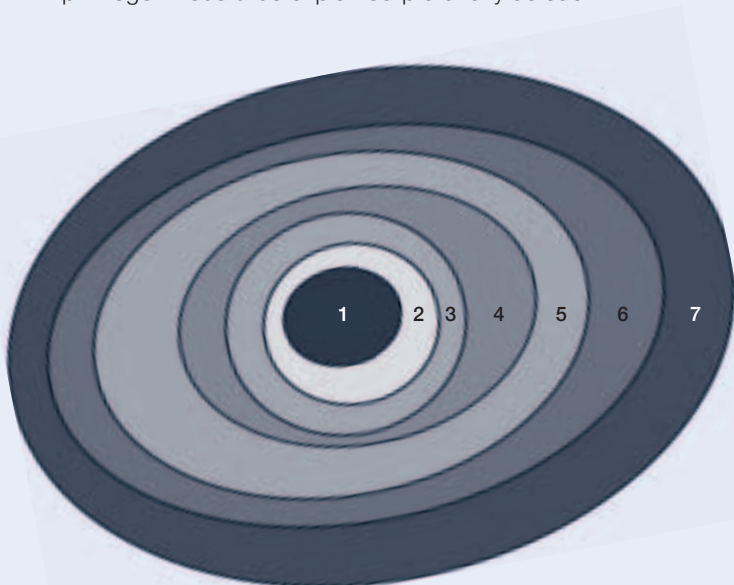
Bernadette Massaquoi
Sierra Leone

1. - A person who legally belongs to a country and has the rights and protection of that country.

- An inhabitant of a city or town: one entitled to the rights and privileges of a free man.

I belong to a small community in Sierra Leone with the legalities, rights, privileges and protection of that country. Similarly, I should hold such facilities beyond my country of birth without fear or favour because Sierra Leone belongs to a wider regional, sub-regional and global arrangement, has signed treaties with such countries of which I should be given the privileges to which everybody is entitled globally. This is a fundamental right which I should have, and not a privilege. It could be explained pictorially as such:

2. I am a citizen of Sierra Leone, and was born in a small community called Blama in the Gallinas Perri Chiefdom in the Pujehun District. Community laws give me the right to be a member of that community, and our Constitution gives me citizenship with all its rights and privileges. Sierra Leone on the other hand is a signatory to the Economic Community of West African States treaties, providing rights. As a sub-regional grouping, they are members of the African Union. This extends protection, privileges and rights to its member states and its citizens.



- 1 / BERNADETTE
- 2 / COMMUNITY
- 3 / SIERRA LEONE
- 4 / ECOWAS
- 5 / COMMON WEALTH OF NATIONS
- 6 / UNITED NATIONS
- 7 / UNIVERSE (GLOBAL)

How networking can help build global citizenship in Japan



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Abstract – *The article explains and outlines some of the challenges facing schools in Japan when teaching about sustainable development. These challenges are many and diverse. Concrete examples are given, and some proposals for action are presented.*

How do we teach people to become global citizens? How do we instil a sense of shared responsibility for the environment? How do we connect our classrooms to the rest of the world?

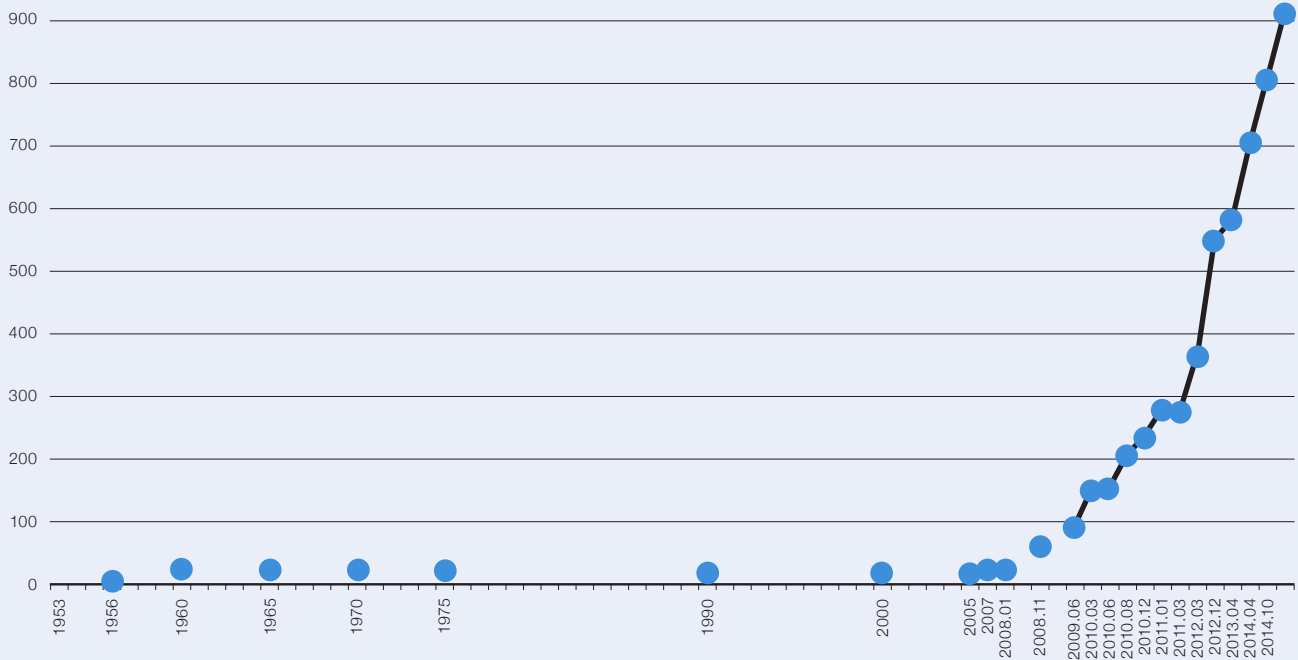
The Japanese teacher typically focus on improving his/her lessons. Being a teacher is something to be proud of, but there is always room for improvement. The question is: How? It seems like teachers in Japan need to open themselves, to become learners and citizens before they can teach in this age of communication. To see and understand the diversity in the class, the teacher may have to take one step back, and observe how learning occurs.

Many schools stand alone in Japan

In 1953, UNESCO founded the UNESCO Associated Schools Project Network (ASPnet). During the United Nations Decade of Education for Sustainable Development (UNDESD) from 2005 to 2014, Japan quickly became the country with the most ASPnets schools in the world (Figure 1). At the same time, the Japanese government and non-governmental organisations (NGOs) promoted activities on Education for Sustainable Development (ESD) in schools.

While the number of ASPnet schools increased, and global issues and environmental education were integrated in the curricula, a major hurdle was the issue of networking. One third of Japanese ASPnet schools cooperated with other ASPnet schools in and outside of Japan in 2011. This had increased only slightly by 2014. As you can see in Table 1, 48

Figure 1 – Increasing Japanese ASPnet schools



Source: Japanese National Commission for UNESCO, 2008-2014 & UNESCO ASPnet Japan 2013-2015

Table 1 – Change of cooperation with your ASPnet

	Pre	(%)	Post	(%)	Total
Local community	36	(75.0)	37	(77.1)	48
External experts	45	(93.8)	42	(87.5)	48
Other schools in Japan	19	(39.6)	18	(37.5)	48
Other schools out of Japan	17	(35.4)	14	(29.2)	48

Source: Maruyama 2011: 151

ASPnets applying for subsidy from the Japanese government cooperated with their local community and with external experts but not with schools at either the domestic or international levels. Table 2 shows that half of them had programmes with others in Japan, but only one in four had contacts to foreign schools. When asked about the future, the number becomes even lower; only one in five plan to have contact with foreign schools in the future. In other words, the Japanese ASPnet schools have limited collaboration with other schools.

There are three main reasons why schools are not networking. More than half of the registered ASPnets in Japan are elementary schools and they prefer connecting with their local community rather than other schools. Language issues,

Table 2 – Programmes with other schools

	Yes	(%)	No	(%)	Total
Did you have programme(s) with other ASPnet in Japan?	36	(75.0)	37	(77.1)	48
Will you have programme(s) with other ASPnet in Japan in the future?	45	(93.8)	42	(87.5)	48
Did you have programme(s) with other ASPnet outside of Japan?	19	(39.6)	18	(37.5)	48
Will you have programme(s) with other ASPnet outside of Japan in the future?	17	(35.4)	14	(29.2)	48

Source: Japanese National Commission for UNESCO 2014: 4

or the lack of English skills to be precise, is another major reason why Japanese schools are not communicating with schools abroad. The final structural point is about the evaluation system of lessons. Students usually receive subject lessons in their classroom and rarely collaborate with other classes and schools. Teachers feel they have to control lesson time to cover the contents of study, and never-ending interaction with outsiders is a pain for them because there is no official evaluation form for extra activities. In addition to the above three, ASPUnivNet, the national network of teach-



Teachers and students expressing their comments in the evaluation workshop of the Student Forum, March 2015

ers colleges for ASPnet, assisted the official registration process between the National Commission and applying schools but did not have a role in order to connect schools to others within Japan or across the world.

If the central government played an active role and supported schools with plenty of resources, we could set four strategic goals. They are: 1) develop the elementary school further, 2) teach English, 3) provide an official evaluation scheme, and 4) make ASPUnivNet function for global networks.

Unfortunately, none of this is likely to happen anymore because of the recession and decreasing tax income due to population decline in Japan. Our response then, should be creative. The strength is in the network, and in our personal engagement. We should seek every opportunity to find meaning in learning because dynamic connections appear among us, like computers connected to the Internet.

The Student Forum at the World Conference on the United Nations Decade of Education for Sustainable Development

Japan officially hosted a lot of participants at the World Conference on the UNDESD in November 2014. The related civil events included the Student Forum with 800 participants between 5 and 7 November, the Teacher Forum with 40 teachers, and the ESD Youth Conference with another 50 participants from 48 countries. Simultaneously, but at an-



Reflective interaction among students and teachers, evaluation workshop, March 2015

other venue, the Global RCE Conference had 272 participants from 68 RCEs (Regional Centres of Expertise) from 47 countries. The official main conference had 1091 officials from 153 countries.¹

Let us have a closer look at one of the ASPnet events, the three-day Student Forum in which 200 students from 32 countries participated. 600 Japanese students also participated in the forum after preparing for its management for more than three years. Many of these students were from Osaka ASPnet.

Figure 2 – Experiences of Osaka ASPnet and preparation for the Student Forum

Time	Contents
2001	Three schools in Osaka registered for ASPnet
2004	ASPnet Asian Programme (China, Japan, Korea, the Philippines and Thailand)
2006	ASPnet Asia-Pacific Teachers' Meeting (China, Japan, Korea, the Philippines and Thailand)
2007	Students and teachers from Osaka visited China
2008	International Student Conference (seven schools from Asian and Nordic countries) ⁴
2009	ESD Curriculum Development (China, Japan, Korea, the Philippines and Thailand)
2010 August*	International camp (Korea, Japan and Thailand)
2011 January*	One day UNESCO seminar in Osaka
2011 August*	International camp (China, Japan, Korea, the Philippines and Thailand)
2012 January*	International camp (China and Japan)
2013 August*	National camp (seven regions across Japan)
2013 November*	International camp (China, Indonesia, Japan, Korea, Laos, the Philippines, Thailand and Vietnam)
2014 January	Pre-Forum in Okayama
2014 November*	The Student Forum in UNDESD Conference (200 students from 32 countries, plus, 600 Japanese management students)

Source: li 2012: 57–58

*the author participated

From the Baltic to Osaka

The Osaka ASPnet officially started in 2001 after a visit to the Baltic Sea Project (BSP), which has established environmental and intercultural learning networks since 1989.² Figure 2 shows education for sustainable development activities and ASPnet events since 2001. Professor li (2012), one of the core members and the former General Coordinator of Osaka ASPnet, explains that it started on a small scale, inspired by activities in the Philippines and Thailand, where interactive learning was common. The strength of ASPnet, according to li, lies in providing a space for “equal position” in mutual learning.

The approach, unusual for Japanese schools, worked like this: Osaka ASPnet invited diverse students from various schools, grades, nationalities, and authorities. For example, high school students learned something from primary students, and the high-ranked school students cooperated with so-called troubled students.³ The former students at first never imagined they would learn something from the latter because they believed their academic score mattered more. As it turned out, ASPnet activities required a lot of cooperation to achieve the goals set: they changed their mindset during the events. This consistent attitude of “equal position” for learning or learning-from-everyone has been the base in Osaka ASPnet.

The preparation of the Student Forum was tough, but it also made the students build stronger relationships among themselves. When staff in the Ministry of Education was ro-

tated, the level of support and understanding towards the management staff also changed. Teachers who belonged to different local governments were confused when the governments were of different minds.

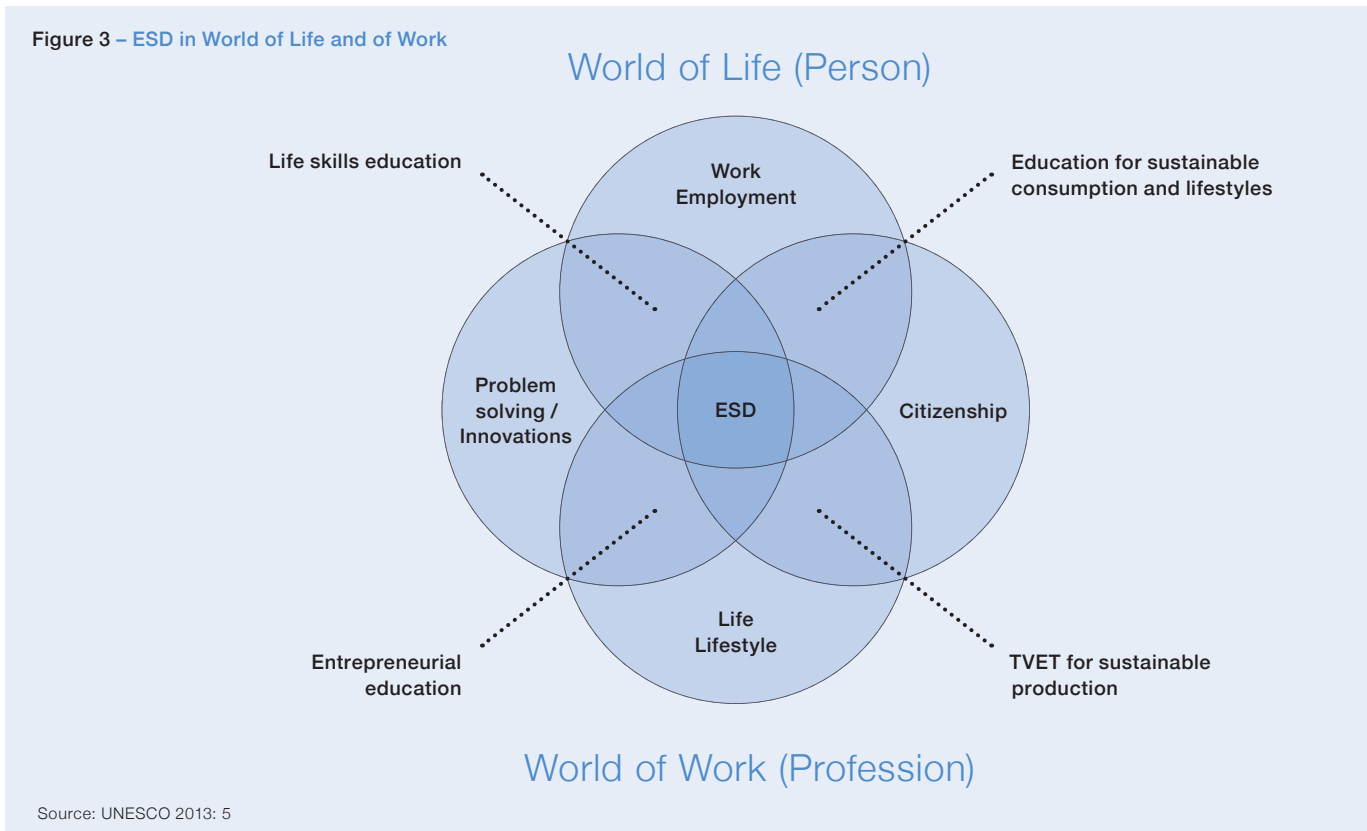
This required the students to be innovative and resourceful. They spent a lot of time together and developed new original terms such as “Sherlock” based on *Sha-shin* (photography) and *Lok-on* (voice recording) for a visual and audio archive. Their sense of belonging and involvement made the bond between the students stronger. The teachers and supporters were always impressed with their proactive attitude. The forum went through happiness and despair, according to the staff I observed and interviewed, but it was successful, and had a lot of commitment and support from the participants.

Four months later, Osaka ASPnet held a workshop reviewing the forum.⁵ All participating students, teachers and adults from Osaka reported their experiences from the forum and expressed their plans and commitments for the next step for further ESD practice, mainly focusing on daily activities.⁶

Meaning of learning: self-reflection and intergenerational communication

What was learnt in the process of the Student Forum for adults as citizens? The adults here include teachers and university students who supported the students to manage the forum.

Figure 3 – ESD in World of Life and of Work



Source: UNESCO 2013: 5



UNESD World Conference: Students Forum Joint Declaration, November 2014

The adults emphasised that the aims of UNESCO (e.g. four pillars of learning) and the purposes of ASPnet (e.g. to embody the UNESCO aims) were important for the Forum and explained the “equal position” approach as a method for mutual learning in diverse backgrounds.

It is somewhat difficult to show, but the adults also learned and changed in the process. Teachers and staff always took the back seat behind the students in preparation and during the forum. This must be hard for some Japanese teachers,

who tend to lead and/or teach what to do properly or efficiently for big events. But when they saw their students develop themselves in the process and taking the Osaka ASPnet attitude to heart, they started to reflect on new learning opportunities among adults. The younger adults who study pedagogy at university confessed they found a new viewpoint from the students.

Osaka ASPnet tried hard to build a clear bridge between ESD and daily life and to develop communication skills among different people. The point is that learning should occur without borders for subject, curriculum, location, age, and design. Although they rarely used the word citizen, they confirmed the need to take active roles to sustain common values for the future. Nagata et al (2012) introduced four approaches; value-transformation, infusion, whole-institute, and issue-exploring, when working toward a sustainable society. These approaches support a holistic perspective on learning. UNESCO (2013) has also mapped the relationships between ESD and components in the personal and professional world. As we can see there are many overlaps (Figure 3).

Do you remember where I started this story? It was with the fact that half of the Japanese ASPnet schools stand alone. This might sound like a low number, but it is actually remarkable. In the Japanese education system most schools are never required to communicate with other schools and teachers must concentrate on efficient instruction within the limited lesson time. That is the situation at schools.

Lifestyles are something completely different, although always based on daily life. Therefore, learning has more meanings when it connects directly to the everyday life of the learners. When teachers and staff find a way to learn from younger and older people, they become citizens, no matter what academic levels or social positions they belong to.

Building a sustainable future

Japanese teachers are well-trained professionals. But the official system lacks the possibility to share their learning opportunities out of school contexts with teachers of other schools, especially those outside of Japan. The Japanese ESD activities enlarged the number of ASPnet schools and the contents of ESD practices but still are poor in networking. There are advantages of more efficient ways of learning and effective teaching in ASPnet activities, according to the teachers' experience in Osaka. They learned from the youth, participants from other countries, and other teachers. They also reflected on how they found learning opportunities in the process of collaboration with others who have different backgrounds. They have kept "equal position" for sustainable learning conditions, which are sometimes forgotten in Japan but required for global citizenship.

i

About the author

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Notes

1 / This included 76 ministers from 69 countries and international organisations for the World Conference with limited-access. More than 2000 general participants could join the open parts of the conference.

2 / For details, check <http://www.b-s-p.org/>.

3 / The Japanese public education system filters students based on their academic score by entrance examination at G10.

4 / This was recognised a good practice by UNESCO Headquarters and MEXT.

5 / It was a one day workshop on 15 March 2015. I was invited as an adviser and observed all the programmes.

6 / The Japanese people must recognise any occasions for diversity because only 2% of the population have different backgrounds such as language and culture, and they tend to miss an important learning opportunity from the difference in educational settings.

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Photography
by Victor Hilitski

Cultural citizenship – revived

Photo reportage



Participants of the festive opening of the memorial to the famous Belarusian craftsman in the village of Stoyly. The works of Mikola Tarasjuk are referred to as an 'open air encyclopedia' of Belarusian peasantry, and are admired by his peers and followers

Cultural citizenship – revived

Photography

by Victor Hilitski

A profound spiritual attachment to one's birthplace is considered to be a determinative characteristic of the Belarusian mentality. This is because many people consider themselves to be affiliated to the Belarusian nation in accordance with the traditional culture and history of their native village or settlement. Despite a large urban population, Belarusians are often referred to as a nation of "locals". Using this feature of emotional attachment to the rural background can become a "cultural engine", reviving Belarusian villages.

The project "Living history of my village", implemented by DVV International, was all about activating rural populations in Belarus, raising their civil responsibility and developing a national identity by collecting and preserving local history and culture, as well as learning from history. One part of this included developing and implementing 18 different small projects on a local level in all six Belarusian regions to involve rural populations in the process of developing their territories.

Almost one year after the official end of the project, the team of DVV International in Belarus and the photographer Victor Hilitski visited four places where the small projects had been implemented to see their impact and extended results.

Cherven, located in the Minsk region, based its project in the local boarding house for people with special needs. Here the instructors introduced its residents to the peculiarities of Belarusian cultural heritage, customs and traditions. This was done as a way to prepare them for life in society and to help with their social inclusion.

Semezhevo revived long-standing culinary traditions – the intangible heritage of the forefathers. Today the village is setting the pace in attracting attention to the question of saving the cuisine and local rites of the Minsk region.

Radyn emphasised its uniqueness by creating an open-air museum of Ice Age stones. The idea of the project was to overcome the informational and cultural gap between the existing natural wealth and the real awareness of it among the local population.

In Stoyly, the last permanent resident – Mikola Tarasiuk – created the museum "Recollections of the Homeland", housing the exhibits of wood-carved handicrafts featuring scenes from the lives of the village's former residents. Mikola Tarasiuk has left this life, but his work is now used to attract rural tourists to Stoyly by showing an "open air encyclopaedia" of Belarusian peasantry.



1 / Opening of the arts exhibition dedicated to the famous craftsman M. Tarasiuk in Stoyly. Master classes on traditional Belarusian handicrafts enable an exchange of skills between the generations and make the territory more attractive for the local population and for tourists

2 / Every element of a ritual Belarusian doll is symbolic and meaningful. Young people are becoming more and more interested in Belarusian national customs, rites and traditional occupations, and are playing an active role in master classes on traditional handicrafts

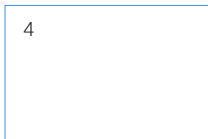
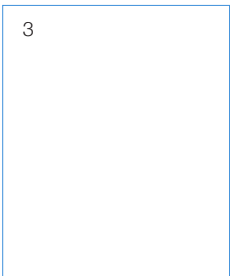


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2







3 / The eldest participant of the project on reviving national cuisine in Semezhevo at work showing the traditional way of making butter during the master class on “St. George’s Day dishes”

4 / Senior citizens living in Semezhevo village during a master class on “St. George’s Day dishes” talking about the peculiarities of celebrating St. George’s Day and sharing the secrets of traditional cuisine

5 / Traditional Semezhevo food prepared by senior citizens living in the village and their younger companions, combining efforts to save the regional and local rites within the activities of their *Semzhovochka* amateur association



7 / Mini-excursion to the open air museum of Ice Age stones in Radun with school children preparing a video show for school television on the history, legends and traditions of their native area

6 / Certain stones are so inseparably linked with their land and its history that when touching them you touch history. The pupils of Radyn Grammar School tell the legendary story of this stone, which is connected with the life of the famous poet Adam Mitskevich and those he loved



6

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8

9

8 / Master class participants in Belarusian national festive cuisine testing traditional Easter cake recipes in Cherven in a boarding house for people with special needs

9 / Master classes on national festive cuisine enable participants with special needs to obtain cultural experience, communicate and prepare for an independent life

Artists in this issue

Victor Hilitski

Photographer



Adult Education and Development: What can a photo tell us about history?

Victor Hilitski: A photo cannot just tell something about history, it creates history, being a graphical reflection of the moment. The way people perceive a story depicted in a photo is similar to the way notes of the musical scale are played, revealing new shades of music with every new performance. Through a photo I deliver my own thoughts and beliefs, the intensity of people's emotions and the symbolism of the inanimate environment. A powerful image that affects our hearts and senses is able to provoke critical thinking and a forward-looking attitude that enable people not only to contemplate history, but to be part of it.

What kind of understanding of Belarusian culture do I need to fully understand your photos?

It may not be so evident geographically, but Belarus is a large country with countless untold life stories, where quite often a unique person or place may surround you and you are absolutely unaware of that. Unfortunately, many young people today find copying the imposed Western values better than obtaining a deeper insight into their own historical heritage. Therefore initiatives of people who strive to maintain and promote our traditional culture are crucial. While creating these photos I tried to exclude any barriers between the depicted characters and the audience to enable the viewer to become completely immersed in history.

Victor Hilitski was born in Minsk, Belarus, in 1985. He took up photography as a hobby when he was at the technical university. After graduating, he worked for two years as an engineer-designer, during which time he attended many masterclasses, training courses and group exhibitions. He worked as a photographer in the US for three years, bringing to perfection his skills in shooting portraits, street life and nature. Since 2013 he has been working as a senior photo-journalist at the largest daily newspaper in Belarus.

Within photography, his work focuses on film cameras and black-and-white film. In 2014 he held a solo exhibition entitled "The last visit" in the Museum of Modern Fine Art in Minsk. This project also took first prize in the independent press photography contest "Belarus press photo 2013" ("Daily life" category).

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Keeping the peace in multiethnic Macedonia



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Abstract – *Adult education is a tool for peace-building in a multiethnic society such as Macedonia. Actions should be undertaken on multiple levels: citizen awareness raising and democratisation, active measures that will stimulate inter-ethnic coexistence, intercultural learning and elimination of prejudices, including work on overcoming of past conflicts. The individual plays the key role in this entire process, as the main building block of society and individual driver of collective processes.*

“If you want to put an end to a war, send books instead of guns. Send pens instead of tanks. Send teachers instead of soldiers.”

Malala Yousafzai¹ (17), winner of the Nobel Peace Prize.

Reading the thoughts of this young Nobel laureate, I am amazed and impressed by her wisdom, knowing that she's only 17, able to think in a sober and aware manner, better than many adults. Her message is clear, logical and reasonable. Her solution sounds simple and efficient. It gives a form and shape to the theoretical and abstract term “pacifism”.

I ask myself: is the solution in education? Can education prevent or stop war? Is education the key for peace? It is hard to talk about citizenship – any form of citizenship, if we do not have peace. Looking at the world we can see a number of crisis regions, political crisis, military interventions, terrorism, military and civil victims, refugee crisis and thousands of displaced people. We are surrounded by military aggression and the use of force. I am not talking about history. I am talking about the 21st century – an age of rapid modernisation and progress. An age in which war, a primordial instinct, seems very primitive, obsolete and pointless.

When teachers had to move 13 times

I'll try to answer the questions raised above from my viewpoint of being in the educational sector for 15 years. I am working for DVV International, a foreign organisation in Macedonia established for the purpose of supporting the development of adult education. However, while discussing this from my professional point of view, I cannot neglect the personal aspects. I am a citizen of a country with a long history of military conflicts in which the maintenance of peace is



Youth camp: Don't be deaf, blind and mute – Art against discrimination

embedded in the genetic code and is the most holy of all things, as well as an art of living. I am also the granddaughter of a teacher who had to move all over Macedonia 13 times during the Second World War, to teach and alphabetise. And I shouldn't forget – I'm a teacher by profession as well.

My country, Macedonia, became an independent and sovereign state only 24 years ago. At the time it had two million inhabitants with different ethnic and religious backgrounds. They've been living on this soil for centuries, each with their identity, culture, tradition and customs. All of them together – Macedonians, Albanians, Turks, Roma, Vlachs, Bosnians, Serbs – makes for a colourful multicultural society. In my mind map I imagine this mosaic of identities as the life of a family in which there are also disagreements and conflicts in the course of everyday life.

Fresh wounds

In Macedonia the memory of the interethnic conflict is still fresh. The crisis that happened back in 2001 resulted in a political compromise, after which we all live under the veil of sensitive interethnic relations. The sensitivity of this topic makes writing about it difficult. These days, while I am working on this article, my fellow citizens are rallying in massive numbers on the streets of the capital city in order to protest in favour or against the government. This makes writing on this topic even more impossible.

Going back to the main issue: How to achieve peace through adult education?

Seen through the lenses of a foreign donor present in a developing country such as Macedonia, educational projects are a good tool to educate the citizens in order to shape and increase their awareness. Such projects also provide an indirect contribution toward the development of democracy. From our experience so far in Macedonia, the adult education projects have an impact on: 1) building of democratic awareness and, with that, they indirectly contribute towards 2) interethnic understanding and coexistence and 3) avoidance and prevention of conflicts. But, in what way can we achieve democratisation through education? What manner, approach and principles should we implement?

Macedonia is a young democracy that got its statehood only a quarter of a century ago. The transition processes, the level of awareness of the people and other social and political factors and conditions imposed the need and necessity for the building of a democratic culture of individuals. Raising the awareness of the individual, as the building block of society, is a reliable tool for initiation and acceleration of the social processes – democratisation being one of those processes.

Getting the work done

Our organisation, in partnership with the German political Friedrich-Ebert-Foundation and together with nine local organisations, designed a three-year project for active citizen-

"Among humans, no boundaries"



"We animated the citizens and educated them that, as citizens of the municipality, they have the right to be heard..."

ship, following the Romanian model as an example of best practice. During the period 2010-2012 we implemented the "Citizen Above All" project, focusing on increasing the awareness of the citizens regarding their decision-making right at the local level. The process of decentralisation in Macedonia has been implemented since 2001 with many competencies delegated to the municipalities. The project nicely complemented the needs in the field. Using project measures and activities, we trained 18 facilitators in 9 municipalities, making them capable to educate the citizens about their democratic rights and about civil initiatives. They organised information seminars for the citizens who showed interest in their local municipalities. So we animated the citizens and educated them that, as citizens of the municipality, they have the right to be heard and they are entitled to present initiatives to the local government for resolution of a specific issue. To our surprise, the experience showed that these educational measures were useful not only for the citizens but also for the staff working in the municipal administration. The local government was also lacking information on how to exercise their mandate and how to maintain and enhance cooperation with citizens. We identified individual needs for upgrade and improvement among the local government staff and we acted accordingly.

Going back to the multiethnic nature of Macedonian society, I would like to emphasise that it, as such, is a continuous challenge for the education of adults. How to do this? We,

as an organisation, act in partnership, not alone. For example, we work with the office of the German organisation Forum Civil Peace Service² in Skopje and with the Community Development Centre³ from Kichevo. In 2013 we initiated a co-operation which is still holding strong today. We identified two target groups – adults and young people from ethnically mixed communities – with whom we implemented tailor-made projects.

Creating trust, providing alternatives

The "It's worth being from Kichevo" project is an example of how leaders – civil sector representatives – can be educated in a multiethnic municipality so they can act as mediators in the community and motivators of the citizens to be proactive in the articulation of their issues. The work with them was taking place on several levels, considering the complexity of the needs of the given environment: 1) we were building their capacities for mediation and conflict resolution in the community in order to make them capable of calming down the ethnic conflicts in their environment; 2) we trained them in the basics of civil initiatives and active citizenship in order for them to multiply the same in their environment and 3) we built their skills and educated them in educational methods for adults in order for them to be able to share their knowledge with their adult fellow citizens in an interactive and efficient manner. This approach proved to be efficient and exceeded expectations: the mediators not only showed initiative in applying the knowledge but they also contributed with ideas for sustainability of the project. Their proactiveness in terms of sustainability gave an added value to our joint efforts.

The second target group (the youth) were included in the "Don't be blind, deaf and mute – Art against discrimination" project we implemented in 2013. The experiences from the

approach we used should also be elaborated in the context of this topic. As already mentioned above, Macedonia features a rich tradition of historic conflicts, wars and suffering. Since the different ethnic communities have memories of such past conflicts, what is essential for interethnic coexistence today is finding out how to deal with the past and conflict resolution, including discrimination on ethnic grounds. We worked together with our ethnically mixed target group from the Struga region (young people aged 17 and 18) on resolution of the past conflicts using art as a medium. The young people spent one week in this workshop. They worked individually and as groups and were engaged in creatively expressing dealing with the past and discrimination – through music, drawing, creative writing, theatre, etc. With this methodological approach, through learning and working in an ethnically mixed group, we helped to overcome the stereotypes and prejudices between the participants and establish mutual trust.

Working together

One thing all these practical examples have in common is the fact that we identify the issues and design the projects jointly, through inter-institutional cooperation, complementarity and synergy of a number of organisations. Each organisation was actively contributing towards this partnership. All were involved in the implementation of activities and helped identify expertise in political and civil education and conflict mediation. Together we located tools for citizen involvement and decided on adult education methods. The projects were implemented in close cooperation with local organisations and individuals with leader potential providing the link with the local community and with the citizens as individuals. The focus of the work was on the individual and on building his/her individual awareness so he/she, being an active driver in society, can contribute towards collective awareness.

Using these three examples from practice and project work and cooperation, I want to emphasise my final finding based on the adult education experience: adult education, and education in general, is one of the key tools for building peace and coexistence in a society. This is even more important in sensitive political circumstances and crisis regions for preservation of peace and for creating conditions for stability and sustainable development based on democratic principles and values.

Notes

- 1 / http://www.nobelprize.org/nobel_prizes/peace/laureates/2014/yousafzai-facts.html
- 2 / <http://www.forumzfd.de/en/projects/30>
- 3 / <http://www.cdckicevo.mk>



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Column

A warrior who wants to write



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Bordering Kenya to the West and South Sudan to the North, the Karamoja sub-region of northeast Uganda spreads out as a dry savannah landscape interspersed by insular mountains. The mountains dominate the landscape over distances of fifty or more kilometres on a clear day. It is a landscape of coarse beauty for visitors, and many see future tourist potential. For the time being, Karamoja is still one of the remotest places in Uganda, with poor infrastructure and a significant development gap vis-à-vis the rest of the country. Approximately 82% of the Karamoja population live in poverty (defined as less than US\$1/day), while the Ugandan national poverty rate is now at 31%. Its traditional inhabitants, the Karamojong people, adapted to the wide dry grasslands and the extended seasonal water shortage with a nomadic, pastoralist lifestyle supplemented by violent raiding and cattle rustling far into the more fertile farmlands of Uganda and the neighbouring countries Kenya and South Sudan.

“Karamoja was for a long time considered a conflict zone with a heavy military and police presence to suppress the violent raiding and ambushes.”

Firearms, the leftovers from armed conflicts throughout the region, used to be in ample supply and were frequently used. Karamoja was for a long time considered a conflict zone with a heavy military and police presence to suppress the violent raiding and ambushes. The Government of Uganda and international development partners have over the years offered peaceful and more sustainable alternatives to cattle theft and pillage, with increasing success. The introduction of more sedentary lifestyles, better access to education and health services, along with economic alternatives to traditional pastoralism, have given people in the region more possibilities. However, such transition takes time and presents manifold challenges. For the traditional Karamojong warriors and their families, it comes with a complete change of lifestyle.

“Now we are persons, like you’, he explains matter-of-factly.”

Lokung Loyo has no regrets, though. Looking back at the past, his comment is simply: “We were like wild animals”. Lokung and his fellow warriors would go without food or shelter for days when camping and raiding in the bushlands. Things are different now. He has acquired farming, literacy and other life skills. “Now we are persons, like you”, he explains matter-of-factly. He sits together with his son, Lokung Apagra, and some other former members of his rustling gang. Although maintaining a bit of distance from the predominantly female and younger learners group I came to meet in

Nakroreta village in Kotido district, Lokung Loyo and his former warriors nevertheless follow our group discussion intently and with wit and comment. An old tree in the field offers the only shade and is the traditional meeting place.

“Participants appreciate the practical value of being able to understand basic text and numbers.”

For two years, Loyo and his former rustling gang have been participating in non-formal training to improve their understanding of farming and more sedentary animal raising. In addition they learned basic literacy and numeracy. The project was implemented by DVV International, the Institute for International Cooperation of the German Adult Education Association, specialising in adult literacy and lifelong learning, together with local partners. The project aimed at reducing poverty among marginalised groups in all districts of Karamoja. It focused on skills training, income generation and livelihood improvement.

Basic numeracy and literacy skills were an integral part of the curriculum. Participants appreciate the practical value of being able to understand basic text and numbers. Equally important, such basic literacy skills have an obvious effect on self-appreciation and identity, supporting overall learning success. The positive effect shines through in almost every personal testimony we listened to. Still, it is not an easy task, and Cesar Kyebakola, our local project manager, freely admitted that it is quite a challenge to keep the former warriors interested in training and motivated to take on new activities. Large areas in Karamoja are very suitable for crop agriculture with the appropriate techniques. Changing traditional behaviour nevertheless requires learning and practical experience, and obviously patience on all sides. With the skills the participants learned from DVV International, they should have better options to provide for themselves. The programme also entailed savings and loan schemes which are essential in providing minimal start-up capital for household businesses and self-employment. While being an ex-warrior comes with loss of pride and often hesitation towards modernisation, Lokung Loyo tells us that when his peers saw what he was learning, they also wanted to become a part of it.

Global citizenship in Sub-Saharan Africa



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Abstract – *Learners today are required to develop a comprehensive understanding of local, national and global challenges, so that they can influence the political, social, cultural, economic and environmental development both in their societies and their personal lives. UNESCO has been promoting education for peace and sustainable development as the overarching goal of its education programme, focusing on transformative education through Global Citizenship Education (GCED). This paper discusses GCED in Sub-Saharan Africa in the context of the post-2015 education agenda, with a particular focus on adult education.*

Efforts towards achieving Education for All (EFA) has since its inception in 2000 yielded significant progress. Even so, the EFA and education agendas of the Millennium Development Goals (MDG) remain unattainable by the end of 2015 and continue to be relevant for years ahead. As a result, there is a strong need for a forward-looking agenda that will complete the unfinished business while going beyond the current goals.

“A future education agenda must explore how education systems should adapt to tackle new challenges and contribute to peace and sustainable development.”

There are emerging trends and development challenges in a globalised, inter-connected world, and their implications for education and training. In Africa, the rising issues, such as population growth, youth bulge, urbanisation, climate change and inequalities have urged policymakers to re-prioritise their policies, leading to structural transformation for inclusive and people-centred development (African Union 2014). A future education agenda must explore how education systems should adapt to tackle new challenges and contribute to peace and sustainable development. This will require rethinking of the kind of knowledge, skills and competencies needed

for the future, the educational and learning processes, and policies and reforms that will help achieve renewed goals (UNESCO 2014a).

In this context, UNESCO has been promoting education for peace and sustainable development as the overarching goal of its education programme, focusing on transformative education through Global Citizenship Education (GCED).

The UNESCO Institute for Lifelong Learning notes that, traditionally, adult education focuses largely on the development and upgrading of skills and competencies for the labour market (UIL 2010). Wider benefits of education, such as health, personal fulfilment, citizenship, social and democratic participation, were only included as goals of adult and lifelong learning in recent years. Even so, human resource development for economic growth dominates the contemporary fields of adult education. Meanwhile, the majority of countries have a law, regulation, or policy on adult literacy: 96 percent or 26 countries out of 27 African respondents of a survey (UIL 2013).

Growing need for Global Citizenship Education (GCED)

GCED is based on existing work in areas such as peace and human rights education, including culture of peace, where UNESCO has a longstanding experience in both the conceptualisation of the ideas and implementation. Recognising its importance, the Global Education First Initiative (GEFI), launched in 2012 by the UN Secretary-General, includes fostering global citizenship as one of its three education priorities (Global Education First Initiative 2015).

Education in a globalised world is increasingly putting emphasis on the importance of values, attitudes and communication skills as a critical complement to cognitive knowledge and skills. The education community is also paying increasing attention to the relevance of education in understanding social, political, cultural and global issues. This includes the role of education in supporting peace, human rights, equity, acceptance of diversity, and sustainable development. Global Citizenship Education represents a paradigm shift that recognizes the relevance of education in understanding and resolving global issues in social, political, cultural, economic and environmental areas. GCED applies a multifaceted approach, using concepts, methodologies and theories already implemented in different fields and subjects. While GCED has been applied differently in different contexts, including regional and community levels, it has a number of common elements, such as:

- **An attitude** supported by an understanding of multiple levels of identity, and the potential for a “collective identity” which transcends individual, cultural, religious, ethnic or other differences;
- **A knowledge of global issues and universal values**, such as justice, equality, dignity and respect;
- **Cognitive skills** to think critically, systemically and creatively, including adopting a multi-perspective approach that recognises the different dimensions, perspectives and angles of issues;

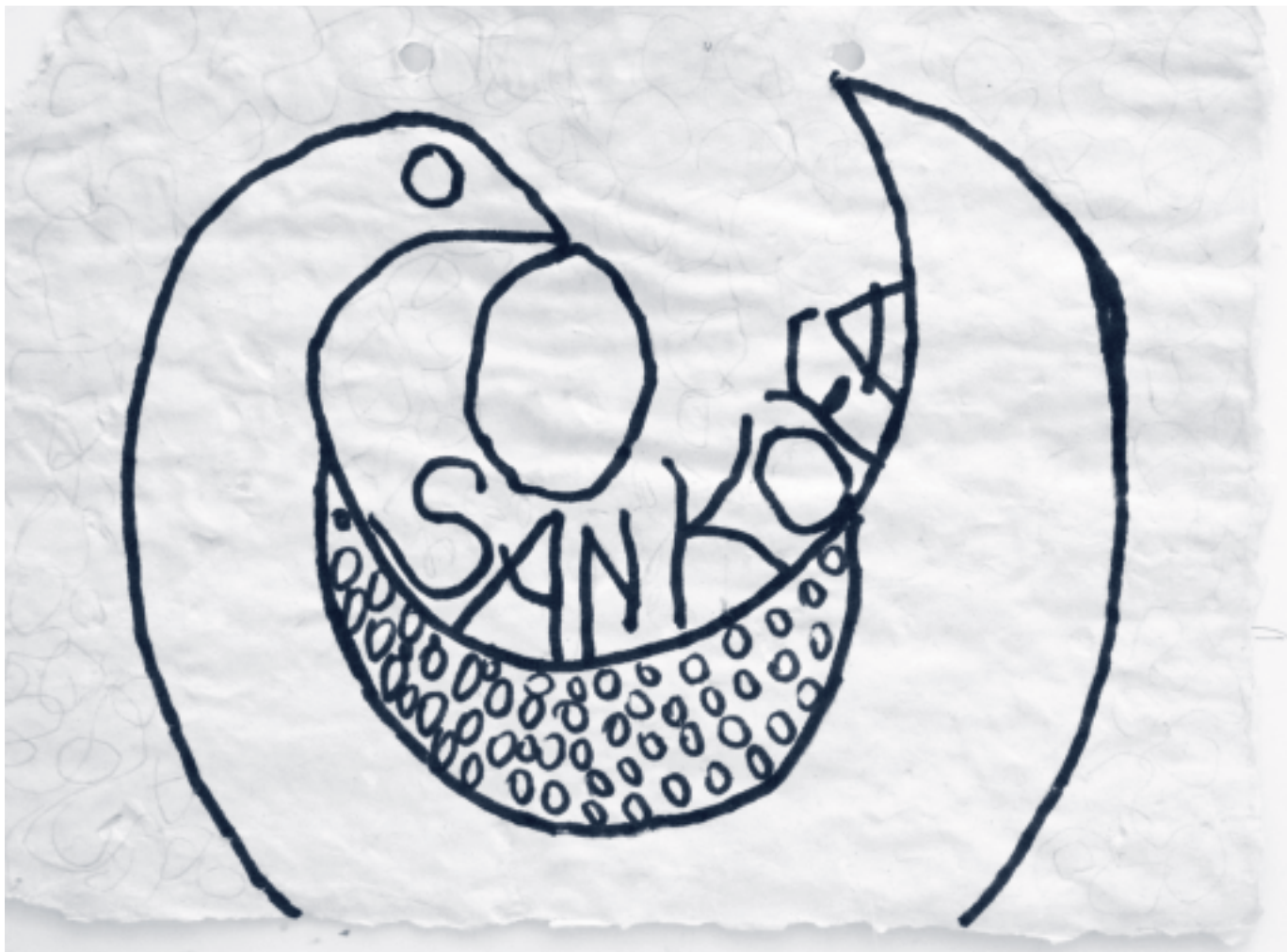
- **Non-cognitive skills**, including social skills, such as empathy and conflict resolution, communication skills and aptitudes for networking and interacting with people of different backgrounds, origins, cultures and perspectives; and
- **Behavioural capacities** to act collaboratively and responsibly to find global solutions for global challenges, and to strive for the collective good (UNESCO 2014b).

Thus the goal of GCED is to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges. It is built on a lifelong learning perspective, catering not only to children and youth, but to adults as well. It can be delivered in all modes and venues of delivery, including formal, non-formal and informal systems. Flexible pedagogical approaches may be useful in targeting populations outside the formal system and those who are likely to engage with new information and communication technologies, such as social media.

United Nations post-2015 development agenda

The framework of the Millennium Development Goals (MDGs) has helped guide global national development priorities. While three of the eight MDGs have been achieved by some countries prior to the deadline of 2015, progress has been uneven both within and across countries. Thus, further efforts are needed to accelerate development progress. In this regard, the UN Secretary General established the UN System Task Team for the post-2015 development agenda. One of the main outcomes of the Rio+20 Conference in 2012 was to develop a set of sustainable development goals (SDGs), which will guide the post-2015 development agenda built on the MDGs. There is a broad consensus on the need for close linkages between the two processes to arrive at one common agenda for the post-2015, with sustainable development at its centre (United Nations, 2010). The co-chairs of the Open Working Group on SDGs (OWG) have issued focus area documents as a basis to develop a set of goals and targets, for which UNESCO and UNICEF were designated co-leaders for the focus area on education.

Of the 17 draft SDGs proposed by the OWG, Goal 4, “Ensure inclusive and equitable quality education and promote life-long learning opportunities for all” includes a direct reference to Global Citizenship Education (GCED) and Education for Sustainable Development (ESD) through its target 4.7 “by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture’s contribution to sustainable development” (United Nations 2014). Furthermore, the Muscat Agreement, which was adopted at the Global Meeting on Education for All (2014 GEM), supports the same target through Goal 5: “By 2030, all learners acquire knowledge, skills, values and attitudes to



"Sankofa: wisdom"

establish sustainable and peaceful societies, including through global citizenship education and education for sustainable development" (UNESCO 2014c).

In Sub-Saharan Africa (SSA), the outcome document of the Sub-Saharan Africa Regional Ministerial Conference on Education Post-2015, or "Kigali Statement" also explicitly endorses these goals, acknowledging, "the importance of GCED in promoting the development of values, attitudes and skills that are necessary for a more peaceful, just, inclusive, and harmonious world." The Statement further proposes to institutionalise Education for Sustainable Development (ESD), a related initiative, and GCED, through all forms of education – formal, non-formal and informal – "by: a) promoting a humanistic approach to education (Ubuntu Spirit) that reinforces among others respect for self, others and the planet, b) involving all stakeholders in promoting the ESD-GCED agenda, c) using existing regional protocols and ongoing regional initiatives to promote the ESD-GCED agenda, and d) reviewing and integrating ESD-GCED components in curricula across all levels of education." The Kigali Statement also notes the

high level of adult and youth illiteracy, particularly that of women, and calls for "access to continuous lifelong learning and functional literacy, numeracy and requisite skills programmes for life and work" as well as the use of mother tongue instruction before transiting to national/international languages and the promotion of literacy programmes at the workplace (UNESCO 2015a).

Common African position on the post-2015 development agenda

The African Union (AU) prepared a Common African Position (CAP) on the post-2015 development agenda in January 2014, involving stakeholders at the national, regional and continental levels, including public and private sectors, civil society, and academia. The position paper notes the importance of prioritizing structural transformation for inclusive and people-centred development in Africa to respond to the emerging trends in Africa. In education, despite increased enrolment in primary schools, the quality of education remains

a concern. Learning from the implementation of MDGs, the position paper argues that the post-2015 development agenda should enhance countries' ownership of development and respond to the emerging issues and implementation gap, particularly data collection and monitoring.

The position paper also acknowledges the outcome document of the UN Conference on Sustainable Development, as well as the processes in the implementation of the Rio+20 outcomes, including the OWG and the Africa Regional Consultation on the SDGs (African Union 2014).

“Thus, peace is one of the principles of sustainable development, which is seen as fundamental to human dignity and development.”

Where do we stand in GCED in the SSA region?

One of the challenges to achieve Education for All (EFA) goals is a deficit in peace and security in SSA. The EFA Global Monitoring Report 2011 revealed that countries affected by violent conflicts are among the furthest from reaching the EFA goals (UNESCO 2011). According to the report, violent conflicts also reinforce inequalities, grievances and desperation that trap countries in cycles of violence.

Thus, peace is one of the principles of sustainable development, which is seen as fundamental to human dignity and development. Indeed, principle 25 of the Rio Declaration on Environment and Development mentions that “peace, development and environmental protection are interdependent and indivisible”. Within the overarching framework of sustainable development, GCED aims at developing competencies that enable individuals to live together peacefully. Additionally, GCED can help to prevent insecurity and conflicts from thwarting progress. Education can also be instrumental in rebuilding a more sustainable society after violent conflict. By “learning to live together”, learners acquire knowledge, values, skills and attitudes for dialogue, cooperation and peace. GCED helps develop the capacity to respect differences and diversities as well as to build social tolerance.

Main achievements in GCED in SSA from 2000–2015

Numerous GCED activities have been implemented by governments, development partners, civil society and school networks since 2000. In view of the preparations for the post-2015 education agenda, key stakeholders of GCED participated in global consultations and conferences that UNESCO organised to address the issues of SSA. Most recently, experts from SSA participated in *the Second UNESCO Forum on Global Citizenship Education (GCED): Building Peaceful and Sustainable Societies – preparing for post-2015* in January 2015 (UNESCO 2015b) to discuss GCED in the context of the post-2015 education agenda including consideration of the emer-

ging Framework of Action Post-2015, and the role of GCED for peace.

At the SSA regional level, UNESCO has been supporting the efforts of Member States by promoting a culture of tolerance, reconciliation and peace in formal and non-formal educational systems. The scope of intervention for peace education and democracy will be broadened by ensuring the integration in the national sector policy documents, learning/training, curricula, teacher training and socio-cultural environment.

UNESCO Dakar has assisted countries in developing national capacities to mainstream peace education and conflict prevention and preparedness in the education strategic plans in West and Central Africa. It is within this context that UNESCO Dakar published the Economic Community of West African States (ECOWAS) Reference Manual on *Education for Culture of Peace, Human Rights, Citizenship, Democracy and Regional Integration* in 2013, in close collaboration with the ECOWAS and the African Development Bank (UNESCO, 2013). The manual includes seven modules: (1) *culture of peace, conflict prevention and management*, (2) *human rights*, (3) *civic-awareness and citizenship*, (4) *democracy and good governance*, (5) *gender, prospect for peace and development*, (6) *public health, environment and sustainable development*, and (7) *regional integration*. The manual is available in English, French, Portuguese and 28 local languages.¹ In addition, 144 trainers of trainers are trained to use the manual. New topics, such as sport and value education and genocide education, are planned to be included in the manual. The reference manual has been used in various countries, targeting different thematic areas.

In East Africa, Kenya is a strong supporter and proponent of GCED, which is guided by a three-pronged approach: policy dialogue in connection with the post-2015 agenda; providing technical guidance on GCED and promoting transformative pedagogies and serving as a clearing-house. Kenya is currently also one of 5 pilot countries for UNESCO's Teaching Respect for All programme. The latter was launched in 2013 with the objective of strengthening educational responses in Kenya to reduce discrimination and violence within the nation-state, and promote respect for all.

Priority actions and the way forward

The AU also acknowledges the proposed SDGs and the Africa Regional Consultation on the Sustainable Development Goals. It is expected that SSA will promote GCED through some of the key pillars of the Common African Position, such as “people-centred development”, and “peace and security”. To support the member state-driven development, the AU position paper proposes to negotiate an outcome that will lead to their collective ownership of the new agenda. GCED needs to be seen as a comprehensive concept by stakeholders. A lack of advocacy and GCED mainstreaming in national policies and strategies are priority areas to tackle. Finally, there should be documented efforts (contextually

driven) to integrate GCED competencies within sustainable development compliant curricula in all learning pathways.

Note

1 / The online course for trainers is available in all three languages as well at: <http://www.educationalapaix-ao.org/>

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



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Abstract – *Education for Global Citizenship (EfGC) must be understood as a complex and multi-layered process. It can be a force for transformation on the personal, local and system level. It would be a great help to be able to monitor the impact of EfGC taking this complexity into account. The article presents some research results on monitoring and explains the challenges in setting up a monitoring framework.*

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 find 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



"The key of knowledge"

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?

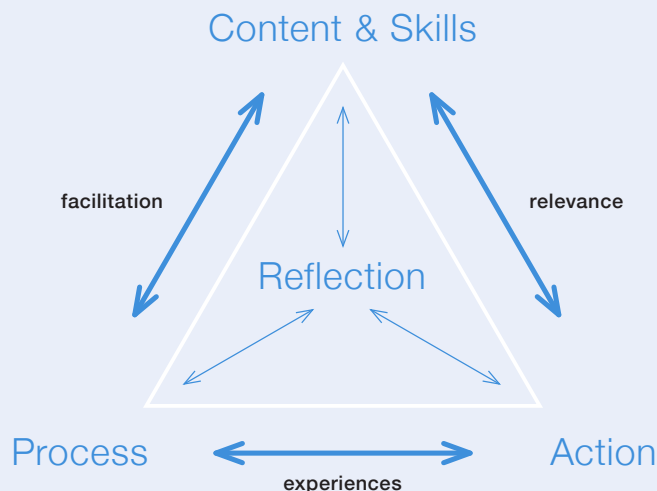
In many countries around the world practitioners felt that this is one of the key challenges that needs to be overcome, as there is often limited recognition of the need for and value of EfGC within educational systems. This often boils down to different understandings of the purpose of education itself 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

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



Source: Fricke et al. 2014: 38

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.

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

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;

- 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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 in our virtual seminar
 (see page 114)

Clearinghouse on Global Citizenship Education



Utak Chung
Asia-Pacific Centre of Education for
International Understanding (APCEIU)
Republic of Korea

Abstract – *The amount of data on various aspects of Global Citizenship Education is quite staggering. In order to follow the debate and the various regional development paths, some order is called for. This is the rationale of the “UNESCO Clearinghouse on Global Citizenship Education Hosted by APCEIU”.*

UNESCO’s previous experiences with HIV and health related education databases led to the belief that it would be more useful and effective to have one online database hub from the very start of the Global Citizenship Education (GCED) initiative. Coupled with the growing demands of UNESCO Member States for resources on GCED information across the globe, UNESCO Headquarters invited the APCEIU to co-develop an online resource hub. This launched the Clearinghouse on GCED. The result is an easy-to-access online platform which plays a pivotal role in enabling users to locate and use needed materials.

As a leading GCED think-tank, APCEIU has developed policies and curricula, and implemented various research and training programmes on GCED within the Asia-Pacific region and beyond. APCEIU has also developed and disseminated educational materials on GCED in diverse languages to UNESCO partners and its Member States.

Information hub on GCED

The GCED Clearinghouse (www.gcedclearinghouse.org) is an information hub where people can find various GCED materials in an organised and clear manner. There is a wide range of information produced by international organisations, such as UN and UNESCO declarations and recommendations, policy papers and guidelines, conference proceedings and reports, scholarly articles, and teaching and learning materials. Although the Clearinghouse mainly serves as an



The Clearinghouse provides various resources on Global Citizenship Education from all over the world

online database for GCED resources, it also introduces up-to-date news and events on GCED around the world and provides a list of organisations and programmes which might be of interest to users.

The Clearinghouse database basically follows an online library style, but provides a list of categories far more detailed and focused than conventional libraries. Since the Clearinghouse is equipped with a highly subdivided and sophisticated search engine, users can easily refine their searches not only by typing in basic information such as title, author, year of publication, and keywords, but also by using advanced categories such as region/country, language, resource type, format, theme, and level of education. For instance, the user can learn about the main thematic areas of GCED by navigating the site with the category “theme”, which on its own can be subcategorised into sustainable development, international understanding, globalisation, inclusiveness, peace, and much more.

Challenges for the clearinghouse

Currently, the Clearinghouse site is offered only in English. However, this does not limit works in other languages from being uploaded. When they are, titles in their original languages are provided along with the translated English titles. APCEIU and UNESCO Headquarters now plan to expand the number of languages of the Clearinghouse website to other languages, starting with a French version in the foreseeable future.

Another important challenge for the Clearinghouse is to establish a more extensive network with reliable organisations and individuals in regions and countries around the world. In this way, resources, stories, and good practices from every corner of the globe can be collected in a fair, reliable, and balanced manner. This is the top priority for the second development phase of the Clearinghouse database.

Enhancing quality and quantity

The GCED Clearinghouse is approaching its second phase of development. The priorities are: increasing the quantity of the database, achieving regional balance, finding more good practices, promoting the Clearinghouse to a wider range of

potential users, and developing other language versions. In order to make these a reality, multiple steps have been taken. One of them was to prepare to set up a systematic and formal collaboration network with key organisations in every region of the world for a strong working framework to make worldwide contributions available on the Clearinghouse database.

From the beginning of 2015 at the 2nd UNESCO Forum on GCED, UNESCO Director-General Irina Bokova highlighted the importance of the Clearinghouse in basing the concept of GCED in practice, laying the foundations for promoting GCED agendas, and building new partnerships for action. It is our heartfelt wish that the Clearinghouse continues to play a role as an information hub, fostering global citizenship around the world.

This article is based on the original article published in Issue No. 42, SangSaeng, APCEIU.

About the author

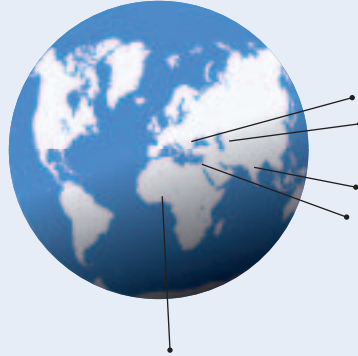
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Citizens' voices

Part III



1. What does global citizenship mean to you?
2. In what ways are you a global citizen?



Franck Sedjro
Benin

1. A global citizen is anyone open to the realities of the world, well informed, able to gather news using information and communications technologies (ICT), and thus informed hour-by-hour and day-by-day on what is happening all over the world. A global citizen also consumes goods and products from all over the world.

2. We are global citizens through adopting an attitude of solidarity towards everything that happens somewhere else. The solidarity from all parts of the world with regard to the atrocities committed by Boko Haram come to mind. Recently in Africa and elsewhere several people declared themselves to be “Charlie Hebdo” following the killings that took place in Paris. It is impossible today to escape the current realities of the world, wherever we are and wherever this is taking place. To put it in a nutshell; whilst being a citizen of a country and open to the realities of the world, following what is happening elsewhere, away from home. This is what makes us global citizens.



Labeeb Hemaïd
Palestine

1. It typically defines a person who places their identity with a “global community” above their identity as a citizen of a particular nation or place. The idea is that one’s identity transcends geography or political borders and that responsibilities or rights are or can be derived from membership in a broader class: “humanity”. This does not mean that such a person denounces or waives their nationality or other, more local identities, but such identities are given “second place” to their membership in a global community.

2. I respect all regions, religions and humanity in the world.

Krati Sharma

India

1. Well, I believe that there is an emerging world community and that its actions contribute to the building of this community's values, practices, etc. So for me, a global citizen means somebody who associates himself as a part of this emerging community, who uses technologies (Internet, globally connected to the economy, trends all over the world). Then there are worldwide environmental factors such as disasters. These are things that affect us in some way. Lastly, one who would want to travel and see the global world.

2. As of now, I am just reading and watching that stuff like Al Jazeera and other blogs, which keeps you globally updated. Then there are social networks and sites, forums like this, where we get globally connected. This is more or less how I see myself as a global citizen.



Margareta Rotari

Republic of Moldova

1. I believe that global citizenship is a common-sense, tolerant attitude towards the community in which one lives by promoting social cohesion through respecting ethnic, religious and gender diversity, reducing conflict through tolerant acceptance of people and having a high degree of responsibility for respecting equality and freedom. Also, a global citizen contributes towards solving global problems: poverty reduction, respect for human rights, the fight against corruption and any form of violence, and solving environmental problems.

2. The village of Iscalau, Falesti district, is a multiethnic community. There are many cases of intolerance based on ethnicity and religion.

Many of our villagers migrate to work abroad, both in Europe and in the Asian region. By respecting the laws and traditions of other nations, they become global citizens.

By working as a teacher and a town councillor, I have a rich experience and expertise in promoting global citizenship behaviour. In my history and civics classes I pay attention to forming global citizenship behaviour. Together with other teachers, we organise various competitions, multicultural exhibitions, drawing contests and campaigns for supporting socially-vulnerable groups. I think that, in an era of economic globalisation, it is a vital necessity to be a global citizen. Sometimes we may do something wrong, without thinking about others. That is why many problems occur.



Ravshan Baratov

Uzbekistan

1. Global citizenship means to me to think, to perceive and to act globally. It is not only to tolerate other cultures, traditions and realities, but to understand and live them. To empathise with other nations and cultures, have a sense for global challenges, threats as well as achievements and progress. Global citizenship means to me to live not in one city, country or region, but to see the whole world as one's homeland and be patriotic towards it.

2. I was born in Samarkand, Uzbekistan, and moved with my family to Germany where I was raised. Later I returned to Tashkent, Uzbekistan, and now I'm living here and working for DVV International. I travel a lot, and not only for business. Once a year I go on a backpacker trip to learn about people, their cultures, mentality and perception of the world.

The participation of senior citizens through volunteering



Oscar Bravo C.
University of San Martín de Porres
Peru

Abstract – *The population of Latin America is ageing. It is important that, as they get older, citizens have equal rights to participate in society and to influence its development. Volunteering is one method that helps empower senior citizens, and much has happened in the last decade in terms of organisational support, also on the regional and international level.*

Félix Bravo, 96 years old; at the age of 75 he led a group of veterans of the war between Peru and Ecuador, demanding that the state pay them benefits owed; at 84 he ran in a marathon and placed in the top 100; at 89 he learned how to use a computer; at 96 he published his memoirs.

Rosa Vallejos, 75 years old, retired nurse, President of the Central Provincial Senior Citizens Association of Callao; in 2008 she received the National Award from the Ministry of Women and Social Development for her work defending the rights of senior citizens; at 70 she participated in the electoral process as candidate for the Congress of the Republic.

Eva Ponce, 96 years old, retired educator, housewife. Her niece, who is studying in France, encouraged her to participate in testimonial theatre: grandmother, mother and daughter, she made her debut as actress and singer, aged 90, in the Teatro de La Ville International Competition in Paris, France, finishing among the top 8 finalists from more than 100 participating groups.

Félix, Rosa and Eva are living examples of how to enjoy and exercise your rights, regardless of age.

Notes on ageing

By the year 2025 more than 10% of the population in Latin America will be over the age of 60 according to studies by the Pan-American Health Organisation. That is the age when the World Health Organisation (WHO) considers people to be senior citizens. This category is independent of a person's



Women leaders of organisations of seniors from CEPRADEC (Central Provincial de la Tercera Edad del Callao), gathered to celebrate Mother's Day

physical or mental health, social, economic or employment status.

The ageing of the population is occurring in a much shorter time period in the developing countries than it did in the developed countries. In Latin America, this is happening in the midst of the greatest inequality in the world. (Bravo 2014)

WHO points out that active ageing is a process which makes it possible to improve physical, social and mental well-being for one's entire life. It helps you to live longer, healthier, more productively, with a better quality of life.

The term "active" refers here not only to physical activity, but also includes ideas such as social, cultural, economic, civic and spiritual involvement. Active ageing recognises the human rights of senior citizens and is the basis of preventive health care.

To volunteer is to participate

Volunteering, first of all, reflects the sublime feeling of solidarity and dedication, as well as a sense of social responsibility and the desire to participate actively in improving the community's living conditions, a way of exercising citizenship freely, at no charge.

Volunteering does not replace, and should not replace, paid work. It does not exempt the state from its responsibility of promoting the general welfare of its citizens. The fundamental task of volunteering is to reinforce a certain action or service for the community.

Volunteer activity can also benefit the volunteers themselves, in what the United Nations Organisation recognises as mutual or self-help volunteering. This is when people who have the same needs, problems or interests combine forces to respond. These volunteer organisations are, for example, community survival organisations, community kitchens, glass-of-milk-, safety-, education-, environment-, and leisure-time committees. They can also be age-related organisations, such as associations for youth, children and senior citizens, as well as labour- and producer associations.

Social involvement of senior citizens through volunteering is a form of active ageing (OMS 2001). It helps fight stereotypes about age and ageing. It shows ageing to be just another stage of life, with opportunities for personal and social fulfilment. Senior citizen volunteering is a way of exercising active citizenship and participating in development, overcoming poverty and reinforcing local democracy.

In 2001 we celebrated the UN International Year of Volunteers. The aim of the year was to promote and recognise volunteering as a manner of citizen participation and a contribution to development. The UN advised member states to legislate on volunteering and to establish plans and policies in that respect. All of these actions contributed to a greater presence, visibility and practice of volunteerism in all countries by people of all ages and all conditions and social characteristics.



In the main square in Lima, Peru, delegations of volunteers of all ages celebrate International Volunteer Day with a festive parade

The experience of empowerment

At the beginning of the 1990s, an educational promotional process was developed by the Association for Community Communication and Education in various population centres in Callao, Peru. Later the Urban and Rural Mission, MUR-Peru and the Senior Citizen Coalition also joined. This process promoted and strengthened the empowerment of senior citizens, especially of the poor. It did so by discussing the formation of values, human rights and citizenship. The democratic and participatory management methods of the organisations involved also played an important role.

The experience clearly shows the high value of education and the consequent citizen participation as a means to confront poverty and social exclusion. Education gives the population, and in particular its leaders, access to the knowledge that permits them to develop as persons and citizens. This benefits both them and their communities.

The promotion of senior citizen leadership and autonomous networking, their exercise of citizenship, conflict resolution, as well as dialogue between the state and civil society is successful.

Participating senior citizens see themselves as full-fledged citizens, addressing their demands and proposals to society and the authorities.

Senior citizens are recognised as valid discussion partners via their organisations both by society and the state.

Off to a good start

The Latin American and Caribbean Network of Programmes for Seniors, consisting of institutional networks from Argentina, Bolivia, Colombia, Chile, Costa Rica, Ecuador, Nicaragua, Peru and the Dominican Republic, convened the First Latin American and Caribbean Senior Leaders Conference, held in Lima in May 2001, which led to the development and dissemination of a Regional Platform which was considered as a contribution to the development of the International Plan of Action.

The meeting culminated in the Declaration of Lima, in which "...the seniors and their organisations made proposals

for action in the economic, political, organisational and socio-cultural field, as well as the provision of basic services for seniors and the development of a comprehensive policy for seniors in the region. Governments were urged not only to listen to seniors and pay attention to their wants and needs, but also to fulfil their responsibilities to a sector on the rise and increasingly dispossessed by their populations. These responsibilities are enshrined in national and international legislation. But the same declaration also recognises that without a stronger organisation on the part of seniors, the government and civil society will not listen to them or take steps to fulfil their rights and needs." (HelpAge International 2002)

Two years later, in October 2003, the Second Latin American and Caribbean Leaders of Seniors' Organisations conference was held in Chia-Bogotá. The conference supported the constitution of the Latin American and Caribbean leaders of Seniors' Organisations. The delegates also signed the declaration of Chia-Bogotá, which seeks to deepen the follow-up actions and increase pressure so that the resolutions of the Second World Assembly on Ageing will be fulfilled by the countries of the region. The declaration also called for the establishment of a comprehensive system of Integral Safeguards for seniors and a law in favour of seniors in each of the member countries.

The latest developments

Fast forward one decade. In 2013, seniors' organisations, NGOs and the state participated in a Latin American meeting at the United Nations Population Fund (UNFPA) headquarters in Lima, together with representatives of Help Age International. The aim: to propose the incorporation of the topic of ageing in the Millennium Development Goals Post-2015.

In different countries around the world, seniors are demanding, nationally, regionally and globally, that the member countries of the UN agree on a Convention on the Rights of Seniors which, once approved, would be binding on ratifying countries, as has happened with the Convention on the Rights of Persons with Disabilities and the Convention on the Rights of Children.



Induction ceremony for the board of the seniors' association Teresa Izquierdo

In 2014 the intergenerational integration process moved ahead, linking senior citizens and their organisations with national and international networks of volunteers, such as the National Centre of Volunteers Peru and the International Association for Volunteer Effort.

The experience and the actors involved demonstrate progress in the exercise of active citizenship of seniors in the world and especially in developing countries through their own organisations, which are and should be recognised as voluntary organisations of self-help or mutual aid.



About the author

Oscar Bravo C. is specialised in Social Gerontology at the Catholic Pontifical University of Peru. He is founder and President of the Senior Citizens Coalition, National Representative in Peru of the International Association for Volunteer Effort and driving force behind the Interfaith Senior Citizen Ministry, the Community/Municipal Senior Citizen University, Intergenerational Corporate Volunteering and inclusive education in theological training centres.

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Column

From Half-Die to half the world



Kadijatou Jallow Baldeh
ActionAid International
The Gambia

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.

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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 glob-

ally 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.

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(see page 114)

Global citizenship for social justice: educating higher education students in the global South



From left to right:

Astrid von Kotze
Popular Education Programme
South Africa

Janice McMillan
University of Cape Town
South Africa

Abstract – *The Global Citizenship Programme (GCP) is a voluntary learning and development programme run at the University of Cape Town, South Africa. It challenges privileged students to confront their responsibilities as citizens and asks them to consider how they can contribute to addressing the huge inequalities in South Africa. How will they take their place in the world, responsibly and respectful of all living things?*

What is a global citizen? The 2015 Global Citizenship Programme (GCP) at the University of Cape Town, South Africa, kicked off with an orientation workshop asking prospective participants to define what they understood to be a “global citizen”. Working in groups, 120 students from six faculties formulated their own definitions: “It begins with the right attitude”, said one group, and others described what this would be: “someone who is open-minded, critical thinking, willing to understand by ‘stepping out of his/her comfort zone’”, “someone who makes an active effort to recognize differences and shows tolerance towards an interconnected community of mutual understanding and equality”. A global citizen would feel “actively responsible for doing her/his part” in the world, on the basis of the belief that “the core social, political, economic and environmental realities of the world should be viewed through a global and local lens”.

Soudien (2006: 114) has argued that in the relationship between education and citizenship we need to both teach young people their history and culture in order to “build their dignity and feelings of self-worth” and provide young people with the “high skills knowledge – the cultural capital – that will enable them to operate within the complexity of a globalised world”. Like others, he has called for universities to play a more active role in building more “civic minded global citizens”.

The GCP is an extracurricular programme providing students with an opportunity to engage critically with contemporary global issues and reflect on questions of social justice.



GC2 students learning on site in Lavender Hill at the community based organisation Mothers Unite run by local women

It is voluntary and not credit-bearing; however, it is recognized on students' academic transcripts as a UCT short course. Over the past 5 years, around 1000 students representing all the faculties and different levels of study have completed one or all three of the GCP short courses: Global Debates, Local Voices (GC1), Service, Citizenship and Social Justice (GC2), and GC3 which requires students to log 60 hours of community service and write a reflection essay once this is complete. Let us take a closer look at the topics and various modes of engagement in GC1 and the commitment shown by students completing GC2.

Leading for social justice?

The University of Cape Town is arguably the most prestigious and internationally well-known university in South Africa and it attracts large numbers of (middle-class) students from other countries all over Africa (and elsewhere). For some, the idea of a programme to prepare students as "global citizens" might be driven by the desire to improve the university's global standing within the international competition for post-graduate high-fee paying students; others may be motivated to venture beyond purely academic offerings out of a sense of social responsibility, especially in the face of the rampant inequalities in South African (and global) society. For the programme designers, the GCP is underpinned by the belief that students should identify injustices, recognize their own privilege in being able to enjoy rights and freedoms that are not

"I realize that if I as an individual want to make a difference in the world, I have to start by becoming knowledgeable about these issues and be willing to engage."

equally shared by others, and then take their place in the world and try to make a change, responsibly and respectful of all living things.

Given the above, the GCP is therefore not a conventional academic programme and our experience has shown that students who participate are also not "the norm". For example, asked what motivated her to enrol in the programme, a commerce student replied: "I am becoming increasingly aware of all the challenges Africa and the world faces and I realize that I am affected by these challenges and the need to have an opinion and potentially take a stand in order to contribute to these situations. I realize that if I as an individual want to make a difference in the world, I have to start by becoming knowledgeable about these issues and be willing to engage." Similarly, a health science student cited the limitations of the medical curriculum that left him "a little one-sided and lacking in regards to having informed opinions about national and global events, even though in my opinion doctors need to be informed of the environments and powerplays

into which they will be placed and have to work". An engineering student asserted that "civil society and civic responsibility are pillars of any healthy democracy and an engaged citizenry is vital for a just society". As academic staff involved, we feel privileged to work with such students!

GC1: Global debates, local voices

Global debates, local voices encompasses four themes, or issues, a year. The themes are chosen in terms of their relevance to the overall concern with injustice and inequality: global warming and climate change, wealth, poverty and inequality, development, sustainability, education and war and peace have been the issues so far. Each issue is examined from multiple perspectives in terms of the power and interests that shape it, and students explore the relationship between global and local dynamics before asking: What, if anything, can we do about the issue? Each of the four themes runs roughly over two weeks and students combine online study with two two-hour face-to-face sessions.

The online study is designed to be interactive and tutors (all of whom are ex-GCP participants) play an active role in dialogue and forum discussions, guided reading, films, podcasts and quizzes. Students begin by examining their own position and practices and then move beyond, contextualizing their insights.

The first of the interactive sessions on each topic is usual "input": a lecture, a panel discussion, a movie interspersed with discussion. Here, the notion of "subject expert" is still in play, as the sessions provide an introduction to an issue and outline the perimeters of ensuing online forum discussions and further readings and films. Students also acquire the conceptual language they need in order to engage with the theme – an important and necessary starting point as they come from many different disciplines and are often not familiar with the language of social science and political analysis. Tutors monitor, guide and support online activities, asking provocative questions or steering dialogue in particular directions.

"There is a strong emphasis on dialogue as the means to produce the knowledge necessary to critically analyze what appears as 'normal' or 'fixed'."

Make them join in

The second sessions are designed and facilitated in terms of a critical pedagogy approach; they are highly participatory. This is where students experience radically different modes of teaching and learning from those normally expected and experienced at universities. There is a strong emphasis on dialogue as the means to produce the knowledge necessary



GC2 students interacting with youth at the community based organisation Mothers Unite

to critically analyze what appears as "normal" or "fixed". Activities strongly engage physical, emotional, creative channels of learning as theoretical concepts are translated into body sculptures or drawings and abstract ideas are visualized or enacted physically.

For example, students brought objects considered to be illustrations of "development". Working in small groups, they collectively produced "mobiles" in which the arrangement of objects and the length of string indicated relations of power. A box filled with materials and tools was introduced as "the bank" from which they could loan the resources for their construction work. At one stage, one group abducted the whole box, to cries of protest. Challenged, they quipped that they were "the World Bank" and hence should own all the means of production.... It was clear that the powerful link between local and global and power and powerless had been well understood! (von Kotze & Small 2013).

To explore the theme of "poverty", students engaged in role plays for which each had been allocated the role of a particular member of a community. They were tasked with making a decision about a proposed development project – but could only speak if they paid a token. Tokens were allocated unequally, with those members of the community most interested in and affected by the decision having the least 'voice' on account of their economic, social and gendered identity. Tempers flared as role players were silenced by their powerlessness. The experience illustrated the effects of inequality and injustice clearly; more importantly, students gained useful insights into, and understanding of, wealth and poverty. As one commented: "I think that if we want to start finding ways of really addressing poverty, we need to start linking poverty and wealth rather than separating them, so that those in power feel affected by poverty and are inspired to act." In the ensuing discussion, another explained: "The world needs to be made aware that the reason why there's lots of poor people in the world is not because the environment/nature is unable to provide resources to feed us all but



GC2 students clearing the garden at the community based organisation Mothers Unite

because there are those who are accumulating more than they need/use, so the sooner we work out a way to redistribute the wealth that is already at our disposal, the better”.

Importantly, the experiential sessions model more democratic relationships amongst students and students, tutors and teaching staff. Students are here subjects rather than the often taken-for-granted “empty vessels” of academic interactions. They also begin to find their voice as they speak up to be heard and engage vigorously in robust debates. The safe, non-judgmental environment of the sessions, carefully constructed through “climate-setting” activities, allows even shy students to rehearse voicing their views and in the process gaining the courage to openly contribute to dialogues. Furthermore, sessions raise different notions of what constitutes “knowledge” and whose decisions count and to what affect – and often those students who bring first-hand knowledge from poorer backgrounds become the experts in the discourses.

The greatest challenge of the *Global debates, local voices* course remains the proposed “activation” of students. What does a full-time student / “global citizen” do to enact her/his

“citizenship for social justice”? In 2011, GC1 student groups designed small interventions, such as a UCT radio station programme on “war and peace”, a cycling “flashmob” to raise awareness about “green” forms of transport; a coffee paper cups “garland of shame” to highlight wasteful consumption. While such interventions may not have had a lasting impact – for the GC participants they demonstrated in a small way what is possible, if they work together for social justice!

GC2: Service, citizenship and social justice

The GC2 combines 10 hours of community service (self-organised by students) with guided facilitation and critical reflection through face-to-face and online learning activities. The main “text” for the course is the voluntary service experience of the students. Through a process of rigorous critical reflection, students are encouraged to unpack and interrogate their service experiences in order to understand both the service as well as their own roles and identity more critically. In developing the curriculum for the GC2 course, we had asked student leaders about some of the questions they face in



GC1 students engaging in the climate change debate on UCT campus

their community service to help shape our course design. Included were:

- Understanding “service” paradigms e.g. charity vs. social change
- Power relationships and insider/outsider identities
- Can students really serve/are they just perpetuating inequality?
- How do students work with very different/unequal communities?
- Community assets and needs
- What impact does this service work have on identity and citizenship?
- Service and social justice
- Developing capacities for critical reflection

Drawing on these discussions, the course is divided into themes: self and service; service in contexts of inequality; paradigms of service; development; challenges facing organisations in development; service and citizenship; and sustaining new insights. To complete GC2, students have to attend facilitated workshop sessions on each of the themes as well as submit three blogs and two longer reflection pieces about their community service experiences.

The sessions are small group-based reflections aimed at “learning to serve”. Students are asked to talk about their own intentions and motives for doing service. We provide short discussion pieces e.g. blogs, which provide a critical look at service and these are used to assist in the reflection

process. When we look at the issues of community, we ask students to consider their power and privilege relative to communities in which they serve. One of the key sessions on the course explores different paradigms of service, asking questions about the form service can take. We position “charity” and “social justice” as two forms of service and ask students to debate these (via concrete examples) and then position themselves in relation to this debate. We try to raise an awareness that that even if students feel more able to engage in charity forms of service while coping with the demands of their degree programme, they must enter the service relationship “deeply” aware of issues of power and inequality that position them vis-à-vis the communities in which they serve.

To disrupt the student

As in the GC1 course, the GC2 course aims to create a safe space for exploring complex ideas. Students at times find themselves ‘disrupted’ by the ways in which we get them to challenge service and related issues; however, when we get to the final session on ‘sustaining insights going forward’ this disrupted, new and more critical understanding of service is one of the biggest takeaways for students. As one Humanities student reflected:

“I think *the problem with assumptions is that they’re often subconscious*. You act on them without realizing that you actually even hold these assumptions. Until I started GC, I never realized that I had a deep underlying assumption that

through [my volunteer project] we would be able to fix something. I assumed we had the power ... I never thought of myself as patronising, I consciously tried to treat learners with respect and I believed in mutuality ... I used to think about the service I was offering as I think about all other services in everyday life: as a product being sold. [I now understand that] we don't just give a good; *we give of ourselves*. More than that, we learn together. We learn how to understand a complex society, formed by a past that we were not part of. We learn to respect, to listen, *to see with another's eyes whether we're the volunteer or the learner...*"

The expectations of universities

In these times when universities are under pressure to become training institutes for a global workforce, a focus on the public good is a welcome exception. The GCP enjoys the support of university leadership and students – it is one initiative that resists the reproduction of a financial elite. Instead, it re-instils principles of civil rights and human decency. As we remain collectively uncertain about how to engage with the huge environmental changes upon us and the enormous economic – political changes necessary to ensure survival, GC students have one small advantage: they have learned to work together and listen to radically different voices, and they know that producing the knowledge and skills needed to “learn our way out” requires education beyond conventional institutional forms. As a civil engineering student commented: “GC has allowed me to re-examine where I see myself within the world and critically evaluate the ideas I have about development, and those we so often unjustifiably see as the ‘Other’ when we think about such engagements. It has challenged this thinking and subtly appealed to my sense of humanity, leading me to resist a gung-ho approach to issues of social justice.”

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The world my father built – and what happened next



Selvino Heck
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Brazil

Abstract – *Globalisation has gradually put the local and territorial dimension in isolation. We need to face the crisis caused by globalisation, repossess the utopian dimension of another society, another economy, other values. Government policies can and should stimulate territoriality, rescuing the role of the local community. Educational processes, especially those based on popular education, build citizenship from the experiences and the knowledge of local and community organisation.*

Local and global realities over time

Reality 1 – The years 1950/1960: I am the son of a small farmer, descendent of Germans, from Santa Emilia, Venâncio Aires, deep in the interior of Rio Grande do Sul, Brazil. My father worked in the fields with his nine children. He planted everything in order to sustain his large family: rice, beans, maize, fruit, vegetables, cassava, sweet potato, and one vineyard that produced good wine. He had livestock for meat and milk, oxen to pull the cart, chickens and their eggs to eat and sell, pigs to eat and sell. The bread, the liquor, the sweets were homemade. Father knew about everything. He built sheds with the help of neighbours and relatives, he was a locksmith, made the wine himself, made wicker baskets, was a dextrous craftsman. Mother, grandmother and an aunt who lived with the family sewed pants, shirts and dresses.

That's how the farmers of Santa Emilia and the nearby communities were. They guaranteed their own livelihood, maintained their children's school and the teacher from their own pockets. We had a mill, a blacksmith's shop, a small business, and a butcher. The family and the community were enough. The local guaranteed unity, community values and the economy. The global came over the powerful radio, possibly through the parish priest or a politician who appeared to beg for votes.

The local was the centre of life. Largely, it remains so in 2015, although there is the presence of television in every home, bringing the world indoors, and the progress of the Internet, and a car as transportation to where is needed.



“We carry within us
a liberating spiritual
heritage”

The local is still the centre of life: the community is organised around each family’s production, gathering in the church for social life, and the football team for leisure.

Reality 2 – The years 1970/1980: Lomba do Pinheiro, a collection of popular country dwellings on the outskirts of Porto Alegre, capital of Rio Grande do Sul. I lived in a community of Franciscan friars, among what was mostly bricklayers, workmen, servants and maids. Everything was organised around their wants and needs: qualifications in education, access to health care through health centres, regular public transportation, cheap and of quality, and care of the public roads. The Neighbourhood Associations and the Lomba do Pinheiro Bricklayer’s Union fought for rights and citizenship with public authorities through demonstrations, marches, popular assemblies. Because the neighbourhood was far from the capital, a weekly open market was organised. It offered products and food found in the Supply Centre. The communities coexisted with fêtes, celebrations and activities in common. A monthly newspaper, A Lomba (The Lomba), fed us with information. It supported political education and local residents who elected people from the community as their parliamentary representatives. The global came to associate itself with the local, not dominating, but as a complementary element of the organisation and the needs of the people.

Reality 3 – The years 1990/2000: “In the absence of a world government, there are some segments which are more global than others: it is a hierarchical globalisation. Navigating with confidence in this space are approximately 500-600 large transnational companies that control 25% of global economic activities, and control about 80-90% of the technological innovations. These companies belong to the United States, Japan, Great Britain and a few others, and they are powerful tools of elitism in the world economy. In the frank words

of an economist, in this system, ‘who is not part of the steam-roller, is part of the road.’ The truth is that the vast majority of people in the world today are part of the road” (Dowbor 1995).

Reality 4 – The years 2010–today: “Peasant¹ agriculture cannot be reduced to an economic concept. It is much more: it is social, territorial, cultural, anthropological. It is a way to live and exist, which also produces goods and services, mainly in the form of healthy food and the preservation of nature. But the main result of this way of living is a healthy social fabric, which has been frayed and destroyed in recent decades in Brazil through the overwhelming advance of agribusiness and monoculture. The rural exodus, especially by the new generations, is one of the most brutal consequences of this reality, compromising food production in the near future. The worsening of the urban situation and its social ills is another consequence. But the destruction of peasant communities with their ways of living, customs, production systems, leisure, sport, education, culture, is the most perverse facet of the agribusiness shroud over the land of the peasant. To preserve, strengthen, rebuild (with access to contemporary civilizational achievements, including the digital) peasant communities is the main goal of a Peasant Programme. To produce healthier foods while protecting the environment and move towards a nation-wide agroecological production is the second goal and no less important. These two goals are complementary and one does not exist without the other” (Leal & Görgen 2015).

The crisis

There is a worldwide crisis which is also showing its face in Latin America, a region that in recent decades has been building an alternative project to the historically hegemonic one.

The crisis is political, economic, social, cultural, environmental. It is political: the ways of doing politics, representative democracy, the parties are all being challenged. There is a deep and growing distrust of traditional politics, of the state and governments. It is economic: development models focused on financialisation, on continual growth, on consumption, are exhausted and are draining the planet. It is social: unemployment is a trademark in several countries, especially in Europe; the rapid ageing of the population in societies not prepared for the phenomenon; the migration of populations is growing. It is cultural: the dominant values, individualism, consumerism, has led to intolerance of various kinds, to hate and to disrespect for differences. It is environmental: climate change in progress, rampant urbanisation, the depletion of natural resources such as water and forests jeopardise human survival.

What to do? Is there still room for citizenship? Does the local still have a future? Does life still have opportunities? How can the global and the local be articulated? What are the necessary government policies? What structural reforms are decisive? How can we democratise democracy, the state and society?

A project, a utopia

There is urgent need of an alternative project to neoliberal capitalism and the global hegemony of financial capital.

First of all it is necessary to guarantee bread, as Latin American governments and societies have done. As the popular saying goes in Brazil, “an empty stomach doesn’t execute a revolution”.

But bread is not enough. Equally important is the word and the message that mobilises the masses, hearts and minds, and a theory, linked to practice and reality, with content and a sense of transformation.

This project, secured by bread and supported by the word, signals the future, hope and utopia. It is a social project to be dreamed and built in the long run, and a development project to be implemented immediately.

A development project has several dimensions: an international dimension in the relations between countries, nations and its global and regional groupings, a national dimension of each country and its people, a regional and local dimension. It is in this last one the people live, establish relationships, coexist, build their lives, individually and collectively. “Not even the local can exist without the national and international, which in turn cannot survive without local roots and without a local and regional input. The international level cannot survive without the recognition that all social and economic development with a human dimension is at the local and the regional level” (Heck 2010).

According to the speech of Marcio Pochman, President of the Perseu Abramo Foundation, of the Brazilian Workers’ Party at the opening of the 2nd Development Conference in November 2011, “...development is not only economic growth. It is also social, environmental, cultural.”

According to Pope Francis, “...we must build an economy in which the good of the people, not money, is the centre. I

recognise that globalisation has helped many people out of poverty, but it has condemned many others to die of hunger. It is true that it has increased global wealth in absolute terms, but this system maintains itself through the disposal of culture. Markets and financial speculation cannot enjoy an absolute autonomy” (Interview with Pope Francis by Andrea Torrielli and Giacomo Galeazzi, *La Nación* newspaper).

The World Social Forum – with its slogan Another World is Possible – met for the first time in Porto Alegre in 2001 and then in 2015 in Tunisia. It is a union, coordination and mobilisation of society and social movements made to confront the crisis and build an alternative project.

Policy options and role of governments

In Brazil, regional development was one of the five strategic mega-objectives of the Lula government. The Executive Committee of the Chamber of National Integration Policies and Regional Development based government actions using regional development programmes already in progress. They did so to obtain synergies and complementarities between the different levels of government in sub-regions and priority areas, generating significant impact in the short and medium term.

“The various Brazilian social programmes, from the Bolsa Família (Family Grant) to the Luz para Todos (Light for All), converged in their impact to boost local access to resources, even in the poorest regions of the country. This convergence has now been enhanced through the Territories of Citizenship programme. This is a type of Rooseveltian anti-recessionary programme able not only to withstand the current turbulences but to trigger a new dynamic of growth, more regionally balanced, and able to include, de facto, rural populations in the development of the XXI century. The aim is a more decentralised state, more participatory, more democratic in its decision-making processes, more transparent in terms of information, and with a greater coordinating role of the various agents of social transformation” (Sachs, Lopes & Dowbor 2010).

Popular education: Theory and practice, practice and theory

Citizenship, awareness of rights and the exercise of those rights, happens in communities. It is where learning happens, in the experience of daily life. The Open Letter to Teachers and Educators for a Just and Happy World, proclaimed at Rio+20 in 2012: “We need to learn and practice other ways of making public policy, originating from the communities, and require public policies which are committed to the quality of life for the people. Therefore, it is urgent to strengthen the processes of education committed to human emancipation and political participation in building sustainable societies, where every human community feels committed, active and included in the sharing of wealth and abundance of life on our planet: transformative learning, ecological literacy, environmental popular education, eco-pedagogy, Gaia education, social-environment education. More than ever, we call for an education capable of arousing admiration and respect for the complexity of what sustains life, accepting the utopia of

building sustainable societies through the ethics of care, and to protect biodiversity and socio-biodiversity.”

In Brazil, the efforts of society and of social movements are to build public policies with an abundance of social and popular participation. National councils, conferences with broad participation on the most diverse topics – health, family agriculture, human rights, people with disabilities, communication, agroecology, education, youth, women’s rights, traditional peoples and communities, the LGBT (lesbian, gay, bisexual, transgender) community, our environment – ombudsman, dialogue and negotiation tables, the participatory budget, are part of the building process of policies from bottom to top, respectful of regional diversity and originating from local organisations.

The Rede de Educação Cidadã (RECID), in existence since the first Lula government in 2003, works to train educator multipliers and grassroots leadership. It includes policies of solidarity economy, the Territories of Citizenship, popular health education, environmental education, human rights education, youth and adult literacy. The intention of RECID is to develop educational practices based on the production of knowledge that can serve as instruments capable of influencing decision-making. To have an impact, these practices should question and propose the transformation of structures that generate social, economic and regional inequality, exclusion, hunger, sub-citizenship or non-citizenship.

The overall objective of RECID is to “...develop, together with socially vulnerable families, a process of education and organisation aiming to increase their actual access to public policies (emergency services, local, work and income, education, health and food security structures, etc.) and subjective characteristics (critical awareness, citizen participation, self-esteem) that increases the potential for the formulation and proposal of new policies, respecting reality and Brazilian diversity. This is a process to foster a new generation of policy subjects and the expansion of work at the base, with a view to strengthening democracy in all social spaces” (RECID 2005).

Not the end

“Globalisation cannot and must not create conditions which crush each individual and each community, crush the right of people to keep alive their rites, their mystical aspects, their culture, their own ways of seeing life and the world. There can be no global colonisation. Accordingly, the local remains a privileged space for quality of life, respect for nature, the (re)knowing of the other. The increasing global poverty, misery and social exclusion can be traced back to the world economic crisis of 2008. This crisis is also social, environmental and represents a paradigm of values. To combat the crisis it is essential to preserve a local and regional identity: with bread guaranteed on the tables of all people, with the word, the message, with rights and citizenship, and the project, with hope, the future and utopia” (Heck, op. cit.).

The challenges are many and gather on the horizon every day. Latin America, throughout its history, through popular mobilisation, the experiences of each community

and its social movements, and especially in recent decades, through popular democratic governments, supported by social organisations and progressive sustainable development projects, has provided answers to their historical problems and served as a point of reference for the world.

Note

1 / A member of a class of persons who are small farmers or farm labourers of low social rank in Europe, Asia, and Latin America.

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About the author

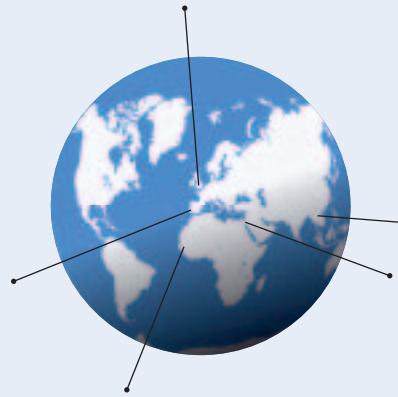
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Citizens' voices

Part IV



1. What does global citizenship mean to you?
2. In what ways are you a global citizen?



John Kolodziejski
United Kingdom

1. I see it as being open to the world and best defined as to what it is not. It's not being inward-looking and seeing your own country as THE model. It's about knowing your own country's good and negative aspects better by seeing it from the outside. It's about being open to the world and having the mind-set to experiment; travellers do this. Living abroad makes all the above concerns even more solid. Being "the foreigner" makes you more accommodating and welcoming to the foreigners you meet in your own country.

2. I've travelled and lived in three different countries for long periods (Spain, Angola, Brazil). In Brazil alone I have lived in four very distinct cultural areas: Rio, Sao Paulo, Salvador & Paraiba. I took an interest in foreign affairs on TV and in newspapers from an early age. International issues matter to me. I took an active interest in politics in campaigns: Nicaragua Solidarity, Anti-Apartheid, Chile Solidarity, and I went to Angola as an international volunteer. So it went beyond an academic interest. As a reporter I've covered large swathes of the globe, often writing about specific global industries: mining, energy, commodities, etc.



Fatoumata Sam Dabo
Guinea

1. Being a global citizen means having a right to health, education and a non-violent environment. A global citizen must respect rights and carry out his/her civil duties vis-à-vis the state and society. He or she is entitled to freedom of expression, to participate in the development of his/her community and country, as well as of the world.

He or she should seek information, train and share with others to ensure a harmonious development.

2. We are citizens of the world when we know our rights and duties, and when we carry out our duties and respect others' rights.

The mission of a global citizen is to develop ourselves and to help facilitate the development of the communities within that world so that they may become sustainably autonomous.



Eida al Kubaish
Jordan

1. Global citizenship means that the world is one and the nationality in it is "Humanity".
2. A global citizen is a human being who values and respects the humanity of all other citizens in this one world.



Bouakhamkeo Konglysane
Laos

1. My understanding is that to be a part of the global population is very significant for everybody, but especially for me. I think I am a person who is part of this world, and I think a lot about my role in the world. I think we have to start from ourselves before teaching and developing other persons and countries. We have to develop ourselves, then our families and only then our society and our country. First we have to start with the small things, going from grassroots to the central level.
2. I am not sure, but I think this means that I am a part of the global world. I have an effect on the global level, and the global level has an effect on me. As I said, we have to start with ourselves and our families. For example, we have to adapt to climate change, global warming or social change. So what do we do if we want to keep our globe sustainable? I would say that we should start with ourselves, by asking ourselves what we can do to save our environment. Our basic four human needs are food, clothing, medicine and a place to live.



Joaquim Jorge
Portugal

1. An individual who feels part of the global world system, meaning he/she has the power to induce change in the system itself. You can change the things around you because you are engaged and because you belong. You can change the system because you participate in it as a fully-engaged member; you are a driving force and you have the power of agency. Every single individual is important and can play a role, conducting others and influencing them to act the same way. Be responsible for the world. We only have one planet, and we are all humans who are entitled to the same rights.
2. I think in many different ways; considered choices while buying and consuming; the respect I show men, women and gender minorities; I try to live my life in a balanced way, being informed about what is going on around the world, especially (access to) education, human rights and access to culture. I campaign for free trade causes and environmental practices that ensure fairer access to water and other basic resources which sustain life.

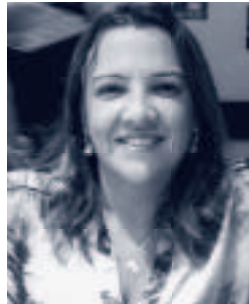
How to empower citizens through virtual learning environments



From left to right:

Maria Alzira Pimenta
Sorocaba University
Brazil

Sônia de Almeida Pimenta
Federal University of Paraíba
Brazil



José Furtado
Institute for the Sustainable Development of Campinas
Brazil

Mabel Petrucci
State University of Paraíba
Brazil

Abstract – *This article describes the research carried out within the Observatório Cidadão (Citizen Observation – CO) of Campinas, Brazil. The research looks at the potential of the CO to foster and encourage citizen action by identifying how Information and Communication Technologies (ICT) could be better used to promote emancipatory processes. The CO proposal is to build Digital Learning Objects (DLO) to be used with the assistance of instructors, promoting emancipation and empowerment within society. The expected result is to empower citizens to participate in intelligent discussions and be able to propose and decide on themes like city planning and solid waste policies.*

Throughout the 1990s, Brazil tried to “re-democratise” itself through new legal frameworks. Unfortunately there were no means to properly analyse whether these frameworks succeeded in reaching a satisfactory degree of democracy. For example, even after two decades after the end of the bipartisan era, Brazilians face a great difficulty in dealing with a current scenario of 32 political parties whose ideological identity – at least when there is one – is hard to figure out/recognise.

Since representative democracy does not fully address the needs of the average citizen satisfactorily, others have stepped in. To keep society together, civic engagement and social control (strategies to monitor public authorities by civil society) are essential for the stability and improvement of Brazilian society. In fact, Brazil has seen several non-governmental organisations (NGO) emerge which are focused on citizen empowerment, dealing with public authorities and institutions.

Campinas Que Queremos (Campinas We Want) is one of several NGOs working in similar ways across a number of Brazilian cities. This NGO wants to encourage civic engagement in city planning, to critically monitor the implementation of the budget, to monitor indicators of quality of life and, last but not least, to work in different ways improving and creating new ways of citizenship education. This set of actions is called Observatório Cidadão (Citizen Observation – CO).

To empower citizens you need to train them. Emerging technologies in ICT is one tool in the toolbox. Let us have a

closer look at Digital Learning Objects (DLOs) as a resource capable of promoting citizenship education (one of CO's objectives). DLOs try to offer new formats and educational processes which, rather than adapt to the characteristics of a so-called knowledge society, could contribute to improve it. It does this through harnessing one of the characteristics of our emerging society: the huge amount of information available.

Citizenship education and ICT

Citizenship education may be the most important thing and the biggest challenge for those committed to build a fair and ethical society. This is an education concept that assumes a process of personal humanisation, socialisation and individualisation (Charlot 2000). The concept emphasises the need to develop self-sufficiency and critical thinking. This kind of thinking requires knowledge (often mistakenly mixed up with "information", so easily available on the web). Guaranteed access to information is essential, but by itself is not enough. Information must be transformed into knowledge. We must distinguish knowledge from information and use the latter to build the former to empower citizens so that they are able to feel themselves socially included and actively participating in the control of government activities.

For example city growth and development requires an efficient and complex financial management system that present lots of embezzlement opportunities. Giving the average citizen tools to understand these weaknesses is a way to boost empowerment and subsequent social participation. This leads to an improved social control at various levels of government activities.

According to Castilho and Osorio (Pontual 2005: 63), citizenship education aims to foster the development of strategies that allow intervention in processes as a whole and in public agendas favouring the "training for citizen lobbying; the public interest actions and the generation of efficient and creative public movements able to work as networks of social players." From our point of view, public interest combined with social networks enables the construction of an ethical and fair society.

Citizen Observation (CO) and Digital Learning Objects (DLOs)

The CO is an informal educational environment that offers a learning platform for a diverse range of social players. It is nonpartisan, secular and pluralistic. The CO is based on four pillars: Transparency of Public Management, Participation and Social Control, Citizenship Education, and Fair and Sustainable City.

This monitoring should improve transparency in the actions of the government and contribute to the full exercise of social control, creating conditions for promoting citizenship awareness. Two premises underline its actions: a) the average citizen is unaware of the functioning of the three branches of government (judicial, legislative and executive) making exer-

cising citizenship rights difficult; b) economy, public health and education data available on official websites are incomprehensible to anyone who is not an expert, making its analysis and use difficult. The educational work of the CO aims to create information and knowledge out of this data broadening and deepening the discussion on topics relevant to all citizens.

One of the ways found to promote interactive learning in the CO was using Digital Learning Objects (DLOs). These are resources in online learning, inviting the visitor to investigate and explore the information available according to his/her interests.

These resources are called various things: digital online resources (Sá Filho and Machado 2003), digital learning resources (Jordão 2010), virtual learning objects (Antônio Jr. and Barros 2005) to name just a few examples. We adopted the term Digital Learning Objects (DLOs) defined by Wiley (2000) as: "digital entities deliverable over the Internet, meaning that any number of people can access and use them simultaneously." These entities can include "multimedia content, instructional content, learning objectives, instructional software and software tools, and persons, organisations, or events referenced during technology supported learning."

Accessibility, durability, modularity and reusability are characteristics of a DLO. Of these, reusability is the most important (Sá Filho and Machado 2003; Jordão 2010). This allows DLOs to be applied in different contexts/objectives and combined with various objects "to create rich and flexible learning environments" (Antônio Jr. and Barros 2005).

The construction and use of DLOs in various forms and for different educational objectives links with what Levy (2000) called collective intelligence. Instead of being controlled, human knowledge should integrate with human activities and, especially, should be equally socialised. This may seem difficult to achieve at first, but becomes less utopian when considering the interactive potential made possible by ICT.

Investigating online

To understand how to offer citizenship education online and to identify how ICT can be used to promote citizen emancipation and empowerment, we used virtual environments for our empirical research. We formulated a poll targeting an audience that is somewhat familiar with social networks and virtual environments. The universe of respondents was wide and diverse. In the end our sample included 40 respondents.

These are three examples based on our definition of a DLO:

1. The documentary *O Valor da Água* (The value of water – programme 16), produced by TV PCJ and maintained by Agência das Bacias dos Rios Piracicaba, Capivari e Jundiá (Watershed Consortium of the Piracicaba, Capivari and Jundiá Rivers). This 14-minute video explains how the water intake and supply system work. This DLO uses graphical computing resources, integrating satellite images, graphics, diagrams, speech and texts (Figure 1).

2. Na boca do povo (In the mouth of the people) is a one-minute film directed by Kawe de Sá and Bruno Medaber with the theme “Public Information: the right of all. No excuses, no secrets”. With only a few images and sounds, the almost silent movie can convey an important message about the problems and issues related to social participation (Figure 2).
3. Some slides produced by the CO staff, Campinas Que Queremos (Campinas That We Want), addressing issues related to the socioeconomic and political situation, brings out some reviews and questions about the struggle against corruption, social control and the water supply crisis (Figure 3).

Users were presented with these three examples when first accessing the survey. To take the survey you had to click on the first link. This gave access to the other two. Finally the users had to fill out an online questionnaire about Citizenship Education.

Results

1) Which one do you like best (considering appearance, content, duration, etc)?

Despite the longer running time, the documentary *O Valor da Água* was the winner, followed closely by the one-minute film *Na Boca do Povo*. Showing a considerably lower score, the slides produced by Campinas que Queremos team ranked last, as shown in Figure 4 and Figure 5.

Although the documentary and animation ranked very closely, they are quite different in their running time: while the former ran for almost fifteen minutes, the latter is just one minute. Both use audiovisual language; but while the documentary uses direct language, the animation requires some interpretative skills. The first one informs while the other deals with life values. The questionnaire allowed for comments, and some people criticised the DLO format, in particular some technical issues that affected the image quality and the negative influence of the pace of modern life that diverts our attention.

2) What duration is more convenient?

The vast majority suggested less than 5 minutes (with expressive number of votes of less than 10 minutes according to Figure 6). Nowadays, people have access to much more readily available information than one is able to absorb. In addition, the continuous and intense flow of information we experience by instant messaging has conditioned our way of seeing and being in the world. In this case, it means people seek short messages, on average five minutes. One respondent noted the need to consider the relationship between the length and the media.

3) Which format is best suited to citizenship education?

Despite its length, the documentary was the winner by a small margin over the animation. Both DLOs obtained a higher preference than the slide format. These results, although differing from the results of question 2 (favoured duration less than 5 minutes), is understandable when we take into consi-



Figure 1 – DLO 1

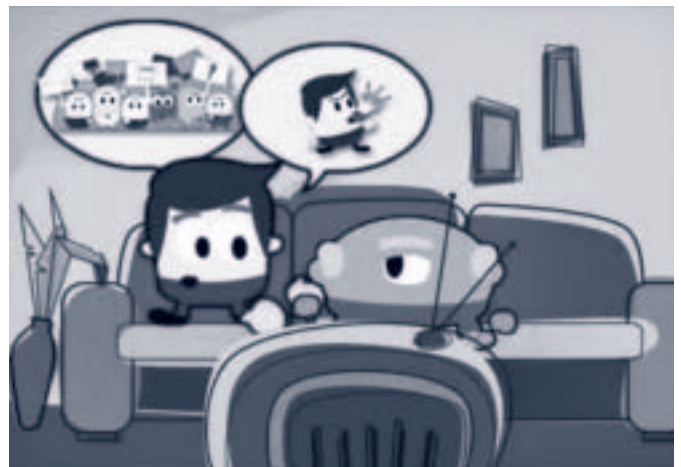


Figure 2 – DLO 2



Figure 3 – DLO 3

Figure 4 – DLO ranking

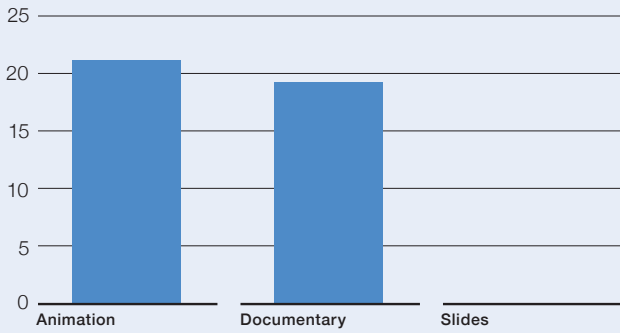


Figure 5 – Attributing scores 1 to 5 to each DLO

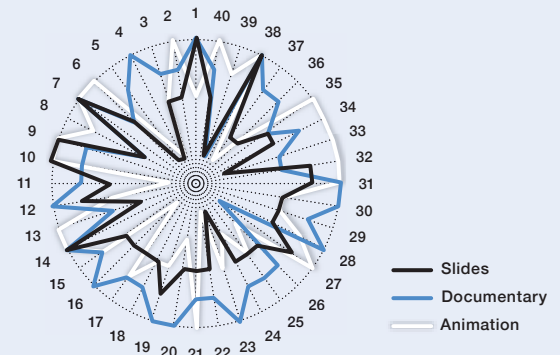


Figure 6 – Duration of an ideal DLO

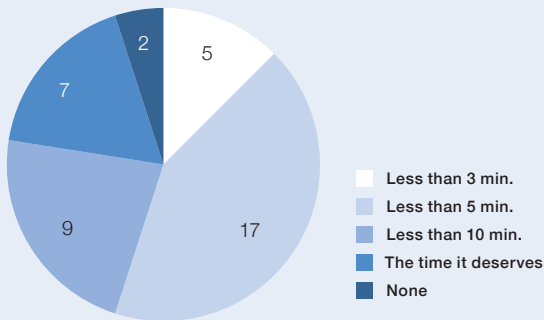
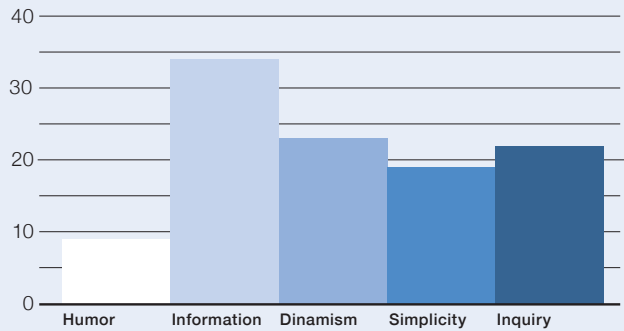


Figure 7 – Desirable DLO features



deration the significant amount of information the documentary brings – one of the characteristics identified as relevant in DLOs (as you can see in the following question).

4) What characteristics are relevant to a DLO?

The results reveal that respondents demand information. This demand is a qualified one because respondents think a DLO must also include inquiry, dynamism and simplicity. These features reinforce the DLO as a tool able to contribute to education in general and to promote, in a simple and dynamic way, social interactions based on information. To tackle complex issues, some knowledge about the information is necessary, as well as an ability to master language and the values that shape them. The DLO features identified by survey respondents are not only those that lead to citizen satisfaction but also to their social engagement.

In the context of citizenship education, the content (information) is essential for the development of critical questioning when using a simple and accessible language adapted to different realities (Figure 7).

5) Regarding citizenship education, which topics do you consider to be the most important? (options: voting system,

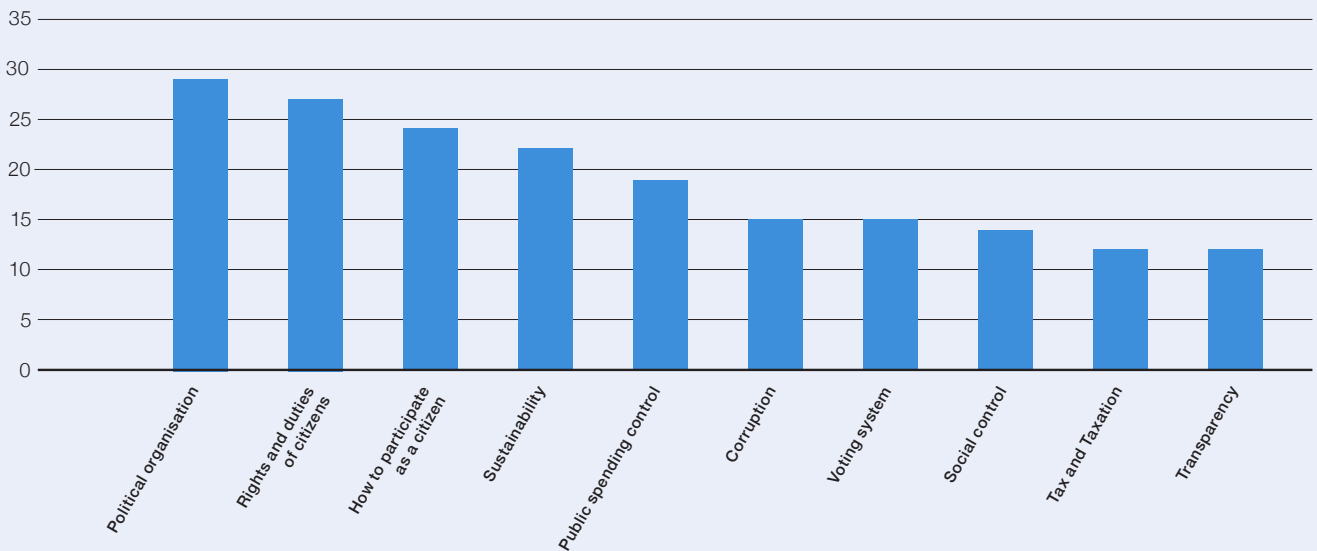
political organisation, tax and taxation, corruption and social control, sustainability, rights and duties of citizens, public spending control, transparency, etc.).

The answers show that the subject “political organisation” is the most important. This is no coincidence. Understanding the political organisation should drive all other suggested topics. Indeed, voting systems, taxation, social control and adequate sustainability are constructed only through a political system consistent with citizens’ interests. The responses reveal that people ask for more information on this topic (Figure 8).

The second most voted theme was rights and duties of citizens. In our opinion, this theme is essential and highly connected with the previous one, hence it should be on the political agenda. It is necessary that people feel informed and think about their rights and duties, which explains the high importance given to it by our respondents.

We emphasise that CO, as a set of actions for citizenship education, has sought to contribute to the development of the identity of citizens and to the commitment to the social control of public management. Therefore, the development and use of DLOs is one of our strategies to insert CO in the knowledge society. We believe that making qualified infor-

Figure 8 – Desirable DLO topics



mation available will provide the average citizen with knowledge, as mentioned by Levy (1993: 40): “[...] retain what was learned. The interactive multimedia, due to its non-linear pattern, enables an exploratory attitude towards the material to be assimilated. Therefore it is a well-adapted tool to an active pedagogy.”

One example of this active and participatory activity can be found in the comment of one respondent: “Regardless of the type of equipment used in the learning process, the most important thing is that people learn the content and discuss with others the ideas and suggestions that may arise.” (Respondent 36)

The use of DLOs has also proved to be an effective strategy when socialising information and knowledge. It helps raise awareness of urgent issues (corruption and misuse of public funds, among others) and it encourages citizens toward social engagement.

We would like to emphasise three aspects of this survey. First, the procedures adopted are transparent, from data collection to socialisation of results, since each stage is available at the CO website, our fan pages and other web locations. We believe ICT offers tools that foster the empowerment and development of knowledge.

Second, the team can assess the effectiveness of DLOs that were developed. The amount of choices reveal that we need to define new strategies to achieve our goals. Moreover, we found that our practice is an example of reusability since we also provide DLO material that was not developed by us.

Third, the results of our research offer important insights for the development of other DLOs since they are based on the receiver perspective (in format, length, theme and desired characteristics) both to the CO team and others interested in this subject.

According to Davies (2006) “global citizenship is based on rights, accountability and action”. Therefore, it is necessary that people have access to educational processes which clearly define not only how the world works, but also their role in it, with rights and duties. This knowledge, although cultural, technological, political and economic, needs to be our guide when building a more just and sustainable society. It is education developing active citizens in their local community which allows us to extend the reflection to levels exceeding our locality and reaching the global society. New technologies used in citizenship education, as in Citizen Observation, can contribute in the effort to build global citizenship.

Finally, we understand that knowledge and understanding are essential cognitive processes to build active citizenship. These skills make up the autonomous and critical thinking necessary to unfold a collaborative attitude necessary to transform mere indignation into strength, motivation and organised action to strive for better times and conditions for the whole society.

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81
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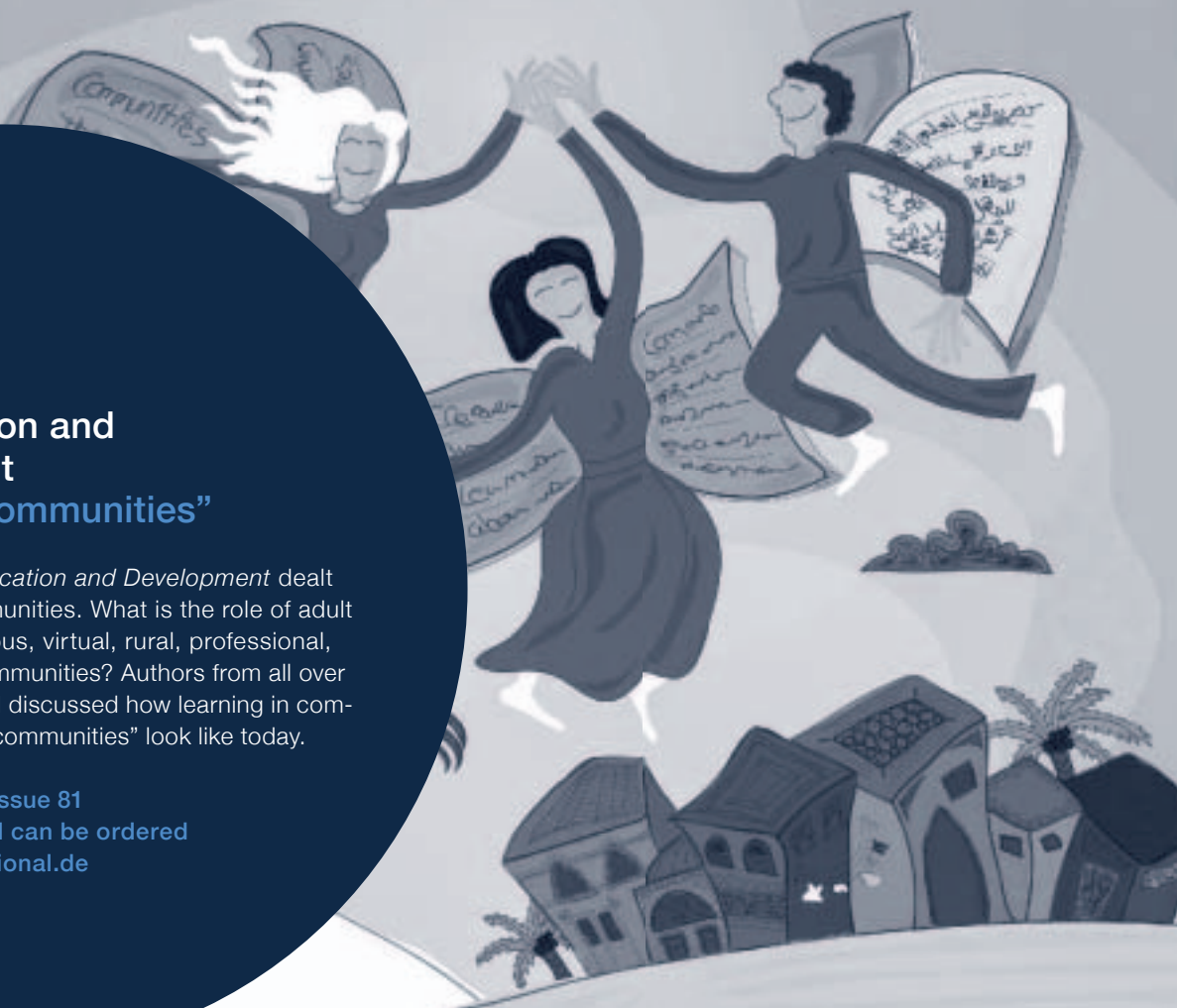
COMMUNITIES

81
2014

Adult Education and Development Issue 81 > “Communities”

Issue 81 of *Adult Education and Development* dealt with learning in communities. What is the role of adult education in indigenous, virtual, rural, professional, political and other communities? Authors from all over the world showed and discussed how learning in communities or “learning communities” look like today.

Free print copies of issue 81
are still available and can be ordered
at info@dvv-international.de



Virtual Seminar 2015: understanding communities



Timothy Ireland
Federal University of Paraiba
Brazil

Abstract – *The 2015 virtual seminar following issue 81 of Adult Education and Development discussed communities and adult education. The understanding which emerged from the discussions is that of community as a learning space with resources which frequently require empowering and as a “shared commitment between individual subjects which makes them responsible together and which has to be constantly renewed”.*

In 2015, the ICAE virtual seminar discussed communities and the need to build bridges between local needs and global commitments. What, if any, is the link between the two? Communities both great and small are clearly impacted by our meta-policies such as the Millennium Development Goals and Education For All. Is the reverse also true? Do communities have a say in the formulation of meta-policies, or are they simply targets to be reached?

The virtual seminar was held between 25 February and 20 March, and set out to debate on communities, taking as its starting point four articles included in issue 81/2014 of Adult Education and Development (AED): Alfonso Torres Carrillo's article on “New and old community sensibilities in Popular Education”, that of Astrid von Kotze on “Vrygond in a changing world”, Venant Nyobewe's piece on “How the Batwa came in from the cold”, and finally the article by Anna Pluskota and Monka Staszewicz “From vulnerability to resilience – a resource based model of community learning”. A yearly publication has its advantages and disadvantages. On the negative side, it is rather static when it comes to debates. Hence the importance of the virtual seminar in order to broaden and deepen our analysis, connect global commitments with local practices and build bridges between local needs and the post-2015 development and education agenda and CONFINTEA's Belém Framework for Action.

The many communities

Community is one of those polysemic descriptors which mean different things to different people and the definition of which is elusive. We have already talked about vertical and horizontal communities which emphasised either the common territory occupied by such groupings or their common interests. With the digital era, we invented virtual communities and social networks. ICAE could itself be described as a virtual community with some elements of verticality. Monica Simons refers to the global virtual non-governmental organisation (NGO) AVAAZ and its campaigns. It became clear from the discussions that our interest is in communities as a process and not as a state. Communities occupy new spaces – physical and virtual – and bring together new actors. As Alfonso Torres puts it, “Communities is here not a given, a once-and-for-all structure, but in permanent evolution and learning.” Huber Santisteban Mattos, on the other hand, expands the concept of community by including Mother Earth in his definition as well as humans. This is a fundamental advance on the anthropocentric concept of community as a purely human activity. Shirley Walters refers to the importance of community being understood as a set of values relating to solidarity, rather than just a geographical space.

The bad community

Several contributors warn us against the danger of believing that community is per se good, positive and to be valued for its inherent qualities. Communities exist whose values, practices, beliefs and principles are far from laudable. Community is not necessarily synonymous with democracy and participation in the same way that NGOs are also not synonymous with all that is transparent and horizontal. Although community can be employed in a broad generic sense – the education community or the learning community – the concept was used in a more technical and political sense during the seminar. As Torres comments: “This is a perspective that rekindles the political, ethical, critical and emancipatory sense of community, such as solidarity and commitment between individuals.” Hence the understanding which emerged from our discussions is of community as a learning space with resources which frequently require empowering and as “shared commitment between individual subjects which makes them responsible together and which has to be constantly renewed”.

This same community ethos has been under siege for the last forty years or more, faced by a growing wave of neo-liberalism inspired by policies propagated by Margaret Thatcher and Ronald Reagan. Tony Judt rather pessimistically suggests that “For thirty years we have made a virtue out of the pursuit of material self-interest: indeed, this very pursuit now constitutes whatever remains of our sense of collective purpose” (2010). However, he goes on to affirm that “The materialistic and selfish quality of contemporary life is not inherent in the human condition” (ibid). As John Stuart Mill asserts: “The idea is essentially repulsive, of a society held together only by the relations and feelings arising out of

Get Involved! ICAE Virtual Seminar 2016

The next virtual seminar, on global citizenship education, will start at the end of February 2016 and will last for approximately two weeks. The following articles of this issue will be the starting point of the seminar:

pecuniary interest.” Judt points to trust, solidarity and common purpose as being central to all collective undertakings: a strong sense of common interests and common needs, the counter side of which is fear and insecurity. The examples portrayed in issue 82 of AED, from Latin America to South Africa, from India to Burundi and from Cuba to Afghanistan, amongst many others, suggest that communities continue to resist wider power structures by learning, by empowering their members and by fostering a new sociability, collective actions and ways of understanding democracy.

Perhaps we should end by taking a cue from Ramon Mapa of the Philippines and recall Bob Dylan’s warning: “The line it is drawn, The curse it is cast, The slow one now will later be fast; As the present now will later be past, The order is rapidly fading; And the first one now will later be last, for the times they are a-changing”.

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

By Carlos Alberto Torres and Jason Nunzio Dorio, USA
(see page 4)



Education for Global Citizenship in a postcolony: lessons from Cameroon

By Michel Foaleng, Cameroon
(see page 18)

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

By Amy Skinner, Belgium
(see page 79)

From Half-Die to half the world

By Kadijatou Jallow Baldeh, The Gambia
(see page 92)

The seminar is free of charge and open to anyone. Do you want to participate? Send an e-mail to voicesrising@icae.org.uy. Registration is open now and until the beginning of the seminar.

The virtual seminar runs via e-mail in English. Your contributions can be sent in English, French or Spanish and will then be translated into English.

If you have questions ahead of the seminar, do not hesitate to contact Cecilia Fernández (icae@icae.org.uy) at the ICAE Secretariat in Montevideo, Uruguay.

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83
2016

Get Involved! Call for submissions

Issue 83

Skills and competences

What are the skills and competences needed for the 21st century? What skills do we need for the future? Can we even generate competences through education and learning to anticipate the future?

Our next issue will focus on the debate on skills and competences for life and work. What we mean is life in its totality – as young people, adults and the elderly, lifelong, life-wide, and life-deep. And we mean skills for decent work. We would therefore like to reach a deeper understanding of both skills and competences for citizenship and work. Basic skills such as literacy, numeracy and life skills are something we all need to live in a community, or in society at large.

We want to provide ideas and experiences of how education, learning and training can develop skills for life and work in practice.

At the same time, we want to learn from innovative examples in the teaching of young people and adults, how adults learn, from the diverse provision of new skills and competences for migrants or refugees, from disaster-struck communities, or the skills needed to deal with crisis and conflict.

We invite you to propose articles and project examples for issue 83 of *Adult Education and Development*. Please send your suggestions to the Editor-in-Chief, Johanni Larjanko (johanni.larjanko@gmail.com) and the Managing Editor, Ruth Sarrazin (sarrazin@dvv-international.de). Deadline for submissions is 1 April 2016.

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Questionnaire on *Adult Education and Development* 82: Global Citizenship Education

Please indicate to what extent you agree with the following statements

Please put only one cross on each line

	1	2	3	4
	strongly disagree	somewhat disagree	somewhat agree	strongly agree
I am satisfied with the <i>Adult Education and Development</i> journal	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like that the issue has a particular main topic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The layout of the journal supports readability	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The length of the contributions is appropriate	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In total, I feel well informed through the journal	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The journal gives me a good overview of development in the different countries	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The information content of the individual contributions is good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The journal has an appropriate number of articles containing material relevant for practical use in education	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The journal has an appropriate number of articles containing relevant scientific material	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Now, please indicate to what extent you agree with the following statements regarding each category of the journal

Please put only one cross on each line

	1	2	3	4
	strongly disagree	somewhat disagree	somewhat agree	strongly agree
Through the articles I get a good overview of the topic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The interviews with well-known personalities are interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The illustrations are thought-provoking	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The photo reportage visualizes the topic well	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If you selected “somewhat disagree” or “strongly disagree” with some of the statements above, please explain in more detail here. Your comments will help us to improve our publication.

What I really liked about this issue...

What would you change in the journal?

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Many thanks for your support!

Artists in this issue

Misa

Cover artist and Illustrator



Adult Education and Development: How do you think that art can bridge the gaps between genders, nations, generations, levels of education and social positions in order to directly appeal to the heart?

Misa: The human being, in her/his entirety, is the result of Creation. Originating in matter, it is already a perfect creator, a co-creator of the Creator. As for the heart, a spiritualisation process of the soul leads to light; heart is something acquired that we must give, and to give, we must learn to love, because life is a giving of self.

You should know how to give in order to be in harmonic flow with the life that gives everything in silence; be in the silence of life to listen to the melody, which is defined in the tranquillity of a mind inviting us to respect the earth, the sky and the sea; be attentive in order to navigate. With love in the heart, the separation no longer exists. Respect for all things abolishes gender inequalities. In the end, theoretical training is not sufficient in itself to be a human being. One must rediscover freedom beyond religion, fear and culture, the cultural diversity of the world and love of the world in order to revive confidence in the human being which is so often undermined.

We must reopen the scars in homage to the loving heart of humanity, which glorifies the divine and illuminates every being who recognises it.

What motivates you to be an artist?

I am an artist, it is innate, but it is also to innovate, to propose a programme of freedom of art and to be. In art, there is a conquest of self, a very subtle self knowledge that forges creativity thirsty for the unknown. I try to push myself to achieve the impossible. Yet, I don't believe that one can succeed without the other. As the image states a position, the text will take this to the next level and explain that position better.

Misa is a cultural activist. Her art is dedicated to peace, love and poetry. Her philosophy is to connect to herself to discover the wonderful diversity that surrounds us, the harmony of heaven, earth and sea ... and beautify the imagination of every human being.

For more than 20 years she has been involved in her project, the sixth continent, transforming villages into spaces of artistic creativity (www.portomadeira.org).

In Switzerland, Misa received the international prize of the Women's World Summit Foundation (WWSF) in 2007 for her creative and cultural legacy work with the Rabelados of Cape Verde and the first contemporary art prize of San Remo in Italy. She has exhibited in France, Italy, Portugal, Switzerland, Luxembourg and Cape Verde. She has stayed in artist residencies in Egypt, Italy, Brazil and the Ivory Coast.

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The international journal *Adult Education and Development* is a forum for adult educationists from all over the world.

The main target groups are practitioners, researchers, activists and policymakers in Africa, Asia, Latin America and the Transformation Countries in Asia and Europe. The journal is specifically designed to facilitate exchange and discussion around practical and theoretical issues, innovative methods and approaches, projects and experiences, as well as political initiatives and positions. In this respect, *Adult Education and Development* is a tool for South-South exchange.

The journal also seeks to provide opportunities for readers in Europe, North America, and other industrialised parts of the world such as Japan or Australia to acquaint themselves with current sector developments in Africa, Asia, Latin America and the Transformation Countries in Asia and Europe, so as to contribute to their becoming more effective partners in practical and intellectual cooperation. As such, *Adult Education and Development* also serves to foster North-South and South-North exchange.

Adult Education and Development is published once a year in English, French and Spanish. Each volume is dedicated to one major topic.

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