

NEWSLETTER FOR PROMOTING A VISION TO CONFRONT THE GLOBAL CHALLENGES CALLING FOR GLOBAL SOLUTIONS  
WITH NOVEMBER-DECEMBER 2014 ARTICLES



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## OPINION: Understanding Education for Global Citizenship

By Kartikeya V. Sarabhai

AHMEDABAD, India (IPS) - Education for Sustainable Development (ESD) brings together concerns about the environment, economic development and social aspects. Since 1972, when the first U.N. Conference on the Human Environment was held in Stockholm, Sweden, there has been increasing awareness of the intricate link between conserving the environment and human development. [SPANISH](#)



◀ Photo courtesy of Purvivyas/cc by 3.0

The fact that our lifestyles and the way we have developed have a major impact on the environment was known earlier. Rachel Carson's book, *Silent Spring*, in 1962, had been an eye-opener, especially in the United States where it was published. But the 1972 U.N. Conference on the Human Habitat was perhaps the beginning of the realisation that development and environment had to be dealt with together. By the time of the first Rio conference in 1992, the deterioration of the environment was recognised as a global issue.

The conventions on biodiversity and climate change both were formulated at this conference. It was increasingly clear that no longer could countries solve their problems at the national level. With greater awareness especially on climate change one realised that what happens in one part of the planet has an impact on another.

Notwithstanding what President George W. Bush declared at Rio – that “The American way of life is not up for negotiations” – the world came to realise that ultimately these issues had to do with people's lifestyles. The development paradigm that had emerged was carbon intensive and extremely wasteful. It is not laws alone that can change people's behaviour but people themselves behaving with a sense of responsibility.

The global footprint measure was developed in 1990 by Canadian ecologist William Rees and Swiss-born regional planner Mathis Wackernagal at the University of British Columbia. It was a good way of knowing just how an individual's action impacted the planet. Since the 1970s the total [human footprint has exceeded the capacity of the planet](#).

While the global debate then and to a large extent even today seems based on the idea that making changes in policy and introducing new technologies can somehow shrink this footprint to sustainable levels, this assumption is widely questioned.

At the core of the change that is required is the transformation that happens in the way people relate to the planet and how we produce, consume and waste resources. It is not laws alone that can change people's behaviour but people themselves behaving with a sense of responsibility. This sense of responsibility is at the heart of the concept of citizenship. →

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Global Citizenship therefore almost naturally emerges from an understanding of environment and sustainable development. ESD therefore becomes the foundation for Global Citizenship Education (GCE). A Global Citizen is not someone who can be passive, but needs to contribute. ESD, unlike most formal education programmes, has the necessary action component built into it. ESD though shortened to three letters actually stands for four words. The missing word in the abbreviation is “for”, a word as important as the other three.

It is not Sustainable Development Education, which would indicate it is about teaching people about sustainable development (SD). What “for” does is, it puts an action goal at the end of the education process. It is not just to increase public awareness and knowledge about SD but in fact to act to achieve it.

The [Global Education First Initiative](#) (GEFI) of the U.N. secretary-general speaks of Global Citizenship as one of the three key concepts that the world needs to strive for in education today. GCE involves widening horizons and seeing problems from different points of view. Multi-stakeholder discussions are an important part of a GCE Programme. While we may strive for this, it is not always easy to understand and experience different points of view.

The [Centre for Environment Education \(CEE\)](#) in Ahmedabad, India, along with [CEE Australia](#) has launched the Global Citizenship for Sustainability (GCS) Programme which involves connecting children in schools in different countries around a nature-based theme.

For instance, Project 1600 connects eight schools on the coast of Gujarat in Western India with similar number of schools on the coast of Queensland in Australia. Through projects concerning the marine environment, children living in very different societies at different levels of development compare notes. The exchange forces students to think out of the box and understand issues from a very different perspective, from a different part of the globe.

Internships where students spend time in countries and environments that are very different from their own are also a very effective tool for GCE. Increasing global connectivity has also opened up possibilities for GCE that would have been unimaginable just a few years ago.

The work on ESD done during the Decade of Education for Sustainable Development led by UNESCO and partnered with a number of organisations across the globe has set the foundation towards GCE. Tools to measure GCE are still under development, as is the concept itself. The Brookings Institute through its Global Citizenship Working Group of the Learning Metrics Task Force 2.0 Program has made a beginning in these tools.

The continuous feedback and strengthening of the programme should lead to specific insights on GCE much as the last decade of work in ESD has taught the global community the finer points of creating a sense of responsibility to the planet while the same time engaging in a development process.

(IPS | Dec 30, 2014) ❖

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## Increasing Importance of Education for Global Citizenship

By Jaya Ramachandran

NEW YORK (IDN) - When United Nations Secretary-General Ban Ki-moon launched the [Global Education First Initiative](#) in September 2012, “fostering global citizenship” was one of his three priorities, along with “putting every child in school” and “improving the quality of learning”.

Ban said: “Education is much more than an entry to the job market. It has the power to shape a sustainable future and better world. Education policies should promote peace, mutual respect and environmental care.”

As the international community moves toward adopting the post-2015 development agenda, popularly known as the Sustainable Development Goals (SDGs), the need for education for global citizenship is becoming increasingly important. [ARABIC TEXT VERSION PDF](#) | [GERMAN](#) | [HINDI](#) | [NORWEGIAN](#) | [PORTUGUESE](#) | [SWEDISH](#) | [URDU TEXT VERSION PDF](#)

Because none of the goals impacting the Earth and its inhabitants can be achieved without people and governments around the world transcending narrow national interests and acting in the interest of the planet.

The United Nations Conference on Sustainable Development in June 2012 in Brazil gave the mandate that the SDGs should be coherent with and integrated into the UN development agenda for universal good beyond 2015.

The Open Working Group established by the Rio outcome document has meanwhile agreed on 17 goals and 169 targets, which aim at poverty eradication, changing unsustainable and encouraging sustainable patterns of consumption and production and protecting and managing the natural resource base of economic and social development.

These are the overarching objectives of and essential requirements for sustainable development as explained in Ban’s “synthesis report”, [The Road to Dignity by 2030](#), released on December 4, 2014.

Ban proposes an integrated set of six essential elements that taken together will aim to facilitate the deliberations of Member States ahead of the special UN Summit on sustainable development from September 25 to 27 and enable them to arrive at the concise and aspirational agenda mandated by the Rio Conference.

The six essential elements are: (1) to end poverty and fight inequalities; (2) to ensure healthy lives, knowledge, and the inclusion of women and children; (3) to grow a strong, inclusive, and transformative economy; (4) to protect our ecosystems for all societies and our children; (5) to promote safe and peaceful societies, and strong institutions; and (6) to catalyse global solidarity for sustainable development. →

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Education for Sustainable Development (ESD) and, by implication, Education for Global Citizenship (EGC), is a critical component in the proposed post-2015 sustainable development agenda.

The proposed Goal 4 (the post-2015 education goal) seeks to "ensure inclusive and equitable quality education and promote life-long learning opportunities for all". While proposed Goal 12 aims to "ensure sustainable consumption and production patterns"; and Goal 13 states the need to "take urgent action to combat climate change and its impacts".

ESD (and EGC) is included in the three proposed targets to help achieve these goals:

- First, "by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development".
- A second ESD-related target proposes to "ensure that people everywhere have the relevant information and awareness for sustainable development and lifestyles in harmony with nature" by 2030.
- And finally a third target suggests to "improve education, awareness raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction, and early warning" in order to help combat climate change.

This analysis, posted on the website of the [World Conference on Education for Sustainable Development](#), affirms the three key elements that Soka Gakkai International (SGI) president Daisaku Ikeda suggested as the basis of an educational program for global citizenship.

Already back in in June 1996, in a [lecture at the Teachers College](#), Columbia University, Ikeda spelt out the following as essential elements of global citizenship:

- The wisdom to perceive the interconnectedness of all life and living
- The courage not to fear or deny difference; but to respect and strive to understand people of different cultures, and to grow from encounters with them
- The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places. →



SGI President Dr Daisaku Ikeda

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World Education Forum 2015 (WEF) | 19-22 May 2015, South Korea

Education for global citizenship, he said in his [Peace Proposals 2014](#), should include:

- Deepen understanding of the challenges facing humankind, enable people to explore their causes and instill the shared hope and confidence that such problems, being of human origin, are amenable to human solutions;
- Identify the early signs of impending global problems in local phenomena, develop sensitivity to such signs and empower people to take concerted action; and
- Foster empathetic imagination and a keen awareness that actions that profit one's own country might have a negative impact on or be perceived as a threat by other countries, elevating this to a shared pledge not to seek one's happiness and prosperity at the expense of others.

The Aichi-Nagoya conference in November 2014 in Aichi-Nagoya, Japan, launched the Global Action Programme (GAP) on Education for Sustainable Development (ESD), focussing on action on the ground.

The GAP and further outcomes of the World Conference will inform the deliberations of the [World Education Forum](#) to be held from May 19 to 22, 2015 in Incheon, South Korea, which will aim to reach agreement on a new education agenda post-2015 and to adopt a global framework for action for the years to come. [IDN-InDepthNews – December 28, 2014] ❖



Ambassador Anwarul K. Chowdhury chaired the Forum on Nov. 18, 2014 in New York at the Permanent Mission of Sri Lanka to the United Nations. Credit: Roger Hamilton-Martin/IPS

## Citizens of the World, Unite!

By Roger Hamilton-Martin

UNITED NATIONS (IPS) - As politics, economies, conflicts and cultures become increasingly intertwined, will individual identities also begin to transcend national boundaries? The elusive nature of “global citizenship” was noted by Sri Lanka’s permanent representative to the United Nations, Dr. Palitha Kohona, at an IPS Forum on Global Citizenship on Nov. 18 at the Sri Lankan Permanent Mission to the United Nations in New York. [JAPANESE TEXT VERSION PDF](#)

“The concept of global citizenship has challenged the minds of humans for a very long time although its exact definition has never really crystallised,” Kohona said. The idea was famously put forth by Tony Blair during a speech in Chicago in 1999. “We are all internationalists now, whether we like it or not. We cannot refuse to participate in global markets if we want to prosper. We cannot ignore new political ideas in other countries if we want to innovate,” Blair said.

Ambassador Kohona said that even after the collapse of the empires spawned by the Westphalian system, the growth of powerful individual states has not encouraged the development of a genuinely global system. Kohona stressed the importance of the United Nations as an institution in which to hold up the principle of global citizenship.

“The establishment of the United Nations has created the forum for humanity to make an effort to address common issues together from a global perspective. It is the most effective forum available to all nation states. The United Nations and its agencies have been successful in generating sympathy for the usefulness of approaching many of today’s challenges together.”

The Forum was chaired by Ambassador Anwarul K. Chowdhury, former representative for Bangladesh and the prime mover of the 1999 General Assembly resolution that adopted the U.N. Declaration and the Programme of Action (PoA) on the Culture of Peace. “When we speak of global citizenship, certain thoughts come to mind,” he said. “The first thing to understand is spirituality. What are our values, what are our commitments as human beings? The second is the belief in the oneness of humanity. We should come out of our narrow boundaries, not only of ourselves but of our communities.” ➔

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Despite challenges, many of the panellists agreed that the promotion of global citizenship is advancing against the headwinds of the purported clash of civilisations, declining resources, and cultural cynicism.

IPS Chair Ambassador Walther Lichem noted that, “Almost to the day 200 years after the initiation of multilateral diplomacy at the Congress of Vienna, we become aware that multilateral diplomacy is increasingly giving way to global governance.” Lichem noted that global citizenship needs to be seen in the context of a system that espouses norms such as the “responsibility to protect,” a principle that puts the international community above the nation state when it comes to protecting its own citizens. “Global citizenship is to be understood as a citizenship with human rights as a way of life,” Lichem said.

U.N. Secretary-General Ban Ki-moon has identified global citizenship as the third priority area in his [Global Education First initiative](#), seeing it as important that students don’t simply learn how to pass exams and get jobs in their own countries, but are instilled with an understanding of the importance of respect and responsibility across cultures, countries and regions. “Global citizenship is a fight against limbo,” said Erol Avdovic, vice president of the United Nations Correspondents Association. “It is the fight against misconception and against ignoring – or even worse, manipulating – simple facts.”

The United Nations Alliance of Civilizations, an entity that explores the roots of polarisation between societies and cultures was in attendance at the Forum, with spokesperson for the High Representative Nassir Abdulaziz Al-Nasser, Nihal Saad noting that education for global citizenship “has the power to shape a sustainable future and better world. “Educational policies should promote peace, mutual respect and environmental care. It does not suffice for education to produce individuals who can read, write and count. Education should and must bring shared values to life.”

Saad’s sentiments were shared by Monte Joffee, Soka Gakkai International’s USA representative, who said, “Our curriculum needs to include more topics of a global nature so our students can develop empathetic resonance with ‘the other’.

“This does not reach to the core of today’s educational crisis. Speaking only of American education, I must say that the inequalities of educational funding, the levels of despair and hopelessness in too many of our communities... are numbing realities and ‘add-ons’ to the curriculum about global citizenship are not the solution.”

Joffee related the story of Anand Kumar, an Indian mathematician who is well known for his “Super 30” programme in Patna, Bihar. It prepares economically disadvantaged students for the entrance examination for the renowned Indian Institutes of Technology (ITT) engineering schools, with great success. His programme selects 30 talented candidates from disadvantaged, tutors them, and provides study materials and lodging for a year.

Ramu Damodaran from United Nations Department of Public Information Outreach Division also spoke of the importance of academics being given more opportunities to have a voice at the United Nations. (IPS | Nov. 29, 2014) ❖





In a spirit of inquiry and engagement, participants at the “Toward a World Citizens Movement: Learning from the Grassroots” conference spent much of their time interacting with each other. Credit: Courtesy of DEEEP

## Laying The Foundations of a World Citizens Movement

By Anthony George

JOHANNESBURG (IPS) - Has organised civil society, bound up in internal bureaucracy, in slow, tired processes and donor accountability, become simply another layer of a global system that perpetuates injustice and inequality? How can civil society organizations (CSOs) build a broad movement that draws in, represents and mobilises the citizenry, and how can they effect fundamental, systemic transformation, rather than trading in incremental change? [JAPANESE TEXT VERSION PDF](#)

This kind of introspective reflection was at the heart of a process of engagement among CSOs from around the world that gathered in Johannesburg from Nov. 19 to 21 for the “Toward a World Citizens Movement: Learning from the Grassroots” conference.

Organised by DEEEP, a project within the European civil society umbrella organisation CONCORD which builds capacity among CSOs and carries out advocacy around global citizenship and global citizenship education, the conference brought together 200 participants.

Key partners were CIVICUS (the World Alliance for Citizen Participation, which is one of the largest and most diverse global civil society networks) and GCAP (Global Call to Action Against Poverty). →

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The three-day gathering was part of a larger series of conferences and activities that were arranged to coincide during the 2014 International Civil Society Week organised by CIVICUS, which closed Nov. 24.

Global citizenship is a concept that is gaining currency within the United Nations system, to the delight of people like Rilli Lappalainen, Secretary-General of the Finnish NGDO Platform and a key advocate for global citizenship education.

At the heart of this concept is people's empowerment, explains Lappalainen. "It is important that people understand the inter-linkages at the global level; that they understand that they are part of the system and can act, based on their rights, to influence the system in order to bring about change and make life better – so it's no longer someone else deciding things on behalf of the citizens."

The process of introspection around building an effective civil society movement that can lead to such change began a year ago at the first Global Conference, also held in Johannesburg.

The discourse there highlighted the need for new ways of thinking and working – for the humility to linger in the uncomfortable spaces of not knowing, for processes of mutual learning, sharing and questioning.

This new spirit of inquiry and engagement, very much evident in the creative, interactive format of this year's conference, is encapsulated in an aphorism introduced by thought-leader Bayo Akomolafe from Nigeria: "The time is very urgent – let us slow down".

Akomolafe's keynote address explored the need for a shift in process: "We are realising our theories of change need to change," he said. "We must slow down today because running faster in a dark maze will not help us find our way out."

"We must slow down today," he continued, "because if we have to travel far, we must find comfort in each other – in all the glorious ambiguity that being in community brings ... We must slow down because that is the only way we will see ... the contours of new possibilities urgently seeking to open to us."

A key opportunity for mutual learning and questioning was provided on the second day by a panel on 'Challenging World Views'.

Prof Rob O'Donoghue from the Environmental Learning Research Centre at South Africa's Rhodes University explored the philosophy of ubuntu, Brazilian activist and community organiser Eduardo Rombauer spoke about the principles of horizontal organising, and Hiro Sakurai, representative of the Buddhist network Soka Gakkai International (SGI) to the United Nations in New York, discussed the network's core philosophy of soka, or value creation. →

A female activist from Bhutan who was to join the panel was unable to do so because of difficulties in acquiring a visa – a situation that highlighted a troubling observation made by Danny Sriskandarajah, head of CIVICUS, about the ways in which the space for CSOs to work is being shrunk around the world.

The absence of women on the panel was noted as problematic. How is it possible to effectively question a global system that is so deeply patriarchal without the voices of women, asked a male participant. This prompted the spontaneous inclusion of a female member of the audience.

In the spirit of embracing not-knowing, the panellists were asked to pose the questions they think we should be asking. How do we understand and access our power? How do we foster people's engagement and break out of our own particular interests to engage in more systems-based thinking? How can multiple worldviews meet and share a moral compass?

Ubuntu philosophy, explained O'Donoghue, can be defined by the statement: "A person is a person through other people."

The implications of this perspective for the issues at hand are that answers to the problems affecting people on the margins cannot be pre-defined from the outside, but must be worked out through solidarity and through a process of struggle. You cannot come with answers; you can only come into the company of others and share the problems, so that solutions begin to emerge from the margins.

The core perspective of soka philosophy is that each person has the innate ability to create value – to create a positive change – in whatever circumstances they find themselves. Millions of people, Sakurai pointed out, are proving the validity of this idea in their own contexts. This is the essence of the Soka movement.

His point was echoed the following evening in the address of Graca Machel, wife of the late Nelson Mandela, at a CIVICUS reception, in which she spoke of the profound challenges confronting civil society as poverty and inequality deepen and global leaders seem increasingly dismissive of the voices of the people.

Then, toward the end of her speech, she softly recalled "my friend Madiba" (Mandela's clan name) in the final years of his life, and his consistent message at that time that things are now in our hands.

What he showed us by his example, she said, is that each person has immense resources of good within them. Our task is to draw these out each day and exercise them in the world, wherever we are and in whatever ways we can.

Those listening to Machel saw Mandela's message as a sign of encouragement in their efforts to create the World Citizens Movement of tomorrow. (November 26, 2014) ❖

## The Long Journey To Global Citizenship

By Monzurul Huq\*

NAGOYA, Japan (IDN) – Education for global citizenship, funded among others through tax on financial speculation, will not only promote enlightened patriotism but also foster the cause of peace and counter nationalistic and fundamentalist trends, says Professor Carlos Alberto Torres in an exclusive interview.

Professor of Social Sciences and Comparative Education at the UCLA (University of California, Los Angeles) Graduate School of Education and Information Studies, Torres is a leading expert on issues related to global citizenship. For the last decade, he has been working from a global perspective on human rights, pluralism and citizenship. He has contributed significantly to defining the theoretical perspective of educating the global citizen. Together with some of his colleagues, he established in 1991 Paulo Freire Institute and is currently serving as its Director.



Professor Torres, who was in Nagoya in November 2014 to attend the UNESCO Conference on Education for Sustainable Development and talked to IDN-InDepthNews about the concept of global citizenship – its dimension, possibilities and also the difficulties that we face in transforming the idea into reality. Below extensive extracts from the interview:

*IDN: How optimistic are you that global citizenship is achievable in the near future?*

Torres: If we were not optimistic we would not be talking about it. Paulo Freire (the Brazilian pedagogue pioneering the tradition of popular education in Latin America and an icon of social changes through education) used to say that we have to work on our own dreams. And he said there are dreams for today and there are dreams for tomorrow. My goal is that we have dreams for today. The notion of global citizenship has several different aspects as a concept. One is to articulate a critical perspective. Second is to help replace the notion of a global model of neo-liberalism, which has produced an impact on education that I consider deleterious. And this impact is concentrated around the regime of high stake testing and models of accountability, which are usually more connected with the ways to manipulate power than actually to see what is happening and how you connect global citizenship education.

Having said that, what we need for this concept to be successful is clear conceptualization. Secondly, we need what I'll call a legal bind. There must be some legal elements in international law that defend some of the definitions proposed in this concept. Third, we need principles that articulate and will define the bases on which we're operating; and in this context is to defend the planet, to defend the people and to defend peace. →

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When I use the term peace as an immaterial good, I'm serious about it because the moment we achieve some peace, even individual, we can move forward. I'm not sure if you're a religious man or not, but my own perception of spirituality is connected with achieving inner peace. And by achieving inner peace, you achieve a sense of "perfection". Otherwise, you'll not have it. That does not mean you're escaping reality. It means that you're engaging in reality, trying to use this newfound peace to promote your struggles. It might look like a paradox, but it is not. So, I'll say - peace is an immaterial good of society and we need to promote it as a global movement.

Once you have all these things in place, you have to create some revolutions. These revolutions could be used at several levels. Let me give you one example, why we have so much inequality. Because there are some people who are taking advantage of the way the system works and accumulate resources without saying that you need peace. Ok, so you can work on this and there is the notion of Tobin tax. It has been endorsed in Europe. Tobin tax is a very small percentage tax on speculation and currency, which means that if someone speculates, he has to pay a tax in every transaction. The amount of money involved is very small, but with the speed of circulation of financial capitalism, the amount involved can become immense. So what do we do with the money? I put it in education. And why you do that? Because we want global citizenship education. So, you see, this is one example of a revolution, and I can give you several more.

Is it going to be a concept that is easily and immediately accepted? Of course not. So we have to create a model of intellectual persuasion in which people begin to see the importance of this concept, the implications of this concept and how they can be applied in our daily life. Finally, one of the great dilemmas is, can we find the way in which this concept of global citizenship will help national citizenship. The answer is yes and I'm working on that with some other colleagues.

*IDN: Doesn't this idea come in conflict with nationalism?*

Torres: Well, in a way it does not have to be in conflict because we're looking at the local and the global. If the global works in the local and the local works in the global, then it does not have to be in conflict. But it will conflict with ethnic nationalism, because it is a model of nationalism that privileges a particular ethnic group. It will also be in conflict with a model of nationalism that plunders resources of the environment that nobody should. And it will conflict with the model of nationalism in which pollution is allowed and this nationalism is usually also one sided, or if I may put it in this way, is controlled by economic elites that want to continue their model of capital accumulation without any concern about environment. In that regard it is in conflict with nationalism.

Does it get into conflict with nationalism in terms of patriotism? No, it does not. What kind of patriotism are we talking about? Here is one of the wonderful dilemmas of this discourse from a political and philosophical perspective. Think of this – patria means motherland. Patriotism is love for the motherland. So, love for the motherland could guide you into being essentially active in promoting attacks on other motherlands. So, this notion of helping global citizenship and peace is to moderate some irrational trends in some models of nationalism, not all of them. →

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The second element is that nationalism is always attached to some founding documents. These founding documents are connected with some constitutional source. The US constitution has been the most successful one that inspired hundreds of other constitutions. So, in the US what defines patriotism? The only answer that you have is the idea of freedom. Then how could you be emotionally attached to an idea?

*IDN: Is it through the American way of life?*

Torres: But how do you define that, the idea of freedom? You want to be more specific and want to say ok, the American notion is an exception. But I think you have to create some kind of a narrative to explain this notion of patriotism attached to freedom. Another example very much in discussion in some European countries, but has reached also the US. It is constitutional patriotism. You really look at the constitution and you try to live by the principles of the constitution. What happens when nationalism triumphs over constitution? What happens when nationalism takes a political perception of patriotism that is extremely damaging to the basic socialization inside a country? Answer to all such assumptions is, you need global citizenship. It works as a moderator.

*IDN: How will this perception work in reality?*

Torres: I said that you need some global laws. I think what we need to do is to persuade people, I think we need to create more interest groups that are concerned about this. We do have lot of global citizens already.

*IDN: But we have other the side as well, like the fundamentalist trend, nationalistic trend and so on.*

Torres: You have to face that trend, confront that trend peacefully and try to persuade. But we do have already the global citizenship. Imagine all those people connected with environmental struggles. They are global citizens. Are they pursuing interests independent of you or me?

No. They are pursuing independent interests of the planet. Then you have businessmen, people who live on airplanes, who cut a deal today in Osaka and then they go tomorrow to Malaysia, cut another deal there and then come back to London. And in less than three weeks they have been in five different continents cutting all sorts of deals. These people are also global citizens. I want them to abide by a global citizen ethic, not a business ethic.

So, it's a long haul, it has to start somewhere. My first work on this was in 2002. Academics have meanwhile written a lot about the contradictions and all sorts of things. Now I want people to begin to look at how we change the world. I come from a perspective, which is critical theory. In critical theory we don't teach or do research to reproduce the world. We do teach and do research to change the world. This is a fundamental principle. And if we can achieve some of that, living more and more in peace and creating better and better defenses for the planet, then we would have achieved what I call the idea of the global commons – the planet, the people and the peace. →

*IDN: I guess one of the difficulties we face in understanding global citizenship is the existence of military forces. Armies are usually trained from a narrow national perspective of defending the patria from presumed enemies. Do you think we can become true global citizens without demilitarization?*

Torres: I will love to say one day that there is no more need for military men. I will love to say that. But I know this is not going to happen ever. Psychoanalytically speaking, individuals are built on pressures – we can modify them, we can control them, we can supplement them. But they are in us. We may diffuse some of the pressures, but they are in us. One is the sexual stimuli, which correlates with so many things from good and bad to violence, but which also correlates from good and bad; because if suddenly somebody attacks you or attacks your wife or your daughter and you react with violence defending someone else, your ability to react will obviously be seen as positive. But if you, without any provocation and for no particular reason, attack somebody then it'll not be seen as a good thing. But you and I, and everybody around have these two portions – the libido and the violence. Because of this, it will be absolutely impossible to eliminate the option of violence.

Revolutions take place because people decide to end a state of affairs in which they are denied, some of them are violent and some of them are non-violent, but changes occur. My view is that, when you look at citizenship, one of the real questions that you come across is: are you ready to die for your citizenship? Are you ready to die for your belonging to the patria? If you were not in this job, say in Bangladesh army; then you probably have to tell me yes. If I'm forced through conscription into the Bangladesh army and I did not join voluntarily, I probably could say no. But I would rather prefer not to be that bold.

I think Voltaire said something that applies to my perception. He said, I should be ready to die for what I believe, but I should not be ready to kill for what I believe. So, when you look at fundamentalism, that's one of the problems, when you look just at the basic violence in society in the pursuit of individual interests, that's one of the problems. When you're looking at the world divided into pieces and somebody tries to take control of someone else, then there is another conflict and you've war.

But look at what has been happening in Europe. Think historically. The incredible amount of wars was connected with the constitution of the nation states in Europe. Look now. I mean there is no guarantee. We have the Crimean Republic or we have Russia – there is no guarantee. But we have come a long way.

\*Monzurul Huq is a Bangladesh journalist, who has authored a number of books in Bengali on Japan and other subjects. He moved to Japan in 1994 after working at the United Nations Information Center in Dhaka and BBC World Service in London. He represents two leading national dailies of Bangladesh – Prothom Alo and the Daily Star – and contributes regularly to a number of other important publications in Bangladesh. He has written extensively both in English and Bengali on matters related to Japan and East Asia. He is also a visiting professor at the Tokyo University of Foreign Studies, Keisen University and Seishin University, teaching subjects related to Japanese politics, Japanese media, the developing world and world affairs. He also works as a radio broadcaster for NHK. A member of the Foreign Correspondents' Club of Japan since 2000, he has served at the Board of Directors of the Club for two consecutive terms and was elected president of the Club in 2009. [IDN-InDepthNews – November 25, 2014] ❖

## Global Citizenship: Gradual Unfolding of a New Concept

By Monzurul Huq

NAGOYA, Japan (IDN) - The concept of global citizenship is one of the new ideas that the United Nations is actively promoting in recent years. In today's interconnected world challenges we face need solutions based on new thinking transcending national boundaries and ideas whose outreach stretches beyond conventional understanding of identities based on nationality. [JAPANESE TEXT VERSION PDF](#)

The conventional education systems are producing individuals who are able to read and write and thus are capable of coping with the realities of life within a narrow perspective. However, as the world today faces diverse challenges interconnected with elements and phenomenon of a much broader perception, the global community is in need of citizens capable of contributing more meaningfully in the process of resolving interconnected challenges of the 21<sup>st</sup> century. This is why the idea of fostering global citizenship has been recognized as one of the priorities of education for sustainable development.

UNESCO World Conference on Education for Sustainable Development (ESD) held in Nagoya, Japan, from November 10 to 12 had on its agenda a wide range of topics related to sustainability that policy makers, experts, stakeholders and civic group representatives from around the world discussed.

The focus of attention was to find new ways of promoting education that would help intensifying efforts for poverty eradication, environmental protection and economic growth beyond the timeframe of the United Nations Decade of Education for Sustainable Development that comes to an end this year.

There were also specific discussions on global citizenship as a means of achieving the ultimate goal of sustainable development. A workshop on global citizenship, eco-pedagogy and sustainable development was held on the second day of the conference, which was followed by a side event comprising a panel discussion on ESD and global citizenship education in the new era.

Both the workshop and the panel discussion focused on emerging issues related to global citizenship, particularly on the necessity of defining the concept of global citizenship in a more meaningful way.

The concept of global citizenship is not a completely new idea. It has been on the agenda of social science discussions for quite some time. The two main speakers at the workshop were Carlos Alberto Torres, Director, Paulo Freire Institute of UCLA; and Miguel Silva, Global Education Manager of North-South Centre of the Council of Europe.

Carlos Torres, in his keynote presentation, focused on the need for global citizenship education for ensuring social justice in our interdependent world and identified three global commons that constitute the core of global citizenship:

- Our planet is our only home and we need to protect it.
- The idea of global peace is an intangible cultural good with immaterial value.
- People are all equal. →

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In short, this planet, peace and people constitute the global common that call for better understanding among nations. However, he also pointed out that, since economic citizenship cannot be accomplished without bare essentials, global citizenship would remain unattainable unless we multiply public sphere to ensure social justice. Removing ambiguities, thus, is the essential prerequisite of a theoretical framework for global citizenship education that would focus more on common good and common virtues like tolerance as a civic minimum.

### Utopia “helps us at least to walk”

Whether this noble goal is achievable or not will depend much on what we do to transform our dream into reality. To some it might sound like a utopia, but Carlos Torres reminded the participants: “utopia is a horizon that we intend to reach. We take two steps forward, utopia moves two steps ahead . . . However, it helps us at least to walk.” Thus, the onward journey of humanity to global citizenship is also a journey forward, despite the realities of a deferred dream of our past.

Miguel Silva, on the other hand, focused on how global education can help develop strategies and capacity building for education for sustainable development leading to fostering global citizenship. Global education targeting institutions, practitioners and learners from formal and non-formal sector, according to Silva, is a school of holistic education dealing with the growing interconnection between local and global realities that can enable learners understand world issues while empowering them with knowledge, skill, values and attitudes desirable for world citizens to face various global problems.

Since it can help learners to understand the complexities of the world, be aware of contradictions and uncertainties, and to realize that there is no one-dimensional solution for complex problems.

One of the critical issues, thus, according to Silva, “is to foster this multi-perceptivity and critical approach to the problems that we have to deal with, as this would help learners to understand cultural diversity of languages leading to the realization that mutual understanding can be achieved.”

To summarize, global education can comprehend and fosters empathy and intercultural skills in communication, while its methodology can create a learning environment based on dialogue, active listening and respect for other opinions and constructive assertiveness. According to Silva, global education, thus, promotes the principles of pluralism, non-discrimination and social justice, and creates the ground for global citizenship aware of global realities and working for a sustainable world based on dialogue and cooperation, while sharing common human, social and economic values.

The moderator of the workshop later asked participants to get involved in group discussions to share practical experiences for the advancement of education for sustainable development and also to identify challenges to the advancement of global citizenship. The outcome of workshop presentations and group discussions were later summarized and the concluding remarks of the chair outlined that democratic values should serve as guiding principles for educational theory and practice; and for improving quality education for fostering global citizenship what is essential is to make room for thoughtful dialogue and critical thinking. →

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The workshop was followed by a panel discussion on education for sustainable development and global citizenship education in the new era, where the panelists focused on various approaches to the notion of global citizenship and assessed the progress made so far in implementing the concept of education for sustainable development at the end of the UN decade.

Moderated by Shoko Yamada of Nagoya University, the panel discussion was a joint Japan-Korea academic initiative where two panelists each from Japan and South Korea participated in the discussions. The panelists focused more on ESD as they tried to link the two interconnected philosophical concept of sustainable development and global citizenship.

### **Relatively new**

According to Professor Kazuhiro Yoshida of Hiroshima University, the idea of global citizenship and sustainable education has been in discussion for quite long, but the combined concept of global citizenship for education is relatively new. He also thinks it to be a new phenomenon to combine global citizenship education and education for sustainable development and feels the need to continue the endeavours that have been undertaken so far.

Commenting on the importance of global citizenship education within the context of education for sustainable development, Professor Yoshida said, “there has to be a natural choice in trying to find the areas of overlaps and to make sure the overlaps are nothing but to become a core of the fundamental message for future work of post 2015 education. I think, fortunately, ESD stands for fundamental foundation of the era of sustainable development goals.

That’s why I mean that the definition or conceptualization of ESD has to be redone. It’s because so far we have been working within the boundary of education, how it should be interpreted and put into practice in your own community. But now it has to be done in a much broader context of development.”

Jinhee Kim of the (South) Korean Educational Development Institute thinks that education for sustainable development and global citizenship are in the same range of global education agenda. “Social justice and equity are key dimensions applicable to both the concepts. We can say that education is a foundation for a sustainable society with global citizenship. So, the mindset of global citizenship is that, we can change the world in a more equitable, more peaceful or in a more sustainable way,” she said.

The most important thing in global citizenship education, according to her, is re-conception of the understanding of citizenship. Global citizens should be educated in a way to apply the concept at world level, or being citizens of the earth.

Not until long back, the concept of global citizenship was seen by some as a western idea being implemented around the world; and newly independent states had been a bit suspicious of the real motive of those involved in global citizenship campaign. →



Group photo at the UNESCO World Conference on Education for Sustainable Development (ESD) in Aichi-Nagoya, Japan.  
Photo Credit: UNESCO

However, with the passage of time that misconception or reservation has gradually been eroding, paving the way for global citizenship education to be accepted and implemented widely across the developing world as well. At Nagoya conference, 76 ministerial level representatives of UNESCO member states gathered along with more than 1,000 participants from 150 countries. Among Education Ministers heading their country representations was Nurul Islam Nahid from Bangladesh.

Commenting on global citizenship education, Nahid said, “Along with focusing on problems transcending national boundaries like global warming in school textbooks, we’ve also introduced a new textbook for primary level education which has been named ‘Bangladesh and understanding the world’. This new textbook focuses on global issues in the context of historical, cultural and traditional aspects of our country. Fostering global citizens is important at a time when many of our citizens are spreading around the world as part of the global workforce.”

With the UN Decade of Education for Sustainable Development coming to an end, the concept of global citizenship capable of tackling global problems in a more meaningful way is no longer considered a utopian idea destined to remain a mere textbook concept. According to a participant, “Our interdependent world needs more of such citizens well prepared of tackling various issues to make the world a common abode of mankind in true sense. The Nagoya UNESCO World Conference on Education for Sustainable Development has taken one more step forward to turn the utopia into a goal not unachievable.” [IDN-InDepthNews – November 14, 2014] ❖

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One year after Typhoon Haiyan, more than four million people still remain homeless.

## Filipinos Take to the Streets One Year After Typhoon Haiyan

By Diana Mendoza

MANILA (IPS) - People covered their bodies with mud to protest against government ineptitude and abandonment; others lighted paper lanterns and candles and released white doves and balloons to remember the dead, offer thanks and pray for more strength to move on; while many trooped to a vast grave site with white crosses to lay flowers for those who died, and to cry one more time. [JAPANESE TEXT VERSION PDF](#)

These were the scenes on Nov. 8, in Tacloban City in central Philippines, known as ground zero of Typhoon Haiyan. One year after the storm flattened the city with 250-kph winds and seven-metre high storm surges that caused unimaginable damage to the city centre and its outlying areas and killed more than 6,500 people, hundreds remain unaccounted for. Nov. 8 marked the first anniversary of Haiyan, known among Filipinos as Yolanda, the strongest storm ever to make landfall in recorded history. Thousands of stories, mostly about loss, hopelessness, loneliness, hunger, disease, and deeper poverty flooded media portals in the Philippines. There were also abundant stories of heroism and demonstrations of extraordinary strength. →

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## Understanding the scope of the disaster

There may be some signs that suggest a semblance of revival in Tacloban City, located about 580 km southeast of Manila, but it has yet to fully come back to life – that process could take six to eight years, possibly more, according to members of the international donor community.

Still, the anniversary was marked by praise for the Philippines’ “fast first-step recovery” from a disaster of this magnitude, compared with the experience of other disaster-hit places such as Aceh in Indonesia after the 2004 Asian tsunami that devastated several countries along the Indian Ocean.

“The ADB has been in the Philippines for 50 years, and we can say that other countries would not have responded this strongly to such a huge crisis,” ADB Vice President for East Asia and Southeast Asia Stephen Groff told a press conference last week.

Canadian Ambassador to the Philippines Neil Reeder echoed his words, adding, “The ability of the country to bounce back was faster than we’ve ever seen in other humanitarian disasters.”

Experts say that Filipinos’ ‘bayanihan’ – a sense of neighbourhood and communal unity – helped strengthen the daunting rehabilitation process. “Yolanda was the largest and most powerful typhoon ever to hit land and it impacted a huge area, including some of the poorest regions in the Philippines.

It is important that we look at the scale and scope of this disaster one year after Yolanda,” Groff stressed. He said the typhoon affected 16 million people, or 3.4 million families, and damaged more than one million homes, 33 million coconut trees, 600,000 hectares of agricultural land, 248 transmission towers and over 1,200 public structures such as provincial, municipal and village halls and public markets.

Also damaged were 305 km of farm-to-market roads, 20,000 classrooms and over 400 health facilities such as hospitals and rural health stations. In total, the storm affected more than 14.5 million people in 171 cities and municipalities in 44 provinces across nine regions. To date, more than four million people still remain homeless.

Philippine President Benigno Aquino III has faced criticism from affected residents, who used Saturday’s memorial to blast the government for its ineptitude in the recovery process. Efleda Bautista, one of the leaders of People Surge, a group of typhoon survivors, told journalists, “We have felt a year’s worth of the government’s vicious abandonment, corruption, deceit, and repression, and have seen a year’s worth of news and studies that confirm this situation.”

Protesters burned a nine-foot effigy of the president on the day of the anniversary. Early morning on Nov. 8 more than 5,000 people holding balloons, lanterns, and candles walked around Tacloban City in an act of mourning and remembrance. The Roman Catholic Church declared the anniversary date as a national day of prayer as church bells pealed and sirens wailed at the start of a mass at the grave-site where nearly 3,000 people are buried. →

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Hundreds of fishermen staged protests to demand that the government provide new homes, jobs, and livelihoods, accusing government officials of diverting aid and reconstruction funds. Filipino netizens recalled that they cried nonstop while helplessly watching on their television and computer screens how Tacloban City was battered by the storm.

They posted and shared photos of Filipinos who were hailed as heroes because they volunteered to meet and drive survivors to their relatives in Manila and other places as they alighted from military rescue planes. “Before” and “after” pictures of the area also made the rounds on the Web.

### **‘Billions’ in international assistance**

President Aquino in a visit to nearby affected Samar island before the storm anniversary said, “I would hope we can move even faster and I will push everybody to move even faster, but the sad reality is the scope of work we need to do can really not be done overnight. I want to do it correctly so that benefits are permanent.”

The Philippine government estimates the need for a 170-billion-peso (3.8-billion-dollar) master-plan to rebuild the affected communities, including the construction of a four-metre-high dike along the 27-km coastline to prevent further damage in case of another disaster.

Alfred Romualdez, the mayor of Tacloban City, told journalists two million people are still living in tents and only 1,422 households have been relocated to permanent shelters. As many as 205,500 survivors are still in need of permanent houses.

The recovery process was successful in erecting new electricity posts a few months after the storm, while black swaths of mud have now been replaced by greenery, with crops quickly replanted, and rice fields thriving once more. Government, private, and international aid workers also restored sanitation and hygiene programmes in the aftermath of the storm.

The ADB announced it was trying to determine whether or not to provide a further 150 million dollars worth of official assistance to Yolanda survivors on top of the 900 million dollars already pledged in grants and concessions at the start of reconstruction efforts.

The United States’ Agency for International Development (USAID) is expected to provide a 10-million-dollar technical assistance plan to develop 18,400 projects across the country. These will cover other hard-hit areas outside of Tacloban City, such as Guian in Eastern Samar, which will also receive 10 million dollars from the United Arab Emirates (UAE) for rehabilitation programmes.

The Canadian government also offered 3.75 million Canadian dollars to restore livelihoods and access to water to the affected provinces of Leyte and Iloilo. The Philippine government assured that the billions donated, offered and pledged by the international community would be safely accounted for, monitored, guarded and reported on with transparency. ➔

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Panfilo Lacson, a senator who was designated in charge of the rehabilitation programme, said that already he has confirmed reports that some bunkhouses in Tacloban and Eastern Samar were built with substandard materials and that someone had colluded with contractors for the use of substandard materials to generate kickbacks.

“That’s when I realised we have to monitor the funds,” he said. He asked Filipinos to share information that they know about irregularities on the management and administration of the billions of pesos from the national coffers and donor organisations for rebuilding communities. ❖



Debris lines the streets of Tacloban after Typhoon Haiyan [Leyte island](#). This region was the worst affected by the typhoon, causing widespread damage and loss of life. Caritas is responding by distributing food, shelter, hygiene kits and cooking utensils. (Photo: Eoghan Rice - Trócaire / Caritas)

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## Education for Global Citizenship



A View of SGI-IPS Forum on Global Citizenship – November 18, 2014 – New York

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