GLOBAL EDUCATION

Teacher's Manual

Book One

Open Education Centre Foundation
Sofia, 2012

СЪДЪРЖАНИЕ

Chapter 1. Globalization. An interdependent world 3

Chapter 2. Education 53

Chapter 3. Development 66

Chapter 4. Social justice 81

Chapter 5. Global citizenship 98

Chapter 6. Global education – Subject and Objectives 125

Chapter 7. Global Problems 149

Chapter 8. The global teacher 183

© Open Education Centre Foundation, 2012
Rumen Valchev – Chapter 1, 2, 3, 4, 5, 6, 7, 8

ISBN 978-954-8983-61-7

GLOBALIZATION. AN INTERDEPENDENT WORLD

"The future does not constitute of one single dream, it is a multiplicity of dreams."

Pierre Paulo Pazzollini

"The global world is an individualized world, where the individual turns to and follows various personal paths, plans and individual trajectories which combine the memories, brains and imagination, the retrospective and perspective approaches."

Alen Turen

„I am he as you are he as you are me and we are all together."

The Beatles

„The need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, establishing connexions... everywhere.

The bourgeoisie has through its exploitation of the world-market given a cosmopolitan character to production and consumption in every country. To the great chagrin of Reactionists, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries, whose introduction becomes a life and death question for all civilised nations, by industries that no longer work up indigenous raw material,

but raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants, satisfied by the productions of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures, there arises a world -literature.

The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian, nations into civilisation. The cheap prices of its commodities are the heavy artillery with which it batters down all Chinese walls, with which it forces the barbarians' intensely obstinate hatred of foreigners to capitulate. It compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them to introduce what it calls civilisation into their midst, i.e., to become bourgeois themselves. In one word, it creates a world after its own image."(1)

As one prophetic work should, the Manifesto highlights courses of development. In a fragmented Europe, with feudalism in heavy decline, and in a vast, parcelled and still untamed world, they are only singled out as frames, which carry within them the visage of future. The globalization of production, consumption, demand; changes in national economic and political structures, the impossibility for national or overall isolation, interdependency among nations, the advance of technology, of intellectual products – all these main themes of the contemporary global world are marked out in this amazing passage.

The time of great social and political projects and narratives demands a summary. Foreseeing the process born out of the emergence of capitalism however, is astonishing.

Later it is stated that Marx's theory lies in the foundations of the adversaries of Globalization as a new process. They see in it only the logical evolvement of the capitalist way of production, caught in Marx's analysis on its nature.

For others the text is a testimony that the processes of globalization are a world characteristic from its very beginning as well. A strive for filling currently available space with relations and people. A process of world assimilation to which, even as we speak, we continue to be only witnesses.

And here is the language in which our modern world is described: " Profoundly aware of the fact that vast global inequalities persist... and basic human rights including the right to education... are still not met for all the people. Democratic decision making process requires a political dialogue between informed and empowered citizens and their elected representatives... The fundamental and necessary transformation of unsustainable production and consumption patterns that are required to achieve sustainable development can only be realized if citizens have access to information, understand and agree to the necessity to act and participate actively in political processes. A well conceived and strategically planned global education should contribute to increase citizen participation in this global transformation and the acceptance of the related measures... We live in an increasingly globalized world where trans-border problems must be met by joint multilateral political measures involving citizen's participation at all levels. Challenges to international solidarity justice, democracy and human rights must be met with firm resolve. All people need competences to understand, participate and interact with our global society as empowered citizens."(2).

The Global world is a reality. The revolution which should have followed as a consequence however, never happened (but efforts to arrange the world continue).

When we speak of the necessity of Global education, we understand the idea through the existence of a Global World for fulfilling a process of closure, interpenetration and a global peaceful settling down or otherwise said as a process that:" reinforced the notion of humanity as a single, global community of fate – Schiksalgemeinschaft" (3) and in which people must unite to shape their own future, to be creators, not victims of globalization.

Somewhere since the 80's of the past century, Globalization has become a utilized term and of course, with it, the attempt to terminate a process of unification, shrinking and saturation of the world with

relations, thus creating plenty of different interpretations. As Bryan Turner says: "...while globalization studies have flourished, there is still a little agreement about the nature of globalization and its overall direction" (4).

Indeed, there's a consensus on some of the major aspects of globalization and it's important to cite them in our effort to develop a model for Global education or Education for the globalizing world.

A broad definition of globalization as a historical process, is thus characterized: " a stretching of social, political and economic activities across political frontiers so that events, decisions and activities in one region of the world come to have significance for individuals and communities in distant regions of the globe; the intensification or growing magnitude, of interconnectedness, in almost every sphere of social existence; the accelerating pace of trans-border interactions and processes as the evolution of the worldwide systems of transport and communication increases or velocity with which ideas, news, goods, information and capital and technology move around the world; this growing extensity, intensity and velocity of global interactions is associated with a deepening enmeshment of the local and the global in so far as local events may come to have profound consequences, creating a growing collective awareness of the consequences of the world as a shared social space, that is globality or globalism." (5)

Another important, typical feature of globalization is changing the world from a realm of separately national countries into shared social space.

Manuel Castell points out: " The concept of globalization is that we live in societies in which the core functions are determined by globally articulated processes that have the capacity to operate as a unit on a planetary scale in real or chosen time. Communication and transportation technologies, the globally inter-related media, and the worldwide diffusion of the Internet and other computer networks, as well as the spread of wireless communication, are the material backbone of a global interdependence that, of course, was not technologically driven but technologically mediated. In this lecture the reality of the process of globalization is just an empirical starting point. This includes:

- The existence of a global economy, meaning:
  a) Global interdependency of financial markets;
  b) Internationalization of production, management, and distribution of goods and services around a core of multinational corporations and their ancillary networks;
  c) Largely as a result of b), international trade (reflecting the internationalization of production) as a key component of economic growth;
  d) Internationalization of science, technology, and know-how at the source of productivity and competitiveness for firms, regions, and countries;
  e) Segmented internationalization of labour force, with the formation of a demand-driven global labour market for the high end of talent and a supply-driven international migration of labour for all levels of skill.
- A global media system, characterized by the interrelation of global and local processes of communication in an interdependent, multi-layered system. The global media system is at the heart of the emergence of globally diffused, locally appropriated cultural processes.
- The management of the environment as a planetary issue characterized by the irreversible damage caused by unsustainable development, and the need to counter this deterioration with a global, long term conservation strategy.
- The globalization of human rights, and the emergence of the issue of social justice for the planet at large.
- Global security as a shared problem, e.g., proliferation of weapons of mass destruction, global terrorism and the practice of politics of fear under the pretext of fighting terrorism".(6)

According to Jan Pakulski: „Globalization means increasing interdependence on a world scale, caused by the intensified cross border circulation of capital goods, information and people, facilitated by ICT... The distinctive feature of the globalization/ communication revolution with the market liberalization and political integration (especially in Europe)... a new global world politics is in many respects similar to the globalizing world economy". (7)

Even though a common definition doesn't exist on globalization, we may follow some of its frames by James Backford:

„ (1) the growing frequency, volume and interrelatedness of cultures, commodities, information and people across both time and space

(2) the increasing capacity of information technologies to reduce and compress time and space/ giving rise to notions such as the global village/

(3) the diffusion of routine practices and protocols for processing of global flows of information, money, people and commodities and

(4) the emergence of new types of global consciousness or ideologies of globalism that give some expression to this social interconnectedness as cosmopolitanism". (8)

Anthony Giddens defines globalization: "... as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by the events occurring many miles away and vice versa...(9) Gidden's theory depends: „on a juxtaposition between four elements – the economic production of commodities, the surveillance and control mechanisms, the organization of violence and the extraction of resources from the environment. As a result he describes four key institutions of modernization – capitalism, surveillance, military power and environment. These in turn are used to describe four dimensions of Globalization – the world capitalist economy, national state systems, world military order and international division of labour". (10)

The important thing about Giddens is that he takes notice of how these institutions generate risks – the collapse of mechanisms for economic growth, an increase in totalitarianism, nuclear conflict and ecological disasters.

According to one of the most praised definitions: **"** the new concept of globalization is in the understanding of spatial categories as the expansion of trans-planetary and supra-territorial connections between the people."(11)

Characteristics of globality are two:

" 1.Transplanetary connection – they have been here for a long time, but today they are intensive and numerous as never before;

2. Supra-territorial characteristics of globality. This is a new phenomenon. These connections go beyond territorial geography". (12)

Globality is a way of connecting the whole planetary space and results in social relations between people and groups of people in different locations on Earth.

What is common and important for us in these definitions is that globalization is a qualitatively new process around the globe, intensifying connections and relations in each region. Unlike the recent past, the World is now the arena for that kind of relations, not the national state. The processes of politics, economic development, interactions with the environment, the exercise of control and those of communication and culture are happening in a different surrounding and start in a completely new qualitative dimension – a global one.

Unlike in the past, these processes cover not only a single part of social life on a certain amount of space, but life in general.

Interconnectedness typical for only close communities, countries, empires or other complex entities on a vast territory is nowadays defining the nature of the whole global system.

Hence the subject of global education is to study the world in its globality, interconnectedness and problems in order to develop a global consciousness for its functioning thus forming an attitude as a part of this global world.

In the attempt to study and define the nature of such a global turn of events, difficulties occur from the impossibility of adopting a global approach to define globalization. This could only happen through a synthesis of multiple social sciences' effort, thus reaching an agreement for its various dimensions.

That's why the primary theoretical research focuses on debates on the conceptualization of globalization, its principal dynamics and its systemic and structural consequences as a secular process of a worldwide social change.(13)

It's important to understand that: "In the social science literature there are very few defences of globalization as a progressive process: for the most part, nearly all of the major works in the field are highly critical of globalization and consider it a negative and destructive process, much the same as Marx saw capitalism as a force under which all that is solid melts into the air. (14)

This negative attitude of perceiving globalization plays its role when defining the subject of global education. There is no agreement

on global processes and their nature; on the dimensions of global consciousness; how globalization must be taught; what should be the theoretical basis of the subject; how one can overcome the amassed negativism in an educational program. In other words, the big question on global education is on its character: is such an education possible, so that one could understand a complex world with all of its controversies and dynamic changes as a positively oriented process? How a world of crisis, conflicts, tension and controversy could be studied? How much space is there in this strive for teaching/studying the world for science, and how much for ideology and desires on the other hand? What kind of balance one needs for approving or refuting existing contradictions and unjust acts? What is the right amount of education so that an eventual change could happen and to participate in it?

The Great drivers of globalization are:

- „the changing infrastructure of global communications linked to the IT revolution;
- the development of global „markets in goods and services, connected to the new worldwide distribution of information;
- the pressure of migration and the movements of the people linked to the shifts of the patterns of economic demand, in demography and in environmental degradation;
- the end of the cold war and the diffusion of democratic and consumer values across many of the world's regions alongside some marked reactions to this;
- the emergence of a new type and form of global civil society with the crystallization of elements of a global public opinion." (15)

Globalization – history

The way we study globalization is in three great (successive) waves.

– The first wave at the end of the past century is the global one – a conceptualization of globalization is required, closely studying its dynamics and the consequences that follow.
– As with any new phenomena, a wave of scepticism follows – the real question is not if there is globalization, but whether it

is something unique or just another stage of capitalist development?
- The third wave of research is focused on the institutional change and the resistance that globalization encounters. It dives into the specific ways in which this versatile process runs and it emphasises on mixing global and local.
- In the fourth wave (which is influenced by a post-modern approach) accent is on the research of ideas, communication, globalization construction, searching for alternative globalization (for more see Globalization-Antiglobalization, p.8).

In order to comprehend the theories of globalization it's important to know that it is a form of existence for the contemporary world. Hence the various ways of development which leave marks upon all various theories. The end of the previous century is a period of economic growth, increasing trade and worldwide democratization. That is why theories that look on globalization as a positive process are a majority.

The first decade of the 21st century begins with terrorism and ends with a global crisis, thus giving a totally different colouring – a negative one -on the consequences of globalization.

This also reflects on global education, ultimately changing the attitude of both teachers and authors of textbooks and scientific research. And for a new sphere, especially one that forms a specific kind of attitude, the problem is quite serious.

Factors behind globalization

If globalization is a process of intensifying and establishing trans-planetary connections, there are several factors which stand behind it.

First and foremost – capitalist production: with its global markets bringing even more profit; global set of prices and utilizing differences in the different tax systems; global auto-sourcing decreasing expenses over production; the emergence and affirmation of different governmental and intergovernmental agencies which regulate infrastructure and facilitate global economic actions; liberalization of trans-border transactions on behalf of the countries; creation of legislative borders for ownership of global capital and

setting a clear way of development for mechanisms of global control (along with trans-planetary standardization of technological, legal and administrative norms).

Globalization is not merely an economic or political phenomenon. It makes shifts in consciousness hence increasing/decreasing the speed in which it runs. A global consciousness is underway that creates different attitude towards people, environment and the globe itself – something quite typical for globality. Traditional national identities and consciousness also change. As Sholte says: „The „national we/us" is transformed into countrerballance against „other/different" in the frames of global space" Various inter-territorial identities affirm themselves in the context of trans-planetary networks.

Globalization is also defined by a change in knowledge. Sholte points out the emergence of a new anthropomorphic vision of Earth as home to the human race, emergence of a scientific concept focusing on objective truths as something necessary on a trans-planetary scale along with utilizing economic efficiency (which he holds as an argument for removal of irrational territorial separation). (16)

As a whole the processes of world globalization and the construction of a global system or a network of relations and interdependencies of greater intensity is contradictory. It cannot be otherwise as globalization is a process of world development and it is always in line with conflict, inequality and controversy. The latter and all new conflicts increase due to the intensity of relations and interdependency, but this intensity also enhances attempts for changing the parameters of worldwide functionalism and for using the world's integrity for giving proof of new ideas and projects for development.

The impact of globalization upon the world as a whole and on separate processes and states generates great problems, but also opportunities for finding answers for new ways of progression.

On the other hand, till this very day, stands the classic idea of Marx on the globalizing character of capitalist production as the basis of globalization.

The problem with capitalist production in a controlled, highly technological world is that wars and organized violence are considered to have overall negative effect. At the same time, resource

limitation and environmental destruction become barriers of production growth. This makes competition even fiercer and it encourages it to go beyond traditional economic and political limits thus giving it a cultural background and the entire world becomes its stage.

”Orthodox liberal thinking from democratic peace theory to liberal institutionalism, considers economic globalization as a primarily pacific force, generating conditions of systemic interdependence between democratic capitalist states and thereby democratic security communities within which organized violence becomes largely obsolescent“.(17)

In the meantime we become witnesses of bitter rivalry on a planetary scale, strongly augmented by national political mechanisms.

The problem with the contradictory character of globalization is that it is happening in a world of vast inequalities, full of controversies and conflicts ” to the extent that North and the South are increasingly connected by flows of people, goods, images, weapons, microbes and illicit activities etc. the contingency and vulnerability of the democratic peace is robustly exposed... The networks that support war cannot be easily separated out and criminalized in relation to the networks that characterize peace; they are both part of the process of global development“. (18)

As Jagdish Bhagvati says: „ the notion that globalization is merely an external attenuation of the eternal struggles that doom capitalism and that the g. is in essence capitalist exploitation of the weak nations provides not only an inherent link between c. and g. but also makes g. an instrument for the exploitation of the weak nations“. (19)

To summarise – globalization cannot be brought out of the context of theories, ideologies, practices, stories and struggle, although „the end of history“ is often seen in it.

And although “ global capitalism is the most superior economic system of increasing the total amount of wealth, it may also create gaps of wealth between countries and also among people within the same nation. (20)

The character of capitalist society is the first symptom and problem of globalization and it leaves a mark on both the development and influence that globalization has on global society and its countries.

Globalization is a process of linking and closing the world, but at the same time, old mechanisms that drive societies forward remain. We mentioned the capitalist economic system, but all political, social and cultural institutions of the national state have remained intact.

Globalization brings change, but the world is fighting back and existing institutions are often against this process. As much as the larger part of the world is capitalist, one of the paradoxes is that when historical developments are held account of, the countries from the Third world resist globalization on all levels, while thinking that this will likely bring a new form of dependency.

Inside the capitalist world, catalysers of change are often turning into acrid critiques of globalization precisely because of its capitalist nature. The Global Capitalist world (the one Marx foresees in his theory), sets restraints and controversies on globalization, but at the same time,does not raise the question of the anti-capitalist alternative.

Globalization is not only identifying relations on a trans-planetary scale, but also realising them in a network. „ A network approach focused on the interconnections and exchanges between locations or nodes in different parts of the globe. Thus nodes of power and powerlessness could be located either in the centre or in the periphery“ (21)

The idea of a network society (theory best developed by Manuel Castell) is a logical consequence of the definition for globalization as intensifying relations on trans-planetary level. It is the linked nature of world relations which is an entirely new moment and that is a result of globalization. On the one hand the network approach hints how ”the notion of globalization catches how culture, economy and politics as well as other fields are transformed in terms of dependency patterns“. (22) On the other hand, however, the incredible growth of communication networks in the past two decades gives a material basis upon which many vast networks could flourish for the first time. The theory of network society gives an idea on the unequal temp of development of the modern world. It estimates centres and peripheries, areas of rapid development, of power and influence concentration emerging in a far more dynamic way and in the so called periphery where the ever -growing marginalized population grows like never before. In this sense, network society is a good metaphor of global capitalism.

* * *

Globalization or the process of luting, intensifying and globalizing relations between people and organizations is completely natural and has great dissolving power (as much as this means reforming relations on all levels – starting from personal space and ending with connections and relations between separate communities and countries). Practically this means restructuring social space everywhere.

" Globalization destroys and builds at the same time. If we are to be more precise it restructures the personal space, hence the threats to the identity linked closely with traditions, the stereotypes in thinking and behaviour, the chains of belonging, with the local and national". (23)

From the socializing and educational point of view, the problem is enormous. Confidence in the personality model, which we strive to achieve with its multidimensionality – of attitudes, behaviours, perceptions, communication, is dispersing. Even if we consider only the dozen of years in which the individual faces formal education, changes are huge and unpredictable. A youth is simultaneously linked not only to school, but to various networks which have their impact on him. If we compare that impact, the schooling institution is often powerless or even helpless. As we are about to see, same thing goes for institutions like community (subject of cultural globalization mostly), country and nation in a world where supranational, trans-border and trans-planetary relations gain even greater influence.

It is exactly the transforming nature of globalization that generates resistance and fear and the one to which people react. However, this is often the voice of despair, which is emotional rather than rational and hence with limited chances of success.

The transforming nature of globalization, in a world where the political and national mechanisms making the individual dependent are getting weaker, which makes possible the rebirth of religions and different kinds of movements of consciousness (even in the sense of recreating civil society). Defying the unrelenting logic, rationality and impersonal power of globalization is human spirit – of the individual, community and nation alike.

Globalization means qualitatively new mobility and the paradox in this case is that globalization is not always equal to physical movement and crossing lines/borders. The need for education for realization and successful development grows ever more necessary (directly linked to the necessity of mobility in a globalizing world with complex configuration of relations in a changing environment). The exactly opposite, however, is also true – the lack of education quality outlines the borders of many emerging networks and regions remaining in the globalizing world's periphery.

* * *

Globalization gives birth to yet another paradox. In a global world where population grows beyond control and where one becomes not only a prisoner of national borders, stereotypes and myths, but also dependent on mutual problems and risks, it seems one's personality in a world of countless relations will play a less significant role.

The loss of stable identity connected with this process supposedly estimates that globalization is favourable to the appearance of amorphous masses of people identifying themselves with global cultural styles and relatively isolated from changing communities and countries and they could easily be modelled and indoctrinated.

Meanwhile globalization gives rise to a process of individualization. In a society with increasing amount of risks, in a situation when the individual is facing the vast world, which is now netlike, even less comprehensible and dangerous, the necessity of action for protecting and developing individuality, the different kinds of rights and liberties and potential realization, is growing stronger. Realization however demands solidarity, support, setting up new ties which globalization is capable of offering through its own peculiarities in establishing networks. For Ulrich Beck: „... the central implication of reflexive modernization and risk society is the reconstitution of the individual as the most important manager of risk, displacing the importance of the family group and social class which previously absorbed widespread risk".(24)

That's why a condition for developing that kind of globalization

is affirming the culture of human rights and personality (from domestic to school education and onto free realization in a progressively complex and risky world.

* * *

Globalization opens up space for the individual or the community, but it's full of secrets and challenges from networks. It binds people in very different and often unimaginable ways, but also destroys our natural proximity with others which is considered as eternal. It isolates one and faces him with a hard choice, but it also provides him with pleasures of shared universal culture, fashion and ways of behaviour.

The whole fulfilment of globalization also seems controversial: "Today, borders and boundaries, nationalism and protectionism, localism and ethnicity appear to define an epoch of radical de-globalization: the disintegration and demise of globalism". (25)

Before 9/11 the attitude of most social sciences to the emerging world is optimistic: "More recent writing has begun to emphasize militarism, war, terrorism, slavery, drugs and crime as equally important dimensions of global process". (26)

In other words, globalization today is observed in a more balanced manner, with a regular dose of opportunism, but this gives a multilateral approach to the process.

* * *

If there is something beyond doubt, that is the interaction between global-local nowadays. Interdependency, awareness of the individual on global dependency and influences in his tiny little world and the importance of local processes in the way of global development is a universally accepted statement.

The first to notice this are anthropologists, but reaching the real dialectics of global-local interaction is a long way. Often the leading idea in the field is for a „dominating global force which dumps over local culture". Hence the distance between the ideas of cultural homogenization and cultural imperialism is too short.

As Robertson speaks: ”The global is not in and of itself counterposed to the local. Rather what is often referred to as the local is essentially included within the global. In this respect globalization defined in its most general sense as the compression of the world as a whole, involves the linking of localities. But it also involves the „invention“ of locality in the same general sense of the idea of the invention of the tradition“. (27)

Speaking of homogenization and standardization, they are the most described part of globalization in culture: ” Early formulations of the globalization theory in the 1980s often assumed either that the process was equivalent to the inevitable enforcement of cultural standardization or that this form of global standardization in fact involved processes which were merely Americanization“. (28). And here comes the proximity of the idea of cultural imperialism – spreading from centre to periphery. Other theories focus on the ability of the periphery to resist such domination and preserve local culture: “ The networks or flows model view globalization as a process in which cultural goods move throughout the global in increasingly complex and interconnected trajectories and their meaning is produced through a process of hybridization and convergence.„ (29)

The theme of homogenization and standardization, of national, local and global culture is one of the central ones in the research of globalization and is very important in education. Nowadays in school there is a chance of rejecting narrow ideological formulations, of one-sided dependencies, of ideas of inevitable subordination and the irreversibility of global processes in the process of global education.

The very role of the western model as dominating and presenting cultural imperialism, is a subject for re-evaluation after what happened in the first decade of the 21st century – the more and more visible retreat of Europe, the relatively small decrease in US power and development of Asian countries. This all gives us enough reasons not to close globalization in an ideological framework, but to see it as truly global culture interaction and enrichment, not as a one-sided process. As Philip Stevens wittily says on the question:

” Globalization was something the rich countries did to the rest of the world – for the good of all, of course. Now it is beginning to feel like something someone else is doing to them.“ (30)

Globalization and the virtual space

Globalization – the intensifying and universalization of relations is impossible without the new communicative space and modern technology.

After revolutionizing living space in the 16th century by printed books, today we are becoming witnesses to a new revolution. The newly created communicative space for realizing relations, project development and activities resembles the existing reality even more and more. The typical parameters of this world are unlimited relationship possibilities, access to people, ideas, information, the increasing possibility for achievement and personal development in it.

After all collective forms of existence, which humans created to develop themselves to „seize" the world, today, for the first time they create a reality which allows physical solitude and individual development through obtaining knowledge from electronic sources. The very way of evolution of the transmitted information hints at the hints the possibility of it resembling even more closely the information which reality carries. For the first time one finds himself among two rivaling worlds and this is the new problem for education. The attempt to seize virtual space with an educational purpose is with little chances of success, yet possibilities for the young person to surf on the Net are boundless. And what's more, even in the world of grown-ups often it is hard to distinguish virtual from real space.

The mediating power of the sources for mass communication bends and even denies access to reality. A paradox comes from the moment in which one has all possibilities of science to explore the world; the world from which one is torn off.

The very fact that so many states and numerous people are currently in bankruptcy is not only an acknowledgment for non-compliance with reality, but is a testimony for a life in a made-up world lying on more likely virtual than real foundations.

The rate of creating global networks now compared to previous slow efforts for creating human bonds (some of them expanding over a decade) is astonishing and we are only at the beginning of this process. Life in a network puts into question the role of the teacher and schematized education. How does one construct identity

when residing in different worlds and often incapable of making the difference between real and virtual? Even when enduring difficulties and participating in real activities running in different areas of interest (sport, music, fashion,etc.) one uses heavily polished „shiny" products of the real world (football teams, Olympic games), that it's hard to say whether they are outcomes of reality or a part of a virtual world.

Indeed: " Internet allows collective identity and collective action to manifest itself across great geographical distances (31), but as we see, this ability washes away the boundaries of reality.

" Hypertext has given rise to the global citizen who is connected to other citizens through networked public spaces."(32) But a great part of these global citizens are victims of media products, ideologies of modelling through means of mass communication.

It's a paradox that real problems and disasters often receive virtual reply and traditional real participation is beginning to fade. One expresses solidarity sending messages through the Internet. The world of mediators and channels for citizen participation becomes too vast and vague.

The other important feature of this virtual reality and relations within it is that " the new Internet communities are very different publics from the past because they are to a large extent post – national and ephemeral". (33) This short duration and lack of presence in reality causes confusion. There was a time when great basketball players-entertainers like the exhibition team Harlem Globtrotters were conquering the world, but they were clearly defined as a mercantile and media product which was on the market and nobody had any doubt that it was a fake. Today, great football teams are also touring the world, but their players are now media stars and products that make the border between real and fake even thinner.

And so the future of global virtual reality and those who participate in it is not very clear. It is within the bounds of possibility of solidarity, expressive action, increased communication, self-development and realization and consumption, subordination to the iron law of profit and the visit to the pleasure house that virtual reality is.

* * *

Conquering and taking over the world with a reach extending as far as its physical limits creates risks. Finiteness is that makes the planet a very tight place for many people and excessive development exhausts resources and again augments the risks of clash and conflict.

The period in which humans are becoming masters of the planet is the very same in which their stability comes into question as well. Globalization leads to all economic, political and ecological threats (which until that moment were only regional) accepting a new global scale and making them a problem for everyone. Global problems which humanity has to face are the price that development brings.

As Ulrich Beck marks out: " The speeding up of modernization has produced a gulf between the world of non-quantifiable risk in which we think and act, and the world of non-quantifiable insecurities, that we are creating. Past decisions about nuclear energy and present decisions about the use of gene technology, human genetics, nanotechnology etc. are unleashing unpredictable, uncontrollable and ultimately incommunicable consequences that might ultimately endanger all life on earth". (34)

The definition for vulnerability is: " a state of high exposure to certain risks and uncertainties in combination with a reduced ability to protect or defence oneself against those risks and uncertainties and cope with their negative consequences„. (35) Mechanisms for dealing with those risks typical for tribe, family, national state or alliance of states are depleted. The worker has no protection from his syndic membership; the pensioner feels the decreasing protection from the side of the state. The role of the existing institutions as agencies for protection is decreasing and new global risks appear for which no defense system is developed. It is visible how limited are the possibilities that mechanisms,even like the Millennium Development goals, have (which in its larger part should be functionalized without any great physical effort or resources). „ Risk management via targeted governance, then, rests upon the representation of two worlds of globalization; one populated by legitimate and civilized groups whose normalized patterns of financial, tourist and business behaviour are to be secured; and another populated by illegitimate and uncivilized

persons whose suspicious patterns of behaviour are to be targeted and apprehended". (36)

That, what we could understand and reach on the height of human technological might and in the margins of our already shrinking world is, that interdependency makes more complex systems unstable. "The ever more intense interconnectedness being driven by the globalization is undermining the resilience of the global system...„ breakdown anywhere means breakdown everywhere". (37)

It is a paradox in a way, but „The most vulnerable are those most integrated into the global networks, particularlythe modern city dwellers. Those most resilient in the face to the vulnerabilities of today's globalization are those least integrated – namely the world subsistence farmers". (38)

Today, global society of risks means not „that everyday life has generally become more dangerous but rather from the debounding of uncontrollable risks in three ways : spatially / some risks like global warming have no boundaries/ temporally (since the dangers of nuclear wastes or GMF have a long latency period) and socially (as it is difficult to know who has caused it and it is not possible for the nation state to control it)"./39/

In this sense we are in a global space filled with dangers without evident solutions. This is one part of risk society – our vulnerability as a human race means increased risks and reduced mechanisms in handling them.

At the same time, the very nature of globalization gives reasons for optimism. The globalization of risk management politics requires transnational cooperation and it slowly becomes a fact in fields like ecology, pandemics, terrorism, etc.

The imposition of the idea for human security had already begun and it bring aspects to it: „It means first – safety from such chronic threats as hunger disease and repression". (40) Most of the Millennium Development Goals are focused on the elimination of that kind of uncertainties. „And second – it means protection from sudden and hurtful disruptions in the patterns of daily life – whether in homes, in jobs or in communities, such threats could exist at all levels of national income and development." (41)

Finally – to what extent does the risk of catastrophes concern poor people in our society based on human rights and media? „ A

later aspect of the ambiguity of risk has to do with globalization of compassion... which like compassion for human rights expresses strong faith in universal values, optimism and the idea that happiness could be achieved in this life, here, on Earth... and yet at the same time we are becoming witnesses of the egoistic selectiveness with which the West answers the threats of world society." (42)

But this globalization sends us to the ideas of social justice, global ethics and actions for their achievement, (which change or at least postpone risks for a part of the most vulnerable people on our planet), that follow it.

If uncertainty, conflict and the vagueness they bring are predominant in our world, then again the problem in the field of domestic and school education is huge. How are we to educate and raise up in sensible scepticism, in realism, in accepting the idea that possible defeat is part of our risky lives in our risky world?

How do we prepare for a life in a risky society when neither education has accepted this fact, nor teachers are ready (especially those in post-communist countries which are prone to teach in the optimistic shadow of socialism) when we have a situation that demands a radically new way of domestic and school teaching and socialization?

* * *

And so, globalization as a process of intensifying, globalizing relations and connections between people and institutions that change our controversial world, leads to different consequences.

It builds and at the same time destroys the settled through centuries connections, relations, traditions etc. It unites people in global space, but often isolates the separate person, depriving him from his traditional background. It also isolates huge groups of people and leaves them outside its extent, in the periphery – where nothing happens, but where also nothing changes or improves.

Globalization enriches those who possess and increases their huge loads of ties (and with their help they get new information, acquaintances and possibilities) and it also unites those who stand isolated from world unification and enrichment.

In a world of limited resources globalization, as a whole, increases acts of egoism and the possibility for conflict, but it also opens up space for constructive solidarity both globally and locally for all unsuccessful, marginalized people and for a method of solving problems.

It divides the world on centre(s) and periphery, but also makes this very world internally dependent on the amassed controversies, inequalities, mistrust and the refusal to accept others.

As if globalization seeks or premises the emergence of a centre for global governance and also creates a specific environment for flourishing of the local, for contesting and rejecting one-sided decisions on development and/or impositions of universal cultural, economic or political models.

It premises the emergence of common politics with cooperation, mutual solution seeking, peace and stability in its foundation. In the event of a crisis, however, states are most likely to return to their well-known forms of traditional geopolitics in which interdependency doesn't exist.

This is the controversial reality of globalization or more like what it introduces in our torn by inequalities contradictory world. This makes the task of global education even harder, less possible, exciting and challenging, because dimensions of a possible world of peace, social justice and human rights are being delineated. No agreement was reached,however, on the road to this new world, either there are chances for its fast achievement. And unlike civic education (focused on national state and only making sense in complete static entity), global education has no such foundation pillar and most likely it's a possible journey into a world not entirely clear, odd and even scary, bearing all consequences such a journey could give...

Processes of Globalization

Globalization pervades all aspects of life.

But what exactly is this thing making the world more different in the process of rapid globalization?

In the area of production we observe a process called growth: of customer capital, information capital, capital of biotechnology and nanotechnology, financial capital and capital in the sector of private

services. Added value is reorganized, offshore is on the increase, trans-planetary corporative networks appear and they establish global oligopolies.

Globalization and latest technological advances further increase financial capital domination and capitalist market development. Liberalization of economic activity on a global scale and the uncontrollable financial markets that follow it, lead to a greater risk for economic actions. The global world increases its possibilities for speculation, while adopting irrational economic behaviour and the emergence of global financial and economic crisis is inevitable. The impossibility of constructing a policy on a global scale due to controversies between the different kinds of capital; due to the nature of development of economies which is often accompanied by crisis; due to inevitable clashes between states and the uneven nature of development of other states makes economic crisis a natural companion for the process of globalization.

Globalization of each crisis leads to global effects: uniting the people from the periphery and exacerbating the old scheme of „poor-rich" until forming a spiral made out of debt, characterized by the lack of sufficient policy countering the effects of each crisis. Liberalism as an ideology is not in line with the attempts of finding a solution towards global government of the world in all different regions. Globalization of economics and the steady increase of power of Asian countries, leads to weakening of European states (which decreases the recent opportunities that the state of welfare had).

In the sphere of employment, processes of globalization augment the amount of working places, but they also undermine accepted norms of national labour markets. In the society of knowledge, global capitalism requires not the creation of so many new workplaces as before and growth of population in Asia and Africa is a reason for the amount of workplaces falling behind compared to level of demand. Constant search for better investmewnt conditions confirms the relentless nature of globalization, the dynamics of contemporary production and the vague situation in which countries, workers and capitalists find themselves.

When we speak of globalization or global economy we normally link it to transnational companies which give its shape. But still in economy there are billions of tiny manufacturers and firms and when

it comes to labour relations, confrontations between employers and employees (whether unified in syndicates or not) continue even though with different amount of force everywhere. This makes the picture of working conditions extremely dynamic. The impossibility of labour force to follow the requirements for the global flow of capital makes things even worse. The achieved balances between capital and workforce in developed countries canot be held in a situation when capital could transport goods elsewhere. The new forms of capital,on the other hand,are unable to recreate the classic opportunities for organizing workers' interest (typical for the time of the industrial capital).

When it comes to government, a key element is the process of reconstituting the role of the national state, which no longer serves only national interest, but also global processes taking place on its own territory, often on an international or global scale. The development of supranational and international corporations is becoming ever broader. In EU for example we observe not only the creation of supranational unity, but also intensified processes of decentralization and realization of trans-regional contacts. To a certain extent, the role of the state is now weaker on a national, international and as a consequence – on a local level, due to the intensification and trans-planetary relations. In many cases,the state is no longer a mediator, but even if it remains as such, it is certainly not the most relevant one.

The processes of regulation and management result in growth on global level (there is no global problem without an international agency dedicated to its resolution. Public global management is expanding and in many cases we witness expansion of private and informal management institutions on some global processes.

Another aspect of change in the ways of management is evolving civic society. It gathers around on activities concerning global issues, but groups of it increasingly take part in private supranational management agencies as well as in domestic affairs. In the case of civic society the process of globalization is most distinct until the Second World War period, when leaders were public people, while at present, the role of transnational civic organizations and networks of organizations is not debatable. Slowly, a world public opinion is being formed – a process in which global civic society is either

cooperating or looking for support from global media. It creates a dialog with global management institutions, but also with the national civic and static institutions of government.

The trans-planetary nature of relations also concerns the individual's personality, noticing changes in identity and an increase in the new form of global sensitivity (trademark for only a small group of humanists from the past, with a broad view over general development).

Typical ways of unification on familial, class and national basis change to unifications on different set of indicators – a place in the global network (center-periphery); unifications on consummative grounds, unions concerning realization of ad hoc tasks (global or supranational).

The environment, in which the individual functions, is far more dynamic, fluid and permeable, the influences to which he is exposed, the networks in which he is entangled are more often growing in number and overlapping.

Changes in identity are with regard to developing multiple or hybrid identity (a mix of racial, gender, sexual and minor identities) and global sensitivity or consciousness. The postmodern concept provides a descent description of the new kind of sensitivity and we have a solid reason to believe that even though this is not a description of what's happening with citizens of developed countries, this is a possible future for a larger quantity of citizens of the world.

Globalization that is coming on is a period of transition judging from individual perspective – rejecting or feeling the burden or restrictions of national identity, but being far from constructing some sort of supranational, regional or other specific or hybrid identity.

When and how will this period of transition end? Will it reach some sort of analogies on national identity on global level? Will any global set of norms be fixed and global institutions established? It is hard to predict. The present day period of globalization creates perspectives, but resistance and centrifugal processes are no less strong.

Globalization leads to approval of a society, organized and guided by knowledge and knowledge assimilation is considered a primary socialization goal. For real, in the global world, the rationalist way of knowledge (without the natural confidence in it typical for past periods) is dominant. The very approach for applying knowledge –

challenges/obstacles are formulated as real problems and public policies are elabourated for their solution as well as on global level like the Millennium Development goals), designating self-improvement as a project, attitude towards development as a process of problem-solving is the perfect reflection of this method. Regardless of scientific progress, the risks and social problems that (may) follow reduce practical expectations to a more reasonable level of applying theory. The society of knowledge in a controversial world should attain that kind of characteristics. Knowledge itself and the way it is applied leads to worldwide process unification and accelerated globalization, but its realization has always been a contradictory process. It is likely that in the future a global society of knowledge could be established, where scepticism in general would diminish and will be canalized instead, but until then each formal improvement in science, whether theoretical, practical or both, inevitably leads to heated disputes, problems and risk-taking. It is to no surprise that globalization in that sphere is characterized with anti-rational reactions – movements for religious renovation, postmodernism, eco-centrism. The education en masse does not cease the existence or spreading of unscientific methods for explaining the world, while religious fundamentalist movement blossoms and no one can predict its future intensity.

* * *

On matters of security, which becomes a major category of human existence in a world where, at least formally, more and more rely on consideration for human rights, globalization bears a new mark. The embryonic state of international management of conflict decreases the probability of armed conflict between developed states and gives possibilities for control over armament and collective management. At the same time however, military intervention in countries from the global South (even though often legitimized by international institutions) is still a serious factor. Established global networks make the spread of weapons of mass destruction a lot easier. The new supranational connections and relations present opportunities for weapon proliferation. However, the emergence of other global connections, linked with certain individuals, terrorism, countries and

groups make it possible for these weapons to exist. Similarly, when fighting crime we have expanded possibilities and new networks of counteracting, but unfortunately organized crime also grows globally as a result of unification in various configurations (economic, political and sometime nationalistic). We have already mentioned the various overlapping of different networks. In the case of organized crime, they grow in line with various state networks and transnational economic organizations.

As for the environment, globalization is a turning point. The process itself, with its various establishing global connections and intensification of development leads to resource depletion ultimately making a qualitative change in mankind's attitude towards nature. Global ecological consciousness is born not only out of realizing the danger from a narrow corporative, economic or national approach, but also out of concern for a danger looming over mankind (food shortage, global warming, lack of drinking water, environmental change). Global ecological consciousness is best expressed by solidary actions to united effort for achieving a new environmentally friendly policy, both on national and global level. Global consciousness results in engaging other activities demanding a more global approach – like conflict management, the effects of vast inequality, poverty, pandemics, health threats and various other risks. This pre-sets creating national mechanisms for managing interactions with nature. Ecology and globalizing of risks also lead to significant change in healthcare. On the one hand, we are witnessing tremendous effort to solve global problems like preventing pandemics, etc. On the other hand, the process of intensifying trans-planetary contacts increases health risks, both on individual and global plan. Globalization results in: migration of health experts in places where they are most needed and in the vast and uncontrolled spread of products dangerous for health and spreading disease.

* * *

The EU is a good example of the shifting role of the states in the globalizing world. First and foremost –the member states enter a supranational formation and therefore lose a part of their sovereignty.

Second – national states in this entity simultaneously go through a process of decentralization and increase in trans-border relations in a regional framework. In globalization these regions do not always need the state as a mediator due to their natural border limitations which define the relations they could have. Third – the state participates in solving global problems in which it has shared power in international institutions. The role shifting of a nation state, however, naturally generates great resistance within the apparatus of government and in those being governed by it. The fact remains however, that: "Overall, the critical issues conditioning everyday life for people and their governments in every country are largely produced and shaped by globally interdependent processes that go beyond the realm of countries as defined by the territories under the sovereignty of a given state... exists a growing gap between the space, where the problems are defined / globally/ and the space where they are managed (nation-state) ". (43)

Castells claims that as a result of the advent of globalization, the state is experiencing crisis which concerns institutions of national government in four ways:

- „ Crisis of efficiency: problems cannot be adequately managed, e.g., major environmental issues, such as global warming; regulation of financial markets or counter-terrorism intelligence;
- Crisis of legitimacy: political representation based on democracy in the nation state becomes simply a vote of confidence on the ability of the nation state to manage its interests in the global web of policy-making. It cannot be a specific mandate, given the variable geometry of policy-making and the unpredictability of the issues. Political representation is increasingly distant, with a greater gap between citizens and their representatives. This crisis of legitimacy is exasperated by the practice of media politics and the politics of scandal as the privileged mechanisms to access power. Image-making substitutes for issue debating, partly due to the fact that major issues can no longer be decided in the national space;
- Crisis of identity: as people see their nation and their culture increasingly disjointed from the mechanisms of political

decision-making in a global, multinational network, their claim of autonomy takes the form of resistance identity and cultural identity politics as opposed to their political identity as citizens;

- Crisis of equity: The process of market-led globalization often increases inequality between countries, and between social groups within countries, because of its ability to induce faster economic growth in some areas while bypassing others. In the absence of a global regulatory environment that compensates for growing inequality, existing welfare states come under stress as a result of economic competitiveness, and countries without welfare states have greater difficulty compensating for structurally induced inequality because of the lesser capacity of national institutions to act as compensatory mechanisms." (44)

The state in the process of globalization faces the crisis of identity as a state. Processes of supranational unity are much slower and, as practice shows with the EU, it is more difficult even with states on a similar level of development even if they belong (whatever that means) to a single civilization. In many countries all over the world (especially in developing ones and in Africa) a process of forming statehood, building up national institutions, forming of national identity, is currently observed (even though processes of weakening of underdeveloped states are controversial). BRIC states, along with the USA, guard their sovereignty too jealously even under the influence of globalization processes and that undoubtedly hinders overall progress. Without giving up power, the state shares a part of it with supranational institutions created on an international basis, partially due to multinational corporations, partially due to emerging organizations of the global civic society.

With increasing inequalities among states, as the other fact of modernity and globalization, it is hard to talk about a common tendency towards development of separate national states on the one hand, with strong sovereignty and undergoing realpolitik changes, and on the other hand – states in which weakening nation state is a rule. From another point of view, even if states orient towards tackling global problems on a national level, they first try to anticipate them and to look for adequate solutions or they at least refer to regional unions for that kind of purpose. States continue to act accordingly to the demands of

their regions (and requirements of globality) and they are often incapable of protecting the interests of their citizens (or they defend them on a selective basis, just like nowadays).

The advancing processes of globalization have their impact on the existing international order. The main difficulty is that the whole world must decide on global problems, but the political mechanisms remain on a nation state level of the postwar period. Changes in the nature of a nation state still do not have impact on the formal structure of international order. One of the reasons is that the great powers keep their sovereignty and wage realpolitik and supranational unions like the EU, no matter how important they are as a model, remain an exception. International management of problems is distinctive with its inconsistency, lack of vision, conflicts of various national and supranational interests and an increasing countering between the countries of OECD, the developing countries and the rising economic powers. The best thing this order is capable of is to produce initiatives like Millennium Development Goals, which are too narrow, but even on this shrinking scale of joint action, they are not being executed.

From another point of view, management of global problems is defined by the creation of transnational institutions, with the increase in role of global civic society and global media for process management.

Another peculiarity of international order management and the affirmation of normative structure, with human rights and the realization of the principle in its foundation, is putting into the agenda the reduction of inequalities and achieving social justice. The combination of global capitalist society and normative structure closer to the ideas of socialism defines the controversial nature of this transitional period in affirming the globalized world. A nation state, functioning in conditions of a netlike society, continues to be a primary actor and it is defined: " with shared sovereignty and responsibility; with flexibility of procedures of governance; with a higher variety of times and spaces in the relations between the citizens and the government". (45)

As a whole, this emerging system of global government could be defined as pragmatic, with nation states at its core, deciding ad hoc or persecuting problems, not taking full responsibility for processes, often manipulated by the great powers' interests and incapable to

offer neither vision, nor mechanisms or policies for solving global problems, ergo remaining not credible for citizens and it is incapable (just like the nation state) of attaining legitimacy.

As a whole, in this period of transition and affirmation of a global world, the coexistence of nation state and expanding supranational mechanisms, institutions and coalitions of states and groups of people will continue.

Great projects such as in a way constituting a global government, creating system of relations between states and international institutions, developing and reinforcing the normative basis of this global world, human rights, are all things which are about to happen or could never be achieved.

In global governance we could always add (according to Castell) the defined public-private global partnerships, the emerging movement for global justice (a descendant of the movement for global peace from the 50's and 60's), the forming of a global social contract on the basis of a Universal Charter of the Rights.

What is new here, what defines not only the form, but also the consistency of the political process are Information Technologies and the Internet as „global horizontal means which give public space and organizations both an organizing tool and a method for debate, dialog and collective decision making".

Globalization runs in a world full with injustice, increasing inequalities and controversies. The extremity of the globe, resource depletion and global risks enforce a new set of questions concerning economic growth, distribution of goods, life in inequality and demand a resolution in a global environment.

Two factors contribute to this.

In the first place, it is realized for the first time, the need for interdependency on a finite planet with dwindling resources. Historically, in a world of vast spaces waiting to be tamed, acquired by power states and the availability of resources make natural violence –related decisions, imposing own interest, with the affirmation of inequality, with attempts to share the world as resources and space . America is a dream for something different, but America is a shelter for one still open, infinite world. Africa is the resource bank (including people as a resource), from which one could withdraw indefinitely. Unbridled economic growth is the

outcome when production is not enough to meet demand. Wars are the outcome when looking for a solution by force.

Today the limit for this type of development is reached and it could only be crossed with fatal consequences.

Wars raise concerns about the global end of life, for violence begets violence, unbridled use of resources leads to environmental and economic catastrophes, and their one-sided use creates imbalances and conflicts.

Such a development is a threat to the world. Netlike society is a society in transition in terms of the opportunities that it brings – strengthening inequalities (between regions, groups, countries) but also an opportunity for more efficient production and balanced economy, balancing countries within the giant network of global relations, competition and struggle between nations and organizations without breaking the common rules. This balance is possible, but it may be too fragile and can be broken either by nature or by people united in various networks.

Unlike the past, with its ideology justifying oppression, inequality and violence, today the world adopts the idea of human rights and its implementation denies the pursuit of many a harmful ways or at least requires effort to change the conditions of human existence.

Like the idea of progress, the idea of human rights is an idea of the developed West, so the chance for change is again determined by the developed countries. They dominate and exploit the global network society and at the same time they have to realize this change. Other countries and regions in the world are striving to catch up developed countries, but largely these rules are not accepted.

In this sense, the big question is whether mankind will be able to accept the idea of human rights and their implementation and to change its behavior or will continue to enter into the spiral of utilizing dwindling resources, to fight for dominance in economic and political terms, consolidating inequalities and utilizing technology via network society to achieve these goals?

A reason for optimism is the growth of global consciousness (as in the past of anti-capitalist consciousness), creating movements to protect interests globally. What politicians cannot achieve alone or with business representatives may only do so under coercion or cooperation with civil society.

In this aspect is the question for social justice: "The unwillingness of the rich and powerful to allow their conduct to be subjected to impartial scrutiny or to pool their national sovereignties in effective multilateral institutions which could be directed toward the alleviation of world poverty or to arresting the processes of global environmental degradation is indeed as a feature of the current world order... the poor and the weak also defend the principle of national sovereignty regarding it as an essential albeit inadequate, defence against the power of new global forces; equally they generally oppose cosmopolitan notions such as humanitarian intervention, because they have a good reason to think that they are unlikely to be interveners, quite likely to be intervened against". (46)

Our world of inequality, of repressing injustice is the same world in which we are formally guided by declared principles of justice, realization of human rights and democratic governance. In practice, our time is a time of struggle for the affirmation of these values in economic, political, environmental plan, which means a change in the way we manage the planet, and ultimately – the course of world development.

This closed and,therefore, finite world, with dwindling resources requires global solutions and global solutions must be based on common principles. There is a need for the emergence of a global ethic that promotes solidarity, cooperation, assistance, social justice and unconditional respect for human rights. Of course in the way of this ethics stands the neoliberalism transformed into global capitalism, which preaches individualism, freedom in social and economic development, acceptance of inequality as a matter of later question of development and meeting the demands of the market. The logic of neoliberalism is that of the destruction of old relationships and dependencies by globalization, it is the individualism of economic subjects that changes the world and brings opportunities for realizing goals such as reducing poverty, inclusion in the global society.

„Old patterns of sociability which were based on geographical proximity and shared values are gradually replaced by a new network individualism... We observe the growth of communities of choice". (47)

In that way we could also determine the present period of seeking adequate ethics for network society in a globalizing world, a process

on which its future depends, and whether values such as solidarity, cooperation, general coping and support will be affirmed or the ethics of individual effort, the freedom of the individual, the community and the state will determine development of related competition and struggle for achieving goals where aid and solidarity are only values from the periphery.

* * *

Technological development and production leads to a world in which demands are met on an increasingly global level. This means several things. More people meet their basic needs and they do it in a similar manner, thus creating general trends.

Society's development suddenly becomes the development of demand. The service sector has accustomed gigantic proportions everywhere. The consequences are a steady increase in advertising and up-to-date consumerism becomes a way of life and a key feature of society.

The constant need for novel kinds of services is for a certain group of people who demand greater satisfaction. When acquiring these goods they become even more incorporated into the system which ultimately shrinks the world: transportation of goods, relocation of production, exchange of cultural models, people communicating with each other. Capitalism of demand leaves no man behind and outside its global scheme.

Hence the following problem: society reacts to failure in satisfying needs and requires maintenance resulting in high standards of living, which are economically, socially and environmentally disastrous. Mitigating inequalities through satisfaction of basic needs, through the invention of mass commodities and needs is a successful strategy which unifies the world to a certain extent, but it also leads to increasing resource depletion and here capitalism reaches its first significant problem in the globalization era.

Meeting the growing demand is under question. It means maintaining inequalities, lack of opportunities for mitigation, resistance from those unable to give up the reached standard of living, and from those with unmet needs who form the majority of the entire population.

Common policy doesn't exist and is being carried out by individual countries pursuing their interests and in this way we can understand why oil is a vital priority for the United States, the country with the most unreasonable demand in the entire world.

The model of development by maximizing commodities leads to huge risks, tension and conflict. On the other hand, this model gives rise to changes in global consciousness and again these changes come from developed countries – places where one can question the sanity of current consumption patterns and to give up something that isn't needed.

The world is faced with an impossible task – reducing or rationalizing the needs of those who are accustomed to them, and to reduce expectations to meet basic needs outside – in large segments of the population. The future of the world depends on this task, yet there is no solution. It is crises that impose solutions rather than governments or people (as happened during the first oil crisis in the 70s, when developed countries sharply limited oil consumption).

In this sense, globalization makes it possible to meet the basic needs of the vast majority of the population, but also the demand for redistribution. Also: " Globalization calls for re-evaluating where we belong in a dynamic, ever changing world with vaguer boundaries, a process very similar to the one that befell classical family ties in contemporary states". (48)

If we take the paradigm of Maslow on needs we should mention a couple of things – globalization allows satisfaction of basic needs with all the contingencies and difficulties of the process. Society has reached, on a national and on a global plan as well, the idea that there is a threshold of basic needs, which should be generally applicable to all (like the fight against poverty in the Millennium Development Goals).

Globalization poses a new way of satisfying the need for security. For the first time one is not threatened by a large-scale war, but the threat comes from the integrated forms of institutional violence and inequalities, generated within network society, from the loss of clear identity.

Globalization affects the need for affiliation in a paradoxical way – it insulates the individual in a personal shell of needs in his immediate environment, but also brings people together in new ways

– through the Internet, participation in movements, by finding people with similar needs, by changing the old boundaries.

Globalization enables reassessment, a new way of attitude towards higher needs – knowledge, education; being informed, for self-development and self-affirmation. With basic needs met in a world with fewer borders, one will have more opportunities for development of higher needs, which, unlike basic ones, are unlimited and are an alternative to the world of limited resources...

The conclusion is on the growing and vital role of education, which now has no role in forming subjects, warriors or religious fanatics, but is headed towards higher needs and their satisfaction. That's the point of education in the future: the place where the primary goal is realization of the individual and his higher needs. One can now create, reconstruct, if not the world(which he could do in a group) then the world around him.

" These trends radically shift the ways in which individuals relate to their societies as they rely increasingly upon themselves for calculation, thought and planning. Rose argues that individuals in advanced liberal societies develop individualized expertise that helps them to make decisions without the help of trained experts but at the same time forms of legitimate authority proliferate. Beyond the expectation of the isolated independent individuals emblematic of liberalism these political subjects govern themselves through a culture of the self that is pervasive in social and political realms. Whether though confessional talk shows or niche marketing every aspect of personal and political lives becomes shaped to fit an individual focused on the development and actualization of herself thus fundamentally transforming meanings of citizenship, community and autonomy". (49)

We must bear in mind,though, that these are trends especially in developed countries, but now we see that globalization and network society requires new sensibility and consciousness.

" Desired or not, enforced or sought, Globalization connects itself with the promotion of the new sensitivity and awareness. The new world inhabitant must have the senses, heart and mind for globalization. To put it otherwise, the global process influences profoundly the human being and the response expected by the education system is strictly defined – it has to work on the senses – the perception of globalization;

it has to prepare the cognitive capacities – hopes, needs, motivation, control focus, expectations". (50)

The modified individual or the one that is changing is not just an ideal, but a requirement of the process of globalization, of the life in the net. One has two ways – either to abandon interaction with this new world completely and then carry on the waves of globalization without understanding, without being able to modify or to try to understand the process and partly to seek his place in this world/ network or to develop relationships, one's own personality, to actively participate in change, to challenge, seek solutions, to be a more worldly person with critical and local, but also global consciousness.

In fact, one of the consequences of globalization, though at first glance trivial, is the beginning of global consciousness development. According to Howard Gardner: "...we define global consciousness as the capacity and the inclination to place our self and the people, objects, and situations with which we come into contact within the broader matrix of our contemporary -world. An individual exhibits global consciousness when she is attuned to daily encounters with world cultures, landscapes, and products (e.g., through the

Internet and other media and through migration); places such encounters in a broader narrative or explanatory framework contemporary global processes (e.g., the traffic of people, capital, and ideas; shifting economic, demographic, and cultural interdependence); and perceives herself as an actor in such a global context (e.g., acting locally on global issues, using channels of transnational participation, resisting geopolitical change)". (51)

Today for the first time the term global citizen or citizen of the world becomes a social fact.

Global citizenship is to live with the problems of humankind and adopt a certain kind of behaviour in the community in line with global requirements.

A citizen of a country is usually born in the country where the parents reside as citizens. A global citizen is potentially one who can live in this world with others, while knowing, respecting and preserving the laws.

Anyone familiar with the main features of this world, who develops and promotes one's own individual potential and respect for diversity in the world, one capable of designing one's own

development in the world, one who is responsive, empathetic and responsible for one's own role in the world.

The process of globalization for the citizen comes along with the need of seeking roots and resilience in the storm of change. It is not the collapse of socialism that creates nostalgia, but depriving the person of his stands and plunging him directly into the global world. This is a frightening experience, causing panic and regression. Gandhi says: " Leave the windows of the house open, so that the wind can blow in all directions, but make sure the foundations of your house are safe...''. (52)

More on global citizenship and global awareness will be discussed later. Now let us note once again the phenomenon called global civil society. As Jagdish Bgahvati says: "... the two great forces of the 21st century are economic globalization and the huge growth of civil society within rich and poor and they jointly could be harnessed for the cause of appropriate governance for managing globalization". (53)

Manuel Castells notes: „Social movements and grassroots organizations, as well as a variety of social actors, are trying to fill the current void of representation and legitimate policy making. A global civil society is in the making. However, its contribution to solving the problems of our world is limited because of the segmentation of the interests and values underlying its diverse components". (54)

In the uncertain, dynamic and inclusive world of globalization, the emerging civil society is one of the forces that can convert the movement of the world, the nature of the World Wide Web and this new role of the citizen of the world.

Globalization, global problems – peace, conflict, management, environment, health

We perceive globalization by global problems which are part of our lives, often in the form of a security threat, to meeting our needs, to our cohabitation, to our identity. In problems that are intertwined to everyday life is the chance to change our mind, feel the world in its whole entity.

It's almost a certainty that the policies of the world state division will most likely in the next few decades relate to global issues, but

they will also try to find reasons for the new unjust policies and excuses for failures in both national and local projects.

The world today is a world of problems. Centuries ago, problems were survival, violence, nutrition and disease.

It is a paradox that in the world of knowledge and technology, we are aware for the first time of the problematic nature of our existence as Humanity, divided into states and local communities.

Problems you can find on any level – problems of satisfaction of demand, the quality of life, environmental issues, participation in the human community as a single entity, issues related to controlling the conditions for our existence, problems of cooperation, identity, etc.

What is new is that right now we are aware of the interconnectedness of these problems and the inability to solve them individually or within the margins of previously existing communities. It turns out that there is no place on earth that is problem free, but also the way we perceive problems is different. It is a fact that until now mechanisms of the world were built so that the severity of the problem would be carried by the poorer and those who bear no powers' backs, but in an interdependent world this situation can continue no longer. As in industrial relations in classical capitalism the concept of social contract is reached, today's agenda is for the need for a new world order.The global and network society, based on knowledge cannot be managed traditionally.

It is of vital importance that the problems (though not spatially) are shared between the North and the South and that their decision is not to be formed as a result of centuries of domination of developed countries. Now the turning of the balance of power, the change in population, in living conditions, in military balance, in economic power, naturally leads to revision. The network society transforms much of the old North-South confrontation, but even after a dozen of the developing countries turned into economic powers and some of the cities there became global centres, controversies on this axis remain.

If solving problems is more complicated that means that the old and only the old political and social divisions remain, but often (which is only normal) in a period of transition, new Theodossia and

cosmologies are emerging and the development of fundamentalism continues. Again, our inability to tackle the problems of modern humanity meets eternal fears about the meaning and permanence of existence and fundamentalism conquers the minds of hundreds of millions of people, making the rational treating of problems and solutions more difficult.

* * *

This is the way in which we reach the last feature of globalization – it is a battle of ideas. Behind every natural acceptance or rejection for social development and process usually hides an old ideology. Too often, globalization is explained in categories of the fleeting world (socialism, capitalism, and as always in any transition – the strengthening of radical views and populism). The immensity of globalization, of course, hinders development of any comprehensive theory explaining the process in the style of the great concepts of the 19th century. Yet what is global requires explanations on this level, and even though they do not bear the marks of a 100% science, they fill gaps in knowledge, also in the quest to understand and change the world.

As we have seen the environment is dynamic and constantly changing and the nature of concepts – globalization is either considered pessimistic or they stress only its negative impacts and fewer are optimistic theories in the current period of unceasing economic crisis.

Unlike in the past, theories are more explanatory and much less incite action. We can often see actions (as those of the anti-globalists) behind which very often there is no theory or ideology, but simply acceptance or rejection of what is happening or movements of fundamentalists who are trying to implement their utopias in the modern chaos of values and ideas.

From a theoretical point of view, globalization has been observed by all modern theories and influences

* * *

Liberalism focuses on the role of the market and examines globalization as a result of technological progress and the appearance of infrastructures which uphold world order.

Political realism stresses on the relations between states and explains globalization as the result of rivalry between great powers and the US hegemony.

Marxism and Neo-Marxism traditionally turn attention to production/productive force and the relations between classes and globalization is merely a product of capitalism.

Constructivism accentuates on the social construction of reality. Globalization is explained as the reconstruction of reality and the social world.

Postmodernism is the examination of power relations in knowledge. Globalization is explained as a consequence of the imperialistic nature of rationalism.

Feminism examines the relations between genders and explains globalization as a product of the ways of behaviour and patriarchal dependencies./55/

According to Scholte it is **the eclectic approach**, that is dominant and that draws ideas and inspiration from different approaches, which can be labeled with the following:

„Growth and trans-planetary, ultra-territorial relationship is linked closely with the four processes:

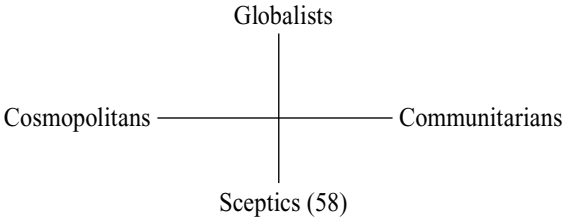
- In industry – the transition from capitalism to hyper-capitalism
- In the field of management – transition from etatism to polycentrism
- In the field of consciousness – a transition from nationalism to pluralism and hybrid identities
- In the area of knowledge – a transition from rationalism to reflexive rationalism“. (56)

As pointed out by David Held and Anthony McGrew” controversies about globalization are shaped by two principal axes of disagreement. The first concerns the contested intellectual hegemony of the concept of globalization in the social sciences: its

descriptive, analytical and theoretical purchase. The second concerns values and normative attachments: whether on ethical grounds, globalization as a political project or ideal is to be defended, transformed, resisted or rejected". (57)

This first continuum of analysis opposes globalists (which take as a basis for an explanation of what is going on the global forms of analysis) and sceptics who have as a basis static or social forms of analysis.

Table



From the combination of these four points, there are four approaches to globalization.

„Globalization is actually an existing condition for favourable political reform and transformation (transformers)

Globalization must be taken seriously, but it is a new form of domination, which should be resisted, and we are to implement a major political project to remake the world in accordance with universal principles cosmopolitanism (critical globalists)

The idea of globalization and its supposed benign nature is treated with great scepticism which instead focuses on the continuing centrality of state power to improve human lives (statists)

Global privilege is rejected and an emphasis is made on mixing/ intertwining processes of globalization and localization, but normative commitment (resources) is rooted in cosmopolitanism (glocalists)". (59)

Horizontal continuum is in between cosmopolitan and communitarian forms of ethical reasoning. The dispute is whether the world is becoming a global community, or is better still functioning as a world of „good national or local communities."

This division of course is general, but it actually shows the opposite understandings on the nature or the existence of the globalization as a process. As we are about to see later, many of the existing schemes on explaining the world continue to be used and the reason is that when talking on globalization there are three ways of exaggeration:“ as a description of the social reality, as an explanation of the social change, and as a political project“. (60)

According to sceptics the concept of globalization is more like a narrative discourse; agreement on describing some general phenomena rather than the actual running process.

The arguments of the opponents of globalization are:

„ Growth of multinational companies, lower wages, unemployment, moving from one place to another, violation of human rights, escaping governmental control, power lies in the hands of few people, opaque decision-making decisions favouring the privileged groups

- Separation – rich minority – poor majority
- Destruction of local cultures, traditions, universalization
- Manipulation / unlimited power/ – media serves the interests of the groups holding power
- Consumer society is the goal of globalization
- Globalization means global crime
- Exploitation of natural and human resources
- Selective globalization – many marginalized groups and nations
- Globalization means financial crisis“. (61)

Of course, we could mention that traditional Marxist or neo-Marxist critique on globalization as being but a secondary process in which the nature of capitalism remains unchanged, and that nature sets global development.

Nevertheless sceptics agree that globalization as discursive construction of the social world can be a key to understanding the present era.

Among those who recognize and try to use globalization as an essential feature of the world as the basis of a comprehensive social analysis we distinguish different categories;

Realists questioning changes in the construction of international order must overcome realpolitik logic. Apparently this is one of the arguments of Marxist criticism on globalization – misjudging or neglecting categories of the real power, which derives from capitalist relations.

The debate between the theories and explanations is transferred in culture (cultural homogenization or further development of national cultures) in the economy – where the influence of the global market is challenged, that of the new centres of economic power, and that of multinational corporations and the role of state in the development of the system through crisis. (62)

According to globalists, the idea is that policy reduces the gap between domestic/international policy and between territorial/ extraterritorial dimensions, and that international law could be seen as an attempt to create a cosmopolitan law that limits the power of individual countries. (63)

Sceptics expect a new great military conflict (war creates the state and the state creates war) as opposed to the globalist vision of a world in which military conflict between states in the centre ceased although low-intensity conflicts are part of this first period of globalizing world. The war for global oversight is conducted primarily by the demilitarized societies with limited goals, especially in the territories – the perimeter of the West. From this perspective globalists believe that „to potential threats can be addressed conflicts (and they can come from different countries) their opposition requires more than Homeland Security and should include comprehensive monitoring infrastructure". (64)

Cosmopolitans argue that in an interdependent world, populous ethical duties and responsibilities are not territorially limited, but need to go back to the border. The zone of democratic peace is more a projection of the state between developed countries where democracy, interdependence and mutuality reinforce multilateralism. (65)

In terms of the ecological change panel since 2005 it has been shown that among scientists ((66) only 9.4% strongly believe that climate change is caused by human activity. This field is sceptical as globalization scholars argue that developments are greatly exaggerated According to them, the problem is also that the cost of repairing the results of human activities is unthinkably high (huge

resources are needed to reduce only a fraction of a degree of temperature).

A general question, as well as the study of all global problems, is that everything could be questioned and every assertion put into doubt and disputed. Problematic are the data from exact sciences, not to mention trends and structures of global processes. Therefore various theories of globalization rather express those of the authors and their experience and reflect the previously dominant theories – liberalism, conservatism, realism, social democracy, Marxism, radical Marxism.

Neoliberals are for individual freedom and initiative, their target is the whole worldand today their project based on the implementation of a comprehensive economic program, known as Washington consensus. It implies that countries become impossible traditional units in the global economy which requires a combination of fiscal discipline, reorientation of public spending,a tax reform, financial liberalization, a unified and competitive exchange rate, trade liberalization, openness to foreign direct investment, privatization, deregulation, secure property rights. In a reformed version due to strong opposition liberal economic ideas of the Washington Consensus, especially in times of crisis, adding the legal and political reform, institution building adjustable, anti-corruption, labour market flexibility, agreement on global trade organization, financial rules and standards, non-intervention in foreign exchange regimes, poverty reduction. The only social objective is poverty reduction, the general idea is that economic freedom as a necessary regulation will bring the desired unification of the world economy and trade and prosperity. (67)

Liberal internationalists believe that political necessity requires, and will help to establish a more cooperative world order, international cooperation, dissemination of democracy, international law. According to them, the need for global governance is not world government or world federalism and global governance is a set of plural agreements through which countries, international organizations, international legal regimes, NGOs, civil society movements and markets together regulate or manage aspects of global affairs. (68)

Institutional Reformists go a step further. For these global problems and crises show that the total interests can be best protected

by ensuring the benefits of the global (in agreement with the theory of public goods). Existing supranational institutions are not strong enough to carry it because of legal deficiencies (the world is a collection of individual independent states), there is a „participation gap" – the existing international system is unable to provide equal and full participation of all major global actors (government and NGOs) and there is a deficit motivation. In the absence of a supranational structure to regulate the supply and use of global public goods, many of the leading countries follow independent policy in their favour. The logical result of the ideas of the reformers is to achieve a form of global social contract and the performance of global tripartism in solving problems / representatives of governments, civil society and business /.

Global Transformers argue that there is nothing inevitable in globalization and it can be better managed if at the same time a double democratization process is sought: in the countries and the international community. People should have access to different political communities at different levels. Investment in infrastructure of human autonomy – environment, health, education, welfare. They are in favour of „globalization with a human face" and to deal effectively with the problems of those who are in the worst condition.

Etatist (protectionist) neoconservatives believe strong state structures ensure effective participation in global markets, whilst they are against globalism dominated by Americans. In contrast, neoconservatives in the U.S. incite to unilateral domination of the country to prevent the emergence of illiberal and undemocratic forces.

As seen globalization is a project of the West, and sometimes outside the western world was usually politics of nationalism, combined with anti-Americanism and anti-announcement of domination by the West, especially the U.S. global institutions.

Radicals are also analyzing the globalizing world dominated by big capitalist powers (countries, corporations) and try to build their project at a lower level by creating conditions in which people better control their lives and their communities. Hence the transition to global civil society. The vision of the global world is bottom-up and its implementation should be putting pressure on countries to greater openness and implement emerging new transnational solidarity. What we call global civil society says Mary Kaldor, „can be described by

the interaction of these groups, networks and movements that give voice to their individual participation in the global arena and acting like... transmissions between the individual and global institutions". (69)

Closely related radicals are those contesting globalization as their themes are: social inclusion of marginalized people, trust and human security, individual freedom and political community building. (70)

As could be seen, different theories emphasize different aspects of globalization, looking for different solutions, but all are characterized by social constructivism and seek solutions for the future.

Notes:

1. Marx Karl, Friedrich Engels, "Communist Manifesto", www.gutenberg.com
2. The Lisbon Declaration for Improving and Increasing Global Education in Europe to the Year 2015, North-South Center, Lisbon, 2012.
3. Globalization Studies, Routledge, 2011, p.22
4. Bryan S.Turner, Theories of Globalization, in Globalization Studies, Routledge, 2011, p.5
5. Globalization/Anti-Globalization, David Held & Anthony McGrew, Polity Press, Cambridge, 2007. p.3
6. Manuel Castells, „Global Governance and Global Politics" in Political Science&Politics, January, 2005.
7. Jan Pakulski, Global Elites, in Globalization Studies, Routledge, 2011, p.333.
8. James Beckford, Social Theory and Religion Cambridge University Press 2003, p.119.
9. Bryan S.Turner, Theories of Globalization, in Globalization Studies, Routledge, 2011, p.12.
10. Anthony Giddens, The consequences of modernity, Cambridge, Polity press 1990, c.64.
11. Jan Aaart Scholte, Globalizacja, Humanitas, Warszawa, 2006, p.4.
12. Jan Aaart Scholte, Globalizacja, Humanitas, Warszawa, 2006, p.53.
13. Bryan S.Turner, Theories of Globalization, in Globalization Studies, Routledge, 2011, p.12.
14. Thomas Kushman The Globalization of Human Rights, in Globalization studies, Routledge International Handbooks, 2011, p.595.

15. David Held, Global Governance: Apocalypse soon or reform, in Globalization theory, Cambridge, Polity Press 2007, p.242.
16. Scholte
17. Globalization Studies, Routledge, 2011, p. 32.
18. Globalization Studies, Routledge, 2011, p. 32.
19. Jagdish Bhagvati, In Defence of Globalization, Oxford University Press, p.22.
20. Patrik Aspers and Sebastien Kohl, Economic Theories of Globalization in Globalization Studies, Routledge, 2011, p.57
21. Smitha Radhakrishnan, Limiting theory in Globalization Studies, Routledge, 2011, p.27
22. Patrik Aspers and Sebastien Kohl, Economic Theories of Globalization in Globalization Studies, Routledge, 2011, p.59.
23. Smitha Radhakrishnan, Limiting theory in Globalization Studies, Routledge, 2011, p.30.
24. Smitha Radhakrishnan, Limiting theory in Globalization Studies, Routledge, 2011, p.30.
25. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007, p.2
26. Bryan S.Turner, Theories of Globalization, in Globalization Studies, Routledge, 2011, p.10.
27. Robert Robertson, Globalization social theory and local culture, London, Sage 1992, p.35.
28. Bryan S.Turner, Theories of Globalization, in Globalization Studies, Routledge, 2011, p. 5.
29. Globalization Studies, Routledge, 2011, p.66.
30. Jan Nederveen Pietersee, History and hegemony, in Globalization studies, Routledge, 2011, p.102.
31. Lior Gelernter & Motti Regev, Internet and Globalization, in Globalization studies, Routledge, 2011, p.62.
32. Lior Gelernter & Motti Regev, Internet and Globalization, in Globalization studies, Routledge, 2011, p.62.
33. Bryan Turner, Globalization and its possible futures, in Globalization studies, Routledge, 2011, p.660.
34. Ulrich Beck, Risk Society, London 2002, p.40.
35. Peadar Kirby, Vulnerability and Globalization, in Globalization studies, Routledge, 2011, p.128.
36. Peadar Kirby, Vulnerability and Globalization, in Globalization studies, Routledge, 2011, p.121.

37. Peadar Kirby, Vulnerability and Globalization, in Globalization studies, Routledge, 2011, p.123.
38. Peadar Kirby, Vulnerability and Globalization, in Globalization studies, Routledge, 2011, p.124.
39. Peadar Kirby, Vulnerability and Globalization, in Globalization studies, Routledge, 2011, p.129.
40. Peadar Kirby, Vulnerability and Globalization, in Globalization studies, Routledge, 2011, p.130.
41. UNDP 1994, Human Development Report, New York, Oxford University Press, p.23.
42. UNDP 1994, Human Development Report, New York, Oxford University Press, p.23.
43. M.Castells, Global Governance and Global Politics, in Journal of Political Science and Politics, January 2005.
44. M.Castells, Global Governance and Global Politics, in Journal of Political Science and Politics, January 2005.
45. M.Castells, Global Governance and Global Politics, in Journal of Political Science and Politics, January 2005.
46. Chris Brown, International society and global community, in Globalization theory. Approaches and controversies, Polity press 2007, p.181.
47. Lior Gelernter & Motti Regev, Internet and Globalization, in Globalization studies, Routledge, 2011, p.62.
48. Stanford Dictionary of Social Sciences. Globalization in the History of Ideas. First published Fri. Jan 21,2002; substantive revision Fri.June 4, 2010.
49. Smitha Radhakrishnan, Limiting Theory, in Globalization studies, Routledge, 2011, p.32.
50. Jan Aaart Scholte, Globalizacja, Humanitas, Warszawa, 2006.
51. Howard Gardner, From Teaching Globalization to nurturing global consciousness, in Learning in the Global Era, Institute of California press, 2007.
52. Jagdish Bhagvati, In Defence of Globalization, Oxford University Press, p.223
53. Jagdish Bhagvati, In Defence of Globalization, Oxford University Press, p.223
54. Manuel Castells, „Global Governance and Global Politics“ in Political Science&Politics, January, 2005.
55. Jan Aaart Scholte, Globalizacja, Humanitas, Warszawa, 2006, p.4.

56. Jan Aaart Scholte, Globalizacja, Humanitas, Warszawa, 2006, p.4.
57. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007. p.5
58. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007. p.5
59. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007. p.164
60. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007. p.5
61. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007. p.7.
62. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007.
63. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007.
64. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007.
65. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007.
66. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007.
67. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007. p.188.
68. David Held & Anthony McGrew, Globalization/Anti-Globalization, Polity Press, Cambridge, 2007. p.191. Our Global Neighborhood is Manifesto of liberal institutionalists.
69. Mary Caldor, Global civil society, in Global Transformation reader, 2003 p.560
70. Bryan Turner, Globalization and possible futures, in Globalization studies, Routledge, 2011, p.660.

EDUCATION

Knowledge Society

Modern society is a global knowledge society.

Logically, along with the comprehensiveness of knowledge, comes the triumph of modern education which finds expression in its massive, compulsory character, increased number of years in school and direct link with the division of labour.

With societal transformation into a society of knowledge (globalization of knowledge should be interpreted as intensification of the relations combined with their trans-planetary nature), education is also globalized. It is conquering the world – the goal is not only 100 % coverage among children, but the development of a truly global system of lifelong learning which will convert us into a society of learning – in the global world everyone is a student.

At this very moment, as in other areas, the globalization and universality of knowledge present in a new way issues such as the nature and the development of the process of modern knowledge which ties humanity; about its expediency; about the risks and the benefits; about the meaning of human existence in the world of knowledge.

Modern education is now facing several, crucial for its future, issues:

- How should the average person learn the essential, the necessary amount of knowledge, both in personal plan and in order to be a unit of public life; and how the avalanche-like, disproportionate increase of knowledge is to be covered in school programs;
- What are the criteria for knowledge selection and also the criteria for the young person to make a choice of his own;
- How can the link be established between knowledge and industry, on the one hand, and education, on the other – a

relationship between two mutually constitutive, yet hardly interacting realities?

We shall see that all these issues are crucial for the implementation of global education – how to understand the world which is based on increasingly more knowledge and theories, how to manage the information flows about the world, how to accomplish our personal and professional development being in the chaos of webs or how to transform the process of learning into a process that prepares the young individual for life in a global world – with much more influences, but also more opportunities than the world of the past.

It should be noted here that:

- Education has never been more obsessed with the idea of knowledge, but it has never found it so difficult to find a way to organize the processing and utilization of knowledge which is one of its essential functions;
- The answers about the interaction and the relationship between knowledge and education have never been so different and indefinite;
- Education theory has never found it difficult to foresee the development of education in a global society of knowledge, as up until now mass education has always been perceived in the context of the national country and society.

The ideal for domination of knowledge preached by modernity is on its way to be accomplished, yet at the same time our world, though already global, has never been more fragile, uncertain and volatile in terms of development opportunities. One of the leading ideas today is the idea about the risks for humanity in general, which development of knowledge entails. The huge opportunities revealed by knowledge can equally be viewed as threats. Knowledge provides the material environment for human existence and simultaneously exposes a wide range of uncertainty to group life in a number of aspects. "Today we create new networks of knowledge, connecting the conceptions in an amazing way...creating stunning hierarchies of conclusions... developing new theories, hypothesis and conceptions based on new suppositions, new languages, codes and logic. What is more important is that now we connect the data in more ways as we attach

to it context and shape of information and besides we connect separated parts of information in more and more massive models and structures of knowledge“. (1)

At the same time, we are „witnessing a deeper and more serious discrepancy between our knowledge – divided, fragmented and distributed between the disciplines and the realities, and between the problems which are more and more poly disciplined, transversal, multidimensional, transnational, global, planetary“ (2)

The multidimensionality of the problems reveals our inability to think of them exactly as multidimensional. The boundlessness of knowledge becomes a barrier for the individual's ability to perceive the world.

Education has the prohibitive task to deliver the unclear and uncertain knowledge to the young person, to build comprehensive vision and sense, and to form a clear picture of the world from the fragmentary knowledge and broken images and concepts.

Globalization in recent decades highlights the importance and significance of this process, which weface when trying to develop global education as an opportunity for understanding the world and its problems, as a way to global consciousness.

Knowledge in the Traditional Education

Compartmentalized knowledge (the old subject divisions) in school threatens classic human socialization. Education, in this aspect, is aiming at a really difficult task – with the help of the curriculum subject fragmentation it is trying to support the development of an integrated personality.

Nowadays products of socialization in the global world are individuals with multiple identities. The network society draws a man with its numerous ties and often takes away his power, leaving him stuck in its cobwebs.

An essential task of education, of socialization of the individual in the globalized world is to give him power, to prepare him for his various roles in an undefined, dynamic, constantly changing and, at the same time, open world; a world in which global problems become a part of man's personal destiny.

This is the main paradox of traditional education in the era of

knowledge and globalization. The more comprehensive and rationalized the education system is, the more incapable to prepare the man of modern society it becomes, and the more it gives way to random socialization.

„Man's knowledge is a means of determination of his place in the universe rather than a means of his separation from it. We are simultaneously in and out of nature – the thinking and consciousness, through which we get to know the world, separate us from the latter. This propensity to analyze, to divide in order to come back, should we synthesize – i.e. knowledge is a process of differentiation and integration of our human destiny, of resurrection of humanity, dispelled from the fragmentation of scientific disciplines". (3)

Education virtually reflects these processes in knowledge but too late and rather simplified. The big issue about getting to know and understand the world hardly finds a whole, a complete affirmative answer in contemporary education. Subjectivity and fragmentation reveal truths for different parts of the world which are hard to perceive and assimilate. It is getting increasingly difficult to build comprehensive understanding about them, and this is the impossible task of education itself.

Depriving the education as a traditional mediator of his power, the revolutionary growth of knowledge puts the individual in a situation of confusion. It is the first occasion, in general, when the individual is facing a situation of double impossibility. On the one side is man's helplessness to understand the outer world /local, national or global/, the impossibility for the multidimensional social space to be covered; on the other side, comes the lack of a practical algorithm so as to understand, to appropriate the world (which has more or less successfully functioned in the past ages) in mass education.

Man is facing a similar situation in his own inner world – fragmentation of knowledge with respect to personality is not less of an issue when an individual confusedly tries to look into his inner world through the filters of various sciences and pseudo-sciences. In this situation, however, tradition, simplifying and relying on things taken for granted and processes and explanations are more possibly compared to the instance when the outer world is being explored. That is why man is capable of rationalizing the

impossibly complex, according to science, own behavior; furthermore, he isolates himself from the complexity of the bigger world or seeks new mediators to replace the unsuccessful education and finds them in the face of resurrecting nationalism, in homeland mythology, in the intentional simplification of the world, in the morality of the reference group, if such exists, and in the already mentioned myths of modern society.

Knowledge and Transformation of Education

In the global world, in the community of knowledge, the role of education becomes problematic: it does not have essential contribution to the understanding of the inner world of personality and finds it difficult to explain the outer global world; it presents a simplified, but unfamiliar to the individual learner, scheme which in turn alienates him from himself (from his inner world), from people whose actions he fails to understand, and even further – this scheme makes it rather difficult for him to build a strong base for interacting with them or to live in the world in general.

The question in this situation is how to live in this new world of knowledge? How to discover these new opportunities for knowledge and self-knowledge through education?

Is it possible today for a simplification of what is happening in the world and in ourselves to be made? Is an insight in our world and in the world of others possible? Can cognition of social actions and global processes in the world in general be achieved?

The future of the educational system, this gradually wasting away reflection of contemporary knowledge, is dependent on the answers of these questions.

Knowledge is a key factor of society development, and our society is, to a growing extent, a learning society. Strangely or logically, the weakening of education as a system comes along with a continuous and ubiquitous process of learning. In the society of learning for the first time we are not talking about assimilation of a certain amount of knowledge and receiving a specific qualification, but for „development of competences which make the seeking and acquisition of new knowledge, attitudes and metacognitive skills easier „. (4) In the whole controversial process of knowledge

acquisition we strive to support young people in managing their own education during their whole life.

„Educational reform should be based on different conceptualizations of knowledge and learning where knowledge is understood as a verb / rather than a substance (and learning as the creation of knowledge/ rather than its reproduction)". (5)

Education becomes a generator of the new society which creates a real chance for a second Enlightenment, based on the opportunity to integrate the knowledge about ourselves and the world, and human education to be placed on a new platform – not as a quest for knowledge for its own sake, but rather as a way of finding the own self and its place in the world by means of knowledge. We are witnessing the attempt for the world's integration so as to keep its existence, threatened and full of risks and conflicts; we are also observing the parallel effort for the hopelessly divided education to be integrated in order for man to be able to get the necessary for his development.

The transformation of knowledge into a major factor of social and economic development causes a new division inside the frames of contemporary societies – of a modern sector based on contemporary knowledge; of a traditional sector of classic capitalistic production and services; and of a sector covering the social groups excluded from these developments. The division of education resembles the processes of creating a center and a periphery within the frames of the global network society.

Despite the fragmentation of knowledge in school and the isolation and separation of the educational institutions from common practice, from the problems of the self and these of society and the world, and maybe exactly as a result of those, the idea of the contemporary, educated man gains increasing importance in his ability to perceive matters as a whole, to struggle for balance between the different origins, to interpret and to convert, to take responsibility for his own actions, to link the acquisition of knowledge with his self-development. Actually, the new ideal for an educated man comes from the expanded opportunity and range of knowledge. Thereby, a significant idea stands out – the one about a new school where equal standing between emotions, logic, myths and facts is sought, and the most important – for the first time in the history of education there are holders capable of sealing and storing them.

Durkheim says that „the aim of education is not to givea student constantly increasing amount of knowledge but to create a deep inner state in him, polarity of the soul that can direct him not only during his childhood but throughout his entire life“. (6)

Modern education does not give the soul a direction since it is separated from the tendencies of contemporary knowledge. Education which prepares „thinking heads“ (Montaigne) helps for the development of the general knowledge, the ability for problematisation, globalization and response to the challenges of social life.

Knowledge has transformed the world, but it has not changed education yet. Traditional education is not capable of assimilating the wealth of knowledge and opens the way to primitive schemes for human control and manipulation.

The challenges posed to modern education by the development of knowledge are numerous. A key challenge is the mismatch between education and knowledge, the avoidance of the risk of simplification, the excessive differentiation of acquired knowledge from a school type and a social environment. Knowledge puts education in a situation where it faces the risk of social exclusion, social inertness, obedience to the ruling elites, undermining of democracy. In this sense, education is the key either to a mutual future, or to a future marked by inequality. The differences between the South and the North nowadays, to a certain extent, stem from educational factors. Such differences caused by educational factors and achievements will be incurable tomorrow.

Modern education seems to be deprived of reflexivity, so necessary for the global, dynamic world. We cannot talk about inclusive education, inclusive society while an educational model, based only on the achievements of a single civilization, with all the resulting limitations, continues to develop. „We believe that an education capable of transforming identities and relationships requires learners to reflect upon their inherited frames of reference, motives and practices and be better informed about the consequences of their attitude and actions to the people living in disadvantaged positions as a result of historical global relations“. (7)

Reflexivity of the learner towards his own learning and acquisition of knowledge is a condition in modern education: ”This ethical

imperative calls learners to unlearn their privilege and learned to learn from those they are supposed to help... reciprocity, mutuality and hospitality involve engaging with multiple stories/narratives – allowing different narratives to exist alongside each other". (8)

This type of reflexive learning is of particular importance in global education because in this way it „de-stabilizes the position of the universality of learners from the Global North and therefore it states global dissonance and crises." (9)

Finally, the socialization of knowledge guarantees the integrity of the Earth and the ability to avoid global conflicts and tensions. The society of learners, to a greater extent than any other, determines the potential for peaceful development.

* * *

Today's new reality is the world globalization. This is the environment in which the young man grows, whatever his location is, and this environment will become increasingly comprehensive; it will be present in and will play a greater role in his life.

Therefore, individual socialization aims at a good life in a global, interdependent world, and this is one of the major challenges for education.

We examined the education lag from the developments in the field of knowledge, but innovations in education give reasons to believe that it outpaces some social developments. Education transcends the narrow subject divisions, while the world remains divided into countries. Education gives more and more opportunities for active participation of the learner in contrast to the passive role of citizens in most counties around the world. Education not only strives to link different fields of knowledge together, but it also struggles to split the border between learning and practice, opening itself up to the problems of everyday life, of the community and of the world. This open education presents a new project for transformation of young people into effective citizens of the community and the world; education which gives everyone the opportunity to build his own life project with its help.

This education, which is still in the process of establishment, aims at providing young people with competencies necessary not

only to manage the issues of their own community or the country they live in, but the problems of the world as well. As the World Bank points out – growth, development and reduction of poverty depend on the knowledge and skills that people acquire and not on the years they spend in the classroom.

A world with increasingly more open and permeable boundaries corresponds to education with similar characteristics – above all, without subject or age divisions. Education transcends not only subject and age limits but also the restrictions imposed by identity groups and ideologies.

This is education which constructs the world, but also education in which learners construct their own world and project their place in the common world.

If young people are becoming not only passengers but also travelers and explorers in a world with broad horizons, education is supposed to prepare them for this trip without borders; a trip on which the compass points out several goals: the realization of human rights, the development of the own personality in a context of competition and cooperation with other people.

This is education which brings the idea of life in which differences are accepted, of justice that is needed everywhere in the relationships between people and groups of people, of education which accompanies a man throughout his lifetime.

This is education which prepares the young person for a globalizing, interdependent but also strongly unfair world; a world of competition and oppositions, and consequently, a world which should be changing, so that an individual can feel comfortable and familiar with.

The world is a nascent world and a world of constant changes. The disputes around the nature of globalization suggest about the uncertainty, the mystery of the world around us. In this world of transition, new ideas, processes and truths coexist with outdated models and practices of past worlds and societies.

Education is facing a key problem – preparing the young man for a life of changes without knowing the exact lines and characteristics of the world for which it should prepare him. The old educational paradigm of lasting structural knowledge seems to be attractive here in this uncertainty, yet even more useless and even harmful. The

model of the open world without borders, with uncertain perspectives and unclear risks, could hardly be made operational in the traditional education schemes of teaching-learning, in relations between students and teachers, between educational models and practice.

This model requires new sensitiveness towards the world to be built, towards the problems, the others, the communities, towards the learning as such, so that learning can be experienced as a stage of the personal development and a fundament of the future.

The fall of borders puts under suspicion not only the appurtenance, but also the future of many of the existing social structures and their validity in a man's life, these of the family, of the economic class, of the nation, of a man's spatial identity.

The existing educational structures created for the needs of the industrial society, for the needs of primary capitalism which are oriented only toward profit, the structures for preparation of people with skills for working but not for their personal development are also put under suspicion.

Probably the clock is ticking on the type of school characterized with its narrow borders of transferred knowledge, aiming to get obedient subjects and citizens at the exit; the role of the school, that is sorting people out in communities and determining their life in general without their active participation, has already been played out.

If the world is interdependent and is based on cooperation, then the same should be valid for school, as well. The hierarchical subordination teacher-student should be dropping out; all participants in education are evolving into subjects of this process.

The submissive role of education and its votaries, the teachers, is also undergoing transformation – the time of teachers' isolation and even their immunity is over. The world of networks means not only a breakdown of traditional forms of communication and interaction, but it also brings traditional space-time ordered education to an end.

Today a man can practically study and learn anything outside school – this is the first process which blasts formal education depriving it of its meaning.

The second fact is man's opportunity to establish countless quantifiable and meaningful contacts, which themselves create new opportunities for learning.

World modeling by the means of computer technology and world reconstruction result in a complete reconstruction of the model of

learning – in this new reality attendance for a long period of time is no longer necessary.

The firming positions of this model of lifetime learning deliver a strong blow to the feudal fragmentation /with regard to content, time and space/ of formal education.

In this way, the secondary function of school is also questioned – a source of opportunities for action and interaction, for contacts; a place for shaping obedience and discipline in individuals' conduct.

Just like conventional armies (another powerful socializing institution of the past) do lose their meaning, the same happens to education enclosed in the narrow classroom, in the school building; that is the fate of the transferred skills and knowledge that reflect the limitations of past times, as well.

The world turns to the future unable to foresee it precisely, yet with the hope to sense and to be capable of impacting the possible developments. In the same way, the school shifts the focus from the past and the trim knowledge to the future seeking new ways of learning and development through its anticipation in both personal and group plan.

Another key feature of the new education is the introduction of practice. Knowledge itself, which is a fundamental element of the old system, no longer influences or even stops being necessary in its static form. However, exactly knowledge is the unifying element at school, the one tying young people to the classroom and condemning them to learn loads of facts and enduring truths.

The advent of the project beginning in education, together with the attached to it experience of the material being learned, requires not only situational knowledge but also rationalization and reflection of the practical actions. This process is similar in logic to mastering of the world as a project (the same way as the socialist project but missing the compulsion of ideology). World construction through anticipation, by the realization of public politics, points to a dynamic society constantly rediscovering itself, and also to the necessity of dynamic education.

Global education is a special chance and argument in favor of changing the educational model, just as the introduction of new civic education was the unrealized opportunity two decades ago.

Global education is based on learning and exploration of crucial, key problems, it is an attempt to prepare the young man or young people for a life with problems and in problems. The quest, rather than the lasting answers, is the decision; the interaction between learners themselves and between them, teachers and the environment is of key importance, rather than the group obedience to the teacher, the transmitter of knowledge. The search for global or local decisions or the understanding of global or local problems is becoming essential instead of the use of unclear recipes inapplicable even to the past and unthinkable for the future.

The leading factor is building sensitivity toward the world: toward its problems, searching for a place in it, working on the appropriate behavior, and thus achieving sensitivity and experience of this world.

Thus the Project approach is the base of a new educational system – it unites, includes and increases the empathy and cooperation presenting a mental exercise directed toward the future. The project is dynamic, the process of learning becomes a project (learning for a lifetime), personal experience becomes a project; in this project the learner depends on the others, he/she experiences together with them. The project itself brings problems curiosity, tensions; it arouses interest. The project is shaping the world or part of the world. In this sense, we start to explore the world in us and ourselves in the world.

The slowly establishing global education, whose goal is to build global consciousness for the world and understanding of the world through exploring its problems, is something that corresponds to the new tendencies in education. It has to be education giving holistic knowledge (the one necessary to understand the world), and in this sense, it links various subject areas. It is education for problems, for things which are happening around school and in the young person's life, also in the world in general. It is education exploring the relations which the world is made from; it is equally education which teaches critical thinking and attitude toward the world, education that assists the construction of attitudes for participation, activity and inclusion in the world. It not only develops personality, but also connects the young individual to practice. This is education based on project activity in which the exploration and understanding of the world is also a project and such is the quest for a place in this world as well. It is also education of experiencing self-humanity by exploration

and understanding of the conditions of self-existence and simultaneously developing attitudes of solidarity, cooperation and assistance of people who differ from the young person.

Notes:

1. „Creating a New Civilization – The Politics of the Third Wave“ by Alvin and Heidi Toffler, Sofia, 1995, p.38
2. Moren, Edgar,“ The thinking head „ 2000,Polis,Sofia, p.8
3. Moren Edgar, „The Thinking Head“, 2000, Polis, Sofia, p.29
4. Ivanov, Ivan, „Transformations in education and society“ 2001, Pedagogic, Issues N 1, Sofia
5. Vanessa Andreotti, Global Education, Social Change and Teacher Education, in Becoming a Global Citizen, Globall Education Network Europe, 2012, p.18
6. Moren, Edgar, „The Thinking Head“, 2000, Polis, Sofia, p.8
7. Vanessa Andreotti, Global Education, Social Change and Teacher Education, in Becoming a Global Citizen, Globall Education Network Europe, 2012, p.22
8. Vanessa Andreotti, Global Education, Social Change and Teacher Education, in Becoming a Global Citizen, Globall Education Network Europe, 2012, p.22
9. Vanessa Andreotti, Global Education, Social Change and Teacher Education, in Becoming a Global Citizen, Globall Education Network Europe, 2012, p.22

DEVELOPMENT

Development is a fundamental concept in our world – we assume that we exist by developing both in an individual and in a social perspective.

Because of the obvious inequalities we assume that development characterizes a part of the societies and even defines them withthe term developing countries.

Development is a change aimed at improving a system's functioning.

In our world there is so much inequality, disease, unfulfilled basic human needs, and communities who want to catch up with developed countries, that the idea of development is quite natural.

It gives us an idea of the direction in which societies and the world in general is changing. It seeks to determine the characteristics of this process, its interdependencies, and the consequences it results in.

The idea of development is ubiquitous – it is present everywhere in life, from our personal life to the global world.

Consequently, development in social sciences and also in the common way of thinking appears to be a universal basis for comparison: we compare the traditional society with the contemporary one, or the different stages of development of societies; we compare the phases of personal or moral development. Every phenomenon in public and private life in our world or in any of its component societies and communities is considered on the continuum of development and is evaluated accordingly.

In the global world, which owes its openness to the mass media, everything is evaluated through the prism of development – the latter is like a bargaining chip, a measure of progress and especially of the existing differences.

Even in a personal aspect we are obsessed with the idea of development – our self-development throughout the different phases of our life; the development of beloved ones and the most obvious

development – of our children. Without this idea the modern man will find it difficult to conceptualize or rationalize his life. The time of the dead civilizations of antiquity and of people who spend their life in a relaxed, monotonous way lies in the distant past.

Of course, the study of the development of a phenomenon or a structure is not easy at all because, as we shall see, the theories of development are various – they are ideologically, socially and historically determined. Nevertheless, the concept of development reflects the desire to find a universal measure, even if we disagree about what exactly we are defining and measuring.

* * *

The idea of development occurs in the industrial society and it brings the opportunity for a quantification of the journey of societies, on the one hand (or of their separate elements), and also for the social systems' qualitative dimension, on the other.

Development always has a temporary, historical plan – not only does it take place, but it also gives an opportunity for comparison with past times and for forecasts of the future; in other words, this is its strategic dimension.

In a sense, development as we define it, is a concept which unites the movement of different societies, making them not only comparable but also a part of a common process. Not by accident, in the beginning of the conception appearance, development in the contemporary world differs from the lack of development or the extremely slow development of societies from the past.

Thus, we differentiate between pre-industrial societies and the modern one by the use of opposing concepts: community-society (geselschaft– gemeinschaft), pre-modernity-modernity, traditional-industrial society.

Especially in communist societies the idea of ideological development is also an idea of competition, of confrontation between two different social systems, a proof of the superiority of socialism.

In a similar way, the idea of and subservience to development and its achievements is embedded in American society, where a fight for the biggest achievements and fastest development in each area begins in the empty social and physical space.

The idea of development is deeply embedded in the modern world, and without it we will be lost in the changes, we would have no points to which to relate, to compare and thus to arrange the world and feel secure.

This is why the process of globalization which unites or covers the world, once again brings the problem of development. The eternal questions related to it: whereto, why, how and how much, define its nature, beginning with the special clock that counts down the time until the end of the world (and the end of development), racing through the billion facts covered by statistics, and eventually reaching the more elabourate for general use different global indices for development in any given area. Everything is development, and in a process of development, and development is everything – there is nothing beyond it, because we cannot compare and consequently arrange and understand the matters. Throughout development we construct our world and its elements.

* * *

The idea of development is mostly related to the past World War II period or to the appearance of „the developing countries". For the latter it is considered obvious that they have to rapidly pass through a part of their way of achieving parameters of life and social structures distinctive for the „developed" western countries.

We should not forget that development is an essential idea for the industrial society, and that the latter has arisen on the base of increasing mass production of goods to meet the needs, a society transforming all areas of social life at an enormous pace.

It is normal for classic theories of development to affirm capitalistic society (Adam Smith) and to associate development with something positive, with progress in the market, production and consumption. This progress serves to the public interest and increases wealth. At the same time, it is believed that it is the state's responsibility to support institutions which cannot generate profit for the market.

Max Weber's theory examines development from a much different perspective – as a target process of rationalizing the behavior and the economic activity; as a process in which targeted actions prevail over actions aimed at values.

Almost from the beginning of the developing capitalist society theories contesting that model come on the scene. They, especially Marxism, accept and reject the model of capitalist development. Marx's theory presents capitalism as the highest form of social development which globalizes the world, but which in result of its inner development raises contradictions that will eventually result in its collapse and to the establishment of even higher social structure.

The period of the turning point between the 19th and the 20th century, characterized not only with rapid internal development of capitalism but also with expansion to the achievable limits of the world, raises the theory of development of the monopolistic capitalism or imperialism, which practically defines the entire capitalist development theory. This theory is directly related to globalization as imperialism means a global transfer of the internal contradictions and developments of the system, and also the creation of a truly global but controversial and doomed capitalist formation.

The first opposition to the theories of development begins in practice after World War I, with the establishment of the Soviet Union. It is so crucial, because it is not just a matter of a clash between different concepts and ideas for development; it is rather the beginning of a practical confrontation between two different social systems (with all the conventions of this concept). Over the next nearly seven decades extensive researches and comparative studies are dedicated to different aspects of the development in both systems. Thus the problem of development and its evaluative nature becomes an integral part not only of the scientific dialogue and of the ideological and political opposition, but also of the discourse of everyday life in different places around the world.

After World War II theories of development are enriching and diversifying because the world becomes much more multifarious and industrial society with its ways of production and organization permeates everywhere.

„Catching up" theories occur as well as nationalistic theories and theories determining the role of the human capital.

The conditions of development begin to be explored: the role of the state, of the human capital, of the resources, of the civilization. A general agreement, that the development of new smaller countries

requires free /democratic/ society, free trade and peace, has been achieved.

Of course, this is the western model of development. Meanwhile, the communist model has also been influential for four decades. Communist theories of evolution proclaim catching up with and overtaking capitalism (this is the logic of the bipolar model). Nevertheless, they are in fact focused on the internal development model – political revolution, paving the foundations of a socialist society that creates a specific path of development, industry, military industry and building the structures of the totalitarian state. This is the development as a political project, and the fact that it is implemented mainly in poorly developed capitalist countries as a result of political change, explains why the slogan of the world socialist revolution has been raised from the very beginning. Despite that, till the end of communism as an organized system, attempts for replicas of its development in one or another poorly developed country or in countries in Asia and Africa with pre-capitalistic forms of development were made.

The answer to these global theories of communist social development is typical for the technologically developed western societies and is mostly related to development as economic growth. The theory whose name is associated with Walt Rostow (and his stages of economic growth from the period of the Cold War to 1961) is based on economic growth: saving, investment, growth; that is the identification of development with economic growth.

A special theory is needed for the emerging at this time, due to the collapse of the colonial system, states. Similarly to the communist idea for politically determined development, somebody has to give a push from outside until growth begins to become self-powered. These are the so-called theories of help which support development. Other theories are those of modernization aimed at development by the means of utilizing the progress already made by developed countries, or the implementation of „a process of social change in which less developed societies acquire features typical for developed societies“ (1). It is quite natural that, in these theories as well as in the theories of development ona national basis, the political factor (the state) has the key role. Yet another main goal (especially for new countries without a developed political and social structure) is

the creation and the building of a nation. Like in socialism, modernization plays a transformational and progressive role in these theories. The main question how modernization to implement in states where much of the basic conditions for its commencement are missing, can find an answer in external support. A classic example is the African continent with several dozen countries, which turns into an arena of devastating opposition of the modernization models of both systems. This results in the establishment of inefficient state structures and the appearance of amorphous political and social societies, unable to implement the process of modernization.

Another development theory during that period, which is popular among western countries (in the world of socialism, of course, there is only one theory with different countries implementing it – China and the Soviet Union), is the one of the underdevelopment. The underdevelopment theory is a mixture of structuralism, neo-Marxism, and in more recent times – of the theory „systems-worlds" as well. According to this theory, especially popular among the critics of the capitalistic globalization nowadays, the dominant economic theory is applicable to developed countries only – elsewhere it is not. The global system is historically divided into strong and weak societies. That is why strategies for local development like building local industries and protectionism are necessary for development. These theories also account for the globalization and the removal of structural problems and contradictions of capitalism in a global perspective.

Dependency theories have strong critical potential and, like those of underdevelopment, are based on the uneven development of capitalism. Dos Santos defines „dependence as a situation in which the state of some countries' economies is determined by the development and expansion of the economies of others. There is a relation of dependence when some economies can develop only as a result of the expansion of the dominating economies, which can have a negative or a positive impact." (2) According to these theories, development and underdevelopment are two sides of the same coin in a global context. (3). These theories have their continuation in the concept of the systems-worlds, which determines the existence of states different for the capitalistic society: central, semi-peripheral and peripheral. In different ways they strive to achieve economic

benefits and thus the system-world goes through expansion, contraction, crisis, change.

The collapse of the communist system and the development of Asian economies lead to a new kind of theories or to updating of the old theories of development.

The emerging total domination of the capitalist model revives the liberal theories, and especially strong is the influence of neo-Liberalism from the 80s up until now. Neo-liberalists stand against the division of countries in developed and underdeveloped. What is important for them is achieving the capitalistic principles of development – economies functioning on the principle of capitalistic rationality (see Washington Consensus) (4). These theories are from the age of globalization and require developed countries to break apart from the system of protectionism and to create conditions for intensification of the processes of expansion of capital, technologies and culture. From this perspective, globalization involves a high degree of capital mobility, fall of the customs barriers, free trade and going well beyond the focus on the internal characteristics of development only.

Neo-liberal theories focus on the economy and are a reaction against communism and its approach toward development, but they also reject the theories of growth on a national level. That is why they support deregulation and depoliticization of development and also reduction of the role of the government in an economy. The latter has to protect private property, to ensure the adherence to contracts and to develop competitive markets.

In this sense, this return is a denial of the need for a special theory, acceptance of the development as an inevitable process of existence of capitalism in providing the necessary conditions for the freedom of movement of capital, goods and people.

The world is much more complicated compared to economic theories and their intra-system correctness. The reactions against them, extremely strong after the collapse of socialism, found expression in the birth of several different theory types: countercultural theories, contesting the capitalist development; theories of national development; theories of development based on the realization of human rights with the consideration of the social factors.

In the early 70s the theory of zero growth became popular. This theory is the first one to pay special attention to the depletion of resources and the need to reduce economic growth, contrary to Rostow's economic theory of growth. The theories of development supported by the Club of Rome not only focus on economic growth but also on the quality of life.

Kuznets determines economic development „as a long-term growth of the ability to supply the population of a country with increasingly differentiated goods as a result of the technological progress and the institutional and ideological changes related to it. „ (5)

In the 90s attempts were made for the ‚socialization' of neo-Liberalism after its obvious limitations were realized and after the social reactions in many countries against the pursued neo-liberal policies. As it was noted in the increased Washington Consensus, in neo-liberal theory there is striving for correction of the development policy by paying more attention to the peculiarities of the countries and to the inner mechanisms of engagement rooted in the existing institutions.

The idea of good governance is relatively new. Neo-liberal theory professed by the World Bank and the International Monetary Fund also starts from the idea of structural adjustment to arrive at the idea of good governance. According to it there is an effective way for solving each problem and achieving administrative capacity.

The theory of Neo-Etatism, supported by scientists and ideologists from the rapidly developing Asian countries, has significant influence not only because of its ideas but also because of its successful implementation. This theory points out that there is more than one path to economic development and that it is a top priority of society. It is accomplished with the help of an elitist, cheap and not numerous bureaucratic apparatus that plays a pivotal role. The legislature and the judiciary system remain in the background, and state intervention ensures proper market adjustment. Development is achieved with greater investment in some sectors at the expense of other sectors that are left to international competition.

For the purposes of global education, often determined as education for development, it is more important that after exhaustion or rethinking and reformulation of the theories of development in the late 80s, new alternative theories for development appear.

They are determined by the apparent inability development with purely economic mechanisms to be ensured, but also by the new world situation after the collapse of communism, which for the time under consideration offers a comprehensive model based on political will for development (closest to it is Neo-Etatism theory).

New theories of development are determined by the recognition of democracy worldwide (and the principles of democracy are far beyond the boundaries of a simple implementation of the ideas of economic Liberalism) and by the development of the human rights system which is legally established in most countries and in which a broader view of development is embedded (development based on satisfaction of the basic needs of all people, development beyond the narrow economic approach, development taking into account the realization of economic, social and cultural rights along with civil and political rights).

"The Human Rights approach – puts the individual and collective human right to enact one's own development at the centre of any development intervention. Not the satisfaction of the externally identified needs but the right of the people to choose its own development is at the centre. Capacity building and popular education empower communities to choose and implement their own way to development. Advocacy gains importance to achieve systemic changes. Policy coherence for development – is considered as key in the fight against poverty. The rich states stop doing harm through their trade, fishery, fiscal or agricultural policies... PCD is central to any attempt in reaching more global justice." (6)

In alternative theories new questions arise: what are the goals of development, what is the standard in the process of development, what is the subject of development, what method development should be implemented by, what happens with poverty, with unemployment, with inequalities in the implementation of the process of development?

An example of this is the UNDP definition of human development as „a process of expanding human capabilities that enables all individuals to enjoy a healthier and longer life, to be educated and to have access to the necessary resources for a decent life." (7)

As critics of the old conception of development hold, it is as „an inner linear process based on scientific and technical progress – in short, on the paradigm of western civilization. Negative influences

of development defined this way make it difficult to claim that the latter is in the foundation of progress. Economic reductionism has to be overcome because human rights, sustainability as well as the common goods are ignored, so this conception should become a subject of deconstruction.“ (8)

These theories also strive to go beyond the concept of development as a standard imposed by the West: „pathologizing is a process where perceived structural functional cultural or epistemological deviation from an assumed normal state is ascribed to another group as a product of power relationships whereby the less powerful group is deemed to be subnormal in some way... Pathologizing is a mode of colonization used to govern, regulate, manage, marginalize or minoritize primarily through hegemonic discourses.“ (9)

In the 90’s, when world globalization is a rapid process, theories of social development, like the theory of the basic needs, become popular. In this theory, besides the fact that private development and realization are main goals of development, special funds for redistribution of profits are sought. The theory itself is based on people’s ideas and human rights and on social justice as well. Development is defined as an expansion of the opportunities for a choice and ability development.

The annual reports of UNDP serve as an example of human development where social development is seen as a process of expansion of human choices. The process of development should be created for the people viewed as individuals and groups – friendly environment for their potential development giving them the opportunity to enjoy a productive and creative life in accordance with their needs and interests.

In 1992 UNDP announced that the theme of social development is central in the development debate. This and similar theories and approaches set the tone of the policies in the development field, the opposition to the various types of reductionism, the demand for a global government free of ideologies that will implement the development.

In the spirit of the time partial theories of development also appear. One of them, the gender theory, addresses the issues of development in the light of overcoming male domination and the realization of women’s rights.

Ecological theories of development pay attention to natural resources and their exhaustion. The argument here is that as public property they have no exchange value, and hence, there are no incentives for their preservation. As a result, the groups that dominate societies have the opportunity to pursue their own short-term interests at the expense of the communal long-term goals.

Development in these approaches is associated with other global problems such as poverty, pollution, malnutrition, unequal consumption and discrimination.

The broad presentation of ecological problems as a factor of development, which is also reflected in the Declaration Agenda 21 of Rio de Janeiro (10), leads to the logical next step in the theories of development – the search of a more common factor, which integrates the different social factors.

The concept of sustainable development is the one that concentrates and unifies all approaches, taking into account the social factors of development. That is why it is very abstract and conceptual, but with great political and social value. „Sustainable development" as a term appears for the first time in a report of the World Commission on Environment and Development – the Brundtland report 1982 (11). It covers two concepts: the idea of meeting the basic needs (especially these of the poorest people), as well as the idea of the technological and sociological limits of development in the context of the environment's ability to satisfy the future needs of the next generations. This gives the message of the concept power as up until now usually all concepts have focused on the criticism of past actions.

Critics of the concept determine it as a green version of the status quo. This concept introduces the environment as a topic into the debate of development, and it is rather a politic metanarrative with a normative core.

The one-sided nature of the theories of development and their pro-Western origin leave room for the appearance of theories which challenge or reject this model. According to Escobar, „development is like a mechanism for production and management of the Third World as well as a mechanism for organizing the truth for the Third World." (12)

According to this theory, the Western model of development is a sweeping defeat. Development turns into a religion, despite the

arguments for increasing inequalities, poverty and pollution of the world. As an alternative local social movements are offered, which oppose global imperialism by promoting local traditional cultural values.

In the 90s as a response to the reactions of the countries of the Third World, the World Bank accepts the concept of social capital as a missing link in the theory of development. Social capital is a network of interpersonal relationships, levels of trust, common moral standards, norms and networks that make the solving of social problems possible. It is also a strong political, but rather vague concept that reflects the spirit of the time and the examination of the processes of globalization and changes.

This brings us to the end of the century, when the leaders of 189 countries in the world announce „The Millennium Development Goals".

As we consider this Declaration in a special section, it can only be emphasized that it is based on many of these theories of development and is, as far as it is possible in a world divided in countries, a global effort for the development to be implemented in many directions like: the overcoming of poverty and discrimination; the resolution of ecological issues; dealing with diseases and epidemics; and the creation of a capacity for cooperative efforts to solve the global problems. This is a historic declaration in that for the first time the problems of the world, though with some limitations, are named and an attempt for their particular solution is made.

Theories of development in recent years are related to the processes of globalization. They reject the focus on national development and their analyses are global – development of production, markets and capitals. Elsewhere we exhibit basic concepts of Manuel Castells theory of the network society, which is in part influenced by Marxism and is also combined with tendencies in the development of the modern society of knowledge and information.

According to global theories, development is not a state strategy but a result of the actions of global forces. China is not a national success but an industrial cross-border capital workshop of the world. Persistent inequalities are explained with the help of the global network (the division of centre and periphery), and the possibilities

for a change are visible in forces not integrated in the system – such as the evolving global civil society.

In conclusion, the basic elements of the modern concept of development are overcoming the purely national understanding of development; abandonment of the function of states and governments to be the key subjects of development; the issues of poverty and inequality turn out to be in the centre of researches – in this way, a broader concept of development is aimed, which covers not only the creation of wealth but also poverty; attempts for creating global development theories are made not only for countries from the Third World or in a specific area.

The concepts of development today are far more balanced, they are trying to overcome the narrow economism; the aforementioned concepts are based on the idea of realization of human rights and the achievement of social justice; they attempt to consider the global reality of the increasingly inter-dependent world.

Politically and socially, these concepts affect the attempts to reach agreement and develop a new world policy (Millennium Development Goals).

Therefore, development education or global education has as its foundation the study of the development process, of the problems arising in this process and of the ways to deal with them.

The ideas of global education are based on human rights, on the social global justice and on the implementation of development in a peaceful context.

The subject of global education is the world in development and its goal is the understanding of this development and the examination of the global problems that it creates in the modern global world.

In every moment development is a main topic – that is why global education is research-oriented education, designated to investigate the problems of the world as a whole. It is education for development because it seeks an answer to the question how and in what direction this world is developing. It is comparative education, too, because it gives understanding of the world's fate, of its parts and of the relationships and interdependencies between these parts. Global education is also future-oriented as it explains the directions and indicates the tendencies in the world development. It is also education

of action – emphasizing our role, the role of the individual, the community and the country in the development process.

Finally, global education is also practical education in that it helps learners to plan and to participate in activities leading to changes, in the community around them and to explore how changes happen in different parts of the world. Although it is also ideological education (because it establishes a certain view of the world and a vision for its development), it is also a humane education because it seeks the answer not only in the big ideas of dignity, rights and justice, but also in ways which affirm sensibility, mutual aid, empathy and cooperation.

Notes:

1. David Lerner, Modernization. Social aspects, in International encyclopedia of social sciences, t.9, MacMillan, 1972, p.83.
2. Dos Santos, The Structure of dependence, in American economic review, t.60 nr.2, 1970, p.231.
3. Anthony Payne,Nicola Philips, Rozwoj, Wydawnictwo Sic, Warszawa, 2011, p.99.
4. As the phrase's originator, John Williamson, says: „Audiences the world over seem to believe that this signifies a set of neoliberal policies that have been imposed on hapless countries by the Washington-based international financial institutions and have led them to crisis and misery. There are people who cannot utter the term without foaming at the mouth." Williamson originally coined the phrase in 1990 „to refer to the lowest common denominator of policy advice being addressed by the Washington-based institutions to Latin American countries as of 1989." These policies were:
   - Fiscal discipline
   - A redirection of public expenditure priorities toward fields offering both high economic returns and the potential to improve income distribution, such as primary health care, primary education, and infrastructure
   - Tax reform (to lower marginal rates and broaden the tax base)
   - Interest rate liberalization
   - A competitive exchange rate
   - Trade liberalization

- Liberalization of inflows of foreign direct investment
- Privatization
- Deregulation (to abolish barriers to entry and exit)
- Secure property rights

5. Semjon Kuznets, Modern economic growth in Population Capital and Growth Selected Essays, 1973, p.165.
6. Advocacy Kit and Development Awareness Raising, DEEEP, Brussels.
7. UNDP, Human Development Report 1998, Oxford University Press.
8. Educazionne de sviluppo, Europedirect, 2011
9. Vanessa Andreotti, Global Education, Social Change and Teacher Education, in Becoming a Global Citizen, Finnish National board of Education, 2012, p. 20.
10. Agenda 21, Rio De Janejro, 1992
11. Our Common Future, Bruntland Report, 1982.
12. Anthony Payne, Nicola Philips, Rozwoj, Wydawnictwo Sic, Warszawa, 2011, p. 165

SOCIAL JUSTICE

"There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female, for you are all one in Christ Jesus"

Galatians 3:28

Introduction

The most famous theoretician of justice, John Rawls is looking for „the nature of justice, while asking for the kind of principles that people choose, if they make their selection in an environment in which they don't know which side to pick?"(1)

Indeed, which side we take in a world of contrast and inequality, of suffering and great risks; a world of interdependent states and people reaching many of the limits of resource depletion?

According to Rawls, we may find the answer in a principle, that guarantees, wherever we reside, no matter of the side we take, living conditions in accordance with our human dignity and needs, without any risk. This principle is in the foundations of a world where we have the chance of realizing our potential in equal competition with others (if we want to take a post for example).

This is the idea of justice according to Rawls. He calls it theory of political justice, because he is not deducing it from the principles of religion, ideology, etc.

The link between justice and human rights is the strongest. We could define social justice as a „method of expressing human rights in the daily lives of people".

The idea of human rights means to accept the principle of global justice – all have equal rights and chances for realizing their capabilities as individuals. Whenever a violation of rights occurs, a

just decision is to make an effort and act towards realization. The concept of human rights calls for the principle of universal justice in accord with the individual, and sets legal order, policy conduction and acting on all contemporary world levels to achieve it.

Human rights are interconnected, indivisible and universal. To achieve global justice is to honor rules in their entirety.

The connection between rights and needs is also evident: " If people urgent needs are unmet their lives will be in danger. In this context people are at risk of serious harm. If people secondary needs are unmet they will not be able to participate fully in their communities and their potential for involvement in public and private life will remain unfulfilled .Their choices will be restricted or depleted. In this context, people are at risk of harm to their life opportunities if people lifestyle needs are unmet their ability to develop their lives and express themselves through diverse media will be thwarted. In this context, unmet need can lead to anxiety and frustration". (2)

The different weight of needs and of the rights deriving from it means unconditional acceptance of basic needs, whenever life is threatened. Second, giving priority to need satisfaction for the most vulnerable (and children among them). Children's needs satisfaction is nowadays universally accepted and is the main reason for the global spread and affirmation of the human rights idea. Another great change in human existence is affirming the idea for realizing the rights of women – the most massive way for certification of the principle of global justice.

The main principle of social justice is „equal distribution of resources, guaranteeing everyone's chance for full personal and social development" and the common opportunity for equal use of natural and societal resources. The problem of a socially just society however is not resource distribution, but to ensure equal chances and opportunities for all members of society.

* * *

Globalization is a unique process of intensifying trans-planetary relations between people. This process changes the world and the whole nature of the relations between the people and institutions.

No matter the model of development, all of them reach the same conclusion – we need a new way to regulate relations among people, various groups (of people), nations, states, because we all consider the present situation as unfair, oppressing, destroying human lives and causing immense suffering.

Just like in the postwar period, when the idea for human rights is formulated to leave wars and violence behind in a world facing oblivion, we begin constructing new kind of relations, believing that we all have not only equal rights, chances of realization, and the freedom to make decisions, but also the obligation not to violate these rights.

Today, more than 60 years after creating the Universal Declaration of Human Rights, human rights are surprisingly affirmed in both international and domestic law and in relations between states, where the emphasis is on Human Rights realization and on the condemnation of rights violations.

Nowadays we could hardly imagine the world without human rights regulation. This is a safer world – we have security, means of both protection and development.

The question: " could our relations have human rights as a basis?" has its affirmative answer. From the Universal Declaration, these principles follow: the individual is put in the centre of each action, intention, policy; there is a growing respect for people's rights and their dignity, tolerance, co-operation, nondiscrimination, support for the disadvantaged and for those with violated rights, positivism.

Let us not forget, this task is still hard and this is unlikely to change, because human rights face a lot of resistance – theoretical, ideological, social, etc. The main discord is that they are merely an agreement between certain people; an empty ideal; they don't stack with different cultures; impossible to be realized in a divided and capitalist world; not compatible with human nature; they can not be universal, due to their unequal nature.

Nevertheless, today they are a substantial part of the constitutions of numerous states. The aim of state policy is to secure them, on a level adequate for each country.

The realization of these rights is still denied to billions of people. The first step in the new way of development is a fact. A world, however, that has human rights among its laws and not abiding them

is an unjust world. Why (here lies the answer about the nature and the essence of justice) do we keep denying equal chance, human dignity and potential realization? It's not about the majority of right-deprived people who are unwilling to realize their rights, but about them born and living in a world denying their rights and any help they might get later on.

The world is different from what it was nearly 70 years ago – destroyed, trying hopefully to live in peace and to find a basis for unification after the devastation of war.

Today we live in a shared, unequally developed global world with no less suffering, domination of violence and on the verge of military and ecological self-destruction.

Not to forget the Universal Declaration, it's normal for people to look for different ideas of unification. If in 1948 Human Rights were hope and desire, nowadays their realization is one of the chances for development and even survival.

* * *

One of the many vision documents elabourated by organizations concerned about humanity called „Our global neighborhood" states: „Being global neighbours requires new ways of perceiving each other as well as new ways of living...The most important change that people can make is to change their way of looking at the world... But change our fundamental angle of vision and everything changes—our priorities, our values, our judgments, our pursuits... We believe that action to improve global governance to cope with contemporary challenges would be greatly helped by a common commitment to a set of core values that can unite people of all cultural, political, religious, or philosophical backgrounds. These values must be appropriate to the needs of an increasingly crowded and diverse planet...These provide a foundation for transforming a global neighbourhood based on economic exchange and improved communications into a universal moral community in which people are bound together by more than proximity, interest, or identity or family". (3)

The goal stated is the same as the goal of Human Rights – an ideal one – not economic, political or social. It is looking for values uniting people. It is neither socialism, nor communism, but human

rights that unite people in this vast and problematic world. From this point of view, along with economic change, a change of consciousness and perceiving the world is crucial. That is why a central role in this process of building a new world is that of education. It is of great importance, the broad acceptance and affirmation of „global civil moral navigating actions in the global neighborhood." (4)

What are the reasons for that kind of statement? The world is full of suffering. Every moment people suffer, live without hope and die and this could be avoided. A consolidated, normative agreement is now a reality and one of its development goals is to remove these reasons for human suffering. The world is interdependent – we should live together not in isolation instead. Risks threatening our lives, solution to common problems and emerging controversies, disputes and conflicts demand this solution. The world is a step away from survival and for the first time, this prognosis is real. There is no time to waste, we need immediate acts. The old practice of state involvement is evidently not enough. Problems exceed capabilities of even the mightiest of states or alliances. The key for solving is in global or mutual cooperation. There is a normative prerequisite for such development, there is (or at least is declared) political will and there are technological capabilities of this happening. The world is dynamic – there is no time to be wasted and urgent actions is what we need.

* * *

What is the new and different in values and can we unite under them? First, the new idea is that global or mutual values are similar to those of peaceful coexistence and friendly neighboring. "In an interdependent world, people must address others the way they want to be addressed". **"Respect for Life** and its corollary, non– violence, are vital to the well– being of any neighbourhood. Violence against persons negates the inherent dignity of all human beings**...Liberty** is all that enables people to choose the paths of their lives and to become whatever they can be. The rights and entitlements people actually enjoy across the globe fall far short of attaining liberty in this sense. The threat to liberty in any part of the global neighbourhood needs to be seen as a threat to the entire

neighbourhood...**Justice and Equity** . Although people are born into widely unequal economic and social circumstances, great disparities in their conditions or life chances are an affront to the human sense of justice. When people lived in a less integrated world, the inequities that mattered were local or national. Today, with the enlarged reach of the media, global disparities have become increasingly obvious. A broader commitment to equity and justice is basic to more purposeful action to reduce disparities and bring about a more balanced distribution of opportunities around the world. The principle of intergenerational equity underlies the strategy of sustainable development, which aims to ensure that economic progress does not prejudice the chances of future generations by depleting the natural capital stock that sustains human life on the planet...**Mutual Respect** offers a basis for making a plural society—which is what the global neighbourhood is—not only stable but one that values and is enriched by its diversity. Caring – the quality of life in a society depends to a great extent on its members accepting a duty to care for their neighbours. The instincts of caring and compassion provide the impulse for humanitarian action—and for sharing with those less advantaged—that all societies need. **Integrity** is the basis of trust that is necessary in relationships among people and organizations as well as between them". (4)

The global neighborhood requires global ethic which should be implemented toward everyone involved in the world deeds. This global ethic has « three different dimensions. Extension in terms of space – worldwide justice; Extension in terms of time – including future generations, sustainability.Extension in terms of facts – the impact assessment of all strategies, privately and politically, local and global, and the possibility of risk must be included into all ethical contexts". (5)

"The global ethic we envisage would help humanize the impersonal workings of bureaucracies and markets and constrain the competitive and self– serving instincts of individuals and groups. Put differently, it would seek to ensure that international society is imbued by a civic spirit." (6)

One of the warranties for establishing these values and relations is development of a global civil society as a result of growth and interdependence of national civil societies.

Democracy and global justice

Democracy is the environment for realizing the idea of modern justice. This is the idea for mostly political, not justice of random character. Second, its basis lies in equal rights and equality (in its political aspect), which broadens into the political, social and cultural sphere. Third, justice is interconnected with the concept of equal chances. Thus justice presets contract relations between members of separate communities as well between the members of the global community. On a global scale, the idea for social justice could be achieved with global democratization, otherwise it would have a more realistic character (its realization on domestic scale depends on inner socio-political juncture). The democratic society lies on the idea of peaceful resolve and negotiating problems, making the dynamic concept of justice possible. Last, but not least, democracy gives the opportunity to politically express citizens' or other groups' interests and their peaceful accordance. Not only political organizations, but also civic society participates in this process – i.e. interests are represented at best. Thus, democracy gives a communal warranty for acceptance of principle of justice en masse, unlike their imposition in other social and political systems. Last, but not least, democracy guarantees good governance – responsible, changeable, depending on people's interests and in the name of the people. This is a warranty for specific actions in the context of finding a fair solution – which is discussed openly and in the interest of the members, and lies upon objective, mutual accepted criteria.

Social justice

There are constant talks on social justice in our world, although it is not surprising that it hasn't always been in the centre of public interest (not to mention societies where it was never a part of daily order). Social justice usually relates to equal justice – a concept demanding equal rights and possibilities for people.

Another great idea intertwining with social justice is the one for solidarity. "Under solidarity I understand admitting people's misfortune emphatically and willingly standing with them till reaching a solution on common pressing matters." (7)

In a social plan, justice relates to creating community or institutions on the principles of equality, solidarity and respect for human rights and dignity of the individual. Thus we rate how society meets the idea for social justice in the aspect of creating mechanisms and institutions for rights and solidarity realization.

"Social justice means realization of human rights on an institutional level and on a possible extent." (8) In other words, rationality means „that a „better" persuasive argument could convince others and that power relations and social hierarchy is of less importance." (9) The gradual global spread of western standards for rationality, democratic principles and practices is problematic and that makes the possibility of creating a sense of global justice uncertain.

It is no coincidence, that the contemporary concept of social justice was born inside the Catholic Church whose teaching upholds the motive for equal opportunity thus achieving the kingdom of heaven. This 19th century concept comes along with the emergence of critical thinking towards the capitalist system, strengthening controversy and inequality exacerbation. The concept is also present in Marxism and most theories for social change. You also could find the for social justice in the socio-democratic model where equality and opportunities are of primary concern.

In the postwar period, when the foundations of human existence came into question, the idea for social justice started to take shape through human rights. Equal opportunities spread not only over political rights as during the early stages of development of democratic society, but also over the foundations of the social and even of the cultural development of the personality. International law also gives norms for acquiring social justice. A responsibility of nation state is to secure equal opportunity and put it in practice in accordance with the existing conditions and resources available in economic, social and political fields.

After the World War II we witness realization of this idea in several directions.

Securing equal chances for women and children and also for various ethnical, religious, cultural, etc. minorities is of first concern. Second comes the matter of public goods – peace is one of them (peace movement from the Fifties) and with the end of the 20th century, mutual (natural) resources and cultural values are added.

Third, the affirmation of the social justice plan is due to its paradox of existing in two different social orders. Thus the realization of social justice becomes an ideological battle, where a state of welfare is an answer to the socialist rhetoric for social justice.

After the dissolution of the colonial system, social justice becomes a crucial moment in the process of overcoming unequal distribution of resources on a global scale. After the fall of communism, it finds expression in the idea for reforming the global capitalist society with the idea of equality of right and opportunity in mind. The development of the idea is often in polarity – from fundamentalist movements (declaring for a reductionist kind of justice based on their level of world understanding), till post-modern ideas for social justice regarding knowledge, freedom of choice, individual development, etc. – an attempt to separate social justice from its material existence conditions. The Millennium Development Goals are a typical example of the controversial ways for achieving social justice nowadays. They are an attempt for mitigating and decreasing vast inequalities in conditions of human existence but the realizing social justice remains a distant goal. Despite the massiveness of world society and hundreds of international agencies' actions, MDG's promise for global social justice is more like a distant ideal with an unclear shape uniting various social movements, but facing a lot of resistance – from defenders of liberalism and nation state, till even socialists condemn it as opportunistic.

Unlike in its beginning, social justice today is a secular, instead of religious concept. This is one of the main goals of a reformative movement in Europe and reflects the attempt to develop social democratic order. In this model, social state, democracy, human rights and social responsibility interconnect. In this sense, social justice is a part of ideologies, all trying to change society, but also the dynamic concept influencing social practice. The development of the idea of social justice (outside EU) is in the power of the nation state, although we could trace its connection with solidarity since the times of the foundation of The Socialist International. Regarding the carrying out and protection of basic human rights, the idea for social justice takes an institutional shape in regional organizations like The Council of Europe, The Organization of American States, The African Union. The International Labour Organization is a classic example for

realizing the principle of social justice with more than a century of experience, without a revolutionary ideology and achieving radical success in the field of labour. On a global scale, the UN's development, the forming of bonds and mechanisms for fighting global problems justly on an institutional level is remarkable. The EU, on the other hand, is an attempt for achieving the idea of social justice, reaching borders beyond nationality and becoming the foundation of all European policies.

The important thing for social justice in its economic aspect (under the influence of syndical organizations, social-democracy and the more radical communist movement) is developing policies for redistribution of profit, creating equal opportunities and in some cases – redistribution of property

Nowadays social justice comes true regarding the removal of discrimination, ensuring forms of social protection (an exceptionally active part of the whole concept) and mostly – in the sphere of education, where we can find the best possibility for achieving equality and individual development. Social justice is not only a concept, but a practice closely related to different reformation movements. It is also discontent towards the existing order and the way it functions with a critical nature and an idea for change.

The movement for social justice is of vital importance for the globalizing world. It irreversibly leads to change in one sphere or another, achieving its goal through unification of different groups of people and it calls for global political action.

Emerging political parties or movements are usually against social injustice – a mirror concept of justice. Social injustice is a concept referring to proclaimed injustice on distribution of rewards, hardships or other affirmed inequalities. Aristotle says: „injustice occurs when equals are treated unequally". The process of world globalization removes existing controversies, but also creates new ones. The contemporary world is a place of movements against social injustice and change on many levels, constantly increasing in number. As usual, the positive step is more difficult – applying principles of social justice whenever solving a problem. Nationally speaking, resisting social justice leads to social movements, political unrest and reformation in different social areas. To achieve global justice

today depends on mutual effort or opposing nation state behaviour, often under the influence of civil movements. Different ideologies treat social justice in different ways – neoliberalism, realism, Marxism. The way in which they solve problems is also different – through central planning and leadership, free market mechanisms or by adopting force policy. Left ideologies stand for creating a just society through legislation and various programs for redistribution, antidiscrimination and social protection, so that marginalized groups can also have access to goods redistribution and equal opportunity. On the other hand, right representatives claim that social justice diminishes whenever programs dealing with it and higher taxation of the rich class are a fact.

Another theoretical division consists of nationalism, cosmopolitanism, realism and particularism.

Realists deny global ethical standards and proclaim nation states as the real actors in the global world and they only follow their own interest. There is no obligation of helping the poor (and other people in general), unless this is a strategic goal of a state/group of states.

Particularism, on the other hand, lies on the belief that there is a standard, but in certain groups or cultures is best not to cross the line. Standards of a certain culture or society are applicable only for people in that society.

Nationalists believe that mutual obligations emerge only from a more valuable association – like a nation. Our obligations to other (poor) countries/groups of people are less important than those concerning our fellow countrymen. Distribution of justice is a problem within the state, not among them.

Cosmopolitanism believes that moral universalism exists and that's why global justice is present: we have common human characteristics; ergo – we have a constant perception for the moral (borders between nations, cultures and states are not important). Consequential cosmopolitans believe that the ability to experience welfare and suffering is a shared basis regarding moral. If someone is suffering due to the absence of welfare, it means we should provide help. Distances and differences have no moral meaning. Human rights defenders state that these rights are on paper, thus creating the positive obligation to guarantee for them.

Social justice and religion

After rejecting the division of communism and capitalism, it is a paradox that today religion has an increasing role in the concept of global justice. This comes from the moral gap socialism brought with its collapse, thus questioning the moral progress of capitalism (regarding vast inequality). The specific role of the clergy and religion as expressing thoughts in universal categories shapes debates, discussions, etc. The Christian principles are sanctity of life and individual dignity, help and support for the poor and those exposed to risk. The ideology of liberation is a cry for social justice – of men that are equal before God and showing solidarity in his name. Now is the time to make this concept reality. The message it brings becomes real through a change in thinking, consciousness and behaving like active believers. The universal character of the church leads to the idea for global justice.

You can find global justice on the bottom of every attempt to decrease inequality and balancing distribution of opportunities globally. Global justice is to abandon the narrow focus of a nation or society and to seek a world with just social order, found on decisions on dulling current inequality and improving global welfare and stability.

Understanding global justice is in the idea for global stability, avoiding development risks for humanity and taking record on collective justice regarding before and after. It realizes spatial and time connections between people. Linking present and future sets the idea for sustainable development as an expression of developing justly. This is a global idea and carries a lot of political consequences and tension such as: justice, human freedom and right of choice; human intervention and freedom of development for the individual and the community; freedom of restraint when satisfying the increase in demand; ownership of the fruit of labour and activity motivation; uncontrollable growth and the necessity of better distribution in conditions of limited resources; freedom of individual, nation state, increasing interdependency and the necessity for cooperation and mutual aid that follow.

Global justice raises the question for the existence and realization of such global goods for global purpose. In extreme and vulnerable

conditions of resource limitation, global justice is adequate for progress analysis. For the first time, uneven distribution meets resource limits and the inability to minimize inequality by unlimited development.

The idea for global justice collides with the idea for social justice, realized only in the nation state. Our world is far from reaching agreement on comprehending global interest or from legal regulation of global justice.

The idea is closely related to aid distribution, which happens in a strict order – we give priority to relatives and it is our responsibility to do so. Then we aid those from our community and nation state. Aid distribution is still a priority for religion and has never been regulated. The minimal obligation for developed countries to contribute 0,7% of GDP for the countries in need is still not fulfilled. The EU follows a consecutive policy of raising help for the countries in need, but it is the only exception in the developed world. On a global level we could also distinguish global justice as an idea, social practice and movement. The latter is a very broad and amorphous social movement, covering more and more people from developed countries and standing against the consequences of corporative globalization or the globalization of capitalism. The paradox or what's new is that the movement criticizes corporative globalism, without questioning the foundations of capitalist society – economy and democracy. This movement for global justice is in the basis of emerging and developing a world civil society. Civil society representatives can unite or simultaneously follow different causes – fighting poverty, help for Africa, solving military conflict, preserving Internet liberties, fighting pandemics, etc. and represents various coalitions (mostly civil, but they sometimes include state, etc.).

The role of states when achieving the principle of global justice would also be different. Currently, they are an intriguing mosaic – from dominating the democratic USA, to left South American countries, democratic countries in the EU and fast developing Asian countries. Practically countries shape the daily order of achieving justice on a global level and decide on the mechanisms for pushing this movement forward (just like the Millennium Development Goals and the creation of international institutions, striving towards global justice in different areas.

Global justice is a part of the world language for solving problems and no one could neglect it. The situation is similar to human rights and realizing them means a change in global development.

Achieving global justice is characterized with gradual standard shifting from state or community to civic society and private sector and vice versa – a long and dynamic process. Global compact begins to influence corporations (10), defined by the UN and more companies follow. Although its violation does not lead to formal state sanctions possible intruder companies (or their individual policies) become a subject to pressure from international civil society, local political forces and local civic organizations and trade unions. Today we have a model of promoting justice by declaring common manifestation of certain principles leading to the establishment of rules, which we are to regard as a precedent. The principles we apply are very important in formulating policies of international organizations to solve a global problem, and it becomes clear why this level must be pressured to change. It is only natural for the validation of these principles to encounter resistance – from individual or groups of countries, corporations, but the important thing is that the opportunity for change exists.

In this sense, the role of education is important when promoting global values to prepare young people to apply these principles in international relations and policies when they become members of an organization. Education will attempt to affirm values that are not generally accepted. The role of civil society is crucial, especially nowadays, when more traditional forces simply lack impact, scale and strength to make a change. The same goes for its contribution to the emerging world community. Human Rights and regulations for environmental protection set standards for appropriate behaviour globally and also constitute states and corporations in the world system as members of the international community.

„If we want to be adopted globally as a player, we are at least to enlist for some human rights, environmental standards and giving a better evaluation on efforts to enforce these standards through changes in rules of management and production". (11)

There are three main issues relating to the promotion of the idea of global justice:

- What is going to be the scope and will development of objective standards that apply to all inhabitants of the planet be possible or only in certain contexts?
- What is the distribution of justice – is it a fair distribution of wealth in the world; what are the causes of poverty, is there an obligation to assist the poor; is it sufficient to meet their basic needs?
- What global institutions we need at different levels; do we need a change in the status of the UN; what are the prospects for creation of a world state?

The realization of the idea for global justice is the basis of established mechanisms and institutions for human rights realization, provision of equal opportunities, individual development and having the opportunity to transfer resources and policies, where there is a breach in human rights, unequal distribution or discrimination.

There are several things that find increasing general support in the contemporary world.

First, interdependence is evident and the existence of social injustice is a problem perceived as violation or threat to world functioning.

Nowadays, no one expects the situation to improve as a result of only moving forward or merely the result of economic reforms – social intervention is needed.

The world can not be dominated by one power or ideology and the principles of justice and their realization are determined jointly.

Peace is not necessarily a condition for a just world and therefore a common goal is not only global peace, but also the elimination of local conflicts.

What we need now is a coordinated response to extreme violations of human rights, threats to human life and personality

Let us recall the definition of humanitarian intervention: „use or threat of force usage in relation to another country (or group of countries) designed to avoid increasing violations of human rights over the citizens of a state or a group of states, without consent of state(s) in question". (12)

The children of the world is the group to be given priority to implementing principles of global justice.

Solving the problem of global justice requires global policy – environmental, demographic, economic, health – and the „fair distribution" of global resources that could be transferred and directed: „Obligations of distributive justice are economical. With the globalization of capitalism, these obligations should be treated on global, not static level". (13)

Solidarity is needed as the continuous transfer of resources and policies to areas in need and groups. As Podge says „If the global economic system plays a crucial role in the maintenance of extreme poverty in the world, and if governments acting on our behalf are involved in the formation and strengthening of this order, poverty which people in distant parts of the world experience, should be a source of positive obligation of giving aid, but it is also for committing unjust acts (wrongness)". (14)

Global justice requires support to overcome backwardness or under– development, and elimination of discrimination in international relations.

It is strengthening the legal foundations of global justice – promoting human rights, development of international treaties to address global problems.

Finally, a world where global justice requires people with altered consciousness, global citizens. The construction of these individuals is the task of education, which is crucial for the occurrence of a new world order.

Global justice requires the establishment of global ethics – of what is good and what is bad, to achieve consent in this area „Our new interdependent global society with its remarkable ability to connect people around the world, gives us material for new ethics"... if the communication revolution creates a global audience, we need to justify our behavior to the whole world". (15)

Notes:

1. Peter Singer, One world. The ethics of Globalization, Yale university press, 2004. p. 8
2. Jon Mandle, Globalna Sprawiedliwosc, Wydawnictwo Sic, Warszawa, 2009. p.75

3. Our Global Neighborhood, The Report of Commission on Global Governance, Oxford University Press, 1995.
4. Our Global Neighborhood, The Report of Commission on Global Governance, Oxford University Press, 1995.
5. Anette Scheunpflug,, Identity and Ethics in Global Education, in Becoming a Global Citizen, Finnish Board of National Education, 2012. p. 36
6. Anette Scheunpflug,, Identity and Ethics in Global Education, in Becoming a Global Citizen, Finnish Board of National Education, 2012. p. 36
7. Jon Mandle, Globalna Sprawiedliwosc, Wydawnictwo Sic, Warszawa, 2009. p.240
8. Jon Mandle, Globalna Sprawiedliwosc, Wydawnictwo Sic, Warszawa, 2009. p.241
9. Jon Mandle, Globalna Sprawiedliwosc, Wydawnictwo Sic, Warszawa, 2009. p.131
10. UN Global Compact Brochure, New York, 2009.
11. Jon Mandle, Globalna Sprawiedliwosc, Wydawnictwo Sic, Warszawa, 2009. p.135
12. Jon Mandle, Globalna Sprawiedliwosc, Wydawnictwo Sic, Warszawa, 2009. p.114
13. Jon Mandle, Globalna Sprawiedliwosc, Wydawnictwo Sic, Warszawa, 2009. p.132
14. Jon Mandle, Globalna Sprawiedliwosc, Wydawnictwo Sic, Warszawa, 2009. p.139
15. Our Global Neighborhood, The Report of Commission on Global Governance, Oxford University Press, 1995. p.12.

GLOBAL CITIZENSHIP

„A merchant, it has been said very properly, is not necessarily the citizen of any particular country"

Adam Smith, 1776.

„If I am not for myself, who will be? And when I am for myself, what am ‚I'? And if not now, when?"

Rabbi Hillel /in Herod's times/

Those two citations from ages past represent the idea of global citizenship. The globe now reaches the limit and that means new opportunities for the individual to be a part of this boundless world. We start questioning identity. Who am I? A lonely self in a world of billions like it or a part of a community (or several) in proximity and/or all over the world? What is my identity – my own as a unique personality or an identity of the group(s) I am part of? Is my identity as a citizen of the planet possible and to what extent it could become a part of me?

* * *

The goal of modern and civic education is to make the young person a citizen of its country. The process involves acquiring knowledge on society and the rules under which it operates; forming attitudes and competences for a life with others in society and the development of a relevant value system.

According to Stanford Encyclopedia of Philosophy a citizen is a member of a political community, exercising rights and accepting membership obligations. " Citizenship is the primary tool for the management in a dispersed system of governing a large culturally diverse and interdependent world population and that it operates by

dividing that population into a series of discrete subpopulations and setting them against each other... Citizenship in other words allows for and mandates for a particularise, statist discrimination of outsiders... Citizenship and its marker the passport is one of those political technologies of the international self in the suite of documents such as the passport visa, the refugee Status, the national identity card, lead us to recognise ourselves as part of a subpopulation to make a sovereign state responsible for our security and protection, to structure our mobility and displacement". (1)

We find the context of citizenship in a nation state with all its judicial, social, economic, cultural, psychological dimensions (affiliations and identity).

According to Talcott Parsons, the basis of citizenship is full communal membership or as Marshall says, it has three components – civil (legal), political and social. The legal component is first and guarantees security, property and individual civic liberties. The political aspect is to participate in collective goal reaching on a social basis through the process of government. The social component addresses resource access of society, social mobility opportunities and commodities such as health care, education and employment.

From another point of view, civic, political and social rights define citizenship. " The citizen is the legal person free to act according to the law and having the right to claim the law's protection. It need not mean that the citizen takes part in the law's formulation, nor does it require that rights be uniform between citizens ". (2)

The political dimension of citizenship is the supposedly active civic participation in political institutions and public affairs. In „Politics" Aristotle writes: "We find freedom and equality mostly among democracies, but they shall be achieved when all share governance in a most equal manner". (3) In this sense, citizenship is a legitimate membership in a community and more importantly – participation in its government. It is the highest of duties in the political life of a community – in this we find the concept of democratic citizenship.

The third dimension is the cultural – citizenship means to be a member in a community („full membership" as Parsons says), which is a source of identity. Strong civic identity supposedly means active participation in political and public life, but a citizen is also a person

with a developed system of values, typical for each society. Tocqueville points out: "Americans possess civic pride and efficiency. Civil efficiency is the belief that individually or collectively, people could bring a change in society." (4). The three dimensions of citizenship are interconnected: owing and realizing rights assumes political and public activity and this reinforces civic identity.

There are two models perceiving these dimensions. The liberal one – emphasizing protection by the law and citizenship is „important but occasional identity, a legal status rather than a fact of everyday life". The republican model accentuates on the political measurement of citizenship and participation in governing processes. Thus the citizen "appears either as the primary political agent or as an individual whose private activities leave little time or inclination to engage actively in politics, entrusting the business of law-making to representatives". (5)

Most objections against the republican model derive from the inability of active participation in contemporary sophisticated public systems and also"the heterogeneity of modern states does not allow the kind of „moral unity" and mutual trust that has been projected onto the ancient *polis*, qualities deemed necessary to the functioning of republican institutions". (6)

In practice what we witness today is complimentarity of the beforementioned concepts. A citizen has private life, but also the ability to participate in the government. As Michael Walzer says " passive enjoyment of citizenship requires, at least intermittently, the activist politics of citizens". (7)

From that division we could extract two other opposing citizenship concepts.

The Universalist concept of citizenship is examined as legal status, according to which, each member of the community (citizen) has identical, civic, political and social rights. A similar turn of events occurs in 20th century western industrialized societies and it has much to do with the welfare state emergence and development, which provides, protects and sees to the realization of these rights. To realize them, means solidarity, integration of marginalized groups in society and most importantly – working class integration and civic identity development.

The opposite model of citizenship is based on the acknowledgment of the political relevance of difference (cultural, gender, class, race,

etc.). This means, first, the recognition of the pluralist character of the democratic public, composed of many perspectives, none of which should be considered *a priori* more legitimate. Second, it entails that, in certain cases at least, equal respect may justify differential treatment and the recognition of special minority rights. (8)

This model depicts division and complexity in contemporary democratic society structures. According to critics though, such a divided society would hardly be able to incite all groups of citizens to take part in effective social dialogue. Different rights also lead Also, different rights lead to social disintegration, lack of cohesion and common civic identity, unwillingness to reach compromise and to make sacrifices. In a more global aspect, this is a global citizenship problem or the construction of a world where (a group of) countries would have special rights.

Citizenship is a historic contract between the individual and the state, the content of which is integration of the individual in a political frame and participation in legal institutions. From a legal point of view, citizenship is objectively given to the individual depending on circumstances when born. In the broader social, cultural and economic context of democratic society, citizenship is: a system of values, beliefs and certain actions with the responsibility to assimilate them; a condition of public sensitivity; a form of public activity which one develops throughout life. The successful socialization process and the construction of „mind and heart habits" conclude with mastering the basic parameters of civic education, attitudes, skills, values and behavior. Thus – the key role of education when „creating" citizens.

The whole concept and ideational development of citizenship and its realization in Europe is within a national context and within a capitalist mode of production context and within developing democratic systems of government. To reach its contemporary democratic citizenship status, the concept needed several centuries to develop.

In this context, civic rights and responsibilities, forms of political and social participation, socializing models, cultural dimensions of citizenship, attitudes, values and competences are clearly defined.

The civil model (and its realization) has its own peculiarities in different societies. Class, regional, ethnic, religious, generational differences also have impact on national community.

Citizenship is a dynamic concept and as Girou points out: „citizenship and democracy must be (re)defined and reconstructed for each generation... school should help in the unceasing process of citizen preparation for self-government". (9)

The dynamics of the citizenship concept doesn't impede a certain amount of persistency in historically developed political cultures, which Elazar categorizes as republican, etatist, individualist and traditional. (10) Citizens have different roles in each four kinds of political culture.

When it comes to individualist culture, **a citizen is a free moral agent.** He/she keeps the right to remove or change government if it fails to protect rights. Individuals are free to pursue their interest, as long as they do not deny the rights of others.

In etatist political culture, **a citizen is a subject bounded with obligations,** he is expected to abide laws and teach youth to do the same. A citizen could be passive and expect protection and welfare from those in charge, but he must also be ready to serve the state.

The citizen in **republican culture** is entirely occupied with the political process of setting the common good as first priority. He abides the law, because it is his law and he actively participates in communal life, because he is deeply attached.

In **traditional political culture** citizens follow traditions as norms of behaviour. They respect tradition and want to preserve it. Conformity is what is required from the individual, which leads to civic helplessness when it comes to change or to lack of interest in the political process.

Another important element of citizenship is civic norms – political values shared by people in a community. In contemporary democratic societies, we distinguish four categories of civic norms – participation, autonomy, social order and solidarity, each achieved in a different way depending on the given political culture.

Participation begins with voting – a fundamental element of each democracy without which none could function. It goes beyond voting however and it turns into active citizen participation in groups and in society as a whole.

Autonomy corresponds to the role of the citizen of being informed on behalf of government in order to participate effectively.

Social order means to accept authorities as part of citizenship.

Solidarity gives an idea on the concept of social citizenship – concern for others in terms of defining citizenship.

In societies, these norms have different significance and we could also see the predominance of some in a historical plan. In contemporary society we witness a transition to active citizenship, typical with participation and autonomy, unlike past traditional citizenship, where norms of maintaining social order and solidarity are predominant. (11)

* * *

Citizenship is defined as a legal and social status of personality. It possesses the required social, economic and cultural dimensions (civil values and norms). Citizenship means to belong to a certain community such as a nation state. It is a contract between the individual and the community with obligations and rights of both sides not far behind. It is a resourcefully ensured duty, usually in the margins of society capabilities and thanks to the efforts of the individual himself.

Citizenship is something conscious and it supposes a developed civic sensitivity, plus a certain attitude towards the way of exercising it by the other members of society. As a position and a responsibility in a democratic society citizenship requires a socializing process, with civic education at its foundation.

Citizenship generates identification, found on mutual social experience and common history. It is a complex universal and social category, typical for humans from a certain community, regardless of divisions and barriers in society. Class, familial, professional and age divisions are a problem which citizenship outgrows.

* * *

World globalization, world economy, fashion, entertainment, growth of world cooperation, construction of the global network of relations between countries, communities, institutions and individuals raises the question for the possible status of each inhabitant of the world as a member of the world community, for the existence and shaping of the sense for global consciousness and the following of

common values and norms. The number of people that hardly fit only under the jurisdiction of a single country is globally increasing. On the one hand, these are the ones who „make“ globalization – members of supranational associations, artists, managers, etc. On the other hand stand those who experience the influence of globalization – migrants, fugitives, members of minorities only recently excluded from social life.

Today we witness the slow construction of relations, found on spiritual or professional proximity, mutual interest, problems and threats, etc. They overcome the borders of national community and family and also those of ethnicity, religion, class, social groups and communities.

In the past, transnational, international or cosmopolitan affiliation was common for only a few – spiritual and political leaders, outcasts and travellers, dwelling in the narrow space of the vast unknown world. Back then, this minority could be defined as cosmopolitan.

Nowadays the cosmopolite idea of citizenship sounds otherwise and according to which ”citizenship can be based not only on exclusive membership of a territorial community, but on general rules and principles which can be entrenched and draw upon in diverse settings“. (12)

The imperial unification of the world which creates supranational citizenship for hundreds of millions of people with a diverse nationality becomes impossible. Common supranational citizenship based on common law, but also on power and domination is neither stable individual condition, nor creates sustainable institutions imposing it. Far more important is the concept of democratic citizenship which finds a broad reception on a national basis in a growing number of societies. The whole idea of democratic citizenship is positive, based on voluntary acceptance of principles and norms; creating liaisons of affiliation and participation. Thus the narrow space of family, class, confessional community, creates a more universal feeling for community and multilayer affiliation. As Jurgen Habermas remarks: ”only a democratic citizenship that does not close itself off in a particularistic fashion can pave the way for a world citizenship...State citizenship and world citizenship form continuum whose contours ate least are already becoming visible“. (13)

The human rights concept also has its impact on the currently forming concept of global citizenship. Possession and realization of universal rights that make us equal, as part of humanity, is now a global objective and presets the idea for global citizenship. It is only possible in a world where we are all equal before a single law (based on respect for human rights) in a unified society.

Nowadays there are regional systems for human rights and there is a progress in some countries and regions when it comes to its realization. Millennium Development Goals are a decent example for a global human rights realization attempt, despite the limitations.

Thus globalization, the idea for democratic citizenship and universal social, economic, cultural human rights preset the idea for the emerging new form of citizenship in an interdependent world with permeable borders, unclear margins and great mobility.

Global sensitivity

”Adam Smith in his theory of sentiments had written that the European man of sensibility will continue to snore through the loss of a hundred million Chinese in an Earthquake but if he was to lose his little finger tomorrow he would not sleep tonight“. (14)

These words lead us to one of the crucial ethical problems in an interdependent world – compassion, empathy, solidarity and aiding strangers in peril and need.

And yet two centuries after Adam Smith people really react to suffering far away from them, starting with children at school who raise funds for the aftermath of the Haiti and Fukushima earthquakes and ending with rock stars charity concerts for victims of famine and disease in Subsaharan Africa.

These are examples of a new form of sensitivity and practices which go beyond the narrow horizon of familial, community and national problems and it is expressed in getting to know a problem, to understand it, emotional acceptance, compassion, empathy, solidarity and flexibility of behaviour.

Suffering and disasters are reasons to express sensitivity (as Christmas and Easter celebrations in developed countries) which has recently become more stable from the reinforcing role of education, civil society institutions and state actions. From a dangerous and

unfamiliar (and with no need to familiarize) place or exotica at best, the world turns into a place of familiarizing, interest and compassion, stimulating actions, a place inhabited with people who are rather close and known and not unfamiliar.

* * *

„Global consciousness is the capacity and the inclination to place our self and the people, objects, and situations, with which we come into contact within the broader matrix of our contemporary world. In our formulation, global consciousness places the self along an axis of contemporary space in ways comparable to the way historical consciousness places it along an axis of time". (15)

This consciousness and sensitivity is built thanks to globalization, by placing humans in far broader relationships and by using media and the internet to bring the vast world into the small universe of each human. For the first time, modern man is in a new situation – to be informed and to feel and experience this relationship with the world.

Global education supports constructing that kind of consciousness and ensures youth to receive information, teaches it how to perceive the world and gives the ability to experience the world by studying its various problems and the hardships of contemporary people across the globe. What we see and experience in a broader context – for example consumption of fruit from countries abroad (in the margins of global production, exploitation, poverty, discrimination), the emigrant you meet on the street (war, misery, natural disasters), the pollution of the community where one lives (within the frame of global pollution).

What is new on global education is that it places young people in a different space – neither local, nor national – but in an undefined, vague, ambiguous global space. It gives a more dynamic and promising perspective from the well-known static one of world space, divided into states and nations than ever before.

Howard Gardner writes on three cognitive affective capabilities in the foundation of global sensitivity. (16)

Global sensitivity is our consciousness on local experience as a show of broader planet development. In education we create a new

context and possibilities for subsuming local and personal experience. Youth begins to think of themselves in broader categories (as a member of a world professional group – I.T. specialist, member of a movement /ecologist) and also for experience as part of world processes, unlike the limited and unique experiences in the state.

Global understanding is our ability to think flexibly and in an informed manner on the world's broad development. What makes this outstanding is its universality and broader global margins. Naturally, this understanding is present in natural sciences, but when it comes to global education, it is society with all world transformation processes, studying emerging problems, understanding processes on a global scale that really matters. Crisis is now something global and concerns not only the individual person, but family, region and state alike. Global understanding leads to interest in global decisions and eventually actions realizing it. „In addition to sensitivity, global consciousness requires an informed understanding of the contemporary developments on the planet... does not mindlessly absorb, consume, or resist the products and practices yielded by accelerated global exchange." (17)

The Global self – our perception as global actors; feel for global affiliation which guides our actions and incites to our civil duties. This is the new concept of citizenship – as individual attitude towards the global world that keeps positive development and initiatives with its behaviour, belongs to this world and connects with it.

Global consciousness puts the human into the world and faces him with the possibility of individual choice. The private way each walks is a part of locally defined activities and decisions, but it is also a part of local activities under the influence of the global world (crises, cultural influences, political decisions, etc.). Global consciousness captures the ability to perceive the global dimensions of our experience of studying contemporary problems, conflicts and possibilities. Thus our identity as members of complex global, political, social, economic and ecological spheres is set.

Gardner states the hypothesis that **individuals, more or less have stable form of global consciousness –** i.e. specific ways of understanding the changing world and our place in it. (18)

The system of understanding is often from a local perspective for most people – everything goes through personal and community

experience. Others see the world abstractly and through ideological domination – as a free market, capitalist domination, affirmance of socialism and class struggle.

This is of extreme importance to global education – those schemes are formed in middle and high school if education is purposely set in this direction. If not, this global consciousness forms spontaneously and could usually accept various world perspectives or most often is an unconscious mixture of different rudimentary beliefs. Our goal is to lay the foundations of global consciousness emphasizing information and understanding of all global processes, different dependencies and relations, to find our place in this world – without imposing narrow ideological margins.

The aim and transition to active explaining and world understanding (unlike predominant passive understanding) is important. This is a key purpose for global education.

The content and orientation of global consciousness varies on cultures and regions and it situates differently in each environment.

In the EU there is an actual supranational context, making global consciousness „construction" far easier, unlike other nation states – either great or in subordination and isolation, which are under nationalist authority.

Global consciousness could create coherence among divided individual experience and concept, which is not possible any more to be realized under nationalist, class or familial ideology. It gives us an opportunity by situating us in unifying narratives which help us make sense of everyday planet development thus expanding our Self beyond the narrow limitations of here and now and helps to find new aspects of our identity (in correspondence with others and the planet). Consciousness of world situation requires understanding of predominant world conditions, development, tendencies and any problems that the world community might encounter – population growth, migration, economic inequality, resource depletion, international conflict, etc. What we need is a deeper understanding of global dynamics – to perceive the world as an interdependent system of complex traits, mechanisms, unpredictable consequences and global change consciousness.

Another important dimension of global consciousness is the conscious ability to choose and the responsibility that comes with it.

Problems of choice create rivalry among individuals or nations and thus consciousness and knowledge of a global system broadens.

There are several levels of global sensitivity formation.

The mindset comes first, to which global education could apply. From an educational point of view this is the period of problem studying, looking for the causation and understanding its interdependencies. This deep perception of the world is the moment when finished explanatory schemes are refuted and students engage with problems by realizing various projects. In general, the model of studying one's country in different subjects requires application in global education as well.

The second phase of development is cognitive skills and focus development. This means deep understanding of a subject, combined with a broad world perspective.

In the final phase, the student acquires an integrated view on the world: „the last phase aims to create a specific world picture, where geographic, physical, linguistic traits match in a complex frame". (19) This means that world perspectives on different disciplines overlap, thanks to the interdependency of facts, phenomena and events.

Identity

The identity dimension is the most problematic of all dimensions of citizenship and it has to do with both individual and collective identity. Civic identity is closely connected with social integration: "Arguably, this is inescapable since **citizens'** subjective sense of belonging, sometimes called the „psychological" dimension of citizenship necessarily affects the strength of the political community's collective identity". (20)

This very identity has different forms.

Historic identity gives an example that a man could rarely surpass limits of space and time. Thus national identities are constructed and studied.

From a global education point of view, **spatial identity** is important – going beyond the physical space of the individual Self and relations to reconstruct personality in broader perimeters, in relation to distant objects on a basis of compatibility of interest, experiences and human faith.

With the processes of globalization, the possibility of constructing a massive global identity helping the Self to go beyond the limitations of local society and nation will increase. Global identity does not suppose sensitivity and reaction towards every calamity and misfortune, but means responsibility for others above all. A distinct process of learning, compassion and solidarity to people we do not know and concern/tolerance to the faith of all distant, unknown and different. Global identity is characterized with a feel for affiliation towards the human race, for sensing and sharing problems and challenges, a feel of solidarity and giving support, a change in behavior according to demands of life in the common world.

" **Human beings** are „close range creatures" focused on that which is socially and geographically known and nearby". (21)

The appearance and development of the nation state is related to the construction of national identity which aims at overcoming short-planned human existence. Constructing this idea has a price, however. All world riches and/or space close in specific boundaries and construction is followed by a process of exclusion accepting the perspective of nation state and majority, not depending on the individual.

According to Annette Scheunpung: " the identity can be understood as sameness in the sense of being the person I want to be and „sameness" in the sense of sharing elements of sameness with one's own reference group. Identity is mostly subconscious and can become conscious by experiencing the differences to others. The term „identity" therefore includes the two dimensions of inclusion and exclusion". (22)

Scheunpung states that in traditional societies there is no identity description because all refers to direct experience. A referent group is the proximate community and the process of socialization is happening subconsciously. The aim is to certify the one I am and that happens in accordance with tradition.

In societies with a dominant culture, national identity develops which corresponds with the culture and language of the majority. This identity is achieved through deliberate socialization with the simultaneous exclusion of other people and groups. The purpose is either imperialistic inclusion or exclusion and rejection.

In societies with several cultures in development and interaction,

we describe identity as regional, ethnic, religious, linguistic, plural, hybrid. Several cultural communities function as separate cultures. The way of development of identity is when we deliberately preset boundaries of identical space to achieve socialization.

Identity in the period of transition towards a global society means individual identity. Setting and developing identity is within the context of cultural segmentation, but there are no divided cultures. We reach identity through self-construction and self-attribution. (23)

Scholte's description on globalization identity consequences is quite interesting. He sees the simultaneous existence and development of various identities:

- National identity multiplication
- The appearance of small nations and indigenous group
- Emergence and expression of regional nations on a small scale
- Strengthening the links within the diaspora
- Support for non-territorial identities
- More and more often identifying as human race
- Revival of identity based on religious faith, especially among movements striving for religious renewal
- Appearance of certain class identities
- Development of gender identity especially among female gender movements
- Development of racial identity, especially among coloured people
- Development of global youth culture
- Increase in the role of sexual orientation in the process of construction of social identity and group membership
- Hybridization increase
- Many more pluralist and mixed identities
- Inability to construct a communitarian way on group solidarity (24)

The role of global education is important for the development of such identities in a situation where the individual defines himself in an unfamiliar context broader than ever, making conscious choices of identification and developing multiple identity as a result of different roles.

Global citizen

Cosmopolitans in ancient Greece argued that every individual was born with roots in two worlds or two communities – within (space or environment) and polis (a city-state).

With the erosion of the city-state and the entry of foreign empires, cosmopolitan people were torn up by the roots and started to live in a world without the previous margins and constant borders. This perspective enabled a new perception of the world for global vision and sensitivity (naturally limited to the context of Greek political space).

Today, the situation is similar to this process in antiquity – the blurring of borders, re-establishing or seeking connection with the broader world – with nature (even entering our cosmos, the outer space surrounding the planet, is one of many testimonies and a sense of global community issues and culture).

”Cosmopolitanism means a) the erosion of clear borders,separating markets, states, civilizations, religions, cultures, life-worlds of common people which b) implies the involuntary confrontation with the alien other all over the globe“. (25)

Today, reducing the role of the state makes citizen to co-experience within the local community and also within the global – i.e. a new global consciousness emerges, determined by the impact of global issues on community life and on world development as well.

Another key element of cosmopolitanism is that ”the highest principle is human dignity and well-being and the duty to prevent suffering wherever it occurs... thus cosmopolitan attitudes could be learned by transnational social practices“. (26)

The risk nature of global society also leads to global awareness. This refers first to the establishment and support for peace as a high value due to risk of war, to environmental awareness of the consequences of environmental destruction or degradation, to cultural global consciousness as a result of interpenetration of cultures; to awareness of interconnection and dependency.

Since our interest is in the concept or the idea of global citizenship, it is important to mark out some significant developments on the idea of supranational citizenship.

Back in European history, the development of the concept of citizenship continued for centuries until it reached the nation state.

Abandoning narrow, and often imposed, feudal relationships, social, economic and cultural barriers, results in the establishment of contractual relations between the citizens within the national space. At the root of citizenship is the nationalization of economic, social and cultural processes, the emergence of a strong state, law, the printing press, the emerging mass education, the unified process of socialization and the creation of national myths and national history.

The unification within the EU puts the issue of obtaining and implementing a second supranational citizenship – European. The process of European unification includes creation of general policy, freedom of movement, of capital, information, general economic projects, attempts for problem solving within the community, constructing common plans for development. A process of European socialization begins, through institutions, special legal regulations, through the implementation of projects for increased mobility of citizens. In practice the category of „European citizenship" emerges and every citizen of an EU country has two legal citizenships – national and European.

What we see is the emergence of legal citizenship, which means acceptance of rights, responsibilities and obligations by the citizen and the European Community as well. However it is not that developed and effective as national citizenship. As for the other dimensions of citizenship – social, economic, cultural – they are still at an early stage of development. To a similar phase is the development of a European sensibility which leads to a sense of belonging, of building another identity for the European citizen. Despite the formal border removal and the efforts for unification continuing for more than five decades, national citizenship remains the leading category.

Within the European Union, the development of regions where there is no formal emergence of new citizenship is important. The inhabitants of these regions are developing general practice, overall sensitivity and identity although not always on an ethnical basis or common language. Regional development is another form of overcoming the nation state and the eventually emerging citizenship to have national and supranational characteristics.

Mobility is another significant phenomenon that gives food for thought on citizenship in the modern world. In terms of nation states,

it creates a real need for dual citizenship (even though it has not always acquired the legal status of dual citizenship). The fact that tens, if not hundreds, of millions of people today are formally dual citizens or what is more important – acquire citizenship without passing through the key process of early socialization, function as members of their new communities and they are not familiar with their history, myths, values and must undergo an accelerated process of socialization for adults and learn norms related to the social order of their new society. We could assume that in a distant future, the idea of global citizenship would correspond to a much greater extent in a world of great mobility and reduced barriers.

* * *

Assuming that this idea is feasible, does this mean that the planet should be transformed into a global community where people have their freedom of movement and political, social, economic and cultural rights guaranteed everywhere? A world divided into countries with heavily guarded borders is far from such an achievement. Universal Human Rights today could be realized within the nation state or any regional community (EU). In economically developed countries it should be accompanied by joint action to provide basic human rights in countries and regions where they are violated. This means to implement the principle of social justice (fairness of distribution) in the global world. The Millennium Development Goals are an example of that kind of development – a project ensuring basic social, economic, civil and cultural rights by providing aid and the necessary resources or programs. The population and citizens of rich countries will have to give up certain rights, resources or whatever they have extra in favour of those in need. Ergo within the nation state, global citizenship is feasible. The poor inhabitant of Sub-Saharan Africa becomes a „global citizen" because the realization of his basic rights is now a fact, thanks to world community. Citizens from rich countries could also be defined as „global citizens" because they knowingly provide resources and skills, so that other people outside their community realize their rights and satisfy their basic needs. The development of this process in the future will lead to the idea of global citizenship – ensuring legal,

social, economic and cultural status to all inhabitants of the planet and also developing a sense of affiliation, global awareness and identity. Belonging to the world community will guarantee for certain rights: social, economic, cultural, etc. Just like belonging to the EU nowadays means the exercise of these rights for member-states citizens. In practice, a similar process occurs on a limited scale and in case of emerging national citizenship in many countries with highly differentiated groups (practically separated from each other socially, spatially or on other group of signs) they either render or receive assistance.

The existing boundaries as a restrictive territory of national politics are an obstacle regarding development of global citizenship and prevent the realization of human rights. Thus we consolidate inequality, rich countries retain their positions, acquire inadequate amount of wealth and maintain a higher living standard for their citizens.

Today we assume that citizenship is „hard on the outside and soft on the inside" with the border representing a firm line between those who are part of the community of equal citizens and those who remain outside? (27)

On the other hand, great migration waves caused by world inequality and the process of economic globalization raise the question of permeable borders and higher chances for obtaining other citizenship. Globalization questions the status of a world inhabitant in an interdependent world and the nation state as a structure giving this status a progressively irrelevant solution.

Hence the biggest controversy in modern society – where can we situate citizenship? The debate between liberal nationalists and post-nationalists focuses on the presumed effects of their proposed models of social integration. „The idea is that citizenship as a set of civil, political and social rights and as a political practice can help generate desirable feelings of identity and belonging" (28) could also function as a mechanism for integration.

Nationalists believe that integration can only be achieved within a common nationality while the post-nationalist idea is that the state can no longer operate this function and another community is required, one that provides affiliation and identity. "The collective identity of modern democratic states should rather be based upon

more abstract and universalistic political and legal principles that transcend cultural difference. But democracy's association with the nation-state is contingent rather than necessary. .. Postnationalists claim that this dissociation is not only possible, but necessary for moral and pragmatic reasons". (29)

In practice, this is a critique of the nation state based on the majority principle. Today's model of democratic citizenship is trying to solve this problem within the nation state by emphasizing political rather than cultural affiliation. Democratic political practice is the incentive for integration. „In complex societies... a form of abstract, legally constructed solidarity that reproduces itself through political participation". (30)

In order to make society functioning and to make citizenship feasible, besides democratic practice, social justice is needed. „If it is to remain a source of solidarity, citizenship has to be seen as a valuable status, associated not only with civil and political rights, but also with fulfillment of fundamental social and cultural rights". (31)

The social state existing in developed western European societies meets these criteria – social democratic practice, coupled with principle of social justice through the implementation of social and cultural rights of citizens. The welfare state model shows care and sensitivity to others by creating comprehensive mechanisms for human rights implementation. Perhaps this is one of the possibilities for future development of the world – based on democratic functioning mechanisms on global and local level and through realization of human rights achieving the principle of social justice.

Liberal nationalists argue that throughout time public bodies have built a more sustainable public culture, more resistant than people expect and not easily changed. „Nationhood can be understood in sufficiently ‚thin' terms to accommodate minorities while being ‚thick' enough to generate appropriate sentiments of solidarity, loyalty, and trust". (32)

* * *

Global citizenship would be the product of the future world society. Still today still, despite the International Bill of Human Rights and many other international agreements, it has no clear legal

dimensions. The world of divided national space excludes the creation of social and cultural status of the citizen and his political status is also far from being achieved with different political cultures present.

A sense of belonging and identity remains nationally and even with cosmopolitans it is either a professional or a social class sense of global nature.

The path to world integration leads through the creation of groups of countries, groups of actors (capitalist workers), etc. Global sensitivity to the problems of the world and risks of development emerges, but it does not evolve into global solidarity to solve these problems. There is sensitivity to those in distress and need instead, but there is no acquired understanding of how to solve their problems on the basis of global social justice. The world is far from the building of its contractual unity basis in addressing problems and social injustice, and addressed resource basis (0.7% of GDP for providing aid) is not enough.

The globalization of the world, of its risks and its problems, of global injustice requires common policy, common solving structures, common status of all the planet's inhabitants, and yet answers are still reactive to extreme situations, providing palliative solutions and are certainly not durable political actions.

* * *

Let us finally look at some definitions of global citizenship in literature on global education.

In most of them global citizenship is defined as a process of global learning and global education.

"Global citizenship. Gaining the knowledge, skills and understanding of concepts and institutions necessary to become informed, active, responsible citizens.

- developing skills to evaluate information and different points of view on global issues through the media and other sources;
- learning about institutions, declarations and conventions and the role of groups, NGOs and governments in global issues;
- developing understanding of how and where key decisions are made;

- appreciating that young people's views and concerns matter and are listened to; and how to take responsible action that can influence and affect global issues;
- appreciating the global context of local and national issues and decisions at a personal and societal level;
- understanding the roles of language, place, arts, religion in own and others' identity". (33)

Oxfam defines global citizenship as global self-consciousness: "Global Citizen as someone who:

- ♦ is aware of the wider world and has a sense of their own role as a world citizen;
- ♦ respects and values diversity;
- ♦ has an understanding of how the world works;
- ♦ is outraged by social injustice;
- ♦ participates in the community at a range of levels, from the local to the global;
- ♦ is willing to act to make the world a more equitable and sustainable place;
- ♦ takes responsibility for his actions". (34)

A more global model is proposed by Titus Alexander: Global Citizenship can be defined by nine different, but interdependent elements:

- Membership, a sense of belonging and acceptance of others as full-fledged members of society;
- A sense of personal power – self-esteem and skills, expression of own opinion and taking action;
- Democratic values – freedom, justice, social justice, respect for democracy and cultural diversity;
- Political and human rights – legal and regulatory norms that support values of citizenship;
- Civic involvement and responsibility – active citizenship, reflecting rights, duties and responsibilities, as opposed to passive citizenship;
- Accountability – the availability of monitoring actions

whenever necessary;
- Knowledge and skills – everyone should have those necessary to perform a full and active role in society;
- Participation – opportunities for participation in the democratic decision-making at appropriate levels;
- Constitution – a coherent or unwritten network of rules on which society functions at local, national and/or global level „. (35)

”Active global citizenship empowers people to participate in public affairs, strengthen civil society and fosters a living democracy. It enhances citizen’ active involvement and engagement for social change within their local communities and native societies.It promotes a sense of global citizenship and co-responsibility at the global level of world society“. (36)

Core values and attitudes of a responsible global citizen are: ”Self-esteem, self-confidence, self-respect and respect to others, social responsibility, environmental responsibility, visionary attitudes, open mindedness, proactive and participatory community membership, solidarity.“ (37)

As seen, concepts are either extrapolation of existing national concepts of citizenship or an effort to present it as dynamic processes of appropriating knowledge, creating attitude of participation in governance and implementing social policy. Only a few activists of civil society organizations and members of the political community could be described similarly. The absence of legal or social status of global citizenship is obvious.

It is natural to focus on the vision of the global citizen and its characteristics, or what he/she should acquire through learning and socialization.

* * *

These forming elements of global citizenship are manifested on a very different scale in different countries or regions around the world. The sense of understanding and belonging, solidarity, assistance in countries with open economies, with links to others, such as Western European countries develops on the one hand, and on the other hand it is difficult to even note the development of that

kind of attitude in isolated or marginalized countries from Africa and Asia.

Similarly to the time of Adam Smith, global citizenship remains largely a European idea associated with highly developed capitalist societies that during the accelerated globalization gradually began to cover different groups and strata of the population.

The foundation of global citizenship today is not only the capitalist way of production and the global expansion of capital, but common problems that arise mostly – environmental, health, economic, population, resource limitation.

The global awareness and understanding of the world does not automatically lead to a pro-active attitude and action of building global networks.

Global actions could be caused by global dangers. Epidemics, cause-coordinated state actions; pollution is not invisible and is facing various national development concepts.

That's why globalization spreads global awareness in several ways.

First of all – capitalist globalization in economy – creating masses of people in the same position, but the consciousness of a part of the capitalist class becomes globalized.

The globalization of democratic order: creation of institutions, participatory mechanisms that transform mindset and people's activity. These institutions enable them to be politically active and to involve large numbers of people (and mostly highly educated ones) to address problems. This procedure allows the building of solidarity and empathy when solving national problems, but is a prologue to problems solving at the international level.

Cultural globalization is the other transforming power that creates masses of people with similar tastes worldwide, bringing with it the exercise of universal language and enabling the spread of values. On the one hand, this is a process that is generally in the area of consumption and consumers do not become a force of change. On the other hand, this is a process mainly associated with young people enabling them to move beyond the narrow borders of his world.

The role of international civil society is also important. „Global democracy becomes thinkable once we focus on the development of transnational civil society rather than on the transposing of

representative institutions at the global level. In response, it should be noted that such networks coalesce around a common ideology or conception of the good (e.g. the environment; rights of indigenous peoples, critique of neo-liberal forms of globalization, etc.), which serves as a functional equivalent to a common vernacular. More important, these networks are composed of voluntary associations organized around shared interests and cannot stand as a surrogate for the political community per se, which acts as the addressee of claims made by the organizations and groups of civil society". (38)

Citizen status in these transnational organizations is extraordinary – as global consciousness, identity, even as legal status (right holders) and also in social and cultural status, similar to the concept of global citizenship. Moreover, this status is legitimized by entering into relations with national and transnational political institutions and agencies.

Nonetheless, the idea for global citizenship remains that of the Western civilization, which still holds dominant position in the world. This is mostly an idea supported in developed, former colonial countries in the EU and also those meeting high demands of basic needs.

For them, the idea is not world inclusion or submission to Europe in any socio-economic and cultural capitalism, but to a large extent the natural development of the consciousness of the modern person, with network access, basic needs met, seeking the meaning of existence, and monitoring his own according to global developments.

In Africa, as the opposite pole, the situation is paradoxical. On the one hand, the marginalization of continent and countries leads to population marginalization. The struggle for survival is crucial and absorbs the efforts of a large part of the population. Separation from world development gives rather very little chances for developing global consciousness. Its situation of debtor and one in need and also the situation of (now) learned helplessness, involves neither solidarity nor problem sympathy. The selfishness of the debtor is the selfishness of survival. Thus awareness develops, that the world and especially the rich world must provide, but not awareness for partnership. The adoption of global culture is superficial. Connections and networks to build empathy are not enough. Even epidemics cannot exceed the level of salvation and develop solidarity networks.

For Africa this is a period of development of nation states, decomposition and restructuring of traditional kinship ties and relationships.

In the U.S. – the biggest force of globalization we witness a paradoxical process. On the one hand it is in the root of economic, cultural and political globalization, which it sometimes imposes with force and, on the other hand there is traditional desire for isolationism, pooling around national values, lack of commitment and interest in global development.

In BRIC economies (Brazil, Russia, India, China, etc.) nationalism comes forth and development is used primarily for realization of national goals.

Till this very moment, global citizenship status has a vision of an ideal for educational purposes although the role of transformation and giving answers on the process of globalization cannot be underestimated.

Notes:

1. Mark B.Salter, Borders, Passports and Global Mobility, Globalization studies, Routledge, 2011, p.517
2. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.
3. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.
4. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.
5. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.
6. Walzer 1989, p.214
7. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.
8. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.
9. Dominique Girout, Civic Education.
10. Stephen Schechter, Exploring political ideas, CQ Press, 2010.
11. Stephen Schechter, Exploring political ideas, CQ Press, 2010.
12. Globalization studies, Routledge, 2011. p.255
13. Globalization studies, Routledge, 2011. p.255

14. Advocacy Toolkit on Development Education and Awareness Raising, Brussels, 2011. p.8
15. Advocacy Toolkit on Development Education and Awareness Raising, Brussels, 2011. p. 11.
16. Howard Gardner, From Teaching Globalization to nurturing global consciousness, in Learning in the Global Era, Institute of California press, 2007. p. 59
17. Howard Gardner, From Teaching Globalization to nurturing global consciousness, in Learning in the Global Era, Institute of California press, 2007. p. 60
18. Howard Gardner, From Teaching Globalization to nurturing global consciousness, in Learning in the Global Era, Institute of California press, 2007. p.63
19. Haavenson et. al.,1998/99, p. 43.
20. Carens 2000, p.166
21. Anette Scheunpflug,, Identity and Ethics in Global Education, in Becoming a Global Citizen, Finnish Board of National Education, 2012. p. 32
22. Anette Scheunpflug,, Identity and Ethics in Global Education, in Becoming a Global Citizen, Finnish Board of National Education, 2012. p.31.
23. Anette Scheunpflug,, Identity and Ethics in Global Education, in Becoming a Global Citizen, Finnish Board of National Education, 2012. p.35.
24. Aarn Scholte, Globalizacja, Warszawa, 2010.
25. Globalization studies, Routlledge, 2011. p. 636
26. Globalization studies, Routledge, 2011. p. 641.
27. Bosniak 2006, p.4
28. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.
29. Jurgen Habermas, The inclusion of the other. MIT Press, 1998. p.132.
30. Jurgen Habermas, The Postnational Constellation. Political Essays, MIT Press, 2001. p.76.
31. Jurgen Habermas, The inclusion of the other. MIT Press, 1998. p.118–119.
32. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.
33. Development Education Association, 2006.
34. OXFAM, 2008.

35. Titus Alexander, Education for Global Citizenship, Open Education Centre, Sofia, 2009
36. Reflection Tool 3, in A Journey to Quality Development Education, Brussels, 2011.
37. Reflection Tool 3, in A Journey to Quality Development Education, Brussels, 2011.
38. Global Education Guidelines, North – South Centre, Council of Europe, Lisbon, 2009.
39. Dominique Leydet, Citizenship, in Stanford Encyclopedia of Philosophy, 2011.

GLOBAL EDUCATION – SUBJECT AND OBJECTIVES

”Educating shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace“. (1)

Such is the message of this prophetic document. Its power comes from mutual desire to cast aside the world of violence and war in the past. Paradoxically, world wars reinforce the idea for world unity, its inevitability and foundation on principles of respect towards the individual, its dignity and chances for development. One becomes part of the broadest possible community – the world. Hence education should reflect development and all processes in the globalizing world. Nowadays, the international dimension of education is of growing importance, as was the national one in the past.

With this document education becomes global. The purpose it serves surpasses the narrow horizons of individual development in the community/nation or the acquirement of skills to cope with everyday problems.

The new type of education aims at constructing perception for the individual as a small particle of this world which is a place for realization and development, instead of referring to the world as an object.

”Studying requirements in the global community include four aspects:

- Understanding the biosphere or earth as a whole as a system which is completely alive and we are part of;
- Discovering our role in the social sphere of the expanding global community with all of her different cultures, perspectives and points of view;

- Understanding our place in time, our deep connection with the past and the evolution that is about to come;
- The moral and mental development of each individual along with responsibility to others regarding the entire global community.“ (2)

Understanding the world as „global“ requires global education. Hence we could examine contemporary education as an attempt to find the studying framework for individual development as part of the globalizing world. In this sense global education is a new characteristic and is a challenge for education. Only then we could understand the Finnish call for global education:

„Education must put Global Education at the heart of learning, if it is to be considered quality education. Global Education has a crucial role to play in all national education system improvement, in curriculum development, teacher education, improvement of school practice and learning culture, and the development of educational landscapes.“ (3).

In this broad plan highlighting the future course of education we find key aspects of global education – the world in its entity and interconnectedness, the world as a process of development, the world as a result of united human effort and action; the place of the man in this new world and the competences which have to be acquired for living in it.

Globalization raises the question of world development as a whole. The view regarding the globalized world presets understanding basic tendencies in its development and perspectives.

Like never before, great theories and schemes of development are absent today, but there are plenty of trends in different areas of social life and in various regions and communities on Earth which are explored.

If we accept that world globalization is typical of our time, then it becomes harder to construct models of stable and durable development within the national community.

The process of world democratization and the easier construction of world economic and political order preset ideas for supranational development. The growth of population and migration, the process of technological development, of depletion of limited resources and pollution define the new global framework for development.

The process of interpenetration and simultaneous development of separate cultures is also influenced by new ideas; realizing Human Rights and the connected processes of overcoming discrimination and giving power to the minorities. The process of cooperation and provision of support to overcome unequal development or falling behind also change the focus on global scale problems. A good example of global approach and planned development are the Millennium Development Goals which for the first time preset development realization in key areas such as increasing welfare, fighting disease and epidemics, having cleaner environment and developing human relations through overcoming discrimination.

Global development results in new ideas for global ethics and realization of social justice principle. The process of unification among activists or citizens of the global community is strengthening. A new kind of affiliation, global sensitivity and global consciousness is being formed which looks upon the process of development surpassing the borders of national communities. This consciousness and sensitivity are further strengthened by global hazards which threaten the world and its inhabitants.

Thus we could define global education as one for global trends and problems in development or education for global development.

The subject of global education are relations among people, communities; how they develop and also the principles and values referring development which one does possess and hold. These are the problems and topics connected with the realization of social justice, problems of mutual aid, solidarity, tolerance and responsibility, all being necessary relations for the realization of Human Rights.

Another important characteristic of global education which expresses its new activist character, is the topic of the place of the individual in this world, his/her actions, common sense, way of life, but also the responsibility for the planet, for constructing an active kind of perception, all which should make him/her part of the change itself. (citing Mahatma Gandhi).

The goal of global education is development of sensitivity and understanding for the world and its problems, creating a sense of belonging to this world, of compassion toward the others, a sense of our interdependency on global problems and the risks they carry for

our lives and the necessity of constructing an active position for the solution of these problems.

What we often define as active citizenship is a purpose of education in the process of socialization within the national society. In the world, we have no legally defined global community or citizenship as such. In this sense, the goal of global education is creating a mindset and competences typical for active citizenship – sensitivity towards world problems, understanding how global society functions, compassion, solidarity, eagerness to aid those in unequal condition not belonging to our community and networks.

In Europe we are coming to understand global education as an educational process of studying global problems, as examination of basic legal documents „describing" the world; of building awareness and knowledge concerning the way supranational institutions act; of embracing solidarity and responsibility, providing aid, expressing concern and also of attempting to include youth in actions which will reinforce this new perception of the world.

In practice global education is mostly about understanding global problems that humanity faces, supposing that during this process global consciousness is developed, global sensitivity is built and identity for universal affiliation is being formed.

To what extent and how the subject develops and certifies these educational ideas depends on each country.

More intriguing is the European case where we have a supranational community and there is an effort of constructing global and common European perception and the creation of legal norms and frames – for the European community. In other countries global education is a part of civil education and elsewhere global education is often not sufficiently reflected in educational systems.

Naturally, the global education topics to this day do have their place in some subject fields, but they are studied first as a part of another subject and there is not always interconnectedness between the topics, thus the idea for globalization is lost in outdated, subject oriented and static educational programs.

Education for development

"Education has to develop the capacity of appreciation of the value of freedom and the capacities needed for facing the challenges associated to it. This means to educate citizens for resolving difficult

and uncertain situations, to build in them a ptitudes for autonomy and individual responsibility. This is linked with the appreciation of the value of civic involvement and the capacity of association with other persons for resolving problems and for working towards the building of an equitable, peaceful and democratic society.“ (4)

The idea of citizens educated and living in a globalizing, peaceful and democratic society based on social justice naturally becomes a part of contemporary education.

Since the world is still far from realizing the idea for social justice and Human Rights are far from realization in most societies, the idea for social change on a global scale emerges again. In this sense education becomes education for development, which changes life both for the individual and all communities and for the world as a whole.

Of course, only the most basic schemes of world development are a subject of education. The probability that this is knowledge, derivative either from ideological or simplified to the extreme concept instead of science is too great. The scheme proposed by DEAR could give a general idea on the complete process of development.

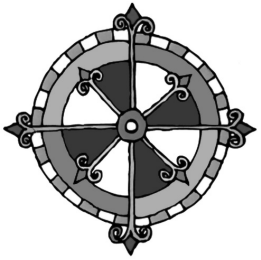
The development compass rose (based on the North, South, East, West cardinal points of the compass) focuses on four areas. It encourages a look at a particular issue from a variety of angles. (5)

Natural

These are questions about environment -energy, air, water, soil, living things and their relationships to each other. These questions are about the built as well as the „natural“ environment.

Who decides?

These are questions about power, who makes choices and decides what is happen; who benefits and loses as a result of these decisions and at what cost.



Economic

These are questions about money, trading, old, ownership, buying and selling.

Social

These are questions about people, their traditions, culture and way they live. They include questions about how, for example, gender, race, disability, class and age affect social relationships

Development is a controversial, uneven process leading to new divisions, social injustice, conflicts, polarizing along different axes: North – South; poor – rich societies; developing countries – highly industrialized „old“ societies; those with access and no access to information.

This process can continue in this direction and lead into a highly explosive world, but development could run otherwise. Hence the goal of global education – studying processes required for a just world, understanding problems and obstacles that stand in the way and also the preparation for active life in an interdependent world as a responsible world citizen, belonging not only to a certain nationality or community. In this sense development is for people that do make choices, based on values and quality of life.

Supposing that the world developed by strengthening and confirming existing divisions and inequalities, then there is no need for education for development and education is all about how the person should survive as a part of this unequal world. Education in the past is exactly the one of an ordered world of inequality, unlike civil education that stands for a just world, based on Human Rights.

According to the English Development Education Association (DEA), „Development Education is a process of lifelong learning:

- It enables people to understand the links between their own lives and those of people throughout the world;
- It increases understanding of the economic, social, political and environmental forces which shape our lives;
- It develops the skills, attitudes and values which enable people to work together to bring about change and take control of their own lives;
- It works towards achieving a more just and sustainable world in which power and resources are more equitably shared .“ (6)

Goals of Development Education ” **to raise awareness** and **understanding of how global issues** affect the everyday lives of individuals communities and **how all of us can and do influence the global.**

To prepare an individual for life in the current **inter-connected changing world.** The intention is to lead students to **understanding**

of the problems of present world, to **creating one's own opinion about these problems** and the **development of skills to solve these problems.**

Development education fosters the full participation of all citizens in world-wide **poverty eradication**, and the **fight against exclusion**. It seeks to **influence more just and sustainable economic, social, environmental, human rights based national and international policies**." (6)

The definition of a group of NGO's under the name Concord is: „Development Education is an active learning process founded on values of solidarity, equality, inclusion and co-operation. It enables people to move from basic awareness of international development priorities and sustainable human development through understanding the causes of global issues to personal involvement and informed actions." (7)

DEAR's definition is focused on the process of Development Education. It is: **"** a participatory transformative learning process. The learning process to enable its participants to develop relevant understanding and skills for change requires dynamism and creativity. Its methodologies are active and learner centered, participatory and facilitative, dialogue-oriented and experiential, they involve a multiplicity of perspectives and aim at the empowerment of the learner." (8)

In the definition of the European Consensus on Development, the emphasis is on interconnectedness of different perspectives in Development education on personal, local and global scale, making it a unique kind of education. The very nature of global education makes it impossible to close within any specified range or type of education and at the same time Development Education becomes part of the lifelong learning process. "The aim of Development Education and Awareness Raising is to enable every person in Europe to have life-long access to opportunities to be aware of and to understand global development concerns and the local and personal relevance of those concerns, and to enact their rights and responsibilities as inhabitants of an interdependent and changing world by affecting change for a just and sustainable world." (9)

The influential NGO OXFAM binds Development Education with global citizenship which aims:

- To provide an experience of being able to make a difference through action;
- To develop skills of enquiry, participation and reflection;
- To develop an understanding of the world as a global community, and to discuss the political, economic, environmental and social implications of this.“ (10)

The conclusive definition for Development Education of the UN is: ” educational work that seeks: to enable people to participate in the development of their own community, their nation and their world as a whole. Such participation implies a critical awareness of local, national and international situations based on an understanding of the social, economic and political processes . . . is concerned with (. . .) issues of human rights, dignity, self-reliance and social justice in both developed and developing countries. It is concerned with the causes of underdevelopment and the promotion of an understanding of what is involved in development, of how different countries go about undertaking development and of the reasons for and ways of achieving a new international economic and social order.“ (11)

The model of global education includes: development of global sensitivity, unification of all kinds of social education with a global element, critical approach to the existing world and its problems and actions for achieving a world based on justice in human rights.

Global education

During the first congress on global education in Maastricht in 2002 the following definition has been agreed: ”Global education is education that opens people’s eyes and minds to the realities of the globalized world and awakens them to bring about a world of greater justice, equity and Human Rights for all. Global education is understood to encompass development education, human rights education, education for sustainability, education for peace and Conflict prevention and intercultural education; being the global dimension of education for Citizenship.“ (12)

This definition is an example of the broad understanding of global education. Such a definition allows the construction of a complete subject area in the future that seeks global dimensions and other

types of education such as intercultural education, human rights, conflict resolution and environmental education. Such broadness however makes it difficult for operationalization and finding a place in the curriculum.

In the definition of Maastricht, and in almost all other definitions, emphasis is on the value and practical aspects of global education. This is education that not only provides knowledge on the world and its problems, but also creates active attitudes and behavior, contributing to the establishment of a better world.

The „North-South" Centre of the Council of Europe examines global education: " as a holistic education dealing with the growing interconnectedness between local and global realities. It aims at developing learning communities in which practitioners are encouraged to work cooperatively and develop skills for a participatory global citizenship. Global Education aims at enabling learners to understand world issues while empowering them with knowledge, skills, values and attitudes desirable for world citizens to face global problems. It brings cultural, artistic and ethical knowledge and competences into curricula too often subordinated to the adaptation of learners to the demands of the national or international labour markets. By bringing these human based competences, it becomes a process of individual and collective growth which allows transformation and self-transformation, in which the acquisition of operative and emotional competencies for analyzing and thinking critically on the reality, makes possible for learners to become active social agents." (13)

The features mentioned in the defintion reveal new dimensions of civic and global education: group learning based on experience, related to the implementation of certain actions; the purpose is the learner to become an agent of change; the value aspect of education is underlined contrary to the acquirement of instrumental knowledge; an attempt is made to link local and global, to link the experience accumulated within the community with the developments in the global world.

The activists' point in global education is evident in the majority of definitions. As stated: " We should make clear that besides its educational character the final objective of DEAR is however strongly political". **(**14)

Our knowledge on world development, prospects of building a world based on realization of human rights and social justice has a highly ideological nature and presupposes participation or involvement in certain types of policies.

„The ultimate purpose of DEAR is to: „develop values, based on knowledge of global issues and relevant skills in order to build attitudes for responsible global citizenship at individual and collective level". (15)

Other definitions rely on global education as: „an ethical and educational imperative / in... times/ of unequal globalization/... Global education as an ethical and educational imperative in global societies characterized by complexity, uncertainty, inequality and diversity. Against educational aims based on ethnocentric, ahistorical, depoliticized and paternalistic assumptions." (16)

"Definition Global Education as learning about processes, perceptions, relationships and flows in the interface between three spheres: the self, the Other and local and global contexts... global education could be seen as an umbrella term for other educational streams related to the different spheres, for example: education for sustainability, environmental, peace, human rights and development education/ related to the local/global sphere/, intercultural and multicultural education and education for global citizenship/ related to the spheres of self and others...thus the central task of GE is to support learners to engage with issues of interdependence and social change. GE should equip learners to make informed and responsible choices about their impact and contribution as global citizens in their local and global contexts". (17)

Global education occurs at a time when social education in schools is differentiated in various ways (the so called „adjective educations"): environmental, intercultural, human rights education, conflict resolution, education for sustainable development. Various aspects of social life become subject of the curriculum.

The very concept of global education presumes studying the world not only in its globality, but also as an interaction between people belonging to different cultures. Globalizing means enhanced interaction between cultures which will eventually result in effective interaction. Between the cultural unification and separate culture development, supposedly the young person and every inhabitant of

the planet will acquire skills for life in the process within a multicultural environment, developing tolerance, understanding, solidarity and cooperation skills.

" The overall objectives of the European Year of Intercultural Dialogue shall be to contribute to [...] raising the awareness of all those living in the EU, in particular young people, of the importance of developing an active European citizenship which is open to the world, respects cultural diversity and is based on common values in the EU as laid down in Article 6 of the EU Treaty and the Charter of Fundamental Rights of the European Union [...]." (18)

The link between global education and democratic citizenship education is natural. Despite the national character of democratic citizenship education, it is clear that this is a concept appearing and developing in European space and therefore has many similarities with global education.

" Education for Democratic Citizenship means education, training, dissemination, information, practices and activities, which aim by equipping learners with knowledge, skills and understanding to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law." (19)

The link between global and environmental education is also visible and studying ecological problems and their relation to other global problems and the more physical aspect of our lives is among the main subjects of global education:

More important is the connection between Global Education and Education for Sustainable Development (ESD). „Education for sustainable development) enables people to develop the knowledge, values and skills to participate in decisions about the way we do things individually and collectively, both locally and globally, that will improve the quality of life now without damaging the planet for the future." (20)

The education for sustainable development is characterized by the same basic elements as global education and development education. This is because the idea of development is already identified with sustainable development (as we have seen in Chapter 3). Stable world development, in other words, is the idea of a fair

world in which we find effective solutions on global problems; in which blatant inequalities are eliminated and Human Rights are realized. The ideas are the same for both GE and ESD education and developing sensitivity for development issues on all levels, and the idea of social activism.

The basic concepts of ESD are also concepts of Global Education:

- **Diversity** – respect and toleration for human social, economic, cultural and biodiversity;
- **Quality of life** – recognition of global justice as a cornerstone of sustainability and that everyone's basic needs are to be satisfied;
- **Interdependence** – people, environment and economy are linked at all levels;
- **Citizenship, rights and responsibilities** – recognizing the importance of taking personal responsibility to make the world a better place for everyone;
- **Needs and rights of future generations** understanding our basic needs and the implications for future generations needs from today's actions;
- **Sustainable change**: understanding that resources are finite and that this has consequences on the way of life, trade and industry;
- **Uncertainty and attention**: Recognition that possible approaches to sustainability are numerous and that situations are constantly changing as a need for lifelong learning and flexibility.

These are the values of Global Education and Education for Sustainable Development: commitment to the future, emphasis on sustainable ways of life on individual and community level, commitment to justice, belief in interdependency, belief in the necessity of active involvement of individuals and communities for a decisive change, recognizing rights and responsibilities of citizenship, dedication to education as a strategy for change.

Perhaps only the focus of the two formations is different. ESD is seemingly focusing on sustainability of the world as a state, and global education – rather on the problems of the world and how to make it more equitable and,therefore, a more sustainable world.

Elements of Global Education

As David Hicks says, there are several main elements of global education:

- The first is **‚issues dimension'**, which embraces **five major problem areas and solutions to them:** inequality/equality, injustice/justice, conflict/peace; environmental damage/care; alienation/participation;
- The second is **‚spatial dimension'** which emphasizes exploration of the local-global connections that exist in relation to these issues, including the nature of both interdependency and dependency. "this dimension also concerns the cycles and systems of nature and the relationships between human society and the environment";
- The third is **‚temporal dimension'** that emphasizes exploration of the interconnections that exist between past, present, and future in relation to such issues and, in particular, scenarios of preferred futures. is a future perspective that „looks at how global issues affect and are affected by interrelationships between past, present and future";
- The fourth is the **‚process dimension'** that emphasizes a participatory and experiential pedagogy which explores differing value perspectives and leads to politically aware local-global citizenship". (21)

From a different angle, the Development Education Association underlines eight dimensions:

- „Interdependence: understanding how people, places, economies and environments are all inextricably interrelated, and that choices and events have repercussions on a global scale;
- Conflict resolution: understanding the nature of conflicts, their impact on development and why there is a need for their resolution and the promotion of harmony;
- Sustainable development: understanding the need to maintain and improve the quality of life now without damaging the planet for future generations;

- Diversity: understanding and respecting differences and relating these to our common humanity;
- Social Justice: understanding the importance of social justice as an element in both sustainable development and the improved welfare of all people;
- Human Rights: knowledge about Human Rights including the UN Convention on the Rights of the Child;
- Values and perceptions: developing a critical evaluation of representations of global issues and an appreciation of the effect these have on people's attitudes and values.“ (21)

In practice these are eight dimensions of the desired global world. From a pedagogical point of view, these are the values and principles underpinning the world and also its separate institutions (including school) and on these principles educational programs are designed.

DEEER indicate areas where: ”awareness rising about and education for development provides differential knowledge and information, raises awareness of and creates relevant understanding about:

- Globalization;
- Links between our own lives and those of the people throughout the world;
- Geographic and multi factor interdependence;
- Power and hegemonic relations;
- Global and local development challenges;
- Global and local environmental challenges;
- Issues of identity and diversity in multicultural contexts;
- Issues of peace and conflict resolution“. (22)

More interesting is the German model, designed for the purposes of German institute education.

” Globalization topics have been taught at secondary level without achieving real coherence . This lack of coherence at school level also represents the conflict of goals between the components of development. The conflict potential and rapid shifts in development processes illustrate the need to structure the complexity of global development.“ (23)

„Structuring global development“ – this is certainly the most daunting task of Global Education, Development Education and Education for Sustainable Development. On the one hand, there is an attempt to shut down the whole process of globalization of the world within certain limits, fields, processes and problems. Then on the other – this is an attempt to transmit the complexities of identified problems, areas and dimensions with the limited means of education, provided that there is no agreement on what these processes are, how they connect and their possible future development.

Moreover, Global Education is trying to shut these complex developments in the ideal of a socially just, sustainable world.

The model of interdependencies developed by German experts shows that this task is beyond anyone's capability.

" Politics / democracy, good government, coherent development/

Society / self-preservation, continuity in change, social security and integration/

Environment/ protection of eco systems and natural living conditions/

Economy/ providing goods and services, incomes and standard of living/

Politics	Regulatory policy/market forces	Economy
Economy	Economic growth	Environment
Environment	Satisfaction of needs/ conservation Of natural resources	Society
Politics	Public welfare/interest groups	Society
Politics	Balance of interests/traffic planning Nature conservancy	Environment
Economy	Maximization of growth and profit Social justice“ (24)	Society“

As a result of these complex relationships, over 20 topics could be discussed in the Global Education subject field.

" Diversity of values, cultures and living conditions

Globalization of religious and ethical guiding principles

History of globalization: from colonialism to the global village

Commodities from around the world; Production, trade and consumption

Food and agriculture
Illness and health
Education
Globalized leisure-time activities
Protection and use of natural resources and energy production
Opportunities and dangers of technological progress
Global environmental changes
Mobility, urban development and traffic
Globalization of economy and labour
Demographic structures and developments
Poverty and social security
Peace and conflict
Migration and integration
Political power, democracy and human rights/ good governance/
Development co-operation and institutions
Global governance – world order". (24)

Another interesting thing is global problems definition, is the one given by Titus Alexander:

" Global Issues:

Sharing our planet: Issues involving the global commons

- Climate change / global warming
- Biodiversity, ecosystem losses, soil erosion
- Fisheries depletion
- Deforestation
- Water quality and deficits
- Maritime safety and pollution
- Sustainable agriculture

Sharing our humanity: Issues which size and urgency require a global commitment

- Global poverty
- Food security for the world's poor
- Peace keeping, conflict prevention, combating terrorism
- Militarization, arms proliferation and weapons of mass destruction

- Production and distribution of sustainable energy
- Education for all
- Global infections and diseases, including HIV/AIDs
- Digital divide
- Natural disaster prevention and mitigation
- Population growth
- Over-consumption / ecological footprint of the rich world
- Racism, xenophobia and discrimination
- Gender inequality and discrimination
- Employment and economic opportunities for the world's poor

Sharing our rulebook: Issues needing a global regulatory approach

- Global financial architecture
- Taxation, tax evasion and financing of global public goods
- Global crime and the illegal drugs trade
- Trade, investment and competition rules
- Biotechnology rules
- Intellectual property rights
- Human rights and crimes against humanity
- E-commerce rules
- International labour and migration rules
- Transparency, accountability, equality and participation in global governance
- Enforceable rules governing the environment." (25)

The mere enumeration of such problems, most of them with no or any agreement on the solutions shows the extremely difficult task for education. Serious commitment in studying these problems in traditional education is quite difficult. Each topic should be given hours of work, studying major problems, looking for practical solution, acquaintance with opposing views of solving it, etc.

* * *

World change can be described as a change of the Human condition. Globalization makes the world a place for living and realization of the individual to an increasingly greater extent, but

his/her faith also depends on the events and developments in the world as a whole. One increasingly socializes as a member of the family, community, national society, but also as an inhabitant of the planet.

This process is the real basis for the rise of global education.

It aims at building global sensitivity and understanding the development problems of the globalizing world, building attitude, behavior and acting as a member of the world community for a world based on social justice.

„By working in the classroom, we enable students to cover the major forces shaping our lives on this planet". (26)

The German model of global education has the following conditions characterizing the attempts for global education and its necessity:

„1. Access to global education is a necessity and right nowadays. If education is a right, then global education is also a right in this world. Today one needs to develop as a member of the larger community, no matter how different that is from development within the group or nation. There is nothing in Modern divided into subject areas education that can effectively support this development and socialization.

2. There is only one world and GE should strive to promote a one world concept and belonging overcoming a North-South world view or other dichotomies in order to create a critical global citizenship". (27)

The world, despite division, conflict, and even with them, calls for education as a necessity to overcome the subject division and definitions system, thus preparing the learner to understand the world as a whole. Global outlook changes sensitivity and behaviour, although it may remain closed in the spatial boundaries of the community thus experiencing globality.

3. "Pedagogy has a transformative potential for the emancipation of the people to create a more just and sustainable world...GE should contribute to the implementation of an emancipatory education worldwide both in formal and in non-formal learning environments." /28/

And if we live in a world where change is inevitable and omnipresent, education has transformational potential. Let us

reminisce the releasing and transformative role of education since the major transitions. To do this an integral, developed, real-world education is a necessity – only thus can we build new sensibility, behaviour and understanding.

According to some of the transforming education theories, there are three phases outlining the nature of global education

- Analysis of the current world situation
- Vision which can be alternatives to dominant models
- Process of change, development and responsible global citizenship

Characterized as such, education is more of indoctrination, as far as clear and reasonable alternatives to existing models' or their validity and reality is unclear. In general, behind this model stands the assumption that if one learns of the vision of a just world and the ways to achieve it, this will likely take place. Without civic education there is no functioning democracy and without global education, we will not be able to fulfill our attempts to make a just and sustainable world.

Global education is a unifying concept, just like history and literature in national society. It unites learners exploring and trying to understand the conditions of life in a global world and what connects them – rights, relations with nature and relations among them, desire to achieve social justice. Global education unites, by covering fields and relations reserved up to now for separate subjects and educations.

It has a subject of its own – globalization, global connections, global issues, global development, global risks, the human and the community in global problems.

Its development is as difficult as achieving a global world with a human face. Its institutionalization is also hard in a parcelled education, still far away from the idea of interdisciplinary approach, as well as from achieving the idea of lifelong learning.

Global education is an idea that is so global that perhaps cannot be closed in any curriculum or coining a general algorithm. The global world is in the way we define and formulate – and therefore the world and global education will also be different in various parts of the world.

Even within the EU there are differences on the concept of global education. There is no universal global education. In this sense differences between global education in developed Western countries and global education in new member states – without the burden of colonialism, without global responsibilities, without sufficient resources – is a fact which make them resemble in many features the states from the South.

" Contents in global education bridge the problems in a micro context with global issues (which are also problems in macro context) and move from close reality (the family, the neighborhood, the school, the city) to intermediate reality (the region, the state) and distant reality (the global world)." (29)

It is only natural for global education to be different because it is based on linking micro and macro context, therefore each country, each region will have its own local view of how global issues affect life and it will likely face the global problems in their own way.

Some believe that "Global education does not introduce new contents, but it enriches the concepts and contents of all subjects and fields of education related to global development by widening their dimensions". (30)

The new content is the global dimension of the processes, of relationships, the global outlook, hazards and risks, global connections, global justice and solidarity, but also personal responsibility for the world, and adopting a learning attitude – none of it is in contemporary education.

Another peculiarity is the uncommon focus of global education described as such. "Knowledge of the globalization process and the development of world society the focuses of global education are social justice and sustainable development to give life chances to everyone. Therefore the content areas from which global education can draw its themes include key issues such as living conditions at local level and in other parts of the world, multicultural societies, social, political, economic and cultural contexts, structural and direct violence, interdependencies between regions, countries and continents and limited natural resources, the information society and the media". (31)

Global education refers to " universal concepts of humanity like: human rights, democracy and good governance, economics, social

justice, fair trade, gender equality, peace and conflict transformation, citizenship, diversity, intercultural and interfaith dialogue, sustainable development, health and equal access to scientific and technological achievements". (32)

This is the adequate education expressing the idea of humanism in the global world. Lost in its instrumentality, traditional education is stimulated in its development by integration and insertion of key concepts of globalization and it turns natural since today the global context is the natural form for understanding humanity and the world.

Global education is privileged to have the world as a subject or to show it not only with the development of its core elements, key trends and issues, but also through the richness of its variety. " Knowledge about communalities and differences global education provides knowledge about communalities and different lifestyles, cultures, religions and generations. People in all parts of the world have emotions, joys and sorrows. understanding similarities and differences makes it easier to respect diversity skills". (33)

The comparative method is simply necessary. It gives learning meaning and colour – the discovery of the world, the search for common and different, the study of various options and ways of realization of Human Rights and the life in a just world.

In global education key values of our world operating and functioning are solidarity, participation, activity, awareness, justice, responsibility and diversity, find its natural environment.

Global and Development Education are about creating communities and a global society of learners. The boundaries of joint study expand. Expanding communities means expanding areas of learning. We are all in the role of learners because as the teachers we lack sufficient knowledge. Learning is about the world in development, not studying extreme truths and facts about the world. Thus it becomes a determinative process.

Global education bringing new humanism also recalls the critical aspect of education. " Critical thinking and analysis global education should help learners to approach issues with an open, critical mind, reflect on them and be willing to consider their opinions in light of new evidence and rational argument. They should be able to recognize and challenge bias, indoctrination and propaganda." (33)

Global education opens the mind and soul of the learner, it makes him/her understanding, tolerant – it is a fight against stereotypes on local and global level. Since the world today is deeply in our lives, this becomes even more important.

* * *

Thus outlined global education is found on politics, organized around core values, Human Rights, laws, respect of diversity importance, intercultural dialogue, interdependence and the need for sustainable development in social, economic and environmental terms. This is education engaged with the future that puts Human Rights, common goods and sustainability in the centre.

Therefore, global education cannot and should not be but visionary, bearing the charge of optimism, so necessary for overcoming the vicissitudes of the modern world, and thus for learners to become citizens of this world.

Notes:

1. UDHR article 26, United Nations, General Conference, San Francisco, 10 December 1948
2. Образование за глобално гражданство, Център ”Отворено образование, София, 2009.
3. Meeting in the Hanasaari Centre, outside Helsinki, Finland, in October 2011
4. UNESCO, General Conference, Paris, November, 1995.
5. Reflection Tool 2, in A Journey to Quality Development Education, Brussels, 2011.
6. Reflection Tool 2, in A Journey to Quality Development Education, Brussels, 2011.
7. Reflection Tool 2, in A Journey to Quality Development Education, Brussels, 2011.QI Definition Concord
8. Reflection tool 3, DEAR Study Annex A, 2010. p.118.
9. The European Consensus on Development: The contribution of Development Education &Awareness Raising, 2007
10. Oxfam, What is Global Education ?
11. United Nations, Education for development.

12. First Congress of Global Education, Maastricht, 2002.
13. Global Education Guidelines, North-South Centre of the Council of Europe, Lisbon, 2009.
14. Advocacy Toolkit on Development Education and Awareness Raising, DEAR, Brussels, 2011. p.8.
15. Advocacy Toolkit on Development Education and Awareness Raising, DEAR, Brussels, 2011. p.11.
16. Vanessa Andreotti, Global Education, Social Change and Teacher Education, in Becoming a Global Citizen, Finnish Board of National Education, 2012 p.16
17. Vanessa Andreotti, Global Education, Social Change and Teacher Education, in Becoming a Global Citizen, Finnish Board of National Education, 2012 p.16
18. European Year of Intercultural Dialogue 2008
19. Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (adopted by the Committee of Ministers on 11 May 2010.
20. What sustainable development means for youth services and youth workers, DETR 2000.
21. David Hicks, Dimensions of Global Teaching, Oxford Press, 2003.
22. Development Education Association, Development Education in the Curriculum, 2005.
23. A Cross Curricular Framework for Global Development Education, Federal Ministry of Economic Co-operation and Development, 2012. p.6.
24. A Cross Curricular Framework for Global Development Education, Federal Ministry of Economic Co-operation and Development, 2012. p.6.
25. Титус Александър, Образование за глобално гражданство, Център ”Отворено образование, София, 2009.
26. Howard Gardner, From Teaching Globalization to nurturing global consciousness, in Learning in the Global Era, Institute of California press, 2007. p. 47.
27. A Cross Curricular Framework for Global Development Education, Federal Ministry of Economic Co-operation and Development, 2012. p.9.
28. A Cross Curricular Framework for Global Development Education, Federal Ministry of Economic Co-operation and Development, 2012. p.10.

29. Advocacy Toolkit on Development Education and Awareness Raising, DEAR, Brussels, 2011. p.11.
30. Advocacy Toolkit on Development Education and Awareness Raising, DEAR, Brussels, 2011. p.8.
31. Advocacy Toolkit on Development Education and Awareness Raising, DEAR, Brussels, 2011. p.11.
32. Advocacy Toolkit on Development Education and Awareness Raising, DEAR, Brussels, 2011. p.11.
33. Advocacy Toolkit on Development Education and Awareness Raising, DEAR, Brussels, 2011. p.11.

GLOBAL PROBLEMS

A Japanese girl wrote several decades ago – „The world is Olympics" – one kid, one global event. The constantly broadcasted games captivate child imagination. Several thousand participants are the tip of an iceberg consisting of millions – all watching and co-experiencing together in a moment of planetary unity.

The world is how we define it. One way is by facing its problems.

For the first time, humanity is truly global (trying to define problems and finding a real solution for them); the world is global (something more than its composing communities), „for today, more than ever before, the future of mankind is shaped by problems beyond the capacity of any nation." (1)

The very idea of perceiving and understanding the world and its problems as a whole is new. It emerged when the first global way of production – capitalism – took over the world. The first articulated global vision en masse however is the socialist one, and the solution for the problems was global revolution). After the terror of Second World War (fruit of global capitalism), striving for global peace lead to the Universal Declaration of Human Rights – the new vision for how the world should be.

Another way of looking at our world is from space, from the illuminator of a space shuttle. A glance at the Earth – a space already filled with people, technologies and products of human labor. This look however does not show the global network of relations which has covered our planet.

Decades after photographing the blue planet from space (an act which did create the feeling of global community), the first Earth photos at night appeared. The unevenly lighted parts show that even from space, world inequalities and contradictions are visible. This is an example of how the emergence of a global perspective leads to understanding Earth's problems as a whole and this leads to a different perception and a different construction of our world.

This global world gives rise to the visions of limiting the development – this engine of globality. The theories proclaiming the necessity of zero growth due to depletion and exhaustion of resources and to the population explosion. Globalization turns out to be a physical „filling“ of the ever shrinking planet and this creates problems. The problem is in reaching limits – of population, of resources available, and environment.

Globalization pins the world against the necessity of opening – occupying new space, finding new horizons and perspectives, looking for development beyond the limits set by problems. The extreme and uncontrollably changing world becomes home to the human race – a place where we seek order that is unattainable, security, better conditions for living (or in the most pessimist version – for survival). Emerging from the jungle of human and international relations problems, the world is looking for a new social contract adequate to its globality. An important part in this new global contract should be devoted to the agreement concerning the global problems we face and the possible solutions to be realized.

* * *

Let us stop on some definitions on global problems, shall we?

”A global issue is something that affects every living organism on the planet.“

”Global issue means any issue which effects the entire world“.

”An global issue is an issue that’s going on all over the worl meaning it not only going on in a certain place“.

”Global Issues are anything that change or harm the Earth, such as:

Each issue affects a large number of people on different sides of national boundaries; Each issue is one of significant concern, directly or indirectly, to all or most of the countries of the world, often as evidenced by a major U.N.declaration or the holding of a global conference on the issue;

Each issue has implications that require a global regulatory approach; no one government has the power or the authority to impose a solution, and market forces alone will not solve the problem“. (2)

Global problems are enormous processes, often with vague

contours in the very beginning, they are life changing developments , contributing to the growing insustainability of our world. That's why dealing with them is a task for survival, but also an opportunity for a possible progress for mankind (not to mention that global problems are interconnected and demand complex decisions). The world unites and becomes truly global in searching for solutions, as well as the inability to deal with problems is a testimony for the unstable nature of globalization and many people do question on that basis our very survival.

The International Task Force on Global Public Goods has defined „international public goods" (a term that includes both global and regional public goods) as goods and services that „address issues that:

- are deemed to be important to the international community, to both developed and developing countries;
- typically cannot, or will not, be adequately addressed by individual countries or entities acting alone; and, in such cases
- are best addressed collectively on a multilateral basis."

By this definition – most but not all of the global issues addressed in this book involve the creation of—or the failure to create—global public goods. (3)

In the global and universal nature of problems and their solving, we constitute ourselves as humanity, because to define them means to find solutions, public goods, management and defense, all on a global basis. The process of solution however, requires not only unified efforts of the states, but also new relations, changes in the functioning of the economic, social and political systems. The effort to cope with problems shows the limitations of our present political, economic, social and cultural system with the nation state at the center. If until now, the catalyst of progress was primarily the problems faced in one nation state, today the factors become global, because they affect people worldwide and require common answers and efforts.

Manuel Castells underlines: " Overall, the critical issues conditioning everyday life for people and their governments in every country are largely produced and shaped by globally interdependent

processes that go beyond the realm of countries as defined by the territories under the sovereignty of a given state. Under such conditions, a number of processes constitute the new landscape of global politics. There is a growing gap between the space where the issues are defined (global) and the space where the issues are managed (the nation-state)." (4)

The time when daily order (i.e. dealing with global problems) was unilaterally formulated by the elite of the USSR in our part of the world have finally passed. Neither most people believe that the world agenda could be formulated or imposed by the currently most powerful state – the USA. The global scope of problems and the effort for their resolve, primarily focused on the national level is one of the greatest contradictions of our times.

According to Manuel Castells there are four major political crisis which affect institutions of national governance and also the emerging global ones.

- **Crisis of efficiency:** problems cannot be adequately managed, e.g., major environmental issues, such as global warming; regulation of financial markets or counter-terrorism intelligence.
- **Crisis of legitimacy:** political representation based on democracy in the nation state becomes simply a vote of confidence on the ability of the nation state to manage its interests in the global web of policy making. It cannot be a specific mandate, given the variable geometry of policy making and the unpredictability of the issues. Political representation is increasingly distant, with greater between citizens and their representatives. This crisis of legitimacy is exasperated by the practice of media politics and the politics of scandal as the privileged mechanisms to access power. Image making substitutes for issue debating, partly due to the fact that major issues can no longer be decided in the national space.
- **Crisis of identity:** as people see their nation and their culture increasingly disjointed from the mechanisms of political decision making in a global, multinational network, their claim of autonomy takes the form of resistance identity and cultural identity politics as opposed to their political identity as citizens.

- **Crisis of equity:** The process of market-led globalization often increases inequality between countries, and between social groups within countries, because of its ability to induce faster economic growth in some areas while bypassing others. In the absence of a global regulatory environment that compensates for growing inequality, existing welfare states come under stress as a result of economic competitiveness, and countries without welfare states have greater difficulty compensating for structurally induced inequality because of the lesser capacity of national institutions to act as compensatory mechanisms". (5)

These four crises are a result, but they also affect unstable global development as a whole and do not presume good chances for finding adequate solutions for the problems. All possible policies for dealing with them are limited by the inability to overwhelm the nation state and its interests. On the other hand, the international capital should take an active position and thus becoming a key element for nowadays world development.

Decreasing national sovereignty is a result of realizing the idea for global governance of a unified world, but yet most of the problems are managed within the borders of the nation state. The reactions of population exercising sovereignty are often towards isolationism, self – dependency, nationalism, reaffirmation of identity and a strong dislike for supranational institutions and policies.

The fate of the EU – the most advanced in its unification international community – shows the tensions and controversies in such a process. Realizing each policy of the Union for the solution of a certain regional (if not global) problem, is a slow process of overcoming national resistance in a hard, biased or even compromised institutionalizing and normative regulation, in a struggle between national interesta. If this is a hard process in countries with a similar degree of socio-economic development and common regional interest, then at this level global unity seems not possible.

Perceiving the problems as global constitutes the world in a new different way. One can make an analogy with the nation state where different regional and local interests and views are combined. Chief

constituting elements in the nation state are external threats, common economic interest and the development of national identification, common culture and language. On a global level, such elements could be the priority of survival, development of common democratic culture, global identification and global citizenship.

Unlike in the age of nations, the role of technology and the developed technological (technocrat) consciousness of „technology is the answer to all" is far greater.

The process of building up common markets, institutions, cultural and informative networks are far too advanced.

In a sense, the world is more homogenous with the predominant democratic form of government creating a common ground for problem resolution, democratic decision making and acknowledging others' interest. Constructing a global civic society on the basis of global sensitivity and global consciousness is a new way of exercising pressure in searching for global solutions.

Today, interconnectedness is way stronger and is more mutually realized in a world where survival threats are quite real.

Problems are being solved interconnectedly, as much as this is possible; efforts are being unified and in the process of solving, all sides' interests are involved. As a part of the new paradigm, a unilateral solution is to be avoided. Problems are being solved by considering the effect on the environment, inter– human relations, potential threats and the chance for development of different communities. Creating mechanisms for mutual problem solving (despite being still *in statu nascendi* and underdeveloped) is a guarantee for stability. The progress of technology and information technologies creates a suitable environment for successful problem solving.

In a political sense, emerging global movements for ecology, poverty, conflict resolution and inequality are relatively new. A new model for solution is being developed, where the international institutions, states, corporations and global citizenry are the actors

This way the process of global problem solving becomes massive and does not limit itself into expert or political circles. Even the involvement of more people in it is a guarantee for a greater chance of success. In this sense, the role of global civic society becomes crucial, because it guarantees for the realization of the common

interest and ward off the hazard of solving problems only in the name of national or business interest.

The very engagement of unprecedented amount of actors in the whole process of solution – defining, spreading, researching, looking for solution, agreeing upon it, forming a plan of action – it develops global sensitivity, consciousness and empathy.

Global problems are also local problems. Dealing with global problems is done at all levels, but most of all – at the local one. Therefore, this requires active participation from everyone – for example, the problem with pollution. In this sense, participating in solving global problems is a new dimension of citizenship, thus becoming global citizenship.

The whole world becomes a field for problem solving, while creating a universal and democratic culture for problem solving is an imminent task (primarily of education). The way of defining and posing problems is eased as well by the global media – i.e. it is impossible to cover up a problem of major significance.

Global problems are the same as human rights – universal. They concern everyone, they are inseparable (we can't solve one thing at the expense of another) and must be considered as a whole; inalienable (impossible to neglect their existence and to avoid their resolution). Global problems presuppose the necessity of common answers, cooperation, coordinated action of institutions on various levels etc.

The common framework for realizing human rights indicates global problems and a necessity for solving them. Today a global problem could be defined as well as a process which leads to a severe violation of human rights for a majority of the population.

As a granted right is realized within the framework of existing possibilities and resources of a certain country, so is a certain problem solved within the framework of existing resources and conditions.

Naturally, when we are at the beginning of defining and problem solving as global, the solutions may not be as good, coordinated, resources ensured or successful. In this unstable world, built upon inequality, is normal to find the solution in the built between the centuries dependencies. Of course, it is normal to find the answers within the interests of some inner circles in our capitalistic society, whilst in international relations, major countries have the upper hand on stage.

From this perspective, our age could be defined as a process of democratization in decision making – participation of more actors, considering other players' interests.

A crucial problem is the resource provision in the global problem resolution, because resources are not merely technological and financial. The new culture of resolution, posing problems and the new democratic way of their solving (with human rights, solidarity, responsibility, cooperation and mutual help at its basis) is also a crucial resource.

The other new uniting idea when solving problems is the idea for solidarity and responsibility: from the idea of responsibility for the past, to the emergence and development of a certain problem to the far more practical idea of shared responsibility in problem solving. The ideas for solidarity, mutual effort and minority protection (as the main groups bearing the burden of globalization) are as well important when solving problems.

Solving global problems demands global justice. Only thus is defined the problem of responsibility and countries engage in problem resolution. Even though slowly, the contemporary world abandons the idea for unilateral resolution. " Global justice is a basis for a purposeful action which leads to lesser inequalities and more balanced distribution of chances all around the world. Global justice requires leaving the narrow focus of the community or of the nation and looking for a fair world order, for multilateral actions aiming to overcome the existing inequalities,which in turn will improve general welfare and stability ". (6)

These trends in the process of global problem solving are progressing rather slow – enormous rate of resistance exists on every level. Too slow is the process of sharing responsibility in international institutions, empowering certain actors and taking account of various party interests.

The level of difficulty could easily be seen by the effort for environmental change. Developed countries, which are the greatest environmental polluters, have no intention of changing their economy and way of living in general. Developing countries, on the other hand, have no desire to attain a similar quality of living standard, while some of the least developed countries are purely incapable to look for a solution.

Best experience and example in global problem solving are Millennium Development Goals. Millennium Development Goals are to mark out and set goals for solving several of the more severe problems of humanity. Their very ratification in the beginning of the new century is a good metaphor for the new phase of global development. For the first time, the leaders (and ergo the member states of the UN) have unanimously formulated and posed global problems and specific goals for a period of 15 years as the first step in resolution. The problems themselves are not posed to be solved as a whole, but only in several important aspects. The ones with priority should become a daily order of humanity in its struggle for resolving them.

Humankind in general reflects upon its destiny and begins to take itself seriously. Solutions for worldwide problems are constantly researched within the limits of the possible and a new mechanism for realization is being formed.

Once in sight of the worldwide public opinion and the media, Millennium Development Goals will start to live a life of their own – they define or channel the idea for development at least in their targeted areas.

As a first attempt, it is only natural that the MDGs are an offspring of compromise between various states, interests, beeween bold visions of the future and the inclearly and timidly expressed willingness for change.

Probably this is the mutual step which humanity can do at the moment – timid, not exactly resource supported, lacking a mechanism of any kind for regulation and monitoring for its realization. Even today, nearly two years before the deadline of MDG (2015) when all setbacks are taken into account, it is important that the road for global problem solving is now open and in 2015 there could be another more realistic change and coordination of new goals. The role of civic society is likely to be bigger, the responsibilities of business more and the chance of public – private partnerships for achievement, greater. The success in the realization of MDG in the fields of primary education, women empowerment, fighting discrimination, diseases, reducing child mortality, is only the beginning, ever posing new problems and priorities to solve in the coming years.

It is crucial to define problems: will they be listed, how diligently, which problems are truly global and can they all be sorted in groups, are all important questions. The road which mankind will take depends on the answers. Will the situation from the near past continue; will actions take place only in most severe cases or consequences of problems; will there be a plan for each problem; will there be prioritizing; will they be grouped in a way changing the whole path of mankind? In many aspects, today we are only on the phase of realizing problems, without a concrete plan of action; a period of problem institutionalizing (there is no problem lacking a special agency in the UN) and attempts for action and global decisions.

Just like the development of any other country, there is a clash of ideology: the liberal one of the Washington consensus for global development based on freedom and non-intervention; the social-democratic one with institutional intervention or the greatly ideological fundamentalist one (in a predominantly secular world), solving the problem on a closed state level– the future is open for any of these options or for a mix of them.

Nowadays it is still important for some problems to attain a global status, which will get the attention of the global community and will offer new plans for management and resources. That's why it is important how we classify problems.

The World Bank divides problems in five groups:

"**Global issues** – Global economy International trade, financial stability, poverty and inequality,debt relief, international migration, food security, intellectual property rights

Human development – Universal education, communicable diseases, humanitarian emergencies, hunger and malnutrition, refugees

Environment and Climate change – deforestation, access to safe water, natural resources loss of biodiversity, land degradation, sustainable energy, depletion of fisheries;

Peace and security – Arms proliferation, armed conflict, terrorism, removal of land mines, drug trafficking and other crime, disarmament, genocide;

Global governance – International law, multilateral treaties, conflict prevention, reform of the United Nations system, reform of

international financial institutions, transnational corruption, global compacts, human Rights.“ (7)

Another problem classification has been already presented in this book. Titus Alexander differentiates problems into three major groups:

” Global Issues:

Sharing our planet: Issues involving the global commons

- Climate change / global warming
- Biodiversity, ecosystem losses, soil erosion
- Fisheries depletion
- Deforestation
- Water quality and deficits
- Maritime safety and pollution
- Sustainable agriculture

Sharing our humanity: Issues which size and urgency require a global commitment

- Global poverty
- Food security for the world’s poor
- Peace keeping, conflict prevention, combating terrorism
- Militarization, arms proliferation and weapons of mass destruction
- Production and distribution of sustainable energy
- Education for all
- Global infections and diseases, including HIV/AIDs
- Digital divide
- Natural disaster prevention and mitigation
- Population growth
- Over-consumption / ecological footprint of the rich world
- Racism, xenophobia and discrimination
- Gender inequality and discrimination
- Employment and economic opportunities for the world’s poor

Sharing our rulebook: Issues needing a global regulatory approach

- Global financial architecture
- Taxation, tax evasion and financing of global public goods

- Global crime and the illegal drugs trade
- Trade, investment and competition rules
- Biotechnology rules
- Intellectual property rights
- Human rights and crimes against humanity
- E-commerce rules
- International labour and migration rules
- Transparency, accountability, equality and participation in global governance
- Enforceable rules governing the environment.“ (8)

The key term here is sharing, while grouping problems in three groups shows that a solution will require a complete rework of world order.

These problems – sharing the planet and being humane, require immediate action, because reasonable limits had been long surpassed (both in environmental and human rights terms) and solving problems in a divided mankind takes quite a slow step by step approach (sometimes even with a step backward).

Things progress rather slow even with regulations; it seems the principles of solidarity and human rights are still not at the core of the process. Solving and institutionalizing problems will not lead to a global state, but surely to the emergence of a global bureaucracy, which will undoubtedly face resistance from the nation state and will not always be a factor in decision making.

If we remember the above mentioned definition for political goods „a greater part, but not all of global problems, includes the creation or the inability to create global political goods“. (9)

But let’s see how things are with these goods:

Common goods

Climate change

Developing countries

Very limited contribution to change but will become a main source of change in the future, climate change has potentially disastrous impact on many countries

Progress of international efforts

Today’s efforts are far from enough in order to stabilize the global temperature

Biodiverisity and ecosystmes. Water resources

Developing countries

They are the place where come most species. More than 600 mln. People are facing acute deficit of water

Progress of international efforts

The pace of species disappearance grows, rainforest diminishes, beyond raising awareness the international efforts are insufficient, 2-3 bilions of people will face lack of water around 2020милиарда може да се сблъскат с липса на вода към 2020г.

Fish resources

Developing counties

Many countries are dependent on ocean fishing for local consumption and for export.

Progress of international efforts

75% of the fish school is exploited at levels over sustainability

Human problems

Infectious diseases

Developing countries

Developing countries could face severe losses in case of flu pandemic, already there are millions of death cases from tropical diseases

Progress of international efforts

There is no immediate threat of flu pandemics, but the progress in deterring malaria, measles, AIDS in developing countries is insignificant

Peace keeping

Developing countries

Millions of people faced death in civil wars and in international conflicts.

Progress of international efforts

Some successful interventions (Kosovo), some were far less successful

Poverty

Developing countries

One billion people live for less than a 1USD for a day

Progress of international efforts

Asia expects to see continuing decrease of the people living in extreme poverty, but in Africa the number of people living in poverty grows

Trade

Developing countries

They are responsible for 27% of the world export of goods and services, and the export presents 33% of the GDP of these countries.

Progress of international effort

Effective trade rules have been introduced, but there is a limited progress concerning the removal of trade barriers, which makes the situation critical for the developing countries

Financial architecture

Developing countries

The overall fiscal price of the systemic crises in the developing countries since 1970 is over 1000 billion USD.

Progress of international efforts

Crisis interventions had a mixed success, there is little change in the global rules, which will influence instability. (10)

Copenhagen consensus is a name of a process under which a group of world known scientists and experts participate in realizing an interesting approach on analysis and problem solving of the most pressing matters concerning humanity.

The main challenges they took in consideration are: armed conflict, chronic disease, education, infectious disease, population growth, biodiversity, climate change, hunger and malnutrition, natural disasters and water and sanitation. The participants had to reach consensus for what practical measures to distribute 75 billions of dollars for a period of 4 years.

The experts decided in 2012 to distribute resources for the realization of the following policies.

Bundled micronutrient interventions to fight hunger and to improve education	12 bln
Expanding subsidy for Malaria combination treatment	1,2 bln
Expanding childhood immunization coverage	4 bln
Deworming of school children to improve educational and health outcomes	1,2 bln
Expanded tuberculosis treatment 6 bln	
R&D to increase Yield Enhancement, to decrease hunger, fight biodiversity destruction and lessen the effects of climate change	8 bln

Investing in effective early warning systems to protect population against natural disasters	4 bln
Strengthening surgical capacity	8 bln
Hepatitis B immunization	1,2 bln
Using low cost drugs in the case of acute heart attacks in poorer nations/ these are already available in rich countries /	0,8 bln
Salt reduction campaign to reduce chronic disease	4 bln
Geo/Engineering R&D into the feasibility of solar radiation management	4 bln
Conditional cash transfers for school attendance	4 bln
Accelerated HIV Vaccine R&D	0,4 bln
Extended field trial of information campaign on the benefits from schooling	5,36 bln
Borehole and public Hand pump intervention	7,56 bln

What is of importance in this search for the solutions of the main global challenges? The proposed solutions are global, but very concrete. Hundreds solutions like the ones proposed should make the life more sustainable and the Earth better and safer place for living. Such policy oriented proposals suggest the necessity of continuous search for similar solutions in our dynamic world. We could clearly see on this example how far is Humanity from management of the global problems, not to mention from elaboration of consistent global policy for its solution. From Copenhagen Consensus analyses follows that with funds hundred times lesser than the money for arm race could be realized breakthroughs in many problem fields and tens of millions of lives could be saved. (11)

Solving problems is all about cooperation between different institutions and structures, but also a fight between them, because of their various interests. To solve problems, various coalitions emerge – between poor countries and international civic organizations; between rich and poor countries and between international institutions, transnational corporations and various parties.

The negotiations are based on international law, but human rights gradually increase their influence. Nowadays they are often declared as one of the key principles for problem solving, but they are also a judicial and social fact which cannot be ignored, thus changing the process and purpose of problem solving.

Sometimes the problems are defined either quite concretely or as a deficit or excess of something: education, discrimination, pollution or resource shortage. The lack of education for everyone (even on a primary level) is only part of the problem which could be formulated how to create an adequate educational system for the demands of the globalized world. Fighting terrorism and conflict resolution and fighting terrorism is only a part of the problem how to build a system of sustainable peace. Poverty is also a problem, particularly in the economic system, which is to ensure social and economic rights.

Every single problem is formulated as a specific deficit or threat, but in the process of discussion, it gains depth as research changes it and interconnects it with other problems, towards a positive outcome.

* * *

Researching global problems lies at the foundation of global education. Gilda Wheeler states that: „By approaching global issues from a systems perspective we can help students create a world that represents their highest aspirations. It is up to each of us individually and as a community to make the choices and take the actions to create a future we want for ourselves and for future generations." (12)

Getting in touch with problems interests young people and helps them realize the impact they have on their lives and this motivates them to participate actively in the creation of a more sustainable world.

Great is the potential of studying global problems: informative, full of exciting events and processes, showing the world in controversy and change. Through research of global problems, young people begin to understand the different dimensions of the contemporary world (local, national, global) and also the ideas for cooperation, solidarity and joint action. Each group works together on problem solving using a step by step approach and analyzing and offering new solutions in the form of public policies.

Global problems give young people the opportunity to meet with the real world and its challenges, increase their reflectivity, develop their social sensitivity and social critical thinking and helps them

question various myths etc. they take for granted in their own lives and in the life of the society they enter such as: behavior, consumer culture, entertainment, social engagement, solidarity, responsibility.

Young people explore issues as they relate to human rights – that is, to learn through violations of human rights, become sensitive when they occur and look for ways to implement them, knowing the world of democracy and rights and its real normative nature.

Working on these problems shows the unfairness of the contemporary world and thus not only it validates the desire for greater justice in young people, but also indicates ways to reach it with their own responsible behavior, involvement in various development causes. Global problems have their local dimension, so scientists and their research is not something abstract – problems are part of immediate reality and define the lives of young people.

Exploring global problems and how to solve them has its element of vision. Young people assimilate ideas of solidarity, global management, elimination or reduction of inequalities, sharing of material and spiritual wealth. Thus they become part of a future oriented community which knows how to surpass itself, provide the needs of the day, how to pose problems and seek solutions.

The educational potential of the Millennium Development Goals is obvious. They focus their efforts and attention on learners, bringing together the most urgent of problems, to question the meaning of social activity for the direction and development of the modern world and their own place in it.

Thus global education contributes to the development of a global sensitivity and global civic consciousness – a key element of the contemporary model of problem solving.

Global Management

The political recognition of the existence of global issues, the announcement of approximate goals of humanity and basic tasks to solve some of the problems in the MDG raises the question of how to manage the process of global problem solving. Because the future and survival of humanity depends on the solution of the global problems the essential question is do the contours of the future management of our world do emmerge nowadays.

In the past, the question was which country or group of countries would dominate the region (and later the world) and today – how global problems can be resolved and how the world could be run?

So far this question has no answer nearly 70 years after the establishment of the first global intergovernmental organization – the UN. Today, the opinion, that even the most powerful nation state up to date – the U.S. has no capacity to deal with global problems, or even with one of them, is common.

The Millennium Declaration is a paradox document. General principles of coexistence are proclaimed, certain global problems are indicated, and tasks with specific objectives are formulated, but there is no telling how it will happen.

Formally, the UNDP is at least doing the monitoring process, thus indicating the important role of existing agencies and supranational institutions.

Each state develops a plan to implement the Millennium Development Goals – the framework of solving problems on the national level, and statistics is the instrument giving numbers, indicators and comparisons both regionally and globally.

Goal № 8 „Creating global partnerships for development" identifies main actors in process management – states, business and civil society – but this sounds too general.

In the postwar period of the Cold War a pattern of opposition between two groups of countries is established, led by the two superpowers. It turns out that this model can be a stable way of management (conventionally accepting U.S. leadership over the capitalist world) for a group of countries for a certain period of time, but not world

The emerging pattern of governance in the EU is still in its infancy, performed on a limited space within a community with growing demographic, economic and social issues, fraught with many uncertainties, and even governance itself is marked by the struggle of nation states with each other and the European bureaucracy. Although EU presents the most advanced model of interstate cooperation, it still requires stability and it can't be assumed that it could serve as a model for global governance in its present state.

The reaffirmed neo-liberal model of governance of national economies of the 80's (and in analogy with the world) has failed to

establish itself as a universal solution. Relying on economic efficiency in an insanely complex world did not stand the test of time and very soon the Washington Consensus (Manifesto of the neoliberal approach) has changed direction towards social mechanisms implementation.

At the beginning of the third millennium, facing its greatest challenges in history, mankind has neither a mechanism for handling problems, nor consent that it should go towards the establishment of structures for world management as a whole.

A Globalizing world without clear governance system is a new and seemingly contradictory phenomenon. It revives conspiracy theories on governance, based on the premise of the impossibility of a social system development without central direction. Various theories on elites as the international class of domination emerge, such as the transnational capitalist class or the American ruling elite in the position of world superpower.

Generally, "Globalization does not denationalize power and does not promote elite integration on global scale… Globalization increasing interdependence is confused by many proponents of global elite with the global integration that is bringing together and unifying disparate groups, positions and organizations" (13)

So the main question – whether the transition from individual country management or groups of countries towards world management is possible in the globalizing world, in order to solve global problems still has no answer

The global scope of nowadays problems and threats to world demand a unified governance – to manage the decision on global problems means to manage global development in the very narrow sense of management.

In the same time, the collapse of the bipolar model does not lead to American hegemony, but rather to a multipolar model of world development. The very multipolar model nowadays is not the best one for deciding and implementing global solutions. This is a world of struggle and rivalry between different power centers and regions or blocks of countries with different dynamics of development, where the existing atmosphere and public attitudes of mutual competition, blocking, neglect, inability for lasting unions are not favorable for solving global problems.

Multipolarity reduces the role of ideologies and increases the role of geopolitics. ”Today the machinery of post war era is in disrepair. No leader, international body or group of states speaks with authority or vision on global challenges“ (14)

Analyses of the future of the National Intelligence Agency of the United States are increasingly focusing on the real possibility of a multipolar world in which will be difficult to talk about global problem solving, or at least it will lack the necessary cooperation, political will and resources. (15)

What is actually observed are attempts to locate and partially solve some global problems on the global level through existing supranational organizations and agencies on the basis of mutual and national policies. This is the beginning of global cooperation, which currently does not lead to a clear change in the management system, and is dependent on factors such as economic crises, the will of major political players, degree of openness in the private sector regarding multinational companies, varying resistance or support from nation states and the effects of some global issues (economic, environmental, etc.). In this model, the role of supranational bureaucracy is strong, but it ultimately depends on the will of political and economic circles, and plays no major role. Partnership between business, state and civil society is far from effective institutionalization and only now the power of international civil society is starting to increase.

Solving global problems is complicated by the lack of clear division of labor between the various international organizations; their inability to reach common decisions due to the differences in defining global problems as domestic and international, and the lack of accountability and responsibility. (16)

Global problems require global solutions and taking responsibility, which cannot be taken in the current international political and economic system. In this sense, expected transformations depend on too many a thing and could hardly be forecasted.

As David Held underlines ”Washington consensus and Washington security doctrines need to be replaced by a policy framework that:

– encourages and sustains the enormous enhancement of the productivity and the wealth that the global market and contemporary technology make possible

– Addresses the extremes of poverty could ensures the benefits are fairly shared
– Creates avenues of ‚voice', deliberation and democratic decision making in regional and global public domains
– Puts environmental sustainability at the centre of global governance
– Provides international security which engages with the causes as well as the crimes of terrorism, war and failed states". (17)

We are still too far from building up a comprehensive system of global governance capable of solving at least some of our global problems. As with any government, structures for problem management on the different levels are to be built; democratic ways of decision-making and solving the issue of partnership between nation states, civil society and business are to be ensured; an institutional basis, mechanisms and structures to implement this rule are to be erected.

In each of these milestones the world is far from reaching a decision, but the growth of global problems might speed up the implementation of some of these ideas, since without global solutions world order, welfare, environment sustainability and even our very survival is at stake.

Millennium Development Goals

The beginning of the new Millennium provides an occasion to redefine what the world is and an attempt to outline the future development. After the 90s, economic growth the predominant views are optimistic. The Heads of states and governments gathered in the UN on the occasion of the new Millennium demonstrate political will to define part of the global issues and set goals to resolve them.

In the Millennium Declaration they proclaim the following goals before humanity:

„ We believe that the central challenge we face today is to ensure that globalization becomes a positive force for all the world's people. For while globalization offers great opportunities, at present its benefits are very unevenly shared, while its costs are unevenly distributed…. Global challenges must be managed in a way that distributes the costs and burdens fairly in accordance with basic

principles of equity and social justice. Those who suffer or who benefit least deserve help from those who benefit most.

Peace, security and disarmament – to free our peoples from the scourge of war, …We will also seek to eliminate the dangers posed by weapons of mass destruction.

Development and poverty eradication

We will spare no effort to free our fellow men, women and children from the abject and dehumanizing conditions of extreme poverty, to which more than a billion of them are currently subjected. We are committed to making the right to development a reality for everyone and to freeing the entire human race from want. …

Protecting our common environment

We must spare no effort to free all of humanity, and above all our children and grandchildren, from the threat of living on a planet irredeemably spoilt by human activities, and whose resources would no longer be sufficient for their needs.

Human rights, democracy and good governance

We will spare no effort to promote democracy and strengthen the rule of law, as well as respect for all internationally recognized human rights and fundamental freedoms, including the right to development. (18)

The Declaration reconfirms the new concept of development – the idea of a full development of mankind in a friendly environment, not intimidated by human actions and peace; a world of people whose needs are met and whose fundamental rights are guaranteed, people who live in communities built on democratic principles.

Part of these goals are indicated in the Declaration as concrete tasks which have to be accomplished:

" We resolve further:

- To halve, by the year 2015, the proportion of the world's people whose income is less than one dollar a day and the proportion of people who suffer from hunger and, by the same date, to halve the proportion of people who are unable to reach or to afford safe drinking water.
- To ensure that, by the same date, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling and that girls and boys will have equal access to all levels of education.

- By the same date, to have reduced maternal mortality by three quarters, and under-five child mortality by two thirds, of their current rates.
- To have, by then, halted, and begun to reverse, the spread of HIV/AIDS, the scourge of malaria and other major diseases that afflict humanity.
- By 2020, to have achieved a significant improvement in the lives of at least 00 million slum dwellers
- To promote gender equality and the empowerment of women as effective ways to combat poverty, hunger and disease and to stimulate development that is truly sustainable.
- To develop and implement strategies that give young people everywhere a real chance to find decent and productive work.
- To encourage the pharmaceutical industry to make essential drugs more widely available and affordable by all who need them in developing countries.
- To develop strong partnerships with the private sector and with civil society organizations in pursuit of development and poverty eradication.“ (19)

This is the declaratory text of the MDGs, which in a concise form represent a program for action during the first decades of the 21st century.

1. Eradicate extreme poverty and hunger
   - Halve, between 1990 and 2015, the proportion of people whose income is less than $1 a day
   - Achieve full and productive employment and decent work for all, including women and young people
   - Halve, between 1990 and 2015, the proportion of people who suffer from hunger
2. Achieve universal primary education
   - Ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling
3. Promote gender equality and empower women
   - Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015

4. Reduce child mortality
   - Reduce by two thirds, between 1990 and 2015, the under-five mortality rate
5. Improve maternal health
   - Reduce by three quarters the maternal mortality ratio
   - Achieve universal access to reproductive health
6. Combat HIV/AIDS, malaria and other diseases
   - Have halted by 2015 and begun to reverse the spread of HIV/AIDSts
   - Achieve, by 2010, universal access to treatment for HIV/AIDS for all those who need it
   - Have halted by 2015 and begun to reverse the incidence of malaria and other major diseases
7. Ensure environmental sustainability
   - Integrate the principles of sustainable development into country policies and programs and reverse the loss of environmental resources
   - Reduce biodiversity loss, achieving, by 2010, a significant reduction in the rate of loss
   - Halve, by 2015, the proportion of the population without sustainable access to safe drinking water and basic sanitation
   - By 2020, to have achieved a significant improvement in the lives of at least 100 million slum dwellers
8. Develop a global partnership for development
   - Develop further an open, rule-based, predictable, non-discriminatory trading and financial system
   - Address the special needs of least developed countries
   - Address the special needs of landlocked developing countries and small island developing States
   - Deal comprehensively with the debt problems of developing countries
   - In cooperation with pharmaceutical companies, provide access to affordable essential drugs in developing countries
   - In cooperation with the private sector, make available benefits of new technologies, especially information and communications

The Millennium Declaration is a symbolic but nonetheless global document which admits the problems of development and at the same time is an attempt to tackle these problems.

Though in a broad manner, the Declaration reflects the new vision for development not only in terms of economic growth but as a way to achieve stability, quality of life, social dimensions, and interaction with environment. The emerging global model for development is based on several main points:

- Environment sustainability
- Social justice
- Economic efficiency
- Democratic participation
- Cultural diversity
- International responsibility.

Since the very beginning the Declaration is being targeted by criticism partially aimed at its too abstract and general nature.

"Better than any previous proclamation of intentions, the Millennium Development Goals have met needs for a single narrative. It's a liturgy for a broad church, encompassing a range of matters, from school attendance to clean water to the health of mothers and children. Bundled together, these problems attract a diverse spectrum of issue-specific groups to get out of their silos and join a big policy coalition rallying under a single banner. The approach matches mainstream media's standard story line: Someone is in distress. Help arrives. Distress is relieved. All's well that ends well." (20)

This is the main and fundamental point of the MDGs and not their drawback. A global document such as this cannot be presented in any other way. Let's not forget that this Declaration is signed by the leaders of countries with different interests and incompatible governmental systems. Such declarations are not only a way to express an opinion but also to set goals. They aspire to give a vision, to indicate the paths and unite people.

Having no extreme vision for change nor proposing any radical decisions, the Declaration defines several action areas of crucial importance for the eradication of poverty and the establishment of sustainable development.

Therefore the topics aim at facing the global problems caused by the development: poverty, lack of education, high death-rate, epidemics, discrimination, and environmental threats.

The Declaration does not aim at changing the world's order but to eliminate or reduce the influence of some processes that hinder the development or violate the basic norms of social justice.

The MDGs represent the developing and strengthening of the citizens, conscience and the demands of the movements for global social justice. They also express the endorsement of fundamental human rights.

The MDGs are also the first of its kind global and practical human effort to face and overcome the global problems. They define priority global issues, dispose of a certain time frame. They are attainable and require concrete actions on a national, local and global level.

These goals are further specified in a series of programs on a local and national level. Furthermore a system for monitoring of their fulfillment is being developed.

The strength of the MDGs lays in their definition. They become part of the global agenda and the attention of the international community is drawn to their fulfillment and to the emerging problems.

Mankind has set up goals and monitors their accomplishment. They can be redefined and new ones can be introduced. The Millennium Goals become part of many countries, policies as well as part of the international policy to the extent of which the latter is already possible.

The fight against poverty from the mid-90s for instance is a main point in the strategy for development which is focused on three core elements:

- Assistance and accomplishment of growth favorable for the poor;
- Facilitating the acquisition of property especially through the concept of good governance;
- Improving the social security.

The criticisms to the Millennium Goals with regards to poverty eradication are many but they can be summarized in two points.

The MDGs are focused on the absolute poverty and pass by the inequalities. Given that the inequalities are the capitalism,s essential feature it is better to study and eradicate the measurable poverty. The Goals are in fact an interpretation of key behaviors of rich donors. Thus rather than seek a change they reaffirm the status quo. The sought and proposed solutions remain inside the framework of the existing world order. The MDGs are not lined up in a clear program for action nor there are enough resources for their accomplishment.

Nowadays reducing the poverty levels is a purpose and can no longer be neglected when defining the priorities for development. It cannot depend on single actions and campaigns. The same goes for the rest of the Millennium Goals relevant to education, infant and maternal mortality-rates, discrimination and gender inequality.

MDG has as well very specific focus which is clearly seen in the Millennium Declaration in its part on Africa „Meeting the special needs of Africa".

„We will support the consolidation of democracy in Africa and assist Africans in their struggle for lasting peace, poverty eradication and sustainable development, thereby bringing Africa into the mainstream of the world economy.

We resolve therefore:

- To give full support to the political and institutional structures of emerging democracies in Africa.
- To encourage and sustain regional and subregional mechanisms for preventing conflict and promoting political stability, and to ensure a reliable flow of resources for peacekeeping operations on the continent.
- To take special measures to address the challenges of poverty eradication and sustainable development in Africa, including debt cancellation, improved market access, enhanced Official Development Assistance and increased flows of Foreign Direct Investment, as well as transfers of technology.
- To help Africa build up its capacity to tackle the spread of the HIV/AIDS pandemic and other infectious diseases." (21)

* * *

Just two years before 2015, the given deadline for the realization of MDGs we could ask what part of the road has been travelled and how much has been done?

„ 1. Eradicate extreme poverty and hunger. Halve the proportion of people living in poverty and suffering from hunger

Achievements

According to the World Bank's „dollar-a-day" international poverty line, revised in 2008 to $1.25 a day in 2005 prices, there were still 1.4 billion people living in extreme poverty in 2005, but the number was significantly down from that of 1990 when there were 1.8 billion people living in extreme poverty.

Shortfalls

In Sub-Saharan Africa and Southern Asia, poverty remains stubbornly high. The number of ‚$1/day poor' went up by 100 million in Sub-Saharan Africa during 1990-2005.

The highest hunger prevalence in 2008 was in sub-Saharan Africa, where 29 per cent of the population was undernourished.

2. Achieve universal primary education

Achievements

There has been remarkable progress towards achieving universal primary education in developing coun tries since 2000, with many countries having crossed out of school the 90 per cent enrolment threshold.

Shortfalls

In Sub-Saharan Africa, from 58 per cent in 2000 to 74 rates remain a challenge.

3. Promote gender equality and empower women

Achievements

Women's presence in parliaments has grown impressively in sub-Saharan Africa, doubling from 9 per cent in 2000, to 18 per cent in 2009.

Shortfalls

Paid employment outside agriculture continues to grow for women, but only marginally.

4. Reduce child mortality

Achievements

Deaths among children under five have been reduced from 12.5 million per year in 1990 to 8.8 million in 2008.

Shortfalls

The child mortality rate in developing countries fell from 99 deaths per thousand live births in 1990 to 72 in 2008. This is well short of the target of a two-thirds reduction (to 33 per thousand live births).

Sub-Saharan Africa is the region with the highest child mortality rate—for every 1,000 births, 145 children die before their fifth birthday.

5. Improve maternal health

Achievements

Deliveries attended by skilled health workers in the developing regions have increased since 1990, from deaths 53 per cent in 1990 to 61 per cent in 2007. – in developing regions,

Shortfalls

There has been little progress in reducing maternal mortality only

Maternal mortalitydeclined marginally from 480 deaths per 100,000 births in 1990 to 450 in 2005. At this rate, the target of 120 deaths per 100,000 live births by 2015 cannot be achieved.

Half of all maternal deaths occur in sub-Saharan Africa

6. Combat HIV/AIDS, malaria & other diseases

Achievements

The number of new HIV infections was 2.7 million in 2008, a decline of 30 per cent from the peak of 3.5 million in 1996.

Malaria endemic African countries have received enough nets to cover more than half their at-risk populations.

Shortfalls

The progress has not yet been enough to reverse the trajectory of the HIV epidemic because needed interventions on prevention and treatment often fall short in coverage: for every two persons starting anti-retroviral treatment, there are five new HIV infections.

7. Ensure Environmental Sustainabiulity

Achievements

Halve the proportion of people without sustainable access to safe drinking water and basic sanitation

Most regions have achieved major gains in providing access to safe water, and the world is well on its way to meeting the target.

There has been extraordinary progress in protecting the ozone layer.

The net deforestation rates have come down.

Shortfalls

The rate of growth of CO2 emissions has been much higher during 1995-2004 than during 1970-1994, and the trend has not changed so far.

The target to reduce the rate of biodiversity loss by 2010 has not been met. Some 13 million hectares of the forests are lost by deforestation each year, only partially compensated for by afforestation.

8. Develop a global partnership for development

Achievements

Net disbursement of official development assistance (ODA) in 2008 increased 10.2 per cent to $119.8 billion.

Substantial progress has been made with regard to debt relief.

Shortfalls

Donors are falling short by $35 billion per year on a pledge made in 2005.

The share of ODA in GDI was 0.3 per cent in 2008, far from the agreed target of 0.7 per cent to be reached by 2015.

Gap in access to internet between the developed and the developing world remains large.

On average, people in developing countries now pay three to six times more than international reference prices for the cheapest generic medicines. (22)

Regardless of their evaluation the MDGs become an important element of the global education and the education for development. They give a brand new push to the development and the legitimacy of the latter.

First of all they are a legitimate expression of the concept of development, the MDGs define the global aims for development and they have a consensus nature. They also define the priority global problems to be faced and solved. Given their program-like nature and the fact that they comprise global goals with concrete indicators for accomplishment, the MDGs are the necessary framework for action. Regardless of all the critics that they are not explicitly based on fundamental rights, generally the fulfillment of every Goal and the concrete actions undertaken guarantee the fundamental human rights and represent a concrete program for human rights. Goal №8 „Development of global partnerships“ reveals the principle of solidarity and assistance without which the solutions will remain unfound.

In this attempt of mankind to change the direction of development, the education for development or the global education also goes through a change. The latter becomes not only an exercise for identifying and presenting of global problems but an educational area with a clear point of reference and a subject for study. Today we can visualize quite clearly the education for development based on and organized around the MDGs. Naturally this would be an education oriented not only towards the eight Goals but also attempting to find the unmentioned problems, to study the broader picture of the human development, the causes behind the existence of global problems, and to show the connection between them. The global education uses the MDGs as a starting yet quite real point for investigation and understanding of the contemporaneous world.

The world being global as it is with its countless problems and developments is a difficult topic for study and understanding and this is a key issue in global education. The MDGs are the necessary focal point which helps the global education become something real, something attainable. Though we may not succeed in learning how the whole world functions, we can learn how part of the key issues on which both its existence and its future depend find their solution.

The Goals themselves with their concrete form in separate tasks and later on with the process of fulfillment give a model on how to cope with a global problem: analysis, measures, coalition building, finding a solution/s, monitoring and evaluation of the results. Thanks to the whole monitoring system we can use the data in order to study a given problem in terms of comparison or the accomplishment of the MDGs for one country in particular or a group of countries. The study of the Goals' accomplishment requires also investigation and understanding of the causes behind the existing inequalities in different areas and the ways of facing them. In this line of thoughts, the global education based on MDG comprises/includes a strong element of social justice as well as intercultural education and sensibility.

The expected redefinition of the MDGs in 2015 provides an opportunity to update the content of the global education. Thus commonly established MDGs become a subject of global education. The latter should facilitate and help their realization by teaching people how to understand and engage with the world,s problems by means of fostering the global conscience and the global sensitivity and consequently building a global citizenship.

The criticisms towards the MDGs come from all directions which is something normal for a development program based on a Declaration approved by all Heads of States with consensus.

It is considered that the MDGs are more humanitarian than actually development goals and that a big part of them has a compensatory effect. Undoubtedly that is true though MDGs are the first step towards a coordinated development. Any definition of development and its priorities in a world of complete inequalities would be compensatory. We cannot expect a development of the entire mankind if these humanitarian goals are not fulfilled or in other words if the final consequences of the uneven development are not eliminated.

The MDGs cannot be attained without a substantial change in the world,s economic, political and social order". This too is a strong criticism but if the MDGs are accomplished this will be a step towards a change in this order.

Another criticism states that the Goals do not go underneath and consequently are not Goals that fight the reasons but rather the consequences. This is no doubt a fair lash. However the MDGs are not a global plan for development but a crisis plan to cope with some elements of underdevelopment. They are what it is possible at the current moment to be done and if they are accomplished human rights will be guaranteed if to a lower extend. The MDGs are only the first step of a long path which humanity must take if the latter truly wishes to follow the direction defined by the Millennium Declaration.

The insufficient emphasis on human rights is often being criticized. Indeed in the Declaration itself the human rights vocabulary is not explicitly stated but nevertheless it is present in the Millennium Declaration and the accomplishment of each Goal and sub-goal means is in fact fulfillment and guarantees of the fundamental human rights.

The MDGs are not a result of a broad process of consultations and this is a substantial reason why the upcoming plans for world development should be preceded by discussions on all levels including all countries all state structures and the civil society.

Undoubtedly the MDGs are not an ordinary plan for action but more a mirror image of the human reflection on our world in the beginning of the new millennium. A series of worldwide forums precedes them: Sustainable development– Rio de Janeiro 1991; Human Rights– Vienna 1993; Discrimination – Durban 1992; Empowering women Beijing 1995. Thus we can consider the MDGs a resume of the views for social development from the last decades of the 20th century.

Often it is highlighted that the MDGs are unsustainable. It is true that the influence of the global crisis slows down their fulfillment but it can hardly be otherwise in this unstable world. The facts are that there is a mechanism for monitoring, there is publicity and in 2015 the Goals will be reviewed and redefined. The fact that during the attempts to cope with the crisis there are not enough efforts to take into account the interests of the poorest countries, as it results from the Goals, is an entirely different question. The Goals combine the neoliberal approach and the social democratic rhetoric to come up with a universally accepted recipe to cope with the crisis. Even if it so, this is necessary in order to reach a consensus on a global scale.

Another criticism emphasizes the fact that the international organizations do not take the Goals seriously. The MDGs aim at establishing a new world order but a considerable part of the international organizations have their own agenda, structure, resources and traditions. The commitment and the coordination of actions of so many and different institutions is impossible at least at this stage. It is clear that the MDGs are included in the plans and the reports of the international institutions when they substantiate their philosophy and programs. The MDGs have become an inseparable part of the global reality and we can hardly imagine the contemporaneous world without them.

Notes:

1. Vinay Bhargava, Introduction to Global Problems, World Bank, 2010, p.1.
2. Vinay Bhargava, Introduction to Global Problems, World Bank, 2010, p.1.

3. Vinay Bhargava, Introduction to Global Problems, World Bank, 2010, p.2.
4. Manuel Castells, Global Governance and Global Politics in Political Science and Politics, January 2005, p.3.
5. Manuel Castells, Global Governance and Global Politics in Political Science and Politics, January 2005, p.4-5.
6. Sprawiedliwosc
7. Vinay Bhargava, Introduction to Global Problems, World Bank, 2010, p.2.
8. Титус Александър, Образование за глобално гражданство, Център „Отворено образование“, София, 2009.
9. Vinay Bhargava, Introduction to Global Problems, World Bank, 2010, p.2.
10. Vinay Bhargava, Introduction to Global Problems, World Bank, 2010, p.2.
11. Copenhagen Consensus 2012. Solving the world challenges. Copenhagen 2012.
12. Gilda Wheeler Education for Environment and sustainability, State of Washington, 2007.
13. Jan Pakulski, Global elites in Globalization Studies, Routledge International Handbooks, 2010, p.335.
14. David Held, Anthony McGrew , Globalization/Anti-Globalization, Polity Press, Cambridge, 2007, p.144.
15. Global Trends 2030: Alternative worlds. A publication of the National Intelligence Council, December 2012, NIC 2012-001.
16. David Held, Global Governance in Globalization Theory, Polity Press, Cambridge, 2007, p. 256-57.
17. David Held, Globalization Theory, Polity Press, Cambridge, 2007, p.249.
18. General Assembly 18 September 2000 Fifty-fifth session United Nations Millennium Declaration
19. General Assembly 18 September 2000 Fifty-fifth session United Nations Millennium Declaration
20. September 2010 – David Sogge, Transnational Institute
21. General Assembly 18 September 2000 Fifty-fifth session United Nations Millennium Declaration
22. The Millennium Development Goals A Snapshot .Prepared by DESA based on its annual Millennium Development Goals Report New York, March 2010

THE GLOBAL TEACHER

> *„A teacher who is not a global citizen or a global learner cannot teach efficiently global education…for it would be difficult to practice global education based on solidarity's ethics."* (1)

Bearing in mind the fact that the global education began its development in the last two decades, it is clear that the above statement is too categorical. It leads to the first difficulty we face when describing the global teacher. We are trying to formulate the requirements, the competences and the characteristics of the role which we find not to often in global education teachers. This especially valid for the post-communist democracies where the global education has not got yet the status of an educational subject nor is a part of the educational program and teachers who try to include mainly elements and topics of the global education are too few. The global teacher is a glimpse into the future and into a new education. If that is true, then we enter into the world of wishes and speculations where vision is decisive.

* * *

Let's imagine the Teacher standing with a group of children on the shore of the global (virtual or real) world.

Who is the Teacher?

A guardian who protects them from the dangers of the global world and persuades them of the advantages of the piece of land though it is constantly overrun by the waves?

An informer who gathers information and passes it on to the future travelers or inhabitants of the land?

An instructor who has come to know and understand the ocean and teaches the children about its nature and specifics and how to surf more successfully?

A researcher who periodically dives in the ocean waves, seeks what is new, the changes, the dangers, the opportunities and passes them on to his followers?

A wise man who reveals the secrets of the ocean?

A sailor, an oarsman driven by the waves who feels the ocean, finds in it his source of inspiration and dreams of it?

And what is the ocean? The vision of the local boatman and surfer or the chaos of the waves and the elements which have neither explanation nor order; a cross-ruled and tamed space in the educational programs or the constant wind of change– unexpected, odd, turning upside down spaces and fates?

What about the group of students growing up with the impetus and the velocity of the real but also virtual waves, submerged in the informational currents, puzzled or gasping for breath before the elements and the infinity, searching for new horizons or a piece of calm and firm land?

What is it to be a teacher in this global world of changes, in the expanding ocean of knowledge, a tiny dot on the shore of the endlessness, standing in the middle between the buildings, piers, history, traditions, ships and elements?

Sometimes a tsunami comes down and everything loses sense just like during a pandemic or a world war! The global problems, more fierce and powerful than anything of the above mentioned infiltrate and stab the world. They question the strength and the essence of reason as well that of the human race and its survival.

What is it to be a teacher in the upcoming global time and space? Is the teacher global just because global education or education for development is written in the job description or because they cover and discover new topics and areas of the educational programs?

Is not the global education supposed to give a hint that it is time for a new education, the education for salvation or for the apocalypse? By using the term global, are we not pointing out at the need of education for the world pushed to its limit and beyond? Is the education in the epoch of knowledge society indeed not reaffirming its strength and its very nature by being global? By being an education that must correspond to the frames of its time. Similarly the education for the free citizens in the Hellenic ӥpoque

was global– combining in one the fates of communities, gods and people in the search of an answer to the complete and ultimate questions.

* * *

The appearance of global education or the mere idea of global education sharpens our sensitivity towards education and teacher. This sharpened sensitivity does not yet mean knowing and understanding. The role of the teacher in this new world is uncertain, often neither she knows what she wants nor we know what to expect and require from her.

The traditional role of the teacher is that of a guide in the realm of knowledge. However as science and the means of mass communication evolve, as the role of parents to introduce their children to the world increases and the independence of young people grows, this role of the teacher becomes more and more routine and unnoticeable.

If not teachers and if not education then who will guide and socialize the youngsters? Should we leave everything to the media, the informational waves and give up on our future and the idea that education can rule both our lives and the live of the community?

The world is different. The other world, the virtual world gains ground far more powerful and omnipotent than the world of books; knowledge is different– boundless yet also giving incentives to people and communities to unite themselves with its help and in its name; people are different. The idea of the world is also different. For the first time the idea of unity begins to settle down and seemingly also its opposite– the idea of natural diversity, as well as their derivatives– solidarity, mutual assistance and tolerance.

The environment is different – the world invades school, teacher,s and student,s life in a much more powerful and less restricted way than before.

Children are different– they are a part of this world yet at the same time they are more free, less confined, more easily evading the attempts to influence them and more resistant to our attempts to communicate with them and learn.

We want the global world to be built on global values, though they became more and more difficult to be understood and followed in our lives. It is one thing to unite through values or to capture through them a small world and behaviors in society and another to do it in the abstract and often inconceivable space of globality.

Today we think differently of the global world. It is not only an abstract notion, object or process which we need to research and understand. The global world is what we make of and with the world. It is a dream, an ideal and a constant and wide-range practice, a guided idea which becomes reality anytime and anywhere. The liberation from destiny,s or from the power of chaos is impossible without education. The world design is the product of educated researchers, and citizens, thoughts and actions.

* * *

It is one thing to be a teacher and a leader in standardized somewhat narrowed domains such as geography and history and another in a world that has just come to comprehend how whole, extreme, yet undefined and unstable is itself.

Let,s use again the ocean metaphor. The teacher has a piece of its vast surface that he tries to pass and present to his students but in the tempest and chaos of the waves this piece also loses its outlines and often even its meaning both to the teacher and to the students.

Global education gives us the chance (like civil education) to rediscover and reinvent the education.

„ Sustainable development can offer them a shared language of hope and possibility provided it keeps a wide range of options open. For indeterminancy rather than order should become the guiding principle of a pedagogy in which multiple views, possibilities and differences are opened up as part of an attempt to read the future contingently rather than from the perspective of a master narrative that assumes rather than problematises specific notions of work, progress, and agency.“ (2)

„As an educational process, the Education for sustainable development should primarily seek to develop such a frame of mind rather than develop ‚positive' attitudes and behaviour, realise sustainability indicators, and deliver ‚relevant' knowledge as set down

in policy documents. It requires teachers and learners to be open and engaged with the complexity and meaning of things in the manner of great art or literature; attuned to harmony and discord in the world via a heightened sense of attachment; and capable of viewing nature in ways that are essentially poetic and non-manipulative".(3)

All of this sets as a premise a new role i.e. a global teacher with new competencies, responsibilities just like the people in the past who used to begin a quest in undiscovered and faraway places needed qualities, abilities and did provoke expectations different from those of the settled down and closed group of people .

The general guidelines for global education of the Council of Europe,s North-South Center state that: "The global educator has a key role in helping people to make sense of the world. She needs to: be aware of the main global issues and understand at least one in depth; know about international political institutions and dynamics; understand key mental models, concepts and ideological approaches to world politics; get people to think critically about their own and others' assumptions and mental models; help people to find and assess information on global issues and perspectives; encourage people to develop knowledge and skill to take effective action as citizens." (4) Let,s note again how easy it is to set up requirements for the teacher. On one hand it is required to possess immense cognitive competencies that allow getting to know and understand the world and on the other– to possess social competencies not only in order to teach people but also to help them „develop effective actions as citizens"!

Different but not in the least less exigent are the Association for education for development,s requirements for the education for development teacher: " skills and approach to facilitating groups: a sound knowledge of a broad range of global issues, combined with an ongoing commitment to extending this knowledge; practical experience of developing and adapting local and global materials to raise development awareness; the ability to structure learning sessions, selecting activities to meet intended learning outcomes, using a range of teaching strategies and evaluating the session against intended learning outcomes; a commitment to the three OSDE principles; an approach to teaching which challenges learners and

enables them to gain new insights and make their own sense, building on their experiences, as opposed to seeing learning as transferring knowledge from the trainer to learners as empty vessels the ability to encourage connectivity both global / local and among group members; the ability to distinguish between campaigning and developing critical literacy and to make appropriate choices as a trainer; a commitment to encouraging reflective learning among participants; the ability to be a co-learner within a group, as well as trainer or facilitator, and to reflect on the learning process as well as the content of training sessions.“ (5)

The big ecological organization Oxfam offers another list of requirements: „empathy and sense of common humanity; commitment to social justice and equity; value and respect for diversity; concern for the environment and commitment to sustainable development; concern for others in immediate circle; sense of fair play; positive attitude towards difference and diversity; appreciation of own environment and living things; sense of wonder and curiosity; awareness of and pride in individuality; interest in and concern for others in wider sphere; sense of personal indignation; willingness to speak up for others; valuing others as equal and different; willingness to learn from the experiences of others; concern for the wider environment; beginning to value resources; willingness to care for the environment; sense of importance of individual worth; empathy towards others locally and globally; growing interest in world events; sense of justice; sense of responsibility for the environment and the use of resources; sensitivity to the needs and rights of others; concern for injustice and inequality; willingness to take action against inequity; concern about the effects of our lifestyles on people and the environment; sense of common humanity and common needs; concern for the future of the planet and future generations; commitment to a lifestyle for a sustainable world; commitment to the eradication of poverty.“ (6)

Let,s also go through the geography teacher,s characteristics – those who have been considered the traditional globalists in education: ”participate in curriculum renewal, finding new ways to teach current issues such as poverty reduction, food security, population movement, sustainable development; create lessons that connect to pupils’ lives and imaginations, enlivening geography and

giving it renewed relevance; provide renewed focus for the study of the home locality – more as a dynamic global ‚meeting point', less as a closed ‚container'; reinvigorate the basic concepts of geography, namely place and scale, as powerful tools to analyse uniqueness of outcome with universality of human and physical processes; contribute through geography teaching to the development of global perspectives and global citizenship." (7)

We listed so many requirements for the global teacher that it is obvious that they are impossible to fulfill. In most countries global education is not yet part of the educational programs, there are no teachers and consequently neither their preparation nor what their competencies should be like is being discussed. The postulated burden of the requirements for the global teacher is more of an outline of the desired and the ideal teacher though it would be long before this role (or roles) becomes institutionalized.

Global education and global teacher both appear in a time when the whole educational concept and the teacher,s role are being redefined. More accurately it is not that the requirements are too exigent, it is just that we apply them not to the contemporaneous, teacher profile but the teacher of the future.

Hence this is the first dilemma in the role of the global teacher. The expectations and requirements are so high to the point that teachers cannot easily step up to them. The global essence of the world and its problems are incarnated in the professional fate of the global education teachers. They teach the latter in a world where information flows through different and more important channels for the student, a world where the school loses its role to provide knowledge, cultivate attitudes and values.

Although outlining the circle of the global teacher,s competencies may be defining the activities and the realization of the teacher in the future, it is not an abstract problem. Global education cannot be taught by the traditional type of teachers nor by teachers who execute this role by chance– because of new educational programs or employment opportunities.

The ideal requirements should therefore be outlined at a time when this profession emerges and settles down bearing in mind that although impossible to fulfill, these requirements set the direction

for both professional and personal development since these requirements show that, global education reminds once again of the need to incorporate the teacher's personality into the profession.

The questions how to reach the teachers, select, prepare them and work with those who used to teach other subject matters remain. How to turn the teaching and understanding of this global world into an activity that pays back the efforts; into a passion instead of an impossible burden?

The competences allow aligning the mixed-up requirements and expectations towards the global teacher.

The concept of competences is practical from several points of view. First of all it attempts to connect in one although general scheme the knowledge, skills, abilities, attitudes and values which were artificially separated in the old pedagogical designs. Secondly, it allows to resume (though at the risk of becoming too general and pointless) these often isolated and disconnected skills and knowledge. The competences permit to reformulate in a new way what should be studied and how and thus change the process-like essence of education.

The Organization for economic cooperation and development (OECD) defines the competence as „something more than knowledge and skills". It comprises the faculty to face the complex challenges relying on the mobilization of the psychological resources (including skills and attitudes) in a particular context. (8)

The term „key competences" in social education means a multilateral vision of competencies which includes broad abilities that interact in synergy in order to fulfill the purpose of teaching.

Competencies include the following approaches:

- Knowledge (to know how);
- Attitudes and conducts (to realize how to act in a certain context and why);
- Attitudes (being open to change, motivation);
- Cognitive skills (information processing, critical thinking and critical analysis);
- Experiential skills (to know how to react and to adapt basing on previous knowledge and social skills)." (9)

”The teacher,s competence to teach social-economic diversity comprises „what“ , „how“ and „why“, the so called know-how when acting in a specific diverse educational content so that the knowledge resources and abilities can be mobilized, added and transformed in order to bring added value“. (10)

The common European principles for teacher,s competencies and qualification are:

- To work with information, technology and knowledge;
- To work with people from a close educational background: students, colleagues, school and non-school partners;
- To work for and with society on different levels of complexity and expression: local, regional, European, global. (11)

In Book 2 the Romanian authors present the following basic competences considering that for this purpose it is necessary to align the main domains of competences related to the profession of the teacher and to take into account the fundamental purposes of global education or the education for development.

- „ knowledge about a broad range of global issues and capacity to extend this knowledge;
- to target their own activity towards endowing students with the specific competences in the field of global education;
- using teaching strategies that emphasize:
  – the progressive development of knowledge, the exercising and consolidation of abilities and the development of students' creativity;
  – instilling into students the capacity of self-evaluation, of reflection and self-exigency;
  – flexible approaches and differentiated educational routes;
  – inter-disciplinary, multi-disciplinary and cross-disciplinary approaches;
- the use of pedagogical strategies focused on:
  – the progressive gain of knowledge, the practice and improvement of skills, the development of students' creativity;
  – developing students' capacity of self evaluation, of the reflexive spirit and self exigency;

  - flexible approaches and differentiated didactic paths;
  - inter-, multi and trans-disciplinary approaches.
- using active methods (e.g. simulation, problematization, learning through cooperation, case study, discovery-based learning, empathy-based role games, text analysis, critical thinking methods, creating portfolios, working on the computer/Internet/ virtual working groups, method of learning through project);
- using educational strategies that allow the variation of activity forms (individually, in pairs and in small groups);
- learning by doing (experiential), conducting activities based on specific tasks;
- the ability to encourage links/connectivity both global/local and among group members;
- using the computer in the teaching-learning activity, as a means and medium of learning, which allows to subordinate the use of Information and Communication Technology (ICT) to conduct interactive and attractive lessons/activities;
- express their creativity and adapt their teaching-learning activity to the particularities of the students they are working with;
- using diversified methods of evaluation;
- reflect on the learning process of students and on their own educational activity.“ (12)

It is clear that if we exclude two of the competences above, the rest can be applied to any teacher though we are convinced that the global teacher is something different.

Francois Audiger,s classification of the teacher,s competencies on democratic citizenship fits to a larger extend to the competencies of the global teacher.

1. Cognitive competences – competences having legal and political character; knowledge about the world – its historical and cultural dimensions; competences with procedural character, which could be transfered to different situations – abilities for analysis, synthesis, abilities to argue, reflection abilities; knowledge about the principles and the values of Human Rights and democratic citizenship.

2. Ethic competences and value choices – the individuals do construct themselves and their relationships in accordance with certain values. Freedom, equality, solidarity, tolerance presuppose acknowledgment and respect to one's self and to the others, ability to listen, reflection on the place of violence in society and on the conflict resolution approaches, positive acceptance of the others and of diversity.
3. Ability to act known as social competence – ability to live with the other people, to co-operate, to create and to implement joint projects, to take responsibility, the ability to conflict resolution, ability to participate in public debate, argumentation and a choice in a real situation. (13)

The competencies of democratic citizenship and human rights offered by the Council of Europe are too broad and cannot be of much help to the global teacher.

„ **Cluster 1 Knowledge and understanding**

- Competence 1 The aims and purposes of EDC/HRE
- Competence 2 The key international framework of EDC/HRE
- Competence 3 The content of EDC/HRE curricula
- Competence 4 The context of EDC/HRE implementation

Cluster 2 Teaching and learnig activities that develop EDC/ HRE in the classroom and school

- Competence 5 Planning of approaches, methods and learning opportunities
- Competence 6 Incorporating EDC/HRE principles and practices into one's own teaching
- Competence 7 Establishing ground rules for a good school ethos
- Competence 8 Developing a range of strategies to facilitate students' discussion skills
- Competence 9 The use of a range of approaches to assessment

Cluster 3 Teaching and learning activities that develop EDC/ HRE through partnership and community

- Competence 10 The learning environment that promotes the use of diverse sources
- Competence 11 The collaborative work with appropriate community partnerships

- Competence 12 The strategies to challenge all forms of discrimination

Cluster 4 Implementing and evaluating participatory EDC/ HRE

- Competence 13 The evaluation of students involvement in decision making
- Competence 14 The modeling of democratic citizenship and human rights values, attitudes and dispositions
- Competence 15 Review, monitor and evaluate teaching methods and students learning.**“** (14)

The competences for education in diversity, elaborated by a team from the Council of Europe are not different, which makes them not much more useful when defining the competences of the global education teacher.

„1. Knowledge and understanding of the political, legal and structural context of sociocultural Diversity
2. Knowledge about international frameworks and understanding of the key principles that relate to socio-cultural diversity education
3. Knowledge about different dimensions of diversity, eg ethnicity, gender, special needs and understanding their implications in school settings
4. Knowledge of the range of teaching approaches, methods and materials for responding to diversity
5. Skills of inquiry into different socio-cultural issues
6. Reflection on one’s own identity and engagement
7. Initiating and sustaining positive communication with pupils, parents and colleagues from different socio-cultural backgrounds
8. Recognising and responding to the communicative and cultural aspects of language(s) used in school
9. Creating open-mindedness and respect in the school community
10. Motivating and stimulating all pupils to engage in learning individually and in cooperation with others

11. Involving all parents in school activities and collective decision-making
12. Dealing with conflicts and violence to prevent marginalization and school failure practice and its impact on students –
13. Addressing socio-cultural diversity in curriculum and institutional development
14. Establishing a participatory, inclusive and safe learning environment
15. Selecting and modifying teaching methods for the learning needs of pupils
16. Critically evaluating diversity within teaching materials, eg textbooks, videos, media
17. Using of a variety of approaches to culturally sensitive teaching and Assessment
18. Systematic reflection on and evaluation of own with diversity,, (15)

There is a lack of comprehensive research on competences, there are too many repetitions and generalizations and thus the heuristic value of the evaluation on teacher,s preparation and qualification is far too small. As far as global education is concerned, the subject is new– the globalizing world in process of development and in search of stability on different levels (local, national and global). It resembles a lot the civil education though the frames of teaching and learning are broader; the interactions are on a larger scale; what is more important, in civil education the citizen is a historically formed category in the national society,s framework and there is an agreement on the role and the characteristics of the civil education teacher as to a large extend the characteristics of the national society – legal, social, economic and cultural are researched and clear. In what refers to global education, there isn,t any clarity neither about the global citizenship nor about the global education itself, the global education teacher nor the subject itself – the globalizing world – is described and systemized which would help to understand the latter.

The competences offered below are based on different ideas and paper works (16), (17). They are more an attempt to outline the structure of the competences and consequently the qualification of

the global teacher and not an attempt to systemize the work of those who teach global education and education for development.

Global Teacher Competences

Cognitive competences

- Knowledge about global world, about trends of development, about global problems and its interdependence, about basic theories explaining the contemporary world, about development.
- Knowledge about the public policies trying to deal with global problems at all levels – local/national, regional/global.
- Knowledge and abilitiy to present global/local dimensios of global problems and developments, as well knowledge about the world in the past, contemporary world and the world in the near future.
- Knowledge about the nature of change in modern society and in the world, about the change and its role in his own life and in the life of the community.
- Knowledge about intercultural understanding and diversity.
- Knowledge and understanding of own personality as a product of culture.
- Knowledge and understanding about the interdependence between main systems of the contemporary society, about the role of the natural system as an environment supporting life, knowledge about the the connection between social problems (poverty, overpopulation, overconsumption and subconsumption) and degradation of the global environment, knowledge about the sustainability of natural, social and economic systems..
- Knowledge about the needs and rights of future generations.
- Knowledge and understanding of the problems connected with the quality of life, knowledge about alternative ideas of growth and development, knowledge about key resources which currently are exhausted or degraded. Knowledge and understanding of the connection between the quality of life and justice in its relation to the process of sustainable development.

- Knowledge and awareness of the Earth's carrying capacity.Knowledge about the impact of political and economic forces over the use and management of resources.
- Knowledge about approaches aiming at sustainable solutions of the problems: legal, economic, managerial, scientific, technological, educational.
- Knowledge about action which could be undertaken at personal, family, community and society level in their relation to sustainable development.
- Understanding of the global effects of the local actions and vice versa, ability to integrate on its territory the local and the global.

A sense of responsible citizenship

- Individual, social and environmental rights and responsibilities implied by citizenship
- Clarification of personal values relating to globalization
- Approaches to global policies and solutions: legal, economic, managerial, scientific and technological, educational
- Action that can be taken at personal, household, institutional and community levels relating to global problems

Ethical

- Freedom, solidarity, support, co-operation
- Vision about the future society based on sustainable development
- Awareness of global citizenship, rights and responsibilities, following from the citizenship
- Exploration and clarification of personal values in relation to sustainable citizenship and globalization
- Critical autonomy, sense of responsibility, ability of taking deisions being aware of the existing limitations concerning the public goods and the resources.
- Ability to act as a citien at individual and collective level, to initiate changes.
- Self reflectivity or the ability to see ourselves implicated in the issues/problems we are trying to address
- Open/global mindedness to construct other possible worlds together with others

- OK-ness with the self so we could to learn to live with and not to be overwhelmed by uncertainty, complexity, multiplicity and agonistic conversations
- Relationality, mutuality, reciprocity, hospitality so that we develop the capacity to create solidarity particularly with others who disagree with us
- Hopeful skepticism so that we could always focus on pushing the boundaries of what is possible
- Divergent thinking and intellectual autonomy to keep conversations always open and alive for ourselves, others and generations to come

Teaching competences

- Balance intuitive, intellectual, affective and cognitive learning approaches
- Use direct experience in a variety of settings
- Use pupils' knowledge and local community knowledge as well as abstract and decontextualised knowledge in relation to globalization and development processes
- Explore and clarify values in relation to globalization and development processes
- Use of range of participative techniques to understand development and to facilitate exchange of viewpoints in relation to globalization
- Consider the interrelationship between uncertainty and controversy
- Critically reflect on pedagogical approaches
- Consider both sustainability related problems (cause and effect) and possible solutions
- Refer to and encourage participation in global education practices at school and at home
- Use interdisciplinary and transdisiplinary approaches where appropriate

Interaction with the environment

- To involve the school/class in community/regional initiative aiming at solution of global problems.
- To organize partnerships, networks in the immediate social and pedagogical environment

- To interact and to organize interactions of the students with local community actors, with local authorities
- To develop and to manage projects and to involve effectively in it students thus realizing their connection with the environment
- To be opened toward the global environment – to use partnerships, to start networks or to include herself and the students in already existing national/global networks. To establish contacts with different parts of the world in order mutual learning to be realized and to establish relations of co-operation and intercultural exchange
- To establish relations with media and to use new communication forms and languages

Assessment

- To assess students' progress in global education in the following areas: from seeing simple connections between cause and effect to an appreciation of complexity; from an appreciation of the importance of individual action to an understanding of the need for cooperation with others to effect strategic change; from a view that separates out the environmental, economic and social aspects of sustainable development to a more integrated, holistic approach; from a concern for personal and local sustainability issues to an understanding of national and global sustainability issues and the links between them; from a focus on current sustainability problems to an appreciation of the influence of past decisions and the implications of current trends for the future; from an uncritical acceptance of the views of others, values and assumptions relating to sustainable development to a critical, creative evaluation of alternative views and possible solutions

The roles of the Global Teacher

Subject specialist

The globalization is typical for the contemporaneous development of the world and it is a subject of global education. The global teacher must know the key processes of global education – building of a

global order, struggle between global interests and conflicts, global movements for change, global issues emerging in the process of globalization.

The mere enumeration of the areas of knowledge proves that a big number of global teachers do not possess them and usually have a certain degree of knowledge in their domain of subject expertise. It is impossible to build a global consciousness and global sensitivity without knowledge. The knowledge needed to create the basis of the global consciousness is knowledge based either on experience or their accumulation requires time and devotion. Last but not least this is knowledge of the global developments and problems on different levels– on a local, regional and global scale.

The teacher not only has to acquire solid knowledge of the main (global) issues but at the same time the globalization requires more complex knowledge (economic, social, cultural and psychological) in order to be understood. The situation with civil education is similar. The latter is not limited with knowing the laws, human rights and institutions in the country but requires an insight on the ways of development of democratic processes in every area, the necessary changes in order for a civil sensitivity and position to be built, to develop a vision for an integral development of a given society.

The insight on the world,s global problems is definitely crucial for the global teacher but so is the knowledge of the world,s international order, the main tendencies in its development, the meaning of globalization in the different social dimensions, the global initiatives and policies such as the Millennium Development Goals. No less important is the knowledge of own country,s development problems and of the development of different regions such as Africa, which development or rather underdevelopment becomes a world problem.

Of course, we can imagine a global education where the specialists, role regarding certain global problems and developments is being carried out by subject matter experts: changes in the environment (biology, biochemistry), social changes (sociology, civil education, law), economic changes (economy, geography). However this does not replace the new knowledge that has to be gained by the teachers in the global world. The times of the good subject matter experts, self-sufficiency in any educational area are long gone.

The growing interconnection of the processes does not allow a mere acquirement and using of different volumes of knowledge but constantly obliges the teachers to go beyond their subject matter expertise. Competence is needed in order to see the problems and developments in one's own domain on the background of the other global developments and in connection with the latter. An attitude is needed towards the different visions and theories for the essence and development of the world, the essence and solution of the global problems.

From the acquisition and development of cognitive competences, point of view, it is natural for the teacher to be engaged, to take active position, to amass experience.

The idea of sustainable development is a good example for the changes in the character of knowledge and education. The idea of sustainability is the search of interconnections. We cannot speak of ecological equilibrium only and thus exclude the impetuous social processes. On the contrary, we cannot speak of the development of mass agglomerations of people by focusing on inter-human relations only and excluding the economic, cultural and ecological character of these formations.

The role of the subject matter expert perceived in this way requires and entirely new type of elementary education for teachers considering that none of the teachers studies global education and they finish their studies mainly as experts who are very likely to be advanced in the knowledge and understanding of a global problem: e.g. economy– poverty; sociology– discrimination; psychology– intercultural communication and understanding; biology– pandemics, ecological equilibrium; chemistry– pollution; law– human rights and international law.

Citizen. Democrat. Public Person.

We live in a global world but this does not mean that the role of globalization is unconditional. Neither the global problems nor the principles of building a global world based on social justice are accepted unconditionally. Not only globalization,s destination is a target but often the globalization itself is being attacked. Its meaning and capitalist nature are put into question. The isolation and

nationalism tendencies in the world are also quite strong, tendencies of dealing with problems only in one,s a own community, the continuing development of civil sensibility and conscience.

Therefore the role of the teacher as global expert, social activist and democrat is new and different. Without these characteristics, they would hardly be able to fulfill their mission as global education teachers.

The problem of the global civil position and activism is extremely difficult in the sense that the engagement is definitely connected to the acceptance of a rather radical ideology (or partial view) of the condition and development of the world. Thus in reality the realization of the teacher as subject matter expert and activist is a clash between different dimensions– between broadly informed and understanding the global processes specialist and activist, pent in the circle of the problems to be resolved or in the frames of the ideology adopted for their solution. This is a collision of two roles: the one of the educator–specialist and the other of the ideologically and often politically engaged activist.

There is no impartial and objective point of view for the development around the world. To dramatize the situation a bit more, the impartial statements for the world,s development as a whole are rare. Usually the existing presentations and explanations of the world, the materials from which teachers can learn are politically and ideologically partial. It is hard for the teachers to reach impartial knowledge and objective points of view in order to pass them to their students. A possible solution is teaching the settling global world by presenting different individual positions both for its development and for the existence and solution of global problems. This is not possible in short terms and therefore the teacher seeks synthesis and simplifications which already means presenting an ideologically and politically tainted picture of the world. It is possible for the teacher to use the protection of human rights and the fulfillment of democratic principles as criteria for evaluating the theories for global problems solution and the problem solving policies. This is a way to evade the narrow ideology and search for teaching based on the ideas that dominate in the society – democracy, human rights, facing the global problems, global programs fulfillment such as the Millennium Development Goals.

Sometimes there is a difference between global education which has a more informational and educational character for the world and requires erudite and expert teachers, and the education for development – a field, which suggests more engagement with urgent problems (on different levels) and requires more leader-like teachers and social activists.

Person who understans the world and helping others to understand it.

As it was already stated, the role of the global teacher is to help the young people understand the world. This is a very difficult role to carry out because it does not require some scattered and inconsistent knowledge from the teacher but requires understanding how the world functions (the doubt that such understanding is even possible is justified), at least one of its problems in detail and passing on this understanding. Contrary to the codified long ago philosophical theories that explain the world and that the teacher received education for and sufficient access to information about (mostly via workbooks), here neither the information is systemized nor there is an elementary education for teachers that aims at building a understanding of the world.

Usually the novice global education teacher has access to some schemed definitions of the global problems or ideological exposйs of the main development processes. Practicing global education usually as an additional activity does not leave time or resources for individual information and education and social activism often leads to ideologies that penetrate the understanding of the world, and its problems in various levels.

Teachers assist understanding the world by using its network nature. They show and explain the networks to their students and at the same time create conditions for network participation and research of global (or national and local) problem solving. The main point here is that the understanding of the world is not a finalized process. It is hard and difficult and the teacher involved in it just has to follow it and step in the role of a learner the same as the students.

Global Teacher as a Manager

That is the role of all teachers but here the subject,s nature itself and going beyond the classroom,s premises (when doing a project activity or activities in the virtual world) requires more serious management skills. It is necessary to reinforce more the management of the learning process then in other subjects when creating a safe learning environment (in a difficult to comprehend world full of risks and dangers) for developing civil engagement, modeling new relations such as carrying out positive interactions, culture of cooperation, non-discrimination and engagement in the classroom and the project activity.

The Teacher as a Mediator between the world and the young people.

Together with the children, the global teacher dives in the real (or the virtual) world of problems but the teacher is always ahead. „Teachers are like brokers between children and their fast changing environment and not like transmitters of certified information." (18) Teachers are like mediators between the environment and the students. Being a mediator between the global word and the students is a role that is usually reduced to the narrow field of expertise in other disciplines.

The mediator,s role is key to global education and requires a high level of reflection, self-criticism, ability to select and evaluate both the developments that will be presented to the students and the student,s capacities to deal with the information and knowledge they are supplied with.

The Teacher as a critical Social Leader of the Students.

In their role of a critical guide in the global world, teachers co-operate for activities, behaviors and reflection that develop active global civil conscious. The teacher is playing the role of Socrates, the seeker of the truth who doubts the existing realities, explanations and myths and develops the students, critical thinking and ability to reflect. Global education is a fascinating educational field due to the fact that everything is moving in it, nothing is certain and final, it can change, it will change, everything is subject of conversion, put to doubt, criticism and new solutions for change are being sought.

When project activities are being carried out in the field of global education, the global teacher helps students elaborate the projects and plans, to analyze their work, see its perspectives and restrictions, see themselves in the activities.

In order to be effective in this role of critical guide, teachers must first look at themselves, study themselves – take into consideration their national, religious and racial prejudices, ideological and knowledge restrictions.

The teacher is the youngsters, guide through the global world,s problems, helps them explain and comprehend the world. As each and every one of us, teachers are also susceptible and touched by the changes and feel the influence of the global problems.

As humans, teachers often reject the changes and don,t notice the problems, but as educators, they have to analyze them, evaluate them and include them in their picture of the world. **„** Rapid change makes it impossible for anyone to keep track of what is happening. We rely on our mental maps or core concepts to tell us what is important and where to look for information. A „mental map" is the ideology, paradigm or world view which underlies the way we see the world.Rapid change also makes it essential to double check information and assumptions, because they may no longer be accurate or relevant." (19) The question is to what extent these mind maps help teachers in their work as global teachers. For most teachers the world is a chaotic accumulation of events driven by unknown forces where the role of the individual or the community is reduced to a minimum. For others the mind map is just the most primitive vision of the world as a place dominated by the forces with no development and change for the better, where the differences and dependencies are final. The lack of global consciousness and the understanding of the world not only discredits the teachers in this role but also puts doubt on the point of teaching global education.

Therefore often the role of the teacher is limited to the superficial repetition and explanation of global problems, sentimental and unjustified calls for their solution, carrying out actions in favor of a certain cause, of sliding on the surface of the world and the problems. Therefore the role of the teacher as a guide in the global world of problems requires initial formation and further constant preparation. This is the only way to build and develop global consciousness and

global sensitivity. The latter also need constant feeding for their growth – information on global problems and social guidance such as the theories for world development and problem solving. The global consciousness also means the ability for auto reflection– analyzing one's own definiteness, views, dependencies, hidden system of believes for the world and its development.

Ethical teacher

To teach about the global world or one's own society means also teaching the principles on which this world should develop, the principles of human relations that the global teacher himself follows and establishes in his/her activity. Global education is not a description of an abstract, frozen world, not influenced by the principles of human rights, realization, social justice, co-operation and solidarity. This is the main dilemma in teaching global education – in order to teach about the world one has to build an attitude towards the world, not only the way the world is but also the way it should be.

Recently the neglecting of values when teaching civil education and humanitarian disciplines is silently being justified and gotten used to. The positivism and objectiveness can be neither our guides nor those of the children. We teach them not only about the world today but also about the world in which they can live tomorrow, the world that can be theirs.

In socialism everything that the youngsters were taught was supposed to represent to a larger and larger degree the ideas of justice, the good, and the progress. Since then there has been a disbelief in the values and alongside with it the fear to talk about values, establish values and teach values.

Today it is totally the opposite. We describe and teach the world as unjust one, full of problems, conflicts, inequalities but we also describe and teach what the world could be and come to be – the world as a step towards the human rights, realization, towards human development, the search of the good and the realization of the good which translates into liberty, equality, justice, respect, tolerance, cooperation, solidarity and support.

Therefore the idea of good society, good life and good man is what brings unity. Today this is the idea of sustainable life. A life of

fulfilling the needs and personal development in harmony with oneself, with the others and with the environment; a life in a sustainable community and sustainable world based on mutual development and respect, human rights realization, development through cooperation and support, a search of harmony in the interaction with nature.

The Global Teacher as an Intercultural Researcher and Designer.

The global world is a challenge for the global teacher and the classroom is its reflection, a small but increasingly diverse world. Before anything else, it is a world where to an increasingly larger extends „the teacher cannot teach relaying on the idea that equal means the same. Students come from a variety of cultures, languages, lifestyles and the multicultural environment does not correspond to all the students` needs. „ (20) It is a world that teachers cannot ignore, underestimate or oversee in their activities. The myth of the homogenic classroom and the equal educational needs begins to fade away in the increasingly open and coulourful contemporaneous societies. " Therefore Teacher's imperative is to include the student's culture and to connect it with the class work. Social emotional generational and contextual issues should be taken into account in the creation of safe spaces for learners to explore global issues, their own positions and positions of the others.„ (21)

The problems of poverty, discrimination, empowerment, gender, and disrupted relations with nature, justice/injustice and the disrupted relations when solving the latter m are also problems of the national societies and often also a problem of the school environment. The teacher should assist learning about the world in the context of an increasingly global and problem ridden classroom.

Therefore the question about the teacher,s responsibility is rephrased in a different way– responsibility for oneself, for collecting the material that will be taught, for the relations with the students, for creating a global atmosphere for learning, for justice in the process of learning, partnership, respecting students, personality, cultural background, responsibility for creating a world of global learning where the rights of the global learner are respected– to be, to know, to learn with the others.

Building a global classroom is a process of acknowledging the multicultural nature of the students by analyzing their needs. It is a paradox that this individual approach is needed for the research of the global problems and developments. This is related to the participants, their lives, the local society, the global society. Who are the participants in the group (students and teachers), what is the environment like, where do they come from, how is their cultural identity perceived in the group and in the society they live in? In Bulgaria we still prefer not to look for answers to these questions highlighting that there is a small level of stratification, there are no immigrant children, the classes in high school are relatively homogenic from ethnic point of view.

Creating the proper environment for global learning means to analyze the roles of the students, their relations inside the group; it means creating the global classroom through project activities, discussions, researches, obeying the norms of justice by unconditionally respecting the students' rights. In this global classroom it is important that young people analyze themselves and perceive themselves as part of the community. In most cases, especially in the new democracies, these young people belong to the oppressed, the poor, and the discriminated. It is the sensitiveness of their place today at school and tomorrow in society that raises the question of their rights and responsibilities and the respect of the latter. Thus they cannot see their own development as empowerment, as acquiring rights or fight against their violation; they cannot see the global problems as their own problems and simultaneously see their place in them as individuals who fight for their rights, for the respect of the principles of democracy, for achieving social justice.

Thus the context of global learning includes the world in its different dimensions – from local to global and the educational environment is centered on the learners in their behavior towards the problems. This is an environment that fosters global sensitivity and it is built on the principles of democratic, inclusive, cooperative and experience-based learning.

This environment provides practice (mostly in the form of projects or initiatives). It starts with the search of an answer to the question „What am I doing and what can I do for the world around me?“ and

it is practicing changes, participation, engagement, cooperation for research and problem solving.

The Global Teacher as a Balance Keeper

Appropriate learning environment requires finding a new solution to the problem of equilibrium in the learning process.

Balance between the immediate learning environment and the outside world, which is achieved by targeting the local dimensions of problems; by the learner seeing his/her problems as part of global ones; by examining the influences of the wider world on the local environment and the student and via project activity the boundary between classroom and environment is deleted. Global education is one of those developments that blewed closed education to smithereens. It assumes and seeks to achieve a balance between teacher and students, which is far more dynamic than the existing model of embedded inequality acceptance. Overcoming the model of behaviour where the teacher's role is a supplier of knowledge and posessing the Only Truth sets this balance on a new basis. The teacher is a guide to the world of knowledge; to problem explanation and the world, offering a built evaluation system for what is going on and to attract with the maturity of his/her moral judgments.

Equilibrium is achieved by recognizing the limitations of the teacher's own knowledge and interpretations; by the need for continuous learning (also adopting the role of the student); by accepting the possibility of learning from students; by recognising the invaluability of their concepts of problems and their unique vision of world, of their almost innate globality . Students can often outperform the global teacher's access to information, language proficiency, knowledge on certain parts of the global world, in dedication when working on projects. The teacher is the one who is ahead, who coordinates, leads, knows or will do thus, that in a difficult situation to keep going in the right direction.

We can search for equilibrium on the axis of pessimism – optimism. Young learners by default are optimists; they enter the world to discover it. The teacher has his/her past and experience of the world, his/her hopes and disappointments – this is normal and inevitable. Own anxiety and doubts can be overcome as the teacher puts doubts in the form of questions and seeking answers in the

learning process. Balance is paradoxally achieved by having a vision for sustainable world, sustainable society and sustainable life. The vision, which is transmitted to the students in the learning process, thus placing the teacher among them – the vision unites.

The Global Education – Problems and Dilemmas of Teaching and Promoting of this Subject Field

Global education is problematic not only because it is a new area where there is nothing found, lacking the important tradition and/or canon in traditional education; it is problematic due to its subject. The globalizing world in its various dimensions, for which there are no generally accepted explanations and diagrams, nor agreement on what it is and rarely there is an attempt to conceptualize it. At the beginning of this chapter, we used the metaphor of the ocean, for the dilemmas and challenges for the one dared to go with the flow or peer into the depths.

Can I understand the ocean or be satisfied by the search of meaning in an endless circulation and movement? If I construct such an understanding, would I be able to pass it on to others, so that they could follow me? Is it enough understanding and obvious benefit is there in an attempt to obgarnesh infinite? To bow or reconciliate with the endless and incomprehensible, is it not an admission of defeat and a decline to fulfill the role of a teacher? Won't the simplification of elements expose the life and existence of future swimmers and travelers to danger? Is sailing against or on the cutting edge of the wave not a folly or a strategy of despair and helplessness? Does praising the movement of waves not hide the failure to understand them? And finally, what is our responsibility – on the banks of the endless with young people staring and waiting for answers and solutions?

The Globality of the subject presents a problem for the Teachers as for the Students.

The teacher can not deal with the ocean of knowledge, nor monitor development in the global world. Simplification, stereotypes, ideological perception and transmission of the world is a possible answer. Another option is to ignore the theory of abstract

understanding, comparing and evaluation and focusing on practical solutions for the local manifestations of global problems.

No less a problem for the learner – understanding or entering in depth of the global world is not in his power, while simple transmission can not awake and maintain a cognitive interest nor build the necessary competences.

„ In order to critically evaluate discourses of sustainability, and thereby further develop sustainability as a frame of mind, pupils require a considerable amount of knowledge and understanding from the natural and social sciences, the arts and humanities. This academic knowledge should be selected, classified and taught in ways that enable pupils to gain integrated or holistic perspectives on the environment and development, although the possibility of one single ‚true' or ‚right' perspective should be viewed with extreme caution." (22)

Contemporary postmodernism a bit overestimates the situative and based on experience constructing of knowledge. In the first place young people do not have enough experience to be able to build their own vision of a global world, they do not possess sufficient knowledge to enable themselves to develop their own mind maps; they need help, explanatory diagrams to conceptualize their experiences. What is new is that they are actively involved in this process, they expand their knowledge through participation, project activities, discussions, modeling developments and ??clarification of vallues. They also field common concepts such as human rights and democratic society. These concepts guide them and serve as a marker in the chaos of the globalizing world, enabling them to assess developments and processes and to evaluate their own actions.

* * *

Is the world recognisable, can we understand this galaxy of events, and if we can, can we empower learners so that they change their own environment and world and contribute to changing the world? The possibility of developing a global sensitivity, global identity and global reflection depends on the answers to these questions.

Big issues lead to questions in the everyday work of the global teacher.

”Is this a real problem? Do my lessons reflect the multidimensional essence of the problems? Do they dea; with the causes and solutions or only with the symptoms?

Are my lessons oriented toward the future? Do I suggest in my lessons realistic solutions? Could some of the solutions be realized with somewhat less resources and do they bring benefits to more people?

What is necessary in order to reach sustainable solutions? Do I show in my lessons the factors of change? Which are the most important factors of change? Are in my lessons reflected realistically the power mechanisms and the mechanisms for accomplishing change?

Do the lessons support the development of civic global identity, democracy and active and critical citizenship?„ (23)

Referral to the global world also has its peculiarities.It is now possible to seek out and study the global trends and global issues. Another possibility is the study of differences, conflicts, contradictions in the world or the analysis and evaluation of world development terms of the idea for ??global justice and human rights realisation. Sometimes the approach to global reality is expressed in the quantification of characteristics or indicators of development and their study and comparison.

Presentations of „the world at school“ are simplistic by necessity, but when served by the old method of teaching, they rather presuppose indoctrination. The young mind can fall into the grip of leftist populist models to explain and solve the world’s problems. They are more developed, simpler, bring as if quick decisions based on justice and human rights protection.

In this global world the teacher confronts the infinity of knowledge, unstructured, huge, constantly increasing, presupposing any explanation and used to confirm different, often opposing theories.

When characterising the global teacher, it is important to take into account the classification of various forms of educational globalisation – it is based on material characterising the various forms of educational environmentalism. (24)

Naпve environmental realism draws on normal science and acts as ideology by masking the social structures and processes that

produce unsustainable forms of development. Normal science identifies and defines ‚global' problems and issues, locates them ‚outside' or ‚beyond' society, and provides the basis for strategies whereby they can be managed or solved. People are encouraged to identify their concerns at a global level in ways that transcend their more local, embedded and culturally specific experiences and identity, and then respond through individual action that supports global management.

Global idealism is associated with those forms of teaching that focus on challenging or changing learners' attitudes and values or belief systems. Once educated about sustainability values and issues he will translate concern into appropriate personal and political behaviour.

Critical globalism by acknowledging the social construction of nature,and acknowledging the diversity of people's global problems knowledge and the need to anchor Global Education in the knowledge that they produce and consume as they live their everyday lives. Local knowledge, identities and discourses, are the starting point for reflection and action on more ‚academic' knowledge, leading to the creation of socially useful knowledge or citizen science that is validated through application. Community involvement, in such settings as Local Agenda 21, provides ways of evaluating blends of local and academic knowledge through a process of participative action research. Critical globalism is associated with discourse analysis, citizenship education, and ESD as socially critical education that fosters sustainability as a frame of mind.

The position of the global teacher is difficult to defend. She may admit the limitations of her knowledge, having the greatest experts in specific areas admit it, but how to do it in front of students. The recognition of ignorance or lack of knowledge leads to the adoption of simplified schemes for the world or its problems, but also the opposite – the impossibility to state or defend extreme theories (any statement on any issue can be challenged).

Also, the teacher should become accustomed to accept unclear, incomplete and not fully developed schemes and claims. Some of the information is too vast and confusing, some – unavailable, and the teacher with her capabilities and resources has no time for extensive research. At the same time, teachers can't fully trust the

The Global Teacher and the School Culture.

We're well to distinguish and differentiate between various historical ways of teaching that are a key part of school culture.

The essential thing about the premodern way of teaching is that established patterns are reproduced without change. The education is like an induction into pre-determined forms and mastery could be reached as the repetition of these forms. The stufents are expected to master these forms which is considered to be a criterion of being educated.

Under the modern teaching process the things are developed further.Important are not only the forms and the schemes but the attempt to go deeper, beneath the surface,or to go beyond the information available. The way of presenting the world is founded on scientific methods and the expectations toward the learners that they will become informed citizens.

Unnder the late modern teaching process is important the problematizing of the world and the assumption that it is reflexively constructed in relation to social, cultural, political and material conditions. Learning is through critique of existing knowledge as a base for constructing new ways of seeing, doing, being; communicative action as a fragile basis for securing collective self-consciousness and organization. The world is presented in the curricula as critical perspective on (critical distance from) existing patterns of language/ discourses, social practices, forms of social organization. Under this model the objective is the emancipation of the learners.

Postmodern teaching process presents fragmentary naratives and deconstruction of the world. The knowledge is reflexively constructed in relation to cultural, social-political, material and socio-biological standpoints and identities. The way of learning is through the production of fragmentary narratives justified in relation to aesthetic-expressive criteria of identity-groups rather than universal theoretical-scientific or moral-legal criteria. Under that process learning is a discovery and a celebration and in the same time it produces differences. See (25)

"While Kemmis regards the orientations as complementary to one another, he is concerned about how they are balanced in contemporary curricula; how educational reforms guided by neo-liberalism emphasise pre-modern and modern orientations at the

expense of late modern and postmodern ones; and how without the latter, schools may be failing to promote democracy. The balance of orientations in many schools suggests that they are delivering modern education in postmodern times and this may be a cause of pupil disaffection and indiscipline.

Late modern and postmodern orientations both regard knowledge as socially constructed and acknowledge increased reflexivity whereby individuals become more aware of the diversity and fallibility of knowledge and the unintended consequences of its application.

While late modern learning clings to the possibility of consensus yielding general truths that provide the foundation for critical pedagogy, postmodern learning accepts only local or partial truths, invites a wider concept of rationality, and is valued by new kinds of identity politics." (26)

Is it possible for the Teacher and for the Student to Identify with the Problems of this world?

Identification and sensitivity to global problems should be no difficulty in an interdependent world where everyone feels their influence and usually suffers the consequences. In the West, gazing in history leads to feelings of guilt about the state of the world today; to responsibility and commitment for a change in it; a place built on inequality, discrimination, poverty and exploitation.

In the majority of states and societies absence of national history over an extended periods means the absence of responsibility for the world in the past and its present condition. The sensitivity of the victim excludes sensitivity and responsibility for the present and even care for the future. The learned helplessness in society creates indifference to the past and present, and indifference does not produce visions or responsibility for change. Therefore, the role of the global teacher to build competences for empathy, understanding, involvement and responsibility in many of the new democracies and in developing countries is extremely difficult.

Under the surface of the problems?

To summarize a list of global problems is relatively easy. There are so many of them and they are quite discussed and studied. What's

difficult for the global teacher is to get below the surface – the analysis of problems, the search for links between them, the underlying factors of what will happen in future, shows the overall picture created by interlacing problems. Any study of relationships and problems is also an exploration of the dependencies of power, and today, power is blurred, even within the local community or nation-state. In addition, each issue has its own ocean of relations, developments, affiliations, and the teacher is expected to give simplified representations of problems for students to understand.

We do live in a world of change but first of all the Change is frightening and dangerous

Global teacher can not strain the question „What is my attitude to change as a human being?“ Can I survive in a world without vision or change in the world of global education with no idea about the world we seek, where global problems will find their solutions? What are and how to implement changes if we take the course of human rights and democratic principles realisation?

The global teacher is supporting change and the great paradox in her activities is that, as such she should have a vision of the necessary changes which are difficult to say how and in what form will happen. Education as a program, not only to understand, but also to improve the world, leads quickly to normatively prescribed training. The problem is that a better and more sustainable world can be described, but difficult to be prescribed.

For our time, the fear of the constant wind of change is crucial. So to be a seller of hope and a guide to changes is among the most difficult roles of the global teacher.

The Global Teacher's Engagement

Faith itself or in the preaching of change (unavoidable, reasonable and / or frightening) requires commitment. Commitment may be expressed as dedication to problems,to their conscientious presentation, but may consist of practical involvement in making public policies, to take shares in cooperation and solidarity. Engagement can be expressed in a conscious project work for students to learn live how to relate, understand, change, and love this world.

Global Teacher Own Culture Problems

Global education is learning about other worlds and cultures. Without being aware of one's own cultural determination, the teacher will learn with difficulty and it would be even harder to teach. The work accompanying the achievement of intercultural comparison, the effort and the need to look critically and from the side of your own culture, identity and destiny as a product of this culture, the impossible task of not stereotyping other cultures, not to put labels on race, sex, continent, development – this is part of the plight of the global teacher.

In her capacity as global, she should be a model for understanding, respect for others and tolerance in this divided world, helping students to understand the coming global culture and globalization as permeability, a clash of cultures and sometimes even as the destruction of cultures. The global teacher is responsible for this perspective – interesting, fascinating, related to our lives. But she is the defender of regional, national and local cultures that survive, adapt or evolve in a globalizing world . The task is difficult because to manage that intercultural understanding is to learn how others live their lives and to be able to help students, if needed, to actively engage with the experiences and fates of others. The role is difficult because globalization is not only an exciting interplay of cultures, but cultural imperialism, economic and political conquest of the world. To understand globalization from a cultural point of view, in the spirit of globality, virtual and real tangible connections must be provided and this gives the project activity. Projects dealing with global issues in other societies and cultures provide a link, they help us learn and coexperience and understand the lives of others. The project is an intercultural work and effort and a particular entering in other cultures; meetings, comparisons, analysis of our own situation and destiny, understanding the dimensions of one's own culture, seeking implementation of similar values ??, rights, and responsibilities. If teachers do not understand themselves what is going on, learners would shift responsibility unto others easily – governments, international bodies and corporations, and see the world as a conspiracy where there is no room for the efforts of people to change their lives and medium.

Global Education is aiming at forming of Global Identity, which makes life for the global teacher harder, because of the increasingly problematic communal, national or group identity.

As Howard Gardner mentions: " behind the understanding of globalization we put efforts to nurture the global consciousness – which means to be able to put one's own immediate experience into the broader matrix of developments, which forms the worlds, to construct identity as a member of that global community or at least to orient some of one's own activities in that direction

(for example educating one's peers in fair trade, responsible consumption...)". (27)

It is difficult to say to what extent the global teacher can support the development of such identity. If „knowledge is power that defines us as a species" what is a global consciousness that defines us as a global species? Is global consciousness some kind of higher consciousness and can it be cultivated or supported in its development? Neuroscientists Antonio Damassio defines the higher order of human consciousness as a complex option of mind that permits the construction of an autobiographical self (or identity). (28) The question of what constitutes this identity – whether identification with relatives only, the community, genus, nation or something bigger, and what are the chances of its construction? According to Damasio, when encountering various objects, we organize them as conceptual frameworks and record them in our mind as well as the feelings about them. Thus we understand more and more the relationship between these objects and ourselves autobiographically – as knowing, feeling; as actors in interaction with our own environment.

If we imagine a well-developed system of global education, will it be constructed on a temporarily invented global identity maintained by the group of learners and educational situations, which may later decline or disappear when no longer intentionally upkept? In developed western societies there are many movements and groups that enable the young person to continue global identity development. In school, we help to develop a conceptual framework for knowledge and understanding of the world, which correlates to the still poor youthful experiences. The study of global issues in young people's lives – freedom, personal development, discrimination, education,

rights violations – leads to the development of a global identity that is supported by the globalizing influences of the world – fashion, music, learning and professional realization.

European based thinking.

Another difficulty for the global teacher is to overcome Eurocentrism in global education. It is easy to declare that the global teacher is not a eurocentrist in his/her thinking. The question is, whether there is another vision for the world and its problems, enough satisfactory and persuasive to the inhabitants of Europe. Aren't world visions coming from developing countries rather local and irrelevant? Africa, which needs help the most to solve her problems, is rather closed from within and does not live in the global (both the community and the individual). Isn't the European vision of the globalizing world forcing itself in the way of thinking and constructing of globalization?

On the other hand, isn't our thinking of Eastern Europeans who grew up in the communist era in resonance with the people of developing countries – having no responsibility for the past, expecting help in the present and in the foreseeable future for our inclusion and live in the globalized world? Because: **"**preparing oneself for agonism, open endedness, mutuality, reciprocity and self-reflectivity is not an easy task and requires us to find ways of remaining integrated while at the same time we lose rigidity and become open to new ideas, new relationships**.„** (29)

Managing the overload

The emerging global education can be seen as an attempt to understand whether the global teacher could handle the overload – the burden of knowing, the load of other cultures, customs, types of thinking, the burden of liberated and living in a more global world students, their views of the world and needs, the burden of accepting and maintenaining the change, the load to reject key things from your view of the world, others and your own personality, the burden of the required commitment and social activity, the hardship of social injustice and unfulfilled rights of man. The point in the global teacher's activity is in the awareness of these burdens, the attempt to overcome it, the constant search for means to do so – knowledge,

skills, attitudes and values. „Teachers are struggling to position students somewhere in the global matrix between non-engagement and a paralyzing overload.“ (30) The best way to overcome it is to develop a global sensitivity, global citizenship, to participate and take responsibility in and for this global world.

The Young Persons should become a part of the world

Even if the young learner is more globally linked and well-informed in many ways than the teacher, he is also passive, lost, unaware of the immensity and the interdependence of the wide world, even of its small, stried and subjected to fashion, technology and networks world. Through global education we try to give a global dimension to the local and its personal problems; to empower it for solving them in the community; to develop its competence to lead a life in the globalised world, to experience the world through its relationships with other people (and especially with peers) within the group of global education.

Global narrative and locality

These these two poles in global modernity represent a major challenge for the global teacher. The global is an abstract, even though through technology it becomes tangible and affective. It can't be a constant source of charge for travel and study in the world. It's the local that enables reference, it covers the young person's life, it makes sense for him/her, is a starting point of plans, of dreams for the global. The study and comparison of global and local, their opposition is a permanent motor of learning for the young person on globalization and step to build a destiny in the global future.

How to teach about the world as a whole and to unite young people sending the message about the future, when this same world and the future is unclear, often described as dark, dangerous, threatening our survival. The simplest example is the countless disaster movies that probably influence the formation of the global consciousness of the young, but such examples are the messages of politicians (especially those in the opposition), the scourges of poverty, pandemics, discrimination, destroyed nature, droughts, storms etc. How could these events with a negative charge are to be

used to build up optimism and faith in the possibility of change? And how this can be done in the context of countries like Bulgaria where all issues raised in the Millennium Development Goals occur with great acuteness?

One of the ways is young people to identify global problems as threats to personal development, not as abstraction of global development. An examination on the functioning of the learner's personality, in this world of risks and hazards, but also a search for suitable personal and community solutions, is needed. The global teacher is looking to discuss and analyse key specific hazardous or dangerous situations to human destiny, such as hunger, death, disease, violation of fundamental rights and freedoms. Situations in which the young person puts oneself and one's needs and interests, are certainly similar to countless personal situations in the global world. This mounts interest, thus creating sympathy, building global identity and a desire to support or at least for solidarity if one finds oneself at the more capable and with more resources side of the world.

The dreamed New World requires co-operation, support, aid, solidarity, self-restraint , and the current development model is based on personal and community self-expression , competition, realization of own (personal, group , national) interests. A strive to explore (or model) situations that are obvious advantages of cooperation and openness is crucial in global education. As with learning conflict resolution, the key idea of ??seeking common interests and building up bridges of agreement upon them, so is here the imperative of cooperation which can be deduced from the study of global issues and their solutions , by realising or awareness initiatives for solidarity and the implementation of projects for improving life in the local community. Global Education can be powerful if you use the new language of learning – learning with others, coexperiencing, empathising to understand other people and cultures. Learning could become a learning imperialism of endless competitiveness, egocentrism, but this is not the learning for the global world. To be more successful here in the world, is to be able to live with others and if necessary, to help them or receive support. This is the language of group learning which is quite an adequate object in the

interconnected globality and is suitable for the study of mass phenomena and problems, as well as creating a group identity.

The great objective and in the same time greatest difficulty for the global teacher is to present the development not only as a process founded on overcoming global problems, but as well as consisting of global policies aiming at the solution of these problems. The Copenhagen Consensus which formulated plans for future development united together brilliant minds, but they didn't not draw a common vision for the future, but tried to identify specific policies that correspond to solving most pressing problems in our global world. The success of any policy depends on the audience, all of us in terms of global world problems. As solving a problem with a project leads to the formulation of a specific policy, the implementation of which depends on members of the local community, so is the global problem dependant on the creation and implementation of global policies. Presenting and studying public policies has become a key point in global education. Thus, opportunity for world development or the one of its constituent communities is clearer. Thus the role of the people in the process is more visible and the study of the world and the vision to improve it make sense. Global world governance is represented not only by establishing a system of institutions, but also by implementing the myriad of policies that are at the core of the network of global society.

Public policies as a subject of education have helped bridge a baffling for many traditional subject areas contradiction – between learning and action. Politics is studied, but a policy is made by active citizens. Thus activity, social awareness, education – all key elements of modern citizenship and global citizenship – find a place in the study of public policy as a means of solving problems.

Learning for global world will be unsustainable and partial without reflection

The little space in the curriculum, the sheer volume of knowledge and the time required to collect information on the internet, almost always takes the time for reflection. The newly acquired knowledge, the unusual level of understanding of the community, the modest social experience of the participants, the complexity of problems, the lack of clear and convincing answers requires more reflection

from any place possible. Apart from fact that the world depends on us, the worlds is as we think and do.

So, rethinking and reflection are necessary for the proper design of our actions for change – within the small school project to solve the problem of the local community; problems between two countries or problems covered worldwide.

Reflection and sharing are wisdom of the citizen and citizenship and they become more and more relevant to the development of the inevitable global world.

Notes:

1. Becoming a Global Citizen, Global Education Network Europe, 2012,p.23.
2. Henri Giroux, Critical Education in New Information Age, Oxford, 1999. p.102.
3. John Huckle, Education for Sustainable Development, A Briefing Paper for the Training and Development Agency for Schools, 2006, p.25.
4. Global Education Guidelines, North-South Center of the Council of Europe, Lisbon, 2009.
5. Questionning Education. Discussion paper. DEA, 2008, p.22.
6 Education for Global Citizenship, Oxfam, 2006, p.16.
7. Geography. The Global Dimension, DEA, 2004.
8. The Definition and Selection of Key Competrences, OECD, 2005.
9. Francois Audiger, Basic Concepts and Core Competences for Education for Democratic Citizenship, COE, Strasbourg, 2000. P.8
10. Policies and Practices for Teaching Sociocultural Reality, A Framework of Teachers Competences for Engaging with Diversity, Council of Europe, 2010, p.64-67.
11. *Common European principles for teacher competences and qualifications* (Brussels, 2005).
12. Eugen Stoika, Angela Tesileanu,The Teacher in the Development Education, in Global Development Education part.2, OEC, Sofia, 2013.
13. Francois Audiger, Basic Concepts and Core Competences for Education for Democratic Citizenship, COE, Strasbourg, 2000. P.12
14. How teachers could support EDC/HR Education, Ministry of Education, Lisbon, 2012
15. Policies and Practices for Teaching Sociocultural Reality, A Framework of Teachers Competences for Engaging with Diversity, Council of Europe, 2010, p.64-67.

16. Educare alla cittadinanza mondiale, Documento di riferimento della Piattaforma Educazione alla Citadinanza Mondiale,2010.
17. ”Knowledge and Skills for Sustainable Development.(as determined by Forum for the Future’s consultation workshop), July 21styy, 2004)
18. John Huckle, Education for Sustainable Development, A Briefing Paper for the Training and Development Agency for Schools, 2006, p.26.
19. Global Education Guidelines, North-South Center of the Council of Europe, Lisbon, 2009.
20. Becoming a Global Citizen, Global Education Network Europe, 2012,.
21. Becoming a Global Citizen, Global Education Network Europe, 2012,
22. John Huckle, Education for Sustainable Development, A Briefing Paper for the Training and Development Agency for Schools, 2006, p.40.
23. John Huckle, Education for Sustainable Development, A Briefing Paper for the Training and Development Agency for Schools, 2006.
24. John Huckle, Education for Sustainable Development, A Briefing Paper for the Training and Development Agency for Schools, 2006, p.42.
25. John Huckle, Education for Sustainable Development, A Briefing Paper for the Training and Development Agency for Schools, 2006, p.46.
26. John Huckle, Education for Sustainable Development, A Briefing Paper for the Training and Development Agency for Schools, 2006, p.47.
27. Howard Gardner, From Teaching Globalization to Nurturing Global Consciousness, in Learning in the Global Era , Institute of California Press, 2007, p.56.
28. Howard Gardner, From Teaching Globalization to Nurturing Global Consciousness, in Learning in the Global Era , Institute of California Press, 2007, p.56.
29. Becoming a Global Citizen,Global Education Network Europe, 2012, p.23.
30. Becoming a Global Citizen, Global Education Network Europe, 2012, p.54.