

The Quest for Global Citizenship Education GCE as a Global Movement

尋求全球公民教育作為一種全球運動

Carlos Alberto Torres
UCLA

Social Justice Education for Teachers

Paulo Freire and the Possible Dream

Carlos Alberto Torres and Pedro Noguera (Eds.)

Paulo Freire

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全球公民教育與多元文化的危機

'Massimiliano Tarozzi and Carlos Alberto Torres offer a critical reading of citizenship and multiculturalism within a rapidly globalizing educational landscape. This is an important work, one that will contribute to the way scholars and students come to understand the various forces on this contested terrain. Their sharp focus on global inequities that are ironically transacted in schools, particularly in the Global North, raises big questions about how we live in the spirit of global citizenship amidst the inherited and perpetuated injustices of our time.'
William Gaudelli, Associate Professor of Social Studies and Education, Teachers College, Columbia University, USA

The notion of global citizenship education (GCE) has emerged in the international education discourse in the context of the United Nations Education First Initiative that cites developing global citizens as one of its goals. In this book, the authors argue that GCE offers a new educational perspective for making sense of the existing dilemmas of multiculturalism and national citizenship deficits in diverse societies, taking into account equality, human rights and social justice.

The authors explore how teaching and research may be implemented relating to the notion of global citizenship and discuss the intersections between the framework of GCE and multiculturalism. They address the three main topics which affect education in multicultural societies and in a globalized world, and which represent unsolved dilemmas: the issue of diversity in relation to creating citizens, the issue of equality and social justice in democratic societies, and the tension between the global and the local in a globalized world.

Through a comparative study of the two prevailing approaches – intercultural education within the European Union and multicultural education in the United States – the authors seek what can be learned from each model. *Global Citizenship Education and the Crises of Multiculturalism* offers not only a unifying theoretical framework but also a set of policy recommendations aiming to link the two approaches.

Massimiliano Tarozzi is Associate Professor of Education at the Department Life Quality Studies, University of Bologna, Italy, and was Fulbright Visiting Scholar at the University of California Los Angeles (UCLA), USA. He is the editor of *Encyclopedia: Journal of Phenomenology and Education* and chair of the institution governing educational services in Bologna, Italy.

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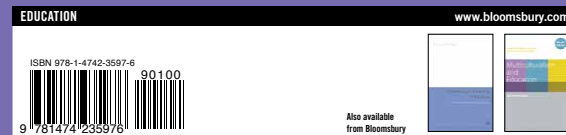
Global Citizenship Education
and the Crises of Multiculturalism

Global Citizenship Education and the Crises of Multiculturalism

Comparative Perspectives

Massimiliano Tarozzi and Carlos Alberto Torres

Massimiliano Tarozzi
and Carlos Alberto Torres



B L O O M S B U R Y

THREE REASONS WHY TO ADVANCE GLOBAL CITIZENSHIP EDUCATION

三個需要推廣全球公民教育的理由

- (1) The world is changing, cultures are intersecting, and borders are more permeable than ever. Hybrid cultures
世界在改變，文化交疊，邊界更易跨越，混雜文化
- (2) Classic individual citizenship and its accompanying rights, privileges and civil minimums also changed
傳統的個人公民及其相關聯的權利、公民待遇與市民最低權益也改變了
- (3) Globalization and cosmopolitan democracies
全球化與世界主義民主

Examples of categories of global citizens

全球公民類型的例子

- ◆ The “global reformer” and supporter of supranational government
全球改革者與超政府組織的支持者
- ◆ The elite class of globetrotters engaged in global business activities
世界旅行者的菁英階級參與全球企業活動
- ◆ Individuals committed to global economic and ecological sustainability
投身於全球經濟與生態永續的個人
- ◆ Supporters of regional governance structures
區域管理結構的支持者
- ◆ Transnational activists involved in grassroots organizations fighting for human rights and democracy
跨國積極運動人士參與草根組織以爭取人權與民主

GLOBAL COMMONS

全球共享

- I see global citizenship as being marked by an understanding of global ties, relations and connections, and a commitment to the collective good.

全球公民被視為是了解全球連帶、關係與連結，並對集體利益的承諾

- **Global Citizenship, Global Commons and Common Good**

全球公民，全球共享與共同利益

Civil Minimums and Civic Virtues

市民基本權益與市民美德

- Two key elements of citizenship should be defined at the outset. First, civic minimums, because full participation in citizenship as argued by T. H. Marshall rest ultimately on material bases

兩個基本要素要先提出：第一，市民最低權益。如學者馬歇爾指出，完全的公民參與大大地奠基在物質基礎之上。

A second important concept is civic virtue. Amy Gutman has persuasively argued that “education for citizenship should focus on the justification of rights rather than responsibilities,

第二個重要的概念是市民美德。高特曼有說服力的強調說，相對於責任的合理性而言，公民教育更應該注重權利的合理性。

and, at the same time, that schools should foster general virtues (courage, law-abidingness, loyalty), social virtues (autonomy, open-mindedness) economic virtues (work ethic, capacity to delay self-gratification) and political virtues (capacity to analyze, capacity to criticize)”

同時，學校應該加強一般性美德 (勇氣、守法、忠誠)、社會性美德(自主、開放性)、以及政治性美德 (分析能力、批判能力)。

What is Global Commons?

什麼是全球共享?

- 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 denunciation into action and policy implementation.

全球共享可由三個基本命題所界定。第一個，我們的星球是我們唯一的家，我們必須透過全球公民永續發展教育來保護地球，並從診斷與譴責轉換到行動與政策推動。

Secondly, global commons is predicated on the idea that global peace is an intangible cultural good of humanity with immaterial value. Global peace is a treasure of humanity.

其次，全球共享是基於以下想法：全球和平是一種具有非物質價值人性的無形文化財。全球和平是人性的資產。

Thirdly, global commons is predicated on the need to find ways that people who are all equal manage to live together democratically in an ever growing diverse world, seeking to fulfill their individual and cultural interest and achieving their inalienable rights to life, liberty and the pursuit of happiness.

第三，全球共享被視為是要在日益多樣化的世界裡找出共同平等的民主生存方式，尋求個人與文化興趣的滿足、以及促成非疏離的生活、自由與快樂的追求權利。

GCE as a Social Movement

全球公民教育作為一種社會運動

- Building GCE as a social movement requires a diversity of approaches and practices as well as robust agendas for research, teaching, activism and policy. This social movement should focus on transforming social relations of power into cultural actions for the defense of ethical values.

將全球公民教育作為一種社會運動，需要在取向與實踐上的多樣性，同時需要在研究、教學、行動與政策上有嚴謹的議案規劃。這種社會運動應該著重將權力的社會關係轉換成文化行動，以維護倫理價值。

Should be based on a model of science education which seeks liberation not simply regulation of social actions. Should be implemented with a political pedagogical model that facilitate critical thinking and the systematic introduction of human rights regime in the school curriculum, in non-formal education and in informal education through critical mass media literacy.

應奠基在科學教育的模式之上，不只是去尋求對社會行動管制的解放。應該去落實一種政治教學模式，強化批判性思考與對人權政權的系統性導入，進入學校課程、非正規教育、以及教導批判性媒體識讀的正規教育。。

Should be a social movement that incorporates new epistemological principles to the creation of new educational models and good practices for the good society, and that challenges the dominant instrumental rationality of our educational environment, particularly how to teach controversial issues in classrooms.

這個社會運動應該是一種將新知識論原則納入新教育模式的創新、好社會的好實踐，以及挑戰目前主導我們教育環境的工具理性思維，尤其是納入如何在課堂上教導具爭議性的議題。