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A Reflection Paper prepared for the Canadian Commission for UNESCO

By Lynette Shultz and Maren Elfert

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About the Authors

Lynette Shultz



Dr Lynette Shultz is a Professor and Director of the Centre for Global Citizenship Education and Research at the University of Alberta. Her research is focused on how global issues and processes impact the wellbeing of people and other species on the planet. She is particularly focused on education and identifying how engaging multiple knowledge systems might provide opportunities to reimagine how to live more sustainably and peacefully. She has extensive experience in teaching, leadership, and service to communities around the world as an educator and consultant. She brings 25 years of experience working with global, national, and local organizations to develop strategies for collaboration and strengthening local capacities to address critical global issues. She excels at creating international connections and partnerships between institutions and interested individuals and community groups. She has researched and published widely on the topics of global citizenship, ethical internationalization, youth participation and citizenship, and global policy and education.

Maren Elfert



Dr Maren Elfert is a SSHRC Postdoctoral fellow at the Centre for Global Citizenship Education and Research in the Department of Educational Policy Studies at the University of Alberta, Canada, and a 2018 National Academy of Education/Spencer Postdoctoral Fellow. In January 2019, she will be taking up a lecturer position at King's College in London, UK. Before pursuing doctoral studies, she worked for more than a decade as a member of the professional staff at the UNESCO Institute for Lifelong Learning. Her historical-sociological research focuses on how international organizations contribute to the globalization of educational ideas and policies. Her book UNESCO's utopia of lifelong learning: An intellectual history was published by Routledge in 2018.

Global Citizenship Education in ASPnet Schools: An Ethical Framework for Action

Lynette Shultz and Maren Elfert¹

Introduction

Education with a global perspective is an imperative for learning and teaching in the 21st century. It is an ethical position, but also a necessity for schools and communities affected by interconnection created by global migration, cultural and linguistic diversity, new technological demands and a myriad of environmental issues. The purpose of this reflection paper is to provide an ethical framework for UNESCO's Associated Schools Network (ASPnet) schools to practice Global Citizenship Education (GCED) to assist school leaders, teachers, and their communities to make their way through the many possibilities offered up for global citizenship education. As one very engaged teacher exclaimed recently: "Global citizenship education? It is everywhere and it is nowhere." Global citizenship and GCED provide rich and important possibilities for teaching and learning that acknowledges the vast diversity of people and the urgent need to find ways to live together on our planet. Global citizenship and GCED suggests a wide range of activities and content. Policy positions and learning outcomes are coming at teachers from many sources: the OECD will examine "Global Competence" in upcoming PISA exams²; UNESCO provides GCED topics and learning objectives³ and GCED basics⁴; Canadian international development organizations have long standing GCED curriculum materials⁵, including challenges to traditional colonial relations,⁶ while others promote GCED as a set of skills for an elite mobile citizen. Recently, a group of more than 1100 youth in 11 countries joined together to research and develop a policy statement on Global citizenship and GCED:

Global citizenship will not be defined by one set of actions - it is an ongoing conversation about multiple ways to enable equity around the world. Because of different positions in societies, people will experience global citizenship differently and will have different sets of responsibilities. There are, however, some pillars that we feel hold up global citizenship as a moving and dynamic concept that enables the possibilities for equity. These pillars are what can make global citizenship accessible to everyone: deep listening to others, self-reflexivity, and engaged action within a global community. (Centre for Global Citizenship Education and Research and Canadian Commission for UNESCO, 2017)

We live in a system where knowledge and ideas continue to reflect colonial patterns of relations (see for example, Abdi, 2013, 2014; Andreotti, 2006, 2015) so how can we take up the call for GCED in ways that do not contribute to the very problems GCED is set out to solve? We propose an ethical framework as a

¹ with the support of Michelle Hawks and Thashika Pillay

² www.oecd.org/pisa/pisa-2018-global-competence.htm

³ <http://unesdoc.unesco.org/images/0023/002329/232993e.pdf>

⁴ <http://unesdoc.unesco.org/images/0024/002482/248232e.pdf>

⁵ <http://globalhive.ca/>

⁶ www.earthbeat.sk.ca/wp-content/resource-portal/charity-justice-and-solidarity.pdf

foundation of GCED from which policy, governance, curriculum, community engagement, and youth leadership emerge. This ethical framework, embedded in a whole school approach to GCED, provides a way for ASPnet educators and their communities to deal with the multitude of competing ideas, materials, outcomes, appeals, and demands of global citizenship.

In this report, we address the complexity of global citizenship head on. How do we understand the relationships and issues that we face on this planet? Globalization has entangled us more intensively and extensively – for better or worse! Now what?

This document is structured into three sections: We will start by introducing the UNESCO Associated Schools Network and the UNESCO perspective on global citizenship. In the second section we lay out the framework to implement GCED in schools, which will serve as the foundation for a whole school approach to the integration of a GCED perspective in curricula, lesson plans and broader school and community activities, for which we will give some selected resources and examples in section three.

What are ASPnet Schools?

The UNESCO Associated Schools Network (ASPnet) forms a worldwide network of educators that has a significant potential to impact education. ASPnet was created in 1953 with the purpose of encouraging schools to educate students along the lines of UNESCO's mandate to advance international understanding between nations in the intellectual domain in order to promote peace. "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed." This much cited phrase from the UNESCO constitution guides the work and spirit of the ASPnet schools. What started out in 1953 with 33 schools in fifteen countries, has since then developed into a unique worldwide network of 10,000 schools in 181 countries (UNESCO Associated Schools, 2014). Schools interested in joining the network are required to go through a certification process that demonstrates their commitment to and enactment of the goals of UNESCO and ASPnet. ASPnet schools include both public and private schools. The majority of the participating schools are public and secondary schools (UNESCO Education, 2017). Research has indicated that schools join the network for different purposes but mainly because they are attracted by the legitimization offered by the association with UNESCO and by the idea of being part of a global initiative (Shultz & Guimaraes-Iosif, 2012; Shultz, Guimaraes-Iosif, Chana, & Medland, 2009). Research on the ASPnet schools has shown that "while there is no package of liberation and transformational education that comes with being a UNESCO Associated School, there is encouraging evidence that educators are working in creative and critical ways to educate toward more engaged citizens who are capable of contributing to a strengthened public sphere" (Shultz & Guimaraes-Iosif, 2012, p. 1). A study on ASPnet schools in two Canadian provinces revealed that "ASPnet schools are unique in their willingness to cross the traditional boundaries between school and community, curriculum and subject area, age and grade, ability and disability, local focus and global concern. Such a willingness to move beyond accepted thinking gives ASPnet schools the potential to transform students into actively engaged citizens" (Shultz, Guimaraes-Iosif, Chana, & Medland, 2009, p. 2). The network is critical for making the often abstract international frameworks, such as the Sustainable Development Goals (SDGs), more accessible to the grassroots level.

Global Citizenship Education and UNESCO: A Short Historical Overview

Since its inception, UNESCO's notion of citizenship was linked to the idea of universal human rights, which was entrenched in the *Universal Declaration of Human Rights* of 1948. The UNESCO founders conceived education as a unifying movement, which would further peace through international understanding. In his response to a UNESCO-led inquiry on the philosophical and theoretical foundations of human rights related to the drafting of the *Universal Declaration of Human Rights*, Mahatma Gandhi stated that "the very right to live accrues to us only when we do the duty of citizenship of the world" (Elfert, 2018, p. 50). The concept of citizenship represented the idea of every individual's participation in the building of a new democratic society after World War II. This is the context from which ASPnet emerged.⁷

Citizenship constituted a key component of UNESCO's most influential educational paradigm, lifelong learning (Elfert, 2018). The notion of citizenship that was embedded in UNESCO's concept of lifelong learning often invoked the "responsibility" of the individual to employ education for the sake of the betterment of society, and the importance of solidarity among all the people of the world. These notions – lifelong learning, citizenship, responsibility and solidarity – have been conceptualized in UNESCO's two education flagship reports, the report *Learning to Be* (otherwise known as the *Faure report*), published in 1972, and *Learning: The Treasure Within* (otherwise known as the *Delors report*), published in 1996. Both reports sought to establish lifelong education as the new global "master concept" of a humanistic approach to education. While the *Faure report* placed a stronger influence on the individual, the *Delors report* signalled a shift towards a multicultural politics of "learning to live together." The *Delors report* introduced four pillars around which education and learning should be organized: learning to know; learning to do; learning to live together; and learning to be (Delors et al., 1996, pp. 85-98). The members of the Delors Commission regarded "learning to live together" as the most important among the "four pillars of education" (Delors et al., 1996, p. 22; see also Elfert, 2015, p. 3; Carneiro & Draxler, 2008).

UNESCO's most recent educational manifesto, *Rethinking Education. Towards a Global Common Good?* (UNESCO, 2015a), reclaims many of the concepts of the *Faure report* and the *Delors report*, such as lifelong learning, citizenship, and solidarity. However, its key idea is the *common good* that emphasizes the aspect of knowledge. The report considers education and knowledge "global common goods... inspired by the values of solidarity and social justice grounded in our common humanity" (p. 11). In paying tribute to "spiritual dimensions," (p. 38), the document goes further than the *Delors report* in putting greater emphasis on "non-scientific" and alternative approaches to knowledge and development, such as the notion of *buen vivir*.

In the past two decades, the interest of educators in the concept of global citizenship has increased significantly. Since the launch of the UN Secretary-General's Global Education First Initiative (GEFI) in 2012, which made fostering global citizenship one of its three education priorities, global citizenship has moved into the focus of UNESCO's advocacy work (UNESCO, 2016, p. 8). According to a UNESCO

⁷ For a historical overview of the UNESCO ASP network, see UNESCO ASPnet (2003).

document on global citizenship, “education must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century” (Tawil, 2013). Global citizenship education has also become an important component of the school curricula in Canada (see, for example, Alberta Education, 2018). UNESCO’s concept of global citizenship education aims at enabling learners “to contribute to a more inclusive, just and peaceful world” (UNESCO, 2015b, p. 15) through an education that entails three core conceptual dimensions within a lifelong learning perspective, which are cognitive, socio-emotional and behavioural.

Box 1: Core conceptual dimensions of global citizenship education

Cognitive:
To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
Socio-emotional:
To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
Behavioural:
To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

Source: UNESCO, 2015b, p. 15.

Global Citizenship Education (GCED) represents, along with Education for Sustainable Development, the focus of the current 2014-21 ASPnet Strategy put forward by UNESCO (UNESCO Associated Schools, 2014). As stated on the ASPnet website, “ASPnet – a driver for innovation and quality in education – is recognized as an effective tool for reaching target 4.7 on GCED and Education for Sustainable Development (ESD) of Sustainable Development Goal 4 - Education 2030” (UNESCO Associated Schools Network, n.d.). In the next section we will provide an ethical framework for ASPnet schools to practice GCED.

A Framework to Implement Global Citizenship Education in Schools

Global citizenship education as an ethical position

Global citizenship has been a contested concept that can be interpreted in different ways (Dower, 2000; Shultz, 2007). Traditionally the concept of citizenship has been associated with the nation-state. Global citizenship education entails a critical engagement with the notion of citizenship in terms of its traditional meaning as an individual’s membership in a political community defined within a nation-state. Transnational social and political communities and civil society activism, furthered by new communication technologies, social media and the Internet, are expressions of emerging “post-national” forms of citizenship (Sassen, 2002; Van den Anker, 2010). The effects of globalization and neoliberalism with its focus on economic and market forces and its view of the individual as an entrepreneur and consumer rather than as a citizen, challenges traditional Western ideas about the state and citizenship (Brodie, 2004). The rights of citizenship are denied to a growing number of migrants, refugees and

displaced people (Sassen, 2014). In addition to the impact of economic and technical globalization on how people imagine themselves engaged on multiple levels from the local to the global, many ideas are shifting in relation to “the planet” and planetary citizenship is perhaps one of the best ways to understand global citizenship. Indigenous peoples worldwide consider themselves as sovereign and have a problematic relationship with the notion of citizenship tied to nations established without their consent or as a result of the colonization of their land and lives. The *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP) demonstrates that conceptions of global citizenship stand outside of state notions of citizenship and belonging. Therefore, scholars such as Abdi and Shultz (2008) argue that the “global citizenship ethic should affirm...that citizenship is not just a mechanism to claim rights that are based on membership in a particular polity, but that human rights are based on membership beyond any state or national boundaries, inherent to all individuals and groups in all places and times” (pp. 3-4). Global citizenship is therefore interpreted today as a primarily moral category (Myers, 2010).

While much writing about GCED is focused on its contestation, it remains a durable concept necessary to describe the many interconnections and issues that face us on the planet. It is the term that helps educators find both understanding and the possibility of change when addressing urgent global issues. It is the concept that locates our hopes and fears as inhabitants of a planet that seems under siege. It is best understood as an ethical position that shifts scales and possibilities of knowledge and action. Therefore, this report proposes an ethical position towards GCED that goes beyond embracing globalization. The UNESCO ASPnet pillars identify “learning to know, learning to do, learning to be, and learning to live together”. Neither these pillars nor GCED itself are empty containers waiting to be filled with any content that comes along. Rather, they suggest an ethical education platform intertwined with knowledge, teaching and learning, and being a human on a finite planet. In this, the foundation of “learning to live together” provides a relational entry into the entire education process. The key issues that face us are relational, just as are the means to address them. This report is meant to support teachers, along with school leaders, to work to build an ethical foundation for their GCED work in their ASPnet schools, thereby making a whole school approach and deepening of GCED.

This report proposes global citizenship not so much as a curriculum subject or a pedagogical approach, but as an ethical position, a worldview that emphasizes human rights and earth rights, the interconnectedness of all human beings with each other, the animals and the planet, and an awareness of our global responsibilities in the face of the key challenges that we are facing today on our planet. Global citizenship is a decolonial worldview in that it challenges the current world order built on colonialism, in which Western-European knowledge and values are considered superior to non-Western and indigenous knowledge. It is also a planetary worldview insofar as it challenges the exploitation and degradation of the Earth and the living creatures who live on this planet for economic profit and individual gain. Indigenous knowledge can help us see a way of bridging the modern Western dominance and the protection and survival of our environment, and suggests an ethical foundation for GCED that requires indigenous knowledges be considered as the vital sources of knowledge that they are. The inclusion of natural rights in Ecuador’s constitution and Bolivia’s legal frameworks and the recent decision to grant legal rights to the Whanganui river in New Zealand are examples of extended

notions of citizenship. Another example is the Ho-Chunk nation in the state of Wisconsin who voted to enshrine the rights of nature within its constitution.

ASPnet offers the unique opportunity to raise awareness of thousands of teachers, children and youth around the world for these issues and enhance their understanding and capacity to work for a better future. What we need is not a scaled-up version of citizenship that valorizes self-interested individuals, educated to compete and conquer in a world that exists as something external and foreign, but rather an understanding of how planetary (or global) relations are assemblages of localized encounters and contaminations, each working to shape the world. The ASPnet theme of “learning to live together” takes on new depths when viewed as being about all planetary relations. The subjects of this education are not just humans but all life on the planet. In making this shift, robust meanings of what and who are global citizens emerges and here we can link global citizenship education with sustainable development and peace education in a way that provides a strong ethical foundation from which to build an education for our times, again stressing it is not simply adding these education approaches together but rather building a foundation that provides a path to doing the difficult work of GCED.

Therefore, ASPnet’s ethical approach towards GCED must be transformative in terms of empowering students to become planetary and ethical citizens who are committed to “living together” in peace and understand and tackle the complexity of problems the world faces today. The transformative approach is in line with UNESCO’s approach to GCED (UNESCO, 2015b, p. 15) and UNESCO’s *Rethinking Education* report, which stresses the need to learn from more than a Western knowledge system, including, for example, indigenous knowledge systems, in order to effect social transformation. It further corresponds to UNESCO’s commitment to peace education (UNESCO, 2018) and the goals of UNESCO’s “Programme of action for a culture of peace and non-violence” and the organization’s commitment to diversity and intercultural competences (UNESCO, 2013). Drawing on Gilroy (2005), we propose conviviality as a framework for our ethical commitment of “living together”.

Conviviality and “learning to live together”

Conviviality refers to the human capacity to relate to the world and to each other – to *live with*. The key issue here is the capacity to be affected by the world. It is not a description of an individual interacting in the world but of the capacity of that person to be impacted by the world. Conviviality is about shifting the spaces and relations of encounter. Gilroy (2005) distinguishes conviviality from other forms of organizing society as one that creates the conditions of place, space, and conflict that surround us as we work to upset a dehumanizing and violent hierarchy of categories of difference (for example, racist and sexist or human/non-human categories). “Conviviality does not describe the absence of racism or the triumph of tolerance” (Gilroy, 2005, p. xv) but rather how we build good relations through a range of interactions across difference (Gilroy, 2005; 2008), building an everydayness in social relations that acts as a reparative humanism (Gilroy, 2016) that can undo the damage of hierarchies of difference employed through the violence of colonialism, imperialism, and patriarchy. A frame of conviviality, according to Gilroy (2005), is a global opportunity to understand the damage these structures have caused and the fact that the damage is unevenly distributed. Conviviality then, is a way to reconstitute the structures and power relations that hold this damage in place.

Ewa Morawska (2014) provides a mapping of meanings and conditions of conviviality showing how ranges of conviviality shape a *convivial culture* in a “continuous becoming” (p. 358) of interactions among human actors and their environments.

These conditions of conviviality include important actions for schools and their communities:

- 1) the recognition of individual and group difference: We need to make space for the diversity of human / non-human life to flourish individually and collectively throughout education systems or activities.
- 2) an appreciation for pluralism: We should see the strength of plurality and build organizations and governance processes to make pluralism central to how we provide education in our communities.
- 3) relations where conflict is negotiated rather than confrontational: Our responses to conflict show few examples that go beyond confrontation and punishment. Shifting how we lead and organize schools can create sites of conviviality to become the foundation of relations.
- 4) a sympathetic indifference and empathic interest in others: In relations of pluralism, we struggle to negotiate responses to the actions and needs of others. We need to balance between a sympathetic indifference where we become aware of when and how our attention should be needed or helpful and other times when others, recognized as capable agents living their lives, are constrained unnecessarily by interventions. This negotiation of negative rights (freedom rights) and positive rights (claims to entitlements and support/intervention) is central to all organizational decision-making and responses to issues in schools as well as in teaching and learning relations.
- 5) a horizontal view of difference that avoids categorization into unequal hierarchies of arranged depictions: The damage of hierarchies of privilege and the violence that results are well known. Pluralism rests on understanding difference as natural but when comparisons rest on essentialized notions of identity as a measure of worthiness, convivial relations are not possible.
- 6) an endurance for ongoing everyday relations: When convivial relations are the norm rather than an exception, we cease to celebrate the exception and find power to do the necessary work by drawing on the strength of pluralism. This may be the most powerful characteristic of an ASPnet school that practices a whole school approach to GC and GCED. (Morawska, 2014, p. 359).

An ethical approach to GCED provides a way to deepen the possibilities already inherent in the structure provided by the ASPnet schools from which to develop a convivial culture.

Creating Change: Adding concepts of social/global justice to GCED within ASPnet schools

Global justice is a call from struggles around the world where people are making claims to environmental, social, economic equity. Local actions are often linked to actions of people in many places, forming global social movements for change. A global social justice framework provides helpful ways to view issues and relations, whether local or beyond (Shultz, 2013). Justice claims deal with issues of how the benefits and burdens of citizenship are distributed. Global justice claims demand we address conditions that exist beyond nations or local communities. For example, the legacies of colonialism weigh heavily on the world and are visible in continued racism, economic exploitation, and unfair

participation by countries and their people in international engagements and global activities. In education, the profound legacy of the colonization of knowledge is a key area where GCED can provide a decolonizing possibility.

As recommended by UNESCO's *Rethinking Education* report, a transformative approach to GCED must consider education and knowledge as public – or common – goods. A focus on the issue of knowledge requires an engagement with the impact of colonialism on cognitive justice.

Post-colonial scholars have identified how profound knowledge exclusion exists and acts to perpetuate a kind of colonial hierarchy of ideas and experiences that position those that are non-western as consistently deficient (see for example, Abdi, 2013; Amin, 2011; Odora Hoppers, 2009). Boaventura de Sousa Santos (2007a; b) understands this to be a condition of *cognitive injustice*. Santos' argument is that the dramatic inequality and social injustice in today's world is to a high degree the result of this cognitive injustice produced by "a narrow and imperial conception of modern science" (Santos, 2007a, p. 2). The result is what Santos described as a vast abyss separating Europeans and the rest of the world and essentially creating a global and un-crossable "abyssal line". When this line is evident in education systems, another generation is schooled into the project of modernity, taught that all other knowledges on the planet are deficient in comparison. This cognitive injustice stands in the way of raising an awareness in future generations for our global interconnectedness and global responsibilities (Shields, 2012, chapter 6). According to Shultz (2018),

"there can be some movement toward reconciliation through processes of reciprocal recognition of the legitimacy of non-western epistemologies by engaging in education based cognitive justice. Cognitive justice demands we educate by drawing on the rich knowledges too often ignored in western/ized curriculums and materials, again transforming who it is we understand as 'educated'. In turn, each student, each relationship that is transformed at the local level, reflects back to the wider context as part of the global project of justice" (p. 252).

Empowering teachers to facilitate difficult conversations

At the core of "learning to live together" and the UNESCO goals for global citizenship and the Sustainable Development Goals, sit many difficult issues and decisions that have no clear answer. The complexity of dealing with "the global" and globalization, as well as the multitude of relations entangled in multiscalar viewpoints, demands that educators be prepared to engage with difficult knowledge in ways that support student learning about both the issues and how to engage in critical thinking, deliberation, and action (see for example Dei, 2014; Eidoo et al., 2011; Llewellyn, Cook, & Molina, 2010). This requires thoughtful preparation of and by teachers as well as a commitment from leaders and communities to support such discussions. Teachers are often apprehensive to deal with controversial issues in the classroom (Marom, 2017; Clarke, 2007/2018; Claire & Holden, 2007, pp. 8-9). It is important for teachers to know that they are supported by provincial statutes and curriculum to engage with controversial issues. Many provinces have included controversial issues within the Social Studies programs (Alberta Education, 2005; British Columbia Ministry of Education, 2016; Ontario Ministry of Education, 2013). However, Alberta seems to be unique in providing legislative support for teachers in dealing with controversial issues as the *Guide to Education: ECS to grade 12 2017-2018* (Alberta Education, 2017) is authorized within the School Act.

Teachers need to be trusted to make practical judgements, and a condition of this trust is to relieve them of the burden of having to be “neutral teachers”. Education is impossible without the “difficult conversations” (Todd, 2013) that are part of humanity, and teachers need support to be able to facilitate such conversations. For Todd, “the pedagogical space of transformation, the space through which we learn to become witnesses and listeners, is a difficult if not at times unbearable space” (p. 2). An example of such a “difficult conversation” in Canada was the *Truth and Reconciliation Commission*. The current emphasis in Canada to integrate indigenous perspectives and content into the school curriculum makes it even more urgent to help teachers gain the confidence to facilitate such “difficult conversations”.

Fournier–Sylvester (2013) provides teachers with a model for hosting such conversations in classrooms:
Process

1. Establish open respectful environment
2. Help students move beyond opinions and emotions
3. Help students learn to identify a weak argument (see Brown & Keeley, 2010)
4. Establish ground rules (see Oxfam, 2006)
5. Anticipate the social and political issues your students will find interesting and react to
6. Let all members have a voice
7. Decide on the role of the teacher:
 - a. Committed: Teacher expresses own view while attempting to be balanced
 - b. Objective or Academic: Teacher presents all possible viewpoints
 - c. Devil’s Advocate: Teacher adopts most controversial viewpoints, forcing students to justify their own (see Wales & Clarke, 2005)
8. Close the discussion; evaluate and debrief.

Strengthening “the network”

We suggest strengthening the transformational potential of the ASPnet network by shifting from a top-down to a more bottom-up and participatory approach. So far, there is a tendency in the ASPnet system to transmit ideas from UNESCO (the top) to the schools (the bottom) in a one-way flow of dissemination. To some extent, this is very useful as ASPnet schools have access to a variety of resources that keep its members informed about the most pressing issues and the international frameworks put in place to address them. This information material also provides examples of activities and initiatives that can be used in schools as pedagogical tools to promote global citizenship. However, teachers and students could be engaged in a much more dynamic way if the sharing of information was multi-directional and the schools were encouraged to share information among each other, in the spirit of a community of practice. In this way, the network itself is seen as “an actor”, a vital part of the education process. The network, with its thousands of schools and even more students, crosses boundaries of class as well as geographic, gendered, and cultural boundaries. If these schools communicated with each other in a more direct way, we could see ASPnet make an important global contribution (Shultz, 2017). There is an important facilitation role then for UNESCO at the international, regional, and national levels to ensure that local schools are supported in these networks.

Putting GCED to Work in the ASPnet School: A Whole-School Approach

Drawing on the framework presented above, this section will argue for a whole-school approach to implementing GCED in ASPnet schools and propose resources for teachers to put GCED to work in their schools and classrooms. The problem for schools is certainly not a lack of GCED materials but rather, the absence of a platform from which to choose and use materials and to make policy and process decisions. It is our position that ASPnet schools begin first to develop their foundational global citizenship ethics framework to enable them to build schools and communities where policies, teaching and learning, curriculum content, and community engagement become transformational components as the basis of just relations and actions on our planet. This ethical framework is the basis for a whole school approach where GCED is not merely a list of activities or a checklist to be managed.

Given that UNESCO goals for both ASPnet and GCED extend deeply into the very structures and organization of education, we recommend a whole-school approach to GCED to achieve them. A whole-school approach means that an intervention must be carried out over a sustained period of time in order to be effective; it must be embedded in school policies, practices, teaching and activities and involve all stakeholders engaged with the school, from policy-makers and teachers to parents and the wider community. We also recommend that GCED be integrated into teacher preparation and development programs offered at universities, as some universities have already done. Especially when GCED is not clearly reflected in a provincial curriculum or policy, teacher education programs can encourage teachers to make connections between GCED and curriculum outcomes. This will help shift GCED from sidewalk to mainstream teaching.

Below is a framework that illustrates some of the key pillars of a whole-school approach to GCED:

School ethos	The curriculum	Participation	Staff development	Transition	Community engagement
Ensure that global citizenship is reflected in your school vision, ethos and development plan, with learners playing a key role in decision-making.	Promote global citizenship across the curriculum, with activities delivered across a range of subjects and key stages.	Enable learners to participate in or lead global citizenship projects through curricular or extra-curricular activities – for example, peer of cross-phase learning.	Develop staff understanding of global citizenship and participatory and critical approaches, and planning time to co-ordinate projects.	Use global citizenship to support primary to secondary transition and explore the place of global citizenship values and skills in further and higher education and the workplace.	Develop ways to engage your local community using global citizenship, and invite community members to related events.

Source: Oxfam, 2015, p. 14.

Leading GCED in ASPnet Schools

Our framework maps well with Shields' (2012) model for transformative leadership. In an exploration of education leadership theories, Shields identified the key tenets of transformative leadership within (world) conditions of "volatility, uncertainty, complexity, ambiguity" (p. 21):

- the mandate to effect deep and equitable change;
- the need to deconstruct and reconstruct knowledge frameworks that perpetuate inequity and injustice;
- a focus on emancipation, democracy, equity, and justice;
- the need to address the inequitable distribution of power;
- an emphasis on both private and public (individual and collective) good;
- an emphasis on interdependence, interconnectedness, and global awareness;
- the necessity of balancing critique with promise;
- the call to exhibit moral courage. (p. 21)

"[Leaders] know that change can occur as they lead with courage and persistent optimism and have transformative and inclusive approaches that make a significant difference for members of their school communities of difference" (Shields, 2012, p. 104). In ASPnet schools, leaders work to bring the goals of UNESCO into policy, procedures, curriculums, and pedagogies. With a transformative leadership approach tied to an ethical framework of GCED, these schools can become dynamic sites for global social justice and the education that serves students in the complex world they are learning to be part of.

From the ethical frame to curriculum goals and activities

Curriculum goals and activities can be supported by integrating GCED into all subject areas. In this section we introduce a few ideas as exemplars for GCED based curriculum in areas often left out of the discussion.⁸ Typically, discussions and actions around global citizenship education in ASPnet schools can be found in social studies or civics courses where there are often easy connections between required knowledge and the goals associated with GCED, such as discussing global connections and often outright references to being citizens or understanding citizenship. This logic extends to English/Language Arts classes and science classes as well, which are all able to easily see connections between their required topics and GCED or the Sustainable Development Goals around climate change and interconnections between groups. Using the ethical framework as a foundation, we argue that another potential area where ASPnet schools can help to influence great change in education is by addressing the connections between global citizenship education and mathematics. Math is often considered to be a cold discipline, with facts to memorize, presented by a teacher who stands at the front of the classroom, while students work individually on exercises at their desks (Andersson & Ravn, 2012; Boaler, 1993; Furinghetti, 1993). This picture of mathematics is part of a larger shift in education towards neoliberal goals of a competitive and individualistic education system. Since GCED promotes ideas of global citizenship, belonging, human rights, peace and inclusiveness (UNESCO, 2016), these ideas seem to run counter to the "typical" math classes which are just about the numbers. Especially if we take into consideration the idea of conviviality, where we need to move beyond ideas of the individual to how all beings on the planet, including non-humans, are interconnected, we suggest to consider additional ways to view a

⁸ It would be impossible to provide either a summary or recommendation from the hundreds of GCED curriculum documents and materials.

math class that can provide connections between mathematical content and global citizenship education.

Another aspect of the “whole school approach” to GCED is to address the integration of indigenous perspectives in schools. In Canada, in recent years there have been increasing attempts to problematize Canada’s colonial legacy and integrate indigenous knowledge into the curricula of universities and schools. The *Truth and Reconciliation Commission* has led to greater awareness among the Canadian public, including teachers, of the atrocities of the residential school system and its lingering impact on indigenous communities and settler-indigenous relations. New curricula are currently being rolled out in several provinces, which encourage the teaching of indigenous perspectives in schools (Restoule & Chaw-win-is, 2017). One of the most important things to note about including indigenous perspectives into mathematics classes is to move beyond the incidental inclusion of indigenous heros/heroines, holidays and food to what Banks and Banks (2010) refer to as a curriculum for social action. One potential way to begin altering the classroom dynamic in math class is to meaningfully engage with the vocabulary we use and how we ask questions. Lisa Lunney Borden (2011), in her study on teaching math to Mi’kmaq students in Nova Scotia shows approaches to teaching math that take into consideration that “Aboriginal Languages are, for the most part verb-rich languages that are process- or action-oriented” (Borden, 2011, p. 10, citing Leroy Little Bear, 2002). She successfully explored using language and approaches in math class that focus on thinking about objects as moving things as opposed to static things. One example she presents is instead of asking students what the slope of a line is, she instead asks them how the line moves, or how is the line changing? This acknowledges the movement of the world and fits in with the worldview of indigenous peoples. Relatedly, Jackeline Rodrigues Mendes (2007) in developing a curriculum for Indigenous people in Brazil, recognized that students understand math concepts better by telling stories and not through the asking of questions. Both of these sources recognize the importance of language, and how language affects how we think about the world, which then impacts how we think mathematically.

Another important aspect of global citizenship is the fostering of a sense of community. Emdin’s (2016) “cosmopolitan classroom” encourages students to feel responsible for each other’s learning and conceive the classroom as a family. According to Emdin, the fostering of community and commitment in the classroom is a precondition of “global citizenship” (p. 105). It “is a space where each student is a full citizen, responsible for how well the class meets the collective academic, social, and emotional goals” (p. 107). The teacher’s role in this process is to foster in each student an understanding of their responsibility for the learning of their peers and their unique role in ensuring the running of the classroom. This entails a variety of strategies, for example giving the students tasks in the classroom, such as erasing the board, giving out lab equipment, collecting assignments and cleaning up the classroom (and making sure that these tasks will not be taken over by other students if the student is missing); naming the class; introducing rituals in the classroom (such as “call-and-response” phrases; Emdin gives the example of the classic hip-hop lyric “Can I proceed?” to which students respond “Yes, indeed!”); co-teaching with students and implementing “distributed teaching” (Emdin gives the example of the “cosmo duo”, which pairs up high-performing students with low-performing students – the higher performing student will have their test scores increased by the same number of points as

their weaker partner). The cosmopolitan classroom, rather than singling out students and focusing on individual performance as in the traditional classroom, focuses on the classroom as a community. “The goal... is for all students to reach their academic and emotional potential” (p. 120).

Digital citizenship, like math, is often overlooked in traditional classrooms because it does not have specific outcomes to be met, however, within an ethical framework of GCED and conviviality digital citizenship can be addressed well through the whole school approach. This is particularly true when the ideas of community and cross curricular, cross grade level understandings and responsibilities can be highlighted. Some consider digital citizenship as an extension of our understanding of citizenship to the digital realm where humanity, interconnectedness, human rights, democracy, non-discrimination and diversity continue to ground our actions (Tupper, 2013). Other researchers suggest that digital citizenship encompasses some context-specific elements that also need to be dealt with, such as anonymity and permanence (Bearden, 2016). Two existing guides in Canada created to outline resources for educators around digital citizenship are the Digital Citizenship Policy Development Guide (Alberta Education, 2012) and the Digital Citizenship Education in Saskatchewan Schools (Saskatchewan Ministry of Education, 2015), both of which rely on a version of Mike Ribble’s (2017) elements of digital citizenship.

While cyberbullying, privacy and protection are all top of mind when discussing digital citizenship, the lens of conviviality within the whole schools approach allows for ASPNet schools to deal with more of the complexities of digital citizenship. For example, approaching online interactions from a community perspective, appreciating pluralism and displaying empathy would put students in a different state of mind than an individualistic, independent and anonymous position which is often assumed in the online world. Therefore, students working within a whole school environment of conviviality would approach difficult conversations and instances of cyberbullying from the position of relationship and togetherness, rather than a confrontational position that separates themselves from the others. Finally, to help students differentiate information presented on the internet and deal with the phenomenon of “fake news”, there needs to be a concerted effort to present students with the intricacy of the internet and how it functions. Most students are used to researching within the confines of a library with finite and carefully chosen source material, whereas the internet needs to be introduced in its complexity to demonstrate how to determine bias and authenticity in the presentation of information. Without these distinctions, most students will quote the first available website on a topic as the indisputable truth.

There are many more examples of activities and strategies that can enhance a global citizenship perspective in schools. Below we provide a list of resources as well as a bibliography which leads to an abundance of relevant material.

Conclusion

Efforts to organize schools as sites where students learn to be in the world and to impact the world are at the forefront of work in UNESCO Associated Schools around the world. Global citizenship has become a concept on which these efforts are grounded. This report has addressed a gap in the application of global citizenship in schools by providing an ethical framework of conviviality for use in the planning and implementation of global citizenship education. As we look to the future of life on our planet, the tasks of addressing pressing environmental, social, and economic issues requires citizens with a planetary view and who understand deeply how to collaborate. The shift required to move from current models of education, based on preparing individuals to seek personal fulfilment and participation in a global economy, toward education that prepares people who are able to live together with a view of sustaining life on the planet will take a system approach. It will require broadening not only the knowledge systems that contribute to the goals and content of education but a fundamental shift in relations among people and also among people and all living things on the planet. It will require teachers prepared to work with personal, cultural, and worldview differences, with controversial knowledge, and with an awareness of the interconnection of humans within the natural systems of the world, including the limits of these systems. It will require school leaders who are able to weave the school and the community, in its broadest sense, in convivial relations of sustainability. Global citizenship education provides both knowledge and practice to do this. It is an educational praxis for life on our planet.

Resources to Implement Global Citizenship Education in the Classroom/School:

The following section presents examples and exemplars of how to implement GCED within a whole school approach.

UNESCO has prepared several documents to guide teachers in bringing GCED into their classrooms and schools:

1. Global Citizenship Education: Topics and Learning Objectives: <http://unesdoc.unesco.org/images/0023/002329/232993e.pdf>
2. UNESCO Roadmap for Implementing the Global Action Programme on Education for Sustainable Development. <http://unesdoc.unesco.org/images/0023/002305/230514e.pdf>
3. UNESCO Associated Schools (2008). *First collection of good practices for quality education*. Paris: UNESCO. <http://unesdoc.unesco.org/images/0016/001627/162766E.pdf>
4. UNESCO Associated Schools (2014). ASPnet strategy 2014-2021. Global network of schools addressing global challenges: Building global citizenship and promoting sustainable development. Paris: UNESCO. <http://unesdoc.unesco.org/images/0023/002310/231049E.pdf>
5. UNESCO and UNESCO Bangkok Office (2015). *Embracing diversity. Toolkit for creating inclusive, learning-friendly environments*. Paris: UNESCO.
6. UNESCO (2013). *Intercultural competences: Conceptual and operational framework*. Paris: UNESCO. <http://unesdoc.unesco.org/images/0021/002197/219768e.pdf>

Resources to Integrate Indigenous Perspectives into the Classroom:

Education is our Buffalo, published by the Alberta Teachers' Association. This resource contains many further references for teachers. [www.teachers.ab.ca/sitecollectiondocuments/ata/publications/human-rights-issues/education%20is%20our%20buffalo%20\(pd-80-7\).pdf](http://www.teachers.ab.ca/sitecollectiondocuments/ata/publications/human-rights-issues/education%20is%20our%20buffalo%20(pd-80-7).pdf)

The Alberta Teachers' Association website for teacher resources related to First Nations, Métis and Inuit education.

www.teachers.ab.ca/For%20Members/Programs%20and%20Services/ATA%20Library/Pages/FNMI.aspx

First Nations School Association of British Columbia. Curriculum and Resources. www.fnsa.ca/resources

Edmonton Public Schools. First Nations, Métis, & Inuit Education.

<https://sites.google.com/a/epsb.ca/fnmi-education/resources>

University of Toronto/OISE. Deepening knowledge. Resources for and about aboriginal education.

www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Infusing_Aboriginal_Content_and_Perspectives_into_Your_Teaching/Infusing_Aboriginal_Perspectives.html

First Nations, Métis and Inuit Education Association of Ontario (FNMIEAO). Environment, Indigenous Knowledge & Science. Resources. <http://fnmieao.com/resources/>

University of Lethbridge Faculty of Education. First Nations, Métis and Inuit Curriculum Collection.

www.uleth.ca/education/resources/fnmi-collection

Resources to Teach about Residential Schools:

First Nations Education Steering Committee and First Nations Schools Association (2015). Indian Residential Schools & Reconciliation. Teacher Resource Guide 10.

<http://www.fnesc.ca/wp/wp-content/uploads/2015/07/PUB-LFP-IRSR-10-2015-07-WEB.pdf>

Ontario Secondary School Teachers' Federation. First Nations, Métis, & Inuit Resources for Educators – Indian Residential Schools in Canada.

<https://www.osstf.on.ca/resource-centre/educators-resources/fnmi-resources-residential-schools.aspx>

The following talks are helpful resources with regard to indigenous knowledge and Western science:

Talk by Dr. Leroy Little Bear: <https://www.youtube.com/watch?v=gJSJ28eEUjI>

Talk by Dr. Gregory Cajete: <https://www.youtube.com/watch?v=gJSJ28eEUjI>

Resources to Integrate Indigenous Perspectives into Math Classes:

“Show me your math” blog, available at <http://showmeyourmath.ca>

University of Toronto, Blog and Lesson Plans:

www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Curriculum_Resources_%28by_subjects%29/Math/index.html

First Nations Education Steering Committee, Teaching Mathematics in a First Peoples Context:

www.fnesc.ca/wp/wp-content/uploads/2015/08/PUB-LFP-Math-First-Peoples-8-9-for-Web.pdf

Nicol, C., Archibald, J., & Baker, J. (2013). Designing a model of culturally responsive mathematics education: Place, relationships and storywork. *Mathematics Education Research Journal* (Springer), 25, 73-89.

Nolan, K. & Weston, J. H. (2015). Aboriginal perspectives and/in mathematics: A case study of three grade 6 teachers. In *Education*, 21 (1). <http://ineducation.ca/ineducation/article/view/195/788>

Sterenberg, G. (2013). Considering Indigenous knowledges and mathematics curriculum, *Canadian Journal of Science, Mathematics and Technology Education*, 13(1), 18-32.

Doolittle, E., & Glanfield, F. (2007). Balancing equations and culture: Indigenous educators reflect on mathematics education. *For the Learning of Mathematics*, 27 (3), 27-30.

Mendes, J. R. (2005). Numeracy and literacy in a bilingual context: Indigenous teachers education in Brazil. *Educational Studies in Mathematics*, 64, 217-230.

Activities to Promote GCED, Conviviality and “Living Together”, and Social Justice:

We further suggest the following resources for practical examples of classroom strategies and activities to implement GCED (see reference list for full details):

International Youth White Paper on Global Citizenship (Centre for Global Citizenship Education and Research and Canadian Commission for UNESCO, 2017);

COMPASS: Manual for Human Rights Education with Young People by the Council of Europe (2017);

The *Global Citizenship Education Modules* (Saskatchewan Council for International Cooperation, 2018);

Educating for Global Citizenship by UNICEF Canada (2012);

The Alberta Teachers' Association (2018) *Respectful Schools Online Toolkit*;

Oxfam's (2015) *Education for Global Citizenship: A Guide for Schools*;

Fernando Reimers' curricula for Global Citizenship Education, *Empowering Global Citizens* (Reimers et al., 2016) and *Empowering Students to Improve the World in Sixty Lessons* (Reimers et al., 2017);

First Collection of Good Practices for Quality Education (UNESCO Associated Schools, 2008);

Embracing diversity. Toolkit for creating inclusive, learning-friendly environments (UNESCO and UNESCO Bangkok Office, 2015).

Goodall (2007) gives practical examples and strategies for teaching controversial issues and implementing peace education with young children.

Global Dimension in Your Classroom, UK. <https://globaldimension.org.uk/>

Councils for international cooperation: <http://globalhive.ca/>

This site provides extensive information about global citizenship including how change happens, how to evaluate global citizenship, how to build international partnerships, effective policy development, working in education, youth engagements, and achieving gender equity.

Saskatchewan Council for International Cooperation: <http://earthbeat.sk.ca/wp-content/blogs.dir/10/files/2015/06/GCE-in-SK-Schools-Ph-1-Results-Mar-2016-FINAL.pdf>

Saskatchewan Teachers' Federation: www.stf.sk.ca/about-stf/news/preparing-global-citizens

Preparing Our Youth for an Inclusive and Sustainable World: The OECD Global Competence Framework: www.oecd.org/pisa/Handbook-PISA-2018-Global-Competence.pdf

Simmt, E. (2005). Citizenship education in the context of school mathematics.

www.hijackingfieldtrips.com/uploads/1/9/7/5/19751783/citizenship_education_in_the_context_of_school_mathematics.pdf

Chiarotto, L. (2011). Natural curiosity: Building children's understanding of the world through environmental inquiry/ A resource for teachers. Toronto: The Laboratory School at the Dr. Eric Jackman Institute of Child Study, OISE, University of Toronto. <http://www.naturalcuriosity.ca>.

Evans, M., & Reynolds, C. (Eds.) (2004). Educating for global citizenship in a changing world: A teacher's resource handbook. Toronto: OISE/UT Online publication: <http://cide.oise.utoronto.ca/globalcitizenship.php>

Elementary Teachers' Federation of Ontario (2010). The ETFO Curriculum Development Inquiry Initiative Global Education WebBook. Toronto: Elementary Teachers' Federation of Ontario, Fédération des enseignantes et des enseignants de l'élémentaire de l'Ontario.

Larsen, M. (2008) ACT! Active Citizens Today: Global Citizenship for Local Schools. London, University of Western Ontario,

Saskatchewan Council for International Cooperation Global Citizenship education modules

UNICEF Canada's Rights Respecting Schools Project. <https://rightsrespectingschools.ca>

University of Alberta, Centre for Global Citizenship Education and Research.
www.cgcer.ualberta.ca/AboutCGCER.aspx

University of Ottawa, Developing a Global Perspective for Educators.
www.developingaglobalperspective.ca/welcome/

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