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**Santiago Office**  
Regional Bureau for Education in  
Latin America and the Caribbean



## GLOBAL CITIZENSHIP EDUCATION

## IN LATIN AMERICA AND THE CARIBBEAN:

**“Towards a world without walls: global citizenship education in the SDG 4 – E2030 Agenda”**

- Conclusions from the Latin America and the Caribbean Regional Network Meeting on Global Citizenship Education, October 23–24, 2017, Santiago, Chile.
- Founding document of the Regional Global Citizenship Education Network for Latin America and the Caribbean.

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# INTRODUCTION

The Latin America and the Caribbean Regional Network Meeting on Global Citizenship Education “Towards a World without Walls: Global Citizenship Education in SDG 4 – Agenda E2030”, was organized by the UNESCO Regional Bureau for Education in Latin America and the Caribbean (OREALC / UNESCO Santiago) and the Asia–Pacific Centre of Education for International Understanding (APCEIU), in collaboration with the Chilean Observatory of Educational Policies (OPECH) of the University of Chile. The event, held on October 23 and 24, 2017, in Santiago, Chile, brought together regional researchers, members of civil society organizations and activists, educational communities, social movements, government educational authorities and universities.

The objective of the meeting was to promote dialogue on the concept of Global Citizenship Education (GCED), deepen the regional perspective on the topic and create a network that helps strengthen the implementation of GCED in the context of the Latin America and the Caribbean region. This document summarizes the main topics addressed and issues discussed at the meeting. Subsequently, the founding document of the Regional Global Citizenship Education Network for Latin America and the Caribbean, which was elaborated in light of the meeting’s discussions, is presented.

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**Cecilia Barbieri**  
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"We must move forward on an ecology of knowledge, overcome abysmal knowledge, recognizing other types of knowledge that coexist, that are interconnected and on which teachers must be trained. They must know how to link local and universal knowledge"

**Vernor Muñoz**  
Consejo Deliberativo del Fondo Regional  
de la Sociedad Civil para la Educación

"We must bear in mind the need to change the roots of our education systems and continuously question the axiom around which we have constructed a building that is on fire and is about to collapse on our dreams"

**Néstor López**  
IIPE – UNESCO Buenos Aires

"No one can resolve student violence without first questioning the institutional violence in schools. All institutions that want to do away with student violence must first deactivate their own violence. Otherwise, there is no way to resolve this phenomenon"

**Angelique Nixon**  
Instituto de Estudios de Género y Desarrollo de la  
Universidad de West Indies

"If we want the dream of education to live up to its potential, we must invest in it. We must make the work of making it accessible to all"

**Jesús Redondo Rojo**  
OPECH – Universidad de Chile

"If we are going to use standards to evaluate education, we must have multiple standards, of many colors, smells and tastes, which allow us to evaluate education in LAC; standards that reflect the infinite diversity of our plurilingual, multi-ethnic and multicultural region."

**Ligna Pulido**  
Universidad Carlos III

"For indigenous peoples, citizenship signifies identity as a people. It means identifying ourselves as individuals that are grouped into a people, with a way of thinking about life and the world, and based on that we organize ourselves and coexist and relate to other peoples and cultures. Citizenship is therefore a reflection of culture and self-identity"

**Vicenta Moreno Hurtado**  
Casa Cultural el Chontaduro en el  
Distrito de Aguablanca, Cali

"With the new peace measures, others are always brought to train us. Therefore, we go from training to training because we are never deemed capable. This is why it is so important for us that initiatives stem from our own people and that no one else has to come; that is part of subordination"

**Cristián Cox**  
Centro de Políticas Comparadas de Educación

"The etymology of standard has nothing to do with standardized production, *Fordism* or industrial production. The etymology points toward 'estandarte', the Spanish term for battle flag, or the sign in the midst of the battle and commotion when one loses sight of his own that tells where they are and where they are headed"

**Luz Jiménez Quispe**  
Universidad Pedagógica de Postgrado de Bolivia

"Every time we lose a language, we lose wisdom. It is as if we had burned down a library. We lose knowledge, biodiversity, the possibility of solving problems related to food, health, etc."

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# CONCLUSIONS FROM THE LATIN AMERICA AND THE CARIBBEAN

Regional Network Meeting on Global Citizenship Education,  
October 23–24, 2017, Santiago, Chile.



## BACKGROUND

In 2015, a Regional Workshop on Guidance and Capacity Building on Global Citizenship Education in Latin America and the Caribbean was held, entitled “Promoting Global Citizenship Education in Latin America and the Caribbean”. This activity was organized as part of the challenge taken on by UNESCO to contribute to the debate on Global Citizenship Education. This challenge is embedded in the 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals (SDG), particularly in SDG 4 that calls for an inclusive, equitable and quality education and lifelong learning opportunities for all. More concretely, target 4.7 calls on countries to *“ensure that all learners are provided with the knowledge and skills 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”*.

Implementing this commitment means strengthening the role that education has in the full realization of human rights, peace, in instilling responsible practices of local and global citizenship, gender equality, sustainable development and health. This means that “the content of such education must be relevant, with a focus on both cognitive and non-cognitive aspects of learning. The knowledge, skills, values and attitudes required by citizens to lead productive lives, make informed decisions and assume active roles locally and globally in facing and resolving global challenges can be acquired through education for sustainable development (ESD) and global citizenship education (GCED), which includes peace and human rights education, as well as intercultural education and education for international understanding”.<sup>1</sup>

As part of the global efforts to promote and advance GCED there has been a need to clarify the conceptual and practical underpinnings of global citizenship education in order to provide policy and programmatic guidance for Member States. For the workshop held in 2015, a questionnaire was carried out at the regional level in order to gather information on different GCED

perspectives.<sup>2</sup> In addition, at the global level, there have been other consultations and debates that have produced pedagogical guides and reports elaborated by experts around the world.<sup>3</sup>

The work developed has shown that there is no consensus on how to approach GCED. Growing socio-economic inequality, inequity and weak democratic institutions in some contexts clearly enter into contradiction with the perspective that all persons are integrated in a community of equals. This is why OREALC / UNESCO Santiago saw the need of contextualizing the debate at the regional level and of conducting an analysis on how the current context places limitations on the full enjoyment of citizen rights by all. Latin American and the Caribbean region, like other regions in the world, has particular specificities that stand out and that are difficult to ignore.<sup>4</sup>

Historically, the struggles of the excluded have shaped the public space. In consequence, the first thing that must be done to enrich the notion of Global Citizenship and to ensure that it reflects reality is to dialogue with the experiences of the oppressed who fight against exclusion and, in so doing, constitute themselves as citizens. Global Citizenship, understood as an extension and complementation of the traditional notion of citizenship—which is inextricably linked with the nation-state—, must relate to the different struggles for inclusion at the local and global levels.

The opinions of educational actors, government officials and social movements are essential to think collaboratively, at a national and regional level, about the contents and methodologies needed to implement GCED in a contextualized manner and that responds to the specific conditions of exclusion experienced by many in the region. This is the only way to truly empower people with the knowledge and skills that enable them to revert conditions of

<sup>1</sup> UNESCO (2017), “Unpacking Sustainable Development Goal 4: Education 2030”. Guide, p. 14.

<sup>2</sup> UNESCO (2016), Final report of the Regional Workshop on Guidance and Capacity Building on Global Citizenship Education in Latin America and the Caribbean – “Promoting Global Citizenship Education in Latin America and the Caribbean”.

<sup>3</sup> In September 2013, there was the Technical Consultation on Global Citizenship Education, and this was followed by the First, Second and Third UNESCO Forum on Global Citizenship Education on December 2013, January 2015 and March 2017 respectively.

<sup>4</sup> UNESCO (2015), GCED Topics & Learning Objective. pp.14.

exclusion, collectively and individually. Only then will it be possible to address one of the main education policy challenges in the region: to ensure inclusive and equitable quality education for all.

This meeting held in Santiago took upon the challenge to further develop this topic, asking the following questions:

How do we experience exclusion in Latin America and the Caribbean (LAC)? What have been the effects

of colonization, globalization, and modernity in marginalized and oppressed populations? What are the educational challenges, inside and outside school, for the implementation of GCED in LAC? What opportunities does GCED offer us to reverse the conditions of exclusion in LAC?

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## GLOBAL CITIZENSHIP EDUCATION FOR THE 21<sup>ST</sup> CENTURY IN LATIN AMERICAN AND THE CARIBBEAN

For UNESCO, GCED is of relevance in the current context of globalization in that it expresses a sense of belonging to a broader community, a common and global humanity. It involves training and educating for a political, social and cultural interdependence and interconnectedness between people. Doing this requires articulating the local, the national and the global for the construction of common knowledge and meanings that allow us to live together in peace and with social justice.

Consensuses around GCED indicate that it involves education for human rights, education for peace, education for sustainable development and education for international understanding and that its implementation is throughout life, in formal, non-formal and informal education, incorporating programmatic, extra-programmatic interventions and traditional and non-traditional participation mechanisms.<sup>5</sup>

However, GCED is a notion under construction. At the moment, it appears diffuse, sometimes omni-comprehensive or too broad. When placing GCED in the context of local realities, contradictions emerge that must be addressed. This is because the current form of globalization, where notions of peace are linked to security and where the financial market is hegemonic, reproduces historical inequalities and different forms of excluding minorities—which, ultimately, are the majority of people. This constitutes today the main impediment to the full exercise of citizen rights in the world.

In this type of globalization there is sufficient evidence to affirm that inequalities and social injustices

are the fundamental causes of world poverty, they are what erode social trust and cohesion. In this context, the global market is more similar to a global pillage than to a global village, that is, the existence of a global community aimed at eliminating all barriers through global citizenship.

In Latin America and the Caribbean economic, political and cultural exclusion is experienced in different and intense forms. This is because neoliberal globalization has come as an imposition from above and has not been the result of a real economic, political or cultural dialogue. A critical analysis of the historical and contemporary factors of the economic and political conditions underlying the contradictions and tensions between countries, along with the study of ways to overcome these contradictions, has been lacking. These are real impediments that make it impossible to think and promote different forms of coexistence, based on interculturalism or cosmopolitanism for example, and to achieve true international cooperation and the development of a peaceful world. Dominant globalization in LAC has manifested itself as homogenization, epistemicide and exploitation.

How to conceive Global Citizenship so that it is not merely a slogan or only useful for a globalization from above?

Target 4.7 highlights the importance of GCED, sustainable development and other related topics and emphasizes the social, humanistic and moral purposes of education, making it clear that education is expected to contribute not only to the fulfillment of individual and national aspirations, but also to make the world a better place for humanity. In this sense, actions for the recognition of rights constitute important

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<sup>5</sup> *Ibid ibidem.*



advances in thinking about a new citizenship.

The Latin American and Caribbean region, in relation to the rights of its citizens, has a historical debt. It is one of the most unequal regions in the world. This inequality has multiple dimensions that are linked, intersect and magnify each other, particularly affecting certain population groups. In LAC there is a strong concentration of wealth (10% holds more than 70% of wealth), which affects processes of social integration, generates divergent life experiences and social expectations, greater social stratification, residential segregation, which in turns leads to unemployment, exploitation and/or different types of violence.

Unemployment numbers particularly affect women. Only one out of every two women of working age in the region has a job. The situation of exclusion worsens if Afro-descendant or indigenous. For example, the highest rates of infant mortality are for people of African descent. Less than 15% of indigenous women between 20 and 29 years of age completed secondary school. Indigenous women are more likely to die in childbirth or pregnancy complications than white women are.<sup>6</sup> In short, exclusion in the region has multiple dimensions, one worse than the other. This structural inequality, caused by a certain type of globalization, is at the base of these multiple exclusions

that women, children, afro-descendants, indigenous people, peasants, LGBTBI, inhabitants of shantytowns and slums, and all who do not fit into the standards of citizen or of a functional person to the competitive market model experience.

If GCED is to really build peaceful, inclusive and sustainable coexistence that enables the full enjoyment of rights of the communities and their interdependence, it should address the structural conditions of exclusion. Education should underline the true interests of the people and their incompatibility with the interests of monopolistic groups that concentrate economic and political power, that exercise exploitation and, consequently, promote exclusion. It is fundamental to educate against exclusion and to organize the educational system adequately to face that task. Schools cannot continue to be a social reproduction, they should be seen as space for transformation for the 21st century.

<sup>6</sup> ECLAC (2016) "The social inequality matrix in Latin America", Regional Conference on Social Development in Latin America and the Caribbean, November, 2016.



## FROM INVISIBLE AND EXCLUDED CITIZENS TO EMERGING CITIZENS

The economic, political, cultural, ethnic, and gender subordination experienced by excluded peoples in LAC is a complex phenomenon that feeds back onto itself and its dynamics: exclusion and invisibility are mirror images and reinforce each other's consequences. Women, children, afro-descendants, immigrants, displaced persons, slum residents, rural communities and LGBTI individuals experience distinct situations to the same phenomenon. As it has already been pointed out, listening to their stories, and exposing their problems and experiences of exclusion and invisibility, as well as showing their forms of resistance and proposals, constitutes an important contribution to demonstrate various other forms of exercising citizenship, to think of new rights and new opportunities for inclusion.

### VIOLENCE IN LATIN AMERICA AND THE CARIBBEAN.

Far from being eradicated, violence in LAC has intensified towards specific groups, such as indigenous peoples, women or displaced persons whose rights are systematically violated. For example, LAC is one of the regions in the world where there is more sexual and physical violence against women, where high and low level intensity armed conflicts persist and where,

in the everyday life of families, at work and at school, physical and symbolic violence is deployed towards those who are deemed different, thus reproducing the exclusion. Racism, homophobia, xenophobia and economic and cultural discrimination against certain groups persists. These forms of violence occur daily and are usually invisible. A GCED implies making visible these daily, symbolic and institutionalized types of violence. In the framework of GCED, making violence evident signifies the establishment and reinforcement of rights. Schools must play a fundamental role in unmasking this violence and teach that peaceful coexistence will not exist if these types of violence are not made visible.

### THE AFRO-DESCENDANT COMMUNITY

The existence and culture of afro-descendants in the LAC region has historically been denied. They are relegated to precarious work, objectified, segregated or criminalized. Their existence and culture is negated. Schools themselves leave out afro-descendant history and culture and the contribution they have made in building our present. Public education should acknowledge and incorporate the historical, cultural and political contribution that the afro-descendant

population has had in LAC. Legal changes that make them formal citizens are not enough. Profound economic, educational and cultural changes are needed. Afro-descendant history, language and culture must be recovered, rebuilt and legitimized. GCED is an opportunity to recover, reconstruct, and legitimize Afro-descendant history, language and culture in the educational systems. This implies recognizing and appreciating cultural differences, enriching curriculum and taking into consideration other narratives, knowledge and others worlds.

### SEXUAL DIVERSITY

Not living or expressing oneself in conformity with prevailing social norms that define gender roles leads to one of the most brutal types of exclusion. Anyone that does not fit within heteronormativity disappears from the realm of possibility. Their existence is pathologized and even criminalized. This is reproduced particularly in the region's education systems by normalizing the socially constructed gender binary classification of male and female explicitly and obscurely in curricula. Schools establish the norm for social relationships based on a traditional concept of the heterosexual family. In this sense, schools should urgently provide space for sexual diversity and the right to be different. Accepting and understanding diversity is a condition for equality, justice and peace.

### RURAL COMMUNITIES

Despite the growing and large-scale country-to-city migration in LAC, rural areas offer a world full of economic and cultural wealth. Currently, almost 40% of people in LAC live in rural areas.<sup>7</sup> Country-to-city migration disguises land expropriation, which is even more serious. A way of life is being wiped out. Cultural, ecological and economic aspects of rural life are in danger of disappearing. Agro-ecology, community life and the demand for an agrarian reform that fairly distributes land ownership are opposed to the current model of global development that is doing away with the region's natural resources. GCED recognizes that rural life is an essential pathway to sustainable development, particularly to be considered in the

current context of environmental degradation. The disappearance of rural life is not inevitable and a profound reflection on this is needed. GCED must develop a critical point of view on the current ecological crisis and foster the possibility of a rural, ecological and community life. Such proposals emerges today from different social movements and appears as one of the alternatives for a sustainable, peaceful and just future.

### WOMEN

Women are the excluded among the excluded. As in past centuries, women continue to have a different status than men, even more so if they are poor, afro-descendant, indigenous or do not fit within heteronormativity. Women experience the worst forms of discrimination, abuse and exploitation. They have fewer opportunities and rights, receive lower salaries and the macho culture subjugates them even further. Often, they are not given access to the same education, the same jobs or the same social privileges that men have access to. For GCED, gender equality is a fundamental human right. To move forward as a cohesive community, the daily discrimination experienced by women of every class, race, ethnicity and culture must be fully acknowledged. A citizen education in the context of the GCED implies a non-sexist education.

### CHILDREN AND YOUTH

Children and youth are thought of only as what they are going to be and do, not as what they are and do today. Stemming from this, their exclusion from the political community begins. Thus, childhood is objectified from an adult-centric paradigm of understanding reality. They are victims, a segment of the population that is to be taken care of or perceived as consumers, never seen as subjects. Their political rights are unknown, reducing childhood to a moment of development. This has allowed the market to transform them into a favorite target for advertising campaigns. Rather than being political actors, they are consumers. Until schools conceive children and youth as subjects without a voice, this form of inequality will not be overcome. Young people in the region already have a vision of and make a contribution to the public space. This has been demonstrated by the numerous student movements that have resulted in the modification of some government agendas. GCED is a privileged opportunity for the exercise of citizenship. Schools must be the first space for participation, learning of power structures and practice of rights where children and youth are perceived as subjects.

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<sup>7</sup> ECLAC (2011), "Rural transformations in Latin America and its relations with the rural population", Experts meeting on "Territory population and sustainable development", Santiago, 16–17 August, 2011.

### INDIGENOUS COMMUNITIES

In LAC, there are more than 900 native peoples, with cosmovisions and cultures that hold enormous wealth for our planet. However, the still present colonialism in LAC societies has made them invisible. This starts with the negation of their cultures and languages in education systems. It is necessary to recognize the existence of native peoples and the particular situations that affect them and recover their lost cultural richness. For this, different communities should be provided with more access to education, their languages and cultures ought to be incorporated into curricula and they should be encouraged to be directly involved in school management. The development of their own institutions and organizations should be respected and their own form of knowledge building valued. A valuable example of how to advance in the true recognition of the indigenous world is the Bolivian educational reform, which has given a central place in its design and implementation to its indigenous population.

### MIGRANTS AND DISPLACED PERSONS

Around the world, more than 65 million people have been displaced by armed conflicts. Approximately 15% of that total is in the Latin America and the Caribbean region, and in Colombia alone, close to 7 million people have been displaced because of the conflict. In addition, there is a growing population that migrates among the countries of the region looking for work, or better living conditions, without any protection of their rights.

Displaced persons and migrants suffer all types of violations of their rights; they are indigenous, women, children and poor, forced by the war or unhealthy economy situation, or both, to exile. Their situation is one of ongoing insecurity, both in their land of origin, because of the presence of drug trafficking and militias, as well as in the territory that hosts them, which places them under relationships of exploitation and cultural exclusion.

Displacement and migration have a structural origin: inequality, poverty and human ambition. GCED should strive to humanize the condition of the displaced, the migrant, and the exiled and aim for a globalization of rights. Not only should the right to property be transnational. Moving forward implies global respect to the right to work, health, education, among other fundamental rights for the dignity of people. Moreover, GCED must contribute to understanding and addressing the causes of existing displacement and human migration in the region, particularly its relationship with the current economic and political structure.

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## GLOBAL CITIZENSHIP EDUCATION AND THE EDUCATION SYSTEM

Schools as a means of selection, segregation and competition are the main limitation for the implementation of a GCED for the 21st century. The current model of schools inherited from modernity, the civilizing school system that was imposed in Latin America and Caribbean societies, was fundamentally oriented towards the creation of a society guided by a reductionist conception of progress, linked to industrial development, Western civilization and scientific positivism. From such a model emerged a crisis, making

it necessary to fully recognize its incompleteness.<sup>8</sup> Recognizing this incompleteness implies opening up to dialogue with other forms of knowledge, cultures and worlds and, therefore, undertake the need for changes in the content and meaning of education.

It should be noted that a quality education is one that is developed in strict harmony with human rights.

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<sup>8</sup> SousaSantos, Boaventura (2013), "Decolonize knowledge, reinvent power", LOM edition. Santiago Chile.

Education, in addition to offering decent conditions to educational communities, should be a tool for the realization of all human rights. In this sense, the text “Different senses, common places” published in 2016<sup>9</sup> contributes to the present discussion by proposing a series of educational elements and challenges. Among the challenges pinpointed in the publication, is the concern for a one-sided vision and cultural homogenization of the world, the need to re-build a quality public education, appropriate to today’s times, and that manages to include the great human and cultural diversity that exists in LAC.

The purpose of education must be rethought based on historical and cultural contextualized needs. The idea is not to overload the curriculum or add material

but rather to transform the curriculum in order to develop capacities that help act upon and revert the structural conditions of exclusion in the LAC region, aiming to uphold the rights of every man and woman. Only a school for transformation will fulfill that objective. GCED should provide competencies and ethical values that empower students to become active, transformational agents, builders of a common humanity.

<sup>9</sup> Assael, J., Goldar, M., González, J., Manggini, T., Mejía, M., Ouviaña, H., Renna, H., Sánchez, R., Thwaites Rey, M., (eds.). 2016. “Sentidos diversos, lugares comunes: Educación hacia el 2030 en América Latina y el Caribe”. Final statement of the debate with social actors, UNESCO. Santiago, Chile: CEAAL, OREALC / UNESCO, OPECH, Working Group CLACSO in LAC, IEALC.



## CHALLENGES AND OPPORTUNITIES FOR GLOBAL CITIZENSHIP EDUCATION IN LATIN AMERICAN AND THE CARIBBEAN

The context of inequality that exists in LAC poses serious challenges to any attempts to constitute a just, inclusive and peaceful global community. However, GCED, in this difficult context, presents itself as an opportunity; it puts forward contents that enrich the notion of political coexistence between and within our societies. GCED forces us to rethink the barriers of people's participation in an open cultural and political dialogue. Schools are a privileged space to consider and enable this.

To promote GCED, it is not enough to make some curriculum adjustments. Current school systems should be recognized as incomplete and should dialogue with other forms of knowledge. Educational systems should be thought for diversity and plurality, and schools should be spaces for a dialogue between knowledges and culture. There can be no GCED in LAC without an intracultural, intercultural and multilingual education for all. Promoting GCED also means promoting the decolonization of education systems and reviewing and altering any forms of exclusion that today derive from this system (as a cause of income, selection process, differential access, among others), as well as everyday discriminatory relationships.

Implementing GCED means providing the knowledge and the opportunities to rethink identities, where schools become spaces for the generation of rights. The situation of indigenous communities, afro-descendants, of sexual discrimination, women, children and youth must be reversed, starting from within schools. There cannot be GCED if schools do not give students the right to be different, without being unequal.

Those who have been displaced, marginalized, denied as citizens and even as human beings have a lot to say and do in order to make their struggles visible and, thereby, reshaping public space. To do this, they should be protagonists of change. GCED is an opportunity to overcome approaches that consider them to be objects of study, or as individuals that need to be trained or educated on problems in which they are already experts through experience. To accomplish this, inclusion must be more than a program, or, in

some cases, a business; it must be a concerted effort with direct involvement from excluded groups. GCED forces us to reexamine and question the unequal access to citizenship rights suffered by these groups.

The current ecological crisis poses a common global problem. The shortage of water, food and climate change are real concerns. Education must take on the challenge of facing this situation. Consequently, teaching citizens to respect cultural heritage, protect the environment and adopt sustainable production methods and consumption patterns is an ethical imperative. GCED in LAC should incorporate these contents and establish them as fundamental educational goals. Today, more than ever, humanity must be guided by the principles of solidarity and equity on national and international level, with the perspective of sustainable development.

GCED in LAC should educate for a culture of peace and human rights. Consequently, schools must be citizenship spaces par excellence. This implies that they are not only places where rights are acknowledged, but also places where rights are fulfilled and constructed for fair and peaceful coexistence. These educational rights should be guaranteed by the State. The State should ensure that schools not only provide appropriate infrastructure but also that teachers have suitable working conditions, that communities participate and that the rights of every boy and girl are respected. The state is also responsible for assuring that laws are aligned with the principles of human rights.

GCED is an opportunity to rethink and propose teaching methods that allow to problematize some central issues for peaceful and democratic coexistence in LAC. They should question sexism, racism, heteronormativity and all exclusionary practices existent in education. Attention should be paid to the institutional violence that schools exercise against those who are different, and promote education that depatriarchalizes daily conducts.

The promotion of GCED implies generating new indicators that enable evaluating progress. These

indicators cannot be reduced to a standard. They should be based on complex, multidimensional constructs that are not only focused on individual results, but also on evaluating the conditions in which the educational process unfolds.

The role of teachers is very important for GCED in LAC. They are the ones that should be capable of articulating universal, regional and local knowledge as well as intercultural dialogue. Teacher training and work conditions are key to accomplishing this. Teachers are individuals with rights, but they are also responsible for seeing that students exercise their rights.

Schools for rural life should be safeguarded and access to education in rural areas and curricula that are suitable to rural economic development, which would be key in rethinking a new, alternative production matrix, should be ensured. Schools should not withdraw from the rural areas. On the contrary, they should revitalize them and educate against the concentration of land ownership and in favor of alternative forms

of sustainable development for the rural population, which would prevent them from having to migrate to the cities due to lack of sustenance.

Global citizenship requires competencies, skills, knowledge and values necessary to live in society. This challenge must be regionally contextualized. In LAC, inequality coexists with a diversity of ethnicities, languages, cultures, trajectories, circumstances and worlds. It is from this diverse richness that solutions to societal problems should be sought. It is from there and in the struggles of excluded persons, in non-formal education spaces and through the participation of all, where it will be unveiled how to build a truly peaceful and democratic coexistence, a space for dialogue where people learn how to exercise their rights and transform society.



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*In light of the discussions, meeting participants agreed on the need to create a regional GCED network for Latin America and the Caribbean and established a founding document for its inception.*

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FOUNDING DOCUMENT  
OF THE REGIONAL GLOBAL

Citizenship Education Network  
for Latin America and the Caribbean



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The Regional Global Citizenship Education Network for Latin America and the Caribbean is committed to the creation of a world without walls, a world free from discrimination that embraces cultural diversity and equality and where all enjoy human rights. It advocates for the provision of lifelong learning opportunities for all that foster the values, attitudes, knowledge and skills necessary for learners and social groups to become active social agents. It believes that an education that supports citizenship building enables the emergence of cohesive, just and peaceful societies with a common sense of belonging to a global humanity.

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This document is based on the outcomes of the discussions from the Latin America and the Caribbean Regional Network Meeting on Global Citizenship Education: “Towards a world without walls: global citizenship education in the SDG 4 – E2030 Agenda”, held in October 2017 in Santiago, Chile.

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## GOAL

The goal of this network is to support the construction of more equitable and inclusive societies in Latin American and the Caribbean (LAC) through providing analyses of the conditions that impede the achievement of citizenship rights and by promoting inclusive and context-specific lifelong learning opportunities for all. In a region where citizenship rights have been exclusive and inaccessible to the most vulnerable and marginalized members of society, it will do so by ensuring that different voices, perspectives and experiences are heard and represented.

The network seeks to promote the empowerment of people and social groups through information and by raising awareness of the social problems that affect us so that they are able to resolve local, national, regional and global challenges. It thereby aims to contribute to the fulfillment of Target 4.7 of Sustainable Development Goal 4.<sup>1</sup>

## OBJECTIVES

The specific objectives of the network are:

- Analyze the various forms and causes of inequality and discrimination that different population groups are subject to in the LAC region, particularly focusing on excluded groups such as afro-descendants, women, indigenous, displaced and LGTBI, who in addition of experiencing multiple forms of inequality are subjected to different forms of violence and discrimination.
- Inform policy dialogue and decision-making at the national, regional and multilateral levels on inclusive education and develop multisector policies, programs and pedagogies that contribute to more just, peaceful and sustainable societies;
- To enhance the impact and catalyze the delivery mechanisms of education programs that work towards citizenship building at the local, regional and global level by connecting different people, institutions and organizations across and beyond the LAC region;
- To foster accountability for Global Citizenship Education (GCED) commitments, plans and implementation through monitoring progress and collecting and evaluating data at the local, national and regional levels, utilizing Indicators with cultural pertinence;

<sup>1</sup> Target 4.7: "By 2030, ensure that all learners acquire the 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.

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## SCOPE OF WORK

Main pillars of work:

- **Advocacy and agenda setting** – The network will function as a platform where members develop joint strategies and materials in order to influence governments, parliaments and educational and other sectorial authorities to implement effective GCED lifelong learning opportunities and develop policies and action plans that address socio-economic, ethnic, gender, cultural and geographical inequalities
- **Knowledge and practice sharing** – The network will provide a space where members can share, reflect and learn through each other's practices and strengthen their capacities;
- **GCED concepts, methods and tools** – The network will function as an open space of dialogue and reflection in which members will discuss GCED, through their own educational perspectives, and other related topics in order to build upon and advance shared understandings of such concepts, contextualized to the LAC region, and develop educational methods and tools that aim to produce socially conscientious and active citizens;
- **Strategic partnerships** – The network will provide a space where members can identify and establish common agendas, cooperate on initiatives in order to enhance the impact of their own work and further advance and strengthen education citizenship building programs;
- **Monitoring** – The network will work in support of strengthening state accountability in the implementation of GCED and other related areas by providing and disseminating information on the level and quality of programs and projects at the local, national and regional levels;

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## GUIDING PRINCIPLES

1. **Non-discrimination** – network members promote inclusion, equal treatment and guarantee the exercise of human rights without discrimination of any kind.
2. **Transparency** – network members embody clear, open and honest communication.
3. **Horizontality** – all network members have an equal voice.
4. **Collaboration** – network members commit to work together and act in a united manner.
5. **Solidarity** – network members act in mutual support and create a supportive environment.
6. **Non-instrumentalization** – the network will not be used for individual or organizational purposes.
7. **Respect** – networks members will treat and approach all equally and have regard for diversity of experiences and opinions.
8. **Diversity** – the network is committed to have diverse representation from across the LAC region. It will ensure that all voices are heard, that differences and specific challenges are acknowledged and addressed.

## MEMBERSHIP

The GCED Network for LAC is open and composed of individuals, organizations and institutions that are committed to the network's goal and objectives, that adhere to the principles defined above, to the member responsibilities established below and that actively take part in network activities.

There is no financial compensation for members, nor is there any financial obligation for participation in the network.

Membership in the GCED Network is voluntary and non-binding to an institution or organization. Members can represent themselves in individual capacity or serve as organizational representatives. Should a member representing an agency leave that organization, the member is welcome to continue their involvement on the GCED Network as an individual for continuity's sake and the agency may send another person to represent them.

The Network will serve as an evolving space, open to new members. Those seeking membership can approach the Network by providing a brief description of the nature of their work, its relevance to GCED, and the capacity in which they seek to participate in the Network (at the individual level or in representation of an institution).

- Membership profiles: representatives from the following groups are eligible for Network membership: governmental institutions, academia, civil society organizations, social movements, community representatives, people that come from experiences of invisible, excluded and/or emerging citizenship. It is a community of practice and expertise.
- Those seeking membership should contact the network committee and fill out an application form that includes a statement of intent, description of activities and contribution brought to the network. The network committee will review the membership application.
- Formalization of membership: in order to signal commitment to the Network, members will create profiles on the GCED Network for LAC online platform. These profiles allow access to an online GCED for LAC portal containing resources and information, updates and information of all participating individuals and organizations.

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## MEMBER RESPONSIBILITIES

- **Timely communication** – In order to ensure that the work of the Network progresses smoothly, all participants are expected to respond in a timely manner to communication requiring their input.
- **Advocate for the work of the network** – In order to ensure greater visibility for the Network and to highlight its initiatives, all members are expected to serve as advocates for the work of the Network and install GCED within their existing agendas.
- **Participation** – The Network offers multiple avenues for participation, while recognizing the diversity of strengths, as well as various constraints of its members. While participation in every activity is always voluntary, members are encouraged to support these as often and in any capacity that they are able.
- **Governance** – Members expected to contribute to the decision-making process, by participating in deliberations and discussions and voting for Network co-chairs, and other related matters.

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## WORKING MODALITIES

### ■ Structure

- **Committee** – The Network will be formed by a committee, composed of five people and/or institutions with the following responsibilities:
  - Support the Secretariat in coordination and communication between Network members.
  - Work with the Secretariat to develop themes and agendas for Network meetings and activities.
  - Act as a liaison or representative of the Network in fora or events related to GCED in the LAC region

All members of the Network are eligible to volunteer for a term of 12 months as members of the committee. If there are more than five volunteers then network members will decide its composition by majority vote. Committee members may rotate annually.

- **Secretariat** – OREALC / UNESCO Santiago will act as secretariat and will contribute to the functionality of the network, as well as make visible the work of the network. In the framework of GCED, OREALC / UNESCO Santiago should act as the platform that makes visible the work of the network and presents to educational authorities and in national, regional and international meetings.
- **Decision Making** – Decisions about the functioning of the Network will be made through democratic processes by majority vote. Decisions regarding operational and daily tasks related to previously agreed upon work activities will be made by the committee. OREALC / UNESCO Santiago will help facilitate communication and decision making mechanisms.

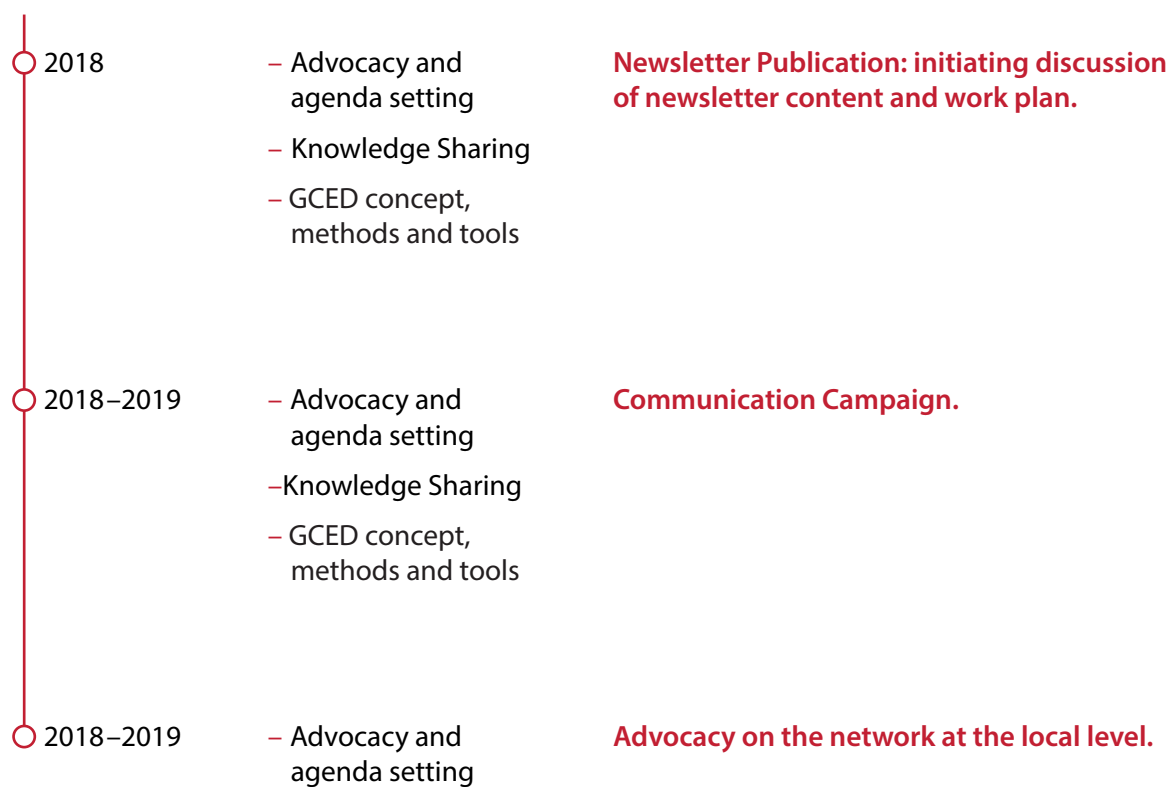
- **Meetings** – Most of the work of the members will occur virtually. Ad hoc in-person meetings may take place at key events where members are present or may be convened upon availability of resources.
- **Languages** – The working languages of the Network will be Spanish and English. Efforts will be made by network members to provide translated materials and interpretation in Portuguese, Dutch and Haitian Creole.
- **Funding** – Network members may explore grant opportunities and apply to funding proposals, which will be used to finance network activities under the main pillars of work.



## ACTIVITIES AND TIMELINE

In its first year of establishment, the Network will focus on the Strategic Partnerships, GCED concept method and tools, and Advocacy and agenda setting pillars of work. Following is a timeline for activities that the Network will undertake.

Date:	Relevant Pillar:	Activity:
○ October, 2017	<ul style="list-style-type: none"> <li>– Strategic Partnerships</li> <li>– GCED concept, methods and tools</li> </ul>	Latin America and the Caribbean Regional Network Meeting on Global Citizenship Education: <i>“Towards a world without walls: global citizenship education in the SDG 4 – E2030 Agenda”</i>
○ December, 2017	<ul style="list-style-type: none"> <li>– Knowledge Sharing</li> </ul>	<b>Launch of GCED Clearinghouse for LAC by OREALC / UNESCO Santiago and APCEIU</b>
○ February, 2018	<ul style="list-style-type: none"> <li>– GCED concept, methods and tools</li> <li>– Advocacy and agenda setting</li> </ul>	Providing comments and inputs to the meeting document that has to be presented in the regional ministerial meeting of education.
○ July, 2018	<ul style="list-style-type: none"> <li>– Advocacy and agenda setting</li> <li>– GCED concept, methods and tools</li> <li>– Knowledge Sharing</li> </ul>	<b>Presentation of meeting document at Regional Ministerial Meeting of Education in Cochabamba, Plurinational State of Bolivia.</b>
○ 2018,		<b>Formalization of Regional Network</b> (including finalization of ToR, launch of online platform and creation of all member profiles)





*Towards a world without walls:  
global citizenship education  
in the SDG 4 – E2030 Agenda*

# Education 2030

The logo for Sustainable Development Goal 4 (Quality Education) is a circular emblem composed of 17 colored segments, with the number 4 in the center.

**Santiago Office**  
Regional Bureau for Education in  
Latin America and the Caribbean