Session 4A: Enhancing Global Competencies and Global Citizenship Education

“The Cultural and Intercultural Underpinnings of Global Citizenship Education”

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Despite rapid industrialization, mass consumption, and technological innovation,

humanity and planet Earth increasingly confronted by multiple crises and contradictions.

Armed conflicts, other forms of direct violence and human rights violations continue to inflict untold suffering.

Millions of refugees and IDPs
World hunger, poverty and inequalities

Ecological destruction threatening planetary and human survival.

Intercultural and inter-civilizational relationships afflicted by prejudices, ethnocentrism, racism and xenophobia.
Increased growth and consumerism not necessarily creates greater “happiness” – anxieties, stresses, addictions, suicides.

Crises and contradictions reflect the challenges of transforming a culture of violence to a culture of peace.

Peace is multidimensional and complex.

No longer just the absence of “wars”
Six interrelated themes of a culture of peace:

- Dismantling a culture of war
- Living with Justice & Compassion
- Promoting human rights and responsibilities
- Building intercultural respect, reconciliation & solidarity
- Living in harmony with the Earth
- Cultivating inner peace
Culture Of Peace

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PEACE PEDAGOGY

- GCED, EIU, ESD, peace education….. is not only oriented to educating about content
- Processes of education (pedagogy) needs to be also consistent with vision and goals of GCED, EIU, Peace Education, ESD……
- Limitations of prevailing dominant “banking”, hierarchical and over-competitive model of education

Critical pedagogical principles: holism; dialogue; values formation; critical empowerment,
PEDAGOGICAL PRINCIPLES OF PEACE EDUCATION

All issues ------------------------ All levels ------------------ All sectors
inter-related of Education school & society

Respectful Listening

HOLISM

Mind, Heart & Spirit

DIALOGUE

CRITICAL EMPOWERMENT

Open to new ideas
participatory & democratic teaching-learning
Commitment
personal & social action & transformation

VALUES FORMATION

Personal

Cultural roots

STRUCTURAL

Universal consensus
Role of education in building a culture of peace recognized as indispensable

Hence emergence of diverse fields of transformative education:
- Disarmament education
- Education for nonviolence
- Education for conflict resolution /transformation
- Human rights education
- Education for international understanding
- Human Rights Education
- Development education - Education for Local/Global Justice
- Intercultural or multicultural education
- Values education
- Moral education
- Education for gender equity /justice
- ESD (Education for sustainable development/futures)
- Education for inner peace;
- Global Education
- Civic education
- Global citizenship education........
GCED, EIU, Peace Education or Education for a Culture of Peace, ESD….

is a field of transformative educational theory and practice which,

through a critical pedagogical process,

nurture a vision among all learners that a peaceful world is possible;
deepens their critical understanding of the root causes of conflicts, violence and peacelessness at the personal, interpersonal, community, national, regional and global levels;

and concurrently cultivate values and attitudes that will encourage individual and social action for building more peaceful selves, families, communities, societies and ultimately a more peaceful world.
Focus on theme of Education for Cultural Diversity & Intercultural Understanding

Cultural and Intercultural Underpinnings of GCED

UN and UNESCO declarations and documents emphasize rights of all peoples to maintain and practice own culture as well as role of intercultural education.

Universal Declaration of Human Rights (Article 27)
International Covenant on Economic, Social and Cultural Rights (Article 15)
International Covenant on Civil and Political Rights (Article 27)
UN Convention on the Rights of the Child (Articles 29 & 30)
The Universal Declaration on Linguistic Rights (1996)
Convention on the Elimination of All Forms of Racial Discrimination (1969)
UNESCO Universal Declaration on Cultural Diversity (2001)
Declaration on the Rights of Indigenous Peoples (2006)
Essential also to clarify interconnections and interrelationships with all other themes of a holistic culture of peace.

Draw in part on lived experiences as teacher educator and non-formal educator and as “global citizen” in various global South and global North contexts.

Theory & practice in intercultural & multicultural education
“CULTURE” often taken-for-granted descriptor of a person’s “identity”

Often framed as “nationality” or “civilization”, sometimes “religion” or “faith”


Is this perspective sufficiently meaningful for EIU, Peace Education, GCED.....???

Learners need to be sensitive to complexities of “cultural identity”
Iceberg Model of Culture (Edward T. Hall)

Many curricula tended to emphasize “4 Ds” or “festival” approach to multiculturalism and intercultural understanding.

Knowing others’ visible cultural dimensions of life and participating in them with respect, interest and solidarity contributes to intercultural respect and learning to live together.

But is it sufficient? Vital to also go beyond 4Ds.

Deepen understanding of cultural elements and dimensions below the surface, especially the values and principles guiding individual conduct and interpersonal and social relationships and systems within a culture. Wisdom?
Deepen understanding of cultural elements and dimensions below the surface, especially the values, principles, ethics and philosophy(ies) guiding individual conduct and interpersonal and social relationships and systems within a culture.
Discover common or shared values & principles? Common humanity?

Learning from the wisdom(s) of all cultures and civilizations.

Helps to nurture appropriate and inclusive sense of “pride in one’s culture”
Culture not static, singular, coherent, integrated pattern based on tribe, ethnic group or nation

Culture derived from individual experiences, learned (from contemporaries or ancestors) or created by individuals

Individuals can reflect multiple cultures (based also on other groupings e.g. occupation, class, religion, region).
CONCEPT OF CULTURAL HYBRIDITY

• Cultural identity is not “monolithic”, not “static” or “unchanging”, not “fixed” or “essentialist”

• Over time, interactions (direct and indirect) between and among diverse cultures and civilizations

• Sharing and learning from each other (but unequal exchanges depending on power relations)
Inadequate assumptions about culture

- culture is homogenous – clear, unambiguous guidelines for individual behavior
- [who “speaks” for a “culture”? Who has “power” to “represent” a culture? ]

- Culture is a “thing”- acts independent of human agency

- Culture is uniformly distributed among members of a group -- ignores intra-cultural variation, or sees it as “deviance” [ e.g. LBGTI ...]
An individual can have “multiple identities” derived from diverse societal sources and influences.

- Diverse sources or influences shaping cultural identity include: family; gender; social class; faith or religion; nationality; peer group; community; region; urban/rural; education; workplace; media; technology.

- Cultural identity can change over time and space (e.g. colonialism; social and economic exchanges; early and current globalization; migration- diaspora culture in contrast to “home” society culture; modern media.....)
Human history – conflicts and cooperation between and among cultures

Mindful of laying root causes of conflicts involving people of different cultures to cultural differences per se

Acknowledge cultural differences in communication context, space, time etc. - education for such cultural competencies.

Also need to understand root causes (economic, political, social) of intercultural conflicts

But when conflicts have escalated, cultural, faith or religious identity can intensify polarization, especially if manipulated.
Festivals approach tend to focus on “harmonious” relationships between cultures (LTLT in a “happy family”).

But also acknowledge realities of discrimination (stereotypes, prejudices, discrimination, ethnocentrism, racism, xenophobia …)

Anti-racist education

Rejects validity of concept of “race” & attempt to establish a hierarchy of ‘races’ (according to “intelligence” and other attributes).

UNESCO Declaration on Race and Racial Prejudice (1978)

“All peoples of the world possess equal faculties for attaining the highest level in intellectual, technical, social, economic, cultural and political development.

“Any theory which involves the claim that racial or ethnic groups are inherently superior or inferior, thus implying that some would be entitled to dominate or eliminate others, presumed to be inferior, or which bases value judgments on racial differentiation, has no scientific foundation and is contrary to the moral and ethical principles of humanity. “
Anti-racist education or critical multicultural education in GCED:

Recognize deeply rooted historical, social, cultural and power inequalities in society

Overcome personal racism

Transform structural and institutional racism

Empowering victims to challenge racism with solidarity from others.

Intercultural reconciliation & healing (e.g. post-apartheid Truth & Reconciliation process; National Sorry Day in Australia).
Link between intercultural conflict and culture of war and cycle of violence and counter violence

Since 9.11, rise of Islamophobia in many societies, notably in “West”

Islam unjustly smeared as promoting “terrorism”.

Muslims or people “identified” as Muslims subject to harassment, verbal abuse, assaults and vilification.
ROLE OF EDUCATION AND MEDIA

Need to transform educational systems, institutions and structures through critical literacy and pedagogy

Demystify stereotypes, prejudices, intolerances, discrimination and racism in textbooks, literature, arts, historical documents, popular media.

Public advocacy and campaigns – challenge institutional racism e.g. policing, housing, employment etc.

Media monitoring. e.g. racist and hate websites;
Alternative media representations and stories (e.g. overcome Islamophobia –links to “terrorism” etc).
GCED must also uphold the rights of Indigenous peoples

“Called Tribal Peoples, First Peoples, Native Peoples, Indigenous Peoples constitute about 5% of the world's population, yet account for about 15% of the world's poor. There are approximately 370 million Indigenous people in the world, belonging to 5,000 different groups, in 90 countries worldwide.” [Cultural Survival]

Long history of colonial exploitation and repression – forced “conversion” to colonizer’s religion and culture; ancestral lands invaded and stolen

Modern globalization from above era – “development aggression”
However, IPs often viewed as culturally “backward”, “primitive” etc

Obstacles to economic growth and modernization/progress.

Indigenous knowledge and spirituality depreciated/ suppressed.

Need to acknowledge indigenous sustainability principles and practices in web of life

International Declaration on Rights of Indigenous Peoples (adopted 13th September, 2007)
GCED responsiveness to rights of Indigenous Peoples for culturally and socially relevant education.

Aboriginal, First Nations or indigenous schools, administration, teacher education, curricula and pedagogies appropriate to indigenous culture and wisdom traditions.

Bilingual intercultural education
Mother-tongue multilingual education (UNESCO)
Aboriginal and First Nations histories and cultures (also for non-indigenous learners).
Indigenous knowledge & ESD and sustainability programs
DEMYSTIFYING THE “CLASH OF CIVILIZATIONS” thesis (Samuel Huntington)

“A civilization is ...the highest cultural grouping of people and broadest level of cultural identity”

“defined both by common objective elements, such as language, history, customs, institutions and by the subjective self-identification of people”
Civilizational identity increasing importance

Civilizations:

Western, Confucian, Japanese, Islamic, Buddhist, Hindu, Slavic-Orthodox, Latin American, African, Japanese

Conflicts due to power differences, discrimination, protecting “kinsmen” in other country; imposing different values and culture

In future, most important conflicts occur
“along cultural fault lines separating civilizations”

Nowadays, major clash is “Western- Islamic” (e.g. middle East conflicts, 9/11, global terrorism..”)
President Mr. Mohammed Khatami, Iran:

“ In order to provide natural unity and harmony in form and content for global culture and to prevent anarchy and chaos, all concerned parties should engage in a dialogue in which they can exchange knowledge, experience and understanding in diverse areas of culture and civilization

.....From an ethical perspective, the paradigm of dialogue among civilizations requires that we give up the will for power and instead appeal to the will for empathy and compassion. Without the will for empathy, compassion and understanding there would be no hope for the prevalence of order in our world.
The Alliance of Civilizations (AoC), established in 2005, is an initiative proposed by the President of the Government of Spain and the Prime Minister of Turkey under the auspices of the United Nations.

“The AoC aims to improve understanding and cooperative relations among nations and peoples across cultures and religions, and to help counter the forces that fuel polarization and extremism. “

“These goals are achieved supporting, through a network of partnership, the development and implementation of projects related to the four main fields of action of the Alliance that are: youth, education, migration and media. ”
- Annual conferences and programmes/projects

- High-level Report with regional consultations --- some limitations noted e.g. focus on Islam-West relations; civilization needs to also include wisdom of indigenous peoples; peace education under-emphasized; link of inter-civilizational conflicts to social justice, sustainability, gender...
The Barcelona Declaration on the Role of Religion in the Promotion of a Culture of Peace (1994)

In human history, religious traditions and ethical ideals have frequently been used to justify wars and injustices, but the real message behind religious and ethical beliefs is unerringly directed at peace and fraternity.

The Declaration expresses solidarity with all non-violent peace-makers and pledged to favour peace by countering the tendencies of individuals and communities to assume or to teach that they are inherently superior to others.
Vision of interfaith dialogue:

(a) Dialogue to understand each other based on “respect” and “goodwill”
(b) Acknowledge differences in beliefs and practices;
(c) Discover common/shared values and principles;
(d) Cooperate in solidarity to build a peaceful world and culture of peace (global, international, national, local levels and contexts; disarmament; nonviolent conflict resolution/ transformation; human rights; local/global justice; eliminate discrimination; sustainable futures; address climate crisis; cultivate spirituality and inner peace...).
Four Levels of Interreligious Dialogue

- The dialogue of life, where people strive to live in an open and neighborly spirit, sharing their joy and sorrows, their human problems and preoccupations.

- The dialogue of action, in which persons of all religions collaborate for the integral development and liberation of people.

- The dialogue of theological exchange, where specialists seek to deepen their understanding of their respective religious heritages, and to appreciate each other’s spiritual values.

- The dialogue of religious experience, where persons, rooted in their own religious traditions, share their spiritual riches (and ways of connecting with the “sacred”)

Steady growth of Interfaith (Inter-religious) Dialogue

“Peace” at core of all religions /faiths (but interpretations can/have catalyzed violence; manipulated by leaders and groups)

1893 first World Congress of Religions, Chicago

1993 founding of Parliament of World’s Religions in Chicago; followed Parliaments in Johannesburg, Barcelona, Melbourne, and in Sat Lake City (2015)

1970 Religions for Peace established. Regional bodies (eg. ARP).

1993 United Religions Initiative (URI) established.

Regional, national and local interfaith dialogue movements.
Schools, universities, CSOs and NGOs have contributed to interfaith dialogue.

Beyond enhanced interfaith understanding and respect from organized interactions.

Catalyze collaborative interfaith action for building a culture of peace.
GCED needs to help engage and help to resolve tensions between culture and human rights:

Key areas for resolution and transformation:

UNESCO Universal Declaration on Cultural Diversity (2001)
Article 4 – Human rights as guarantees of cultural diversity

“The defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope.”
Key areas for resolution and transformation:

- Gender equity/justice
- Girl’s schooling;
- Sexism in curriculum, texts streaming and teacher attitudes;
- Harassment & GBV

- Sexual orientation and gender identity (addressing homophobic and transphobic violence; impact on other issues e.g. HIV education)
Religious or faith exclusivism or extremism; religion/faith vs. secularism

- discrimination and vilification against some faiths or religions (dress, places of worship, food...)
- gender justice
- religiously motivated violence
- freedom of religion (apostasy, conversion, interfaith marriage, rights of children....)
- right to belief
Culture and Cultivating Inner Peace

Insights, wisdom and practices from diverse cultures and civilizations helpful for cultivating inner peace leading to “well being”, “happiness” and ‘spiritual fulfilment”

But GCED, EIU, Peace Education……would emphasize the need to avoid a self-centred cultivation of inner peace - link between inner peace and outer or social peace vital

Integrating meditation and contemplation into curricula, pedagogies and culture of school

Rethinking consumerist paradigm - voluntary simplicity, live simply so that others may simply live , when we know what is enough, there will always be enough.

Growing field of “mindfulness education”
If we are to have **peace on earth**... our loyalties must transcend our race, our tribe, our class, and our nation; and this means we must develop a world perspective.

— Martin Luther King, Jr.
Democracy is not the right to go and buy what you want, it is the responsibility to be accountable to everyone around you. Democracy begins with freedom from hunger, freedom from unemployment, freedom from fear, and freedom from hatred. To me, those are the real freedoms on the basis of which good human societies are based.

VANDANA SHIVA
"My humanity is bound up in yours, for we can only be human together."

Desmond Tutu
Peace does not mean just to stop wars, but also to stop oppression and injustice.

— Tawakkol Karman
We are not myths of the past, ruins in the jungle, or zoos. We are people and we want to be respected, not to be victims of intolerance and racism.

-Rigoberta Menchú Tum
1992 Nobel Peace Prize Winner
Walk and touch peace every moment.
Walk and touch happiness every moment.
Each step brings a fresh breeze.
Each step makes a flower bloom.

- Thich Nhat Hanh