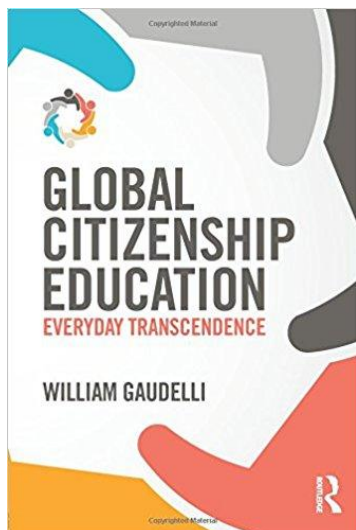


GLOBAL CITIZENSHIP EDUCATION. Everyday Transcendence. (EDUCACIÓN PARA LA CIUDADANÍA GLOBAL. Una trascendencia cotidiana). William Gaudelli (Routledge/ Taylor & Francis, 2016)



It is striking to note how professor Gaudelli, from Columbia University, begins his book by citing the well-known Greek philosopher Diogenes of Sinope and his famous phrase where he considered himself a "citizen of the world". The Greek historian Diogenes Laërtius, who mentions this quote in his book "Lives of Eminent Philosophers", does not provide any more information. That being said, there are indeed numerous mentions in this text of the world and citizenship, which is interpreted in varying ways by philosophers who are referenced throughout. Perhaps the one that stands out most is by Theodorus, disciple of Anniceris and Dionysius of Chalcedon, who claimed that "the world is the motherland"; however, it is not the only one, highlighting the diversity of notions on what the world is and even

more so, global and world citizenship, which existed back then.

Many centuries have passed since then and, despite everything, there are still certain doubts concerning the topic at hand. Undeterred by this, Gaudelli strives to establish the thematic focus in the first two chapters of his book. In the first of two, he focuses on contemplating what we are able to understand by Global Citizenship (GC) and on this basis, in the second sets out to describe what Global Citizenship Education (GCE) would entail. It is noteworthy that, albeit with some exceptions, the author eschews his own and external definitions and chooses to present possible approaches to the topic. This means that on the basis of the ambiguity that seemed to exist, we can identify ways to understand GC through the history of citizenship and its affiliated revolutions, as well as by taking a look at how the scale of the world has varied through transport and social media (and in turn the generation of social megastructures that are assembled in our automatic and sometimes invisible societies). This gives rise to another approach to understanding global citizenship as the environmental protection, ecology and mobilisation it commands from us, both individually and collectively.

This narrative strategy to approach the concepts is a common style in this book and, in my opinion, is refreshing, since as opposed to the more traditional qualifying technique, it has a diversity-based perspective that builds collaborative knowledge. Thus, reflecting on what GCE would entail requires drawing on studies of comparative education in different countries and in different contexts. It is fitting to differentiate between global education and internationalist education, a common mid-twentieth century term notably used by UNESCO. While internationalist education would focus more on relationships

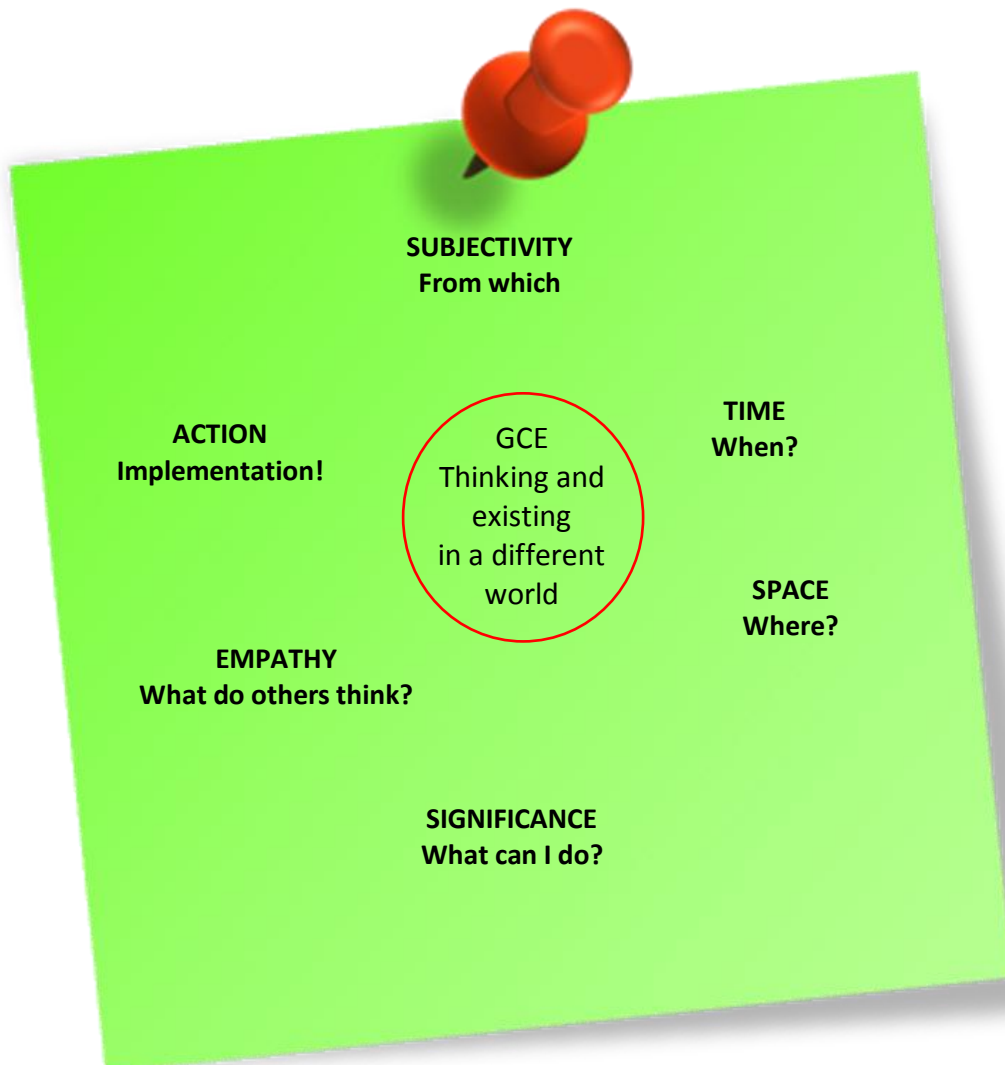
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between countries, the key aspect of GCE is interdependence, and this distinction is fundamental.

Another interesting nuance, delving into the dimensions of the global sphere, is the fact that globalisation was initially understood under the fourfold central concept: political, moral, economic and cultural. That said, the author recognises that there are in fact another four central concepts, from an activist perspective, perhaps of "social gain", which would be: social, critical, environmental and spiritual. Once more the nuance is important because the first set would be cut from the cloth of individuality (or at most from a group context), meanwhile the second fourfold concept would instead convey a community perspective, where we all care for one another. Whilst it is true that endeavours are made on the eight central concepts, it can also be said that the last four are those which take precedence. This can be corroborated through examples that the author includes of descriptions of OXFAM, the European Union (GENE) and UNESCO, all of which are truly interesting and with foundations worth respecting. Thus, once again the author proposes a thinking pattern when it comes to reflecting on GCE.



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This pattern is not another template, but rather the invitation to "daily transcendence" (hence the title of the book) that attributes extra value to what we are proposing, perhaps in line with what was mentioned before on social gain, which in itself has certain epic connotations. Thus, the author returns to comparative education and conducts studies on how GCE is practiced in different places around the world whilst taking into account the prevailing type of approach in each one. In this regard, he selects four possibilities:

- The first concerns organisations and projects that carry out their work on the basis of interconnecting human rights and GCE. It is worth noting how the latter, according to the author, boosts the teaching of human rights and furnishes them with space and context. It is fostered through initiatives, such as The Child Rights Project (CRP) of the International Committee for Human Rights Protection (ICHRP) of Canada, or endeavours in Mumbai by the Indian NGO "The Darpali Group" and its project in suburban schools.

- The second cultivates GCE through the concept of distinct identities and societies, since it entails re-examining our assumptions and stereotypes. To this end, the author examines the cases of Marjoon School (Bangkok, Thailand), which is founded on Buddhist principles, and the Global Education Academy in New York, within a complex context.

- The third focuses on the concept of sustainability and how it reshapes our daily practices, taking into account how this has an impact on the environment and for generations to come. To this end, the author explores the case of the Hawaii and New Kulanui University and the completely different case of the Global Youth Leaders' digital film making, a program based in New York.

- Strangely, the fourth and final possibility entails initial and ongoing teacher training. The author defends this issue as a matter of crucial importance and states that teachers must strive to possess a form of global competence (for this purpose, the author has developed an official Global Competence Certificate in collaboration with World Savvy and Columbia University www.globalcompetencecertificate.org). Along these lines, the author studies the experiences of two universities: the first in the US: Midland University and its Global Learners Cohort initiative; and the second in Canada: Torg University and the Global Citizenship Cohort project. A third case study is carried out on this occasion by looking at the interrelation between NGOs, authorities and schools in Poland, in turn enriching the overview of this section.

The text ends with a chapter that seeks to sharpen the observations made thus far, extracting all of the learning undertaken. Although interesting as a whole, it is particularly worth highlighting the idea that global citizenship education is experienced in terms of daily transcendence, with the importance it requires, which is not going to be exempt from dilemmas and conflicts, but will help build better and more sustainable societies.

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In essence, an interesting piece of work by the author that warrants an attentive and reflective approach. It draws attention to qualitative investigation that enables us to decipher this complex reality of living in a globalised world through examples from various parts of the planet, undoubtedly enhancing a project already underway that captures our attention ☺