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Deconstructing the Global Evolution of Education for Citizenship

From the 1996 Delors Report to the 2030 Incheon Declaration

Tania Zoe Fu

Abstract

At a time of intensifying globalisation and persistent transition towards a knowledge-driven society, this research aims to critically deconstruct the ways which the concept of Education for Citizenship (EFC) is shaped and redefined across time through three key global education policy documents. These official documents published by key global actors in education (the World Bank and UNESCO) have had an influential role in shaping debates and discussions about the purposes and mandate for EFC. The study begins with the release of the 1996 Delors Report and concludes at the 2030 Incheon Declaration. The source documents have been chronologically placed to suggest the contextual conditions of EFC have affected its movement through a temporal series of processes and states. Being committed to critical inquiry, this research follows a critical theory framework and a critical discourse analysis as the prime means for deconstructing the global evolution of EFC. Accordingly, this research takes particular interest in the relation between language and power by critically analysing the language of those who exert power. The study uses specific methods for document analysis. It reads policy as discourse by drawing on content analysis and metafunctional analysis from systemic-functional linguistics. The significance of this study also highlights the great importance of global education policy documents as they influence a large audience of policy developers and decision-makers and impact on the course of national education policy (Verger, Novelli, & Altinyelken, 2012). An objective analysis of documents might suggest a shift towards an alignment with the humanistic themes of the 1996 Delors Report. However, the more critical analysis of the documents in the study has identified a series of ideological paradoxes which reveal a dominant economic-instrumentalist approach to EFC that is increasingly concealed within these documents. Overall, this research contributes to counter-hegemonic action and renews emphasis on past long-held liberal values and hope for a future reclamation from prevalent neo-liberal agendas in education. The evolution of EFC within global education policy reminds us that political and ideological dispositions change, and that it is worth imagining alternatives.
Acknowledgements

First and foremost, it has been a privilege to be under the supervision of Dr. Ritesh Shah and Associate Professor Carol Mutch. From being given feedback sent from Ritesh in refugee camps all the way in Jordan or at home in New Zealand, his dedication and comments have been crucial to this thesis and could not have been done without. The crafting of this thesis would also not have been possible without Carol’s guidance that always untangled my confusion and gave me consolation from being overwhelmed by research. Above all, I thank them for giving me confidence in my own words and pushing me to understand, critique and seek truth in a new light. Both their patience and belief in me is something that I will never forget.

To my mother and father, my brothers Michael and Tahi, thank you for your unconditional love and support.
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Chapter 1. Introduction

In 2016, I witnessed a class of eight-year-old children proudly reciting the values of Liberté, Égalité, Fraternité during my stint of teaching English in a small commune of Pégomas, in the South of France. Several months later, I travelled to a hill-station named Kalimpong in West Bengal and began to question myself sitting next to an eleven-year-old girl whilst helping her study these same values for her test on the French Revolution. This pattern of commonality has sparked a personal interest to understanding constructs of citizenship that are familiar and apparent around the globe.

Education for Citizenship (EFC) in personal and social development has become an area of great interest in educational settings (Arthur, Davies & Hahn, 2008; van der Ploeg & Guérin, 2016; Yemini, 2017). Despite a diversity of understandings surrounding ‘citizenship’ in its various historical, geographical and semiotic definitions, much has been written about education for this concept and indeed, much should be written about the basis of a desired society in a period of changing societal structures (McCowan, 2009). Educating for the abstract membership attached to the citizen has been continuously conditioned by its changing contexts as it is a concept based on temporality with respect to the heritage of the past and preservation of the future (Cogan & Derricott, 1998). The concept of EFC is also spatial in nature as it reaches different levels of community and now currently holds the legal and moral expectation to be universally conferred (Cogan & Derricott, 2000; Heater 1999). The intricacies of rights, duties, status, identity and values that are tangled within the realm of EFC have perforce evolved according to its contextual circumstances as the forecast for global trends over the century is characterized by economic development; technology and communication; and population and movement (Cogan, 2000). Consequently, new educational objectives and cultures have emerged as the ideals of EFC have been progressively shaped by intrusions of economic interest and transition towards an interconnected, knowledge-driven society (Stromquist, 2002).
1.1. Purpose of this study

This research aims to critically deconstruct the evolution of EFC that is captured within a timeframe set by three global education policy documents. With consideration to major staging posts in contemporary educational policy and development, this research specifically begins with the release of the 1996 Delors Report to renew emphasis on the development of the citizen as a whole human being, in both personal and social development. It will draw upon the humanistic pillars of the Delors Report (Learning to Know, Learning to Do, Learning to Live Together, Learning to Be) and the ways which the positioning of EFC has been shaped and redefined through three chronologically placed documents: 2000 Dakar Framework for Action, 2020 World Bank Group Education Strategy, and the 2030 Incheon Declaration. The purpose of this study will also be critically rethinking the ideals of EFC characterized by major global actors in this research (the World Bank and UNESCO) who wield extraordinary influence over global agendas in education and development.

1.2. Research questions

In order to explore change in the wider varieties of education which will bring particular kinds of citizenship into being, the main research question as a foundation to this research will be:

- How has the concept of Education for Citizenship shifted within global education policy documents since the release of the 1996 Delors Report?

This research will also be guided by the following sub-questions:

- How do other purposes of education align or conflict with the Delors Report’s notion of Education for Citizenship?
- What political and ideological interests are embedded in varied conceptions of Education for Citizenship?
- How do major discourses inform the global language in education policy documents in the contemporary world?
• What are the ideological paradoxes that lie within the approaches advocated and potential outcomes encouraged in global education policy documents?

1.3. Rationale and Significance of study

Due to the considerable influence of the World Bank and UNESCO in social configurations over global and national educational policy (Ramirez, Meyer & Lerch 2016; Menashy & Manion, 2016), it would be imperative to place their published documents as a subject of intense scrutiny. As the text of these documents perpetuate a point of view which nations perceive EFC and orient action, these perspectives would accordingly be translated into implementation strategies, philosophies, intentions, values and will help to shape future societies and the kind of citizen that will be (re)produced. The significance of this study also hopes to provide a basis for reflection and debate about what choices and priorities are made in formulating global educational policies as they relate to citizenship.

Although very closely related to, and often mistaken for, citizenship education, this research extends beyond preparatory processes of schooling, teaching and learning commonly found in curriculum subjects or pedagogical practices (Kerr, 2000). Instead, Education for Citizenship in this research explores the various types of education in Learning to Know, Learning to Do, Learning to Live Together and Learning to Be (Delors et al., 1996). It is the language of these humanistic themes of each pillar (e.g. knowledge to be able to live in dignity, occupational skills, positive social behaviour, autonomy) which will predominantly influence micro-level processes in education and bring particular kinds of citizenship into being.

1.4. Overview of chapters

Chapter 2 (as the first part of a literature review) aims to locate the context of the 1996 Delors Report and its four pillars of education within this research. This chapter also identifies notions of the ‘good’ citizen and other purposes of citizenship that may be the outcome of these pillars.
Chapter 3 (as the final part of a literature review) sheds light upon the global forces and actors which dictate the preservation or dissolution of certain modalities of EFC as it is revealed to be multi-dimensional and not as neutral as it appears to be.

Chapter 4 presents a critical theoretical framework and defines the notion of ‘critical’ that will be upheld throughout this research. This chapter also translates ontological and epistemological principles of language into guidelines that will inform this research and identify key concepts in the power of language to support the analysis and explanation of the global evolution of EFC.

Chapter 5 discusses the chosen methods and strategies to reveal and challenge dominant forms of power and ideology fixed in EFC. This chapter draws attention to the importance of document research in global education policy and provides an assessment criterion for the selection of the three documents and their significance to this research. With language as the focal point of this study, a critical discourse analysis is placed at the heart of this methodology in the deconstruction of documents. This chapter also acknowledges ethical considerations in document research and concludes with a discussion of how validity, credibility, trustworthiness and self-reflexivity of this research were considered.

Chapter 6 commences the data analysis in the evolution of Learning to Know as a pillar of EFC since the release of the 1996 Delors Report. This chapter critically deconstructs the types of knowledge and skills that are: appropriate, needed (for all), and needed to promote sustainable development found in each global education policy document.

Chapter 7 critically deconstructs the major themes in Learning to Do within each document: ensuring access, doing better, and contributing to sustainable development.

Chapter 8 continues to critically analyse and deconstruct major themes of Learning to Live Together in each document: living together appropriately, living together successfully, and living together sustainably.

Chapter 9 ends the data analysis in Learning to Be as it deconstructs major themes in each document: being active agents, being students, and being global citizens.
Chapter 10 provides a discussion and conclusion of the data analysis and a critical overview of EFC in three global education policy documents in relation to their temporal circumstances. This discussion also presents the findings of this research through a series of contradictions in the global evolution of EFC. The concluding discussion will reveal an implicit economic-instrumentalism of EFC that has been found in this research. Moving forward, the final sections of this chapter identify the implications, limitations and concluding comments of this research.
Chapter 2. The 1996 Delors Report and Education for Citizenship

2.1. Introduction

To approach Education for Citizenship (EFC) through *Learning to Know, Learning to Do, Learning to Live Together and Learning to Be*, this chapter aims to locate the context of the Delors Report and its four pillars of education within this research. This chapter also identifies notions of the ‘good’ citizen and other purposes of citizenship that may be the outcome of these pillars. The first section will discuss the importance and relevance of the Delors Report to this research. Next, the second section will frame EFC with the humanistic themes of the four pillars in the Delors Report and uncover the conceptual and philosophical foundations of each pillar. The third section of this chapter will examine Westheimer & Kahne’s (2004) three kinds of ‘good’ citizens that may be seen as the outcome of certain types of EFC. Lastly, this chapter will turn to competing purposes of EFC and the deeper dimensions of this concept as it is not as neutral as it appears to be.

2.2. The 1996 Delors Report

The release of the Delors Report had been striking amidst a period of accelerating neo-liberal contexts and purposes that were hostile to both education and citizenship (Codd, 2008). This report is arguably a response to the OECD’s 1989 *Education and the Economy in a Changing Society* and the World Bank’s 1995 *Priorities and Strategies for Education* in terms of an excessive engagement with human capital theory and strong interest in the instrumental use of education (Mundy, 1999; Elfert, 2015). As a counter-model to a neo-liberal agenda in education (which will be further discussed in Chapter 3), the Delors Report opens with a utopian vision of a just society championing the “continuous process of forming whole human beings” (Delors et al., 1996, p. 19). Strong tenets of humanism underlie this report as there is a central insistence on human values of rationality, freedom, tolerance and an essential autonomy of oneself that is inescapably extended to the welfare of others (Peters, 2012; Elfert, 2015). Published in rapidly changing political and socio-economic contexts on the eve of a new millennium, the
report proposes a humanistic vision of emancipation, justice and equality in education, which had also been the same driving forces toward the age of Enlightenment (Elfert, 2015).

A bold humanist and utopian vision of education advocated in this report is important to this research as it provides a starting point of an evolution through time, which allows this research to reflect upon past long-held liberal values and hope for a future reclamation from current economic-instrumentalist approaches to education. In line with this research, this report also anticipates a global era as Delors et al., (1996) speak of “steering the world towards greater sense of responsibility and greater solidarity” (p. 51) as well as evidently referring to a “global village” (p. 14), which presents a source of global citizenship that will be later explored.

The relevance of the four pillars in the Delors Report is noteworthy, not only to this research, as this report has sparked national and global initiatives and indicators; been used as a basis for reviewing national curricula; and generated public interest in an alternative future of education that deviates from dominant neo-liberal perspectives (Mundy, 1999; Tawil & Cougoureux, 2013; Elfert, 2015). With frequent citations in policy reports and scholarly literature, ‘Learning to Know, Learning to Do, Learning to Live Together, and Learning to Be’ had become a catchphrase in renewing emphasis on the fundamental role of education in personal and social development (Elfert, 2015; Burnett, 2008). The timing of this report’s release in 1996 had also appealed to a growing interest in psychology at the time as it had carried along the philosophical psychology of Erich Fromm’s 1982 work in The Courage to be Human and formed a blend of scientific humanism in the study of human nature and its interaction with science and technology (Elfert, 2015; Delors et al., 1996).

Nonetheless, the Delors Report did not engage the mainstream due to its strong humanist ideology and innovative ideas, which were even admittedly more philosophical than practical by proponents of the report (Tawil & Cougoureux, 2013; Elfert, 2015). However, in spite of the generated interest or rhetoric, it has been observed that there is an insufficient amount of evidence on the influence of the Delors Report in educational policies worldwide (Tawil & Cougoureux, 2013; Elfert, 2015). Since the report is precisely a ‘vision’ document offering humanist philosophy to purposes of education, a dedicated effort is needed to systematically translate its framework into educational strategies and practices (Tawil & Cougoureux, 2013). Therefore, the Delors Report has been intentionally selected for this purpose as this research aims to take a systematic
approach using its humanistic themes to deconstruct the ways which EFC has been
shaped and redefined since the release of this report in ensuing global policy documents.
The following section will identify these themes and uncover the conceptual and
philosophical foundations of each pillar which constitute the main concept of EFC.

2.3. Education for Citizenship in the 1996 Delors Report

A truly thriving and enduring human society requires EFC (in a personal and social
sense) (Althof & Berkowitz, 2006), thus envisioning a more humanistic and less market-
driven perception of education must not be neglected. The Delors Report will be used as
the basis for a more holistic and hopeful positioning of EFC in light of its four pillars:
*Learning to Know, Learning to Do, Learning to Live Together and Learning to Be.* More
specifically, the tenets of EFC which this research intends to investigate will stem from
the humanistic themes of the four pillars in the Delors Report:

*Learning to Know:* knowledge to be able to live in dignity; occupational skills;
communication skills; independence of judgement; foundation for future learning

*Learning to Do:* technical and vocational training; future work; social competence;
teamwork; skills; participation in society and economy

*Learning to Live Together:* discovering others; maintaining peace; avoiding conflict;
cultural and spiritual values; positive social behaviour; appreciation of interdependence;
human relationships

*Learning to Be:* autonomous; social participant; family/community member; citizen; all-
round development (mind and body, intelligence, sensitivity, aesthetic sense, spiritual
values) (Delors et al., 1996)

As seen above, the intersection and exchange between the four pillars are not exclusive
from another as they form a complete conception of EFC. Education within the Delors
Report is respected as a process of lifelong learning and a total experience throughout
life, focusing on both the citizen and their place in society (Delors et al., 1996). As the
first three pillars progress towards the ultimate goal of Learning to Be, this report
explicitly stresses the development of the citizen as a whole human being, in both
personal and social development. For purposes of this research, the conceptual and
philosophical foundations of each pillar will be uncovered to be able to distinguish the underlying principles for further analysis.

2.3.1 Conceptual and philosophical underpinnings of the four pillars in the 1996 Delors Report

Firstly, Learning to Know is based upon intrinsic importance and the instrumental personal role of education. It is concerned with knowledge and skills to establish a person’s capability to achieve the various ‘functionings’ of being and doing as part of life (Sen, 1993). For example, the intrinsic satisfaction of understanding foreign languages, as well as the role of education to help a person find a job, being a better informed consumer, and having the ability to protect oneself from poverty and destitution (Robeyns, 2006; Sen, 1993).

Secondly, Learning to Do rather focuses on the link between vocational training and participation in future work (Delors et al., 1996). This pillar differs from others as it occupies the strongest instrumental economic role of education in a collective sense. It recognizes the changing nature of knowledge and the necessity of an educated workforce for economic growth, e.g. the shift from an agriculture-based industry to a services-based economy (Robeyns, 2006). A human capital-based notion in this pillar considers knowledge and skills only in so far as it contributes to a person’s productivity and economic input (Robeyns, 2006; Menashy, 2013).

Thirdly, Learning to Live Together is given most emphasis out of the four pillars (Delors et al., 1996) and is established upon a non-economic instrumental role of education in also, a collective sense. This foundation raises the importance of contributing to a more tolerant society and also establishing a shared common humanity (Robeyns, 2006; Althof & Berkowitz, 2006). Notably, these sentiments can be inherited from Rousseau’s meditation on the human condition and his ideals of education in Émile (1979/1762). The essence of Rousseau is ingrained in this pillar as discovering others values imagination and reflection for the ability to put oneself in the place of another human being and understand how they might react (1979/1762; Delors et al., 1996; Canivez, 2004). Learning to Live Together also marks the significance of education in social cohesion through informal and formal types of education as skills, values and behaviours can be ‘caught’ rather than ‘taught’ (Fukuyama, 2001; Colenso, 2005).
Recognizing that informal education is involuntary ‘caught’, the reproduction of social capital is seen as the essential condition of a stable democracy and the general well-being of humanity (Brock, 2011; Fukuyama, 2001). As social capital in this pillar refers to the internal coherence of society that governs interactions among people, it is also seen as the ‘social glue’ bonding societies and of which any form of human development cannot be without (Robertson et al., 2007; Fukuyama, 2001). Fourthly and overall, Learning to Be captures the complete fulfilment of a person at both personal and collective levels as this pillar endorses oneself and their various commitments in society as an “individual, a member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer” (Delors et al., 1996, p. 95). Underpinning this pillar is the nature of liberal knowledge which prepares the individual for personal responsibility and rational autonomy in a way that the mind is not insular, and aims to develop creative imagination, communicative skills, judgement and effective thinking (Hirst, 1972). At the side of this liberal foundation lies a collective level of being which can be traced back to the social democratic aims of education, proposed by Dewey (1915). As the process of individual development leads to constructing social interaction and relationships with others, this pillar can also be seen to serve a social function by endorsing the preparation of an individual to participate in social life (Delors et al., 1996; Dewey, 1915). As this section has founded the themes and underpinnings of which these four pillars are built upon to uphold EFC, the next section will examine Westheimer & Kahne’s (2004) three kinds of ‘good’ citizens that may be seen as the outcomes EFC.

2.4. Notions of the ‘good’ citizen

As the first three pillars of the Delors Report progress towards the ultimate goal of Learning to Be, this notion of existence may lead to different types of ‘good’ citizenship. With a stronger interest in public morality over personal dispositions, educating for ideal citizenship is targeted at the social competencies for effective social living (Althof & Berkowitz, 2006). In a very clear-cut manner, Westheimer & Kahne (2004) snapshot three kinds of ‘good’ citizens in the following exemplary acts: (1) the personally responsible citizen who contributes food to a food drive; (2) the participatory citizen who helps organise a food drive; (3) the justice-oriented citizen who explores why people are
hungry and acts to solve root causes (p. 2). As Learning to Be in the Delors Report envisages the complete fulfilment of a person at both personal and collective levels (Delors et al., 1996), it also reveals different types of education for individualistic and collective citizenship that can be exhibited by the personally responsible citizen versus the participatory and justice-oriented citizen. On one side, the first image of a good citizen seeks self-discipline, personal responsibility and rational autonomy for oneself (Hirst, 1972), whilst on the other side, the second and third images of a good citizen share the same commitment to improve the community (Westheimer & Kahne, 2004). The imbalanced portrayal of good citizenry leaning towards collective citizenship supports the need for EFC in a more pro-social sense as Althof & Berkowitz argue that “It is not enough for a society to be populated with benign hedonists, as a truly civil society needs citizens to care about the general welfare and those who cannot advocate for themselves” (2006, p. 496). As the participatory citizen and justice-oriented citizen share the same collective citizenship, their difference lies within one’s commitment to serve the community and another’s commitment to challenge social, economic and political forces which undermine the community (Westheimer & Kahne, 2004). Although the act of addressing and solving the root causes of societal issues appears most advantageous, it is the third image of the justice-oriented citizen that is least commonly pursued as a more conservative socialization of citizens is argued to be favoured in political choices and outcomes (Westheimer & Kahne, 2004; Althof & Berkowitz, 2006). Consequently, Westheimer & Kahne’s typology has unfolded a larger scenario consisting of what is right, moral, and just, as the conflicting priorities of ‘good’ citizenship reveal how EFC is inevitably multi-dimensional and not straightforward as it seems. The next section will reveal competing purposes of EFC and the broader dimensions of this concept.

2.5. Competing purposes of Education for Citizenship

Whilst the Delors Report has presented a rose-coloured vision of EFC in the first part of this chapter, it must be recognized that this concept cannot be committed to a single account. As the concept of citizenship itself is persistently frayed by its contextual circumstances, it is inevitable that choosing a particular type of education for a concept which encapsulates a list of rights, duties, status, identity and values will utterly defy consensus (Brown & Griffiths, 2017). Therefore, the frequently asked question of ‘What
kind of citizen and society are we trying to shape?’ simply cannot be answered factually because the question is situated within opinion and ideology, as a result – EFC is inherently political (Harber & Mncube, 2012).

The intense enthusiasm given to citizenship in educational settings has been largely optimistic as it is assumed to be the means to develop dispositions which are conducive to both autonomy and participation in society (van der Ploeg & Guérin, 2016), as seen in the fourth pillar of the Delors Report. On a wider scale, this assumption is fixed in the expectation of the whole concept of education to be the “panacea for all diseases of society” (Tomasevski, 2003, p. 2). However, this research does not readily accept the concept of EFC to be taken so lightly, as it acknowledges the multifaceted nature of EFC. With this in mind, this section now turns to a list of seven competing purposes of EFC identified by Heater (1999):

(1) to produce dutiful and patriotic citizens
(2) to support rights and democracy
(3) to produce human capital
(4) to train elite citizens
(5) to strengthen nations
(6) to create a sense of identity/allegiance
(7) to combat xenophobia, war, environmental degradation

This list does not only represent the promises expected from EFC, but also alludes to Westheimer & Kahne’s (2004) conflicting priorities of ‘good’ citizenship in light of the underlying dissonance between individual and collective objectives of education (Heater, 1999). Confining education to the purposes of the state would violate the rights and autonomy of the liberal individual, however, a full personal education untouched by political consideration would not fulfil the needs for a democratic social state. Heater (1999) also exemplifies the power of education as he reveals that education can be easily manipulated to fit socio-political desires, whether it be producing human capital or maintaining the social reproduction of elite and working-class citizens. Subsequently, the final three purposes of EFC have gradually been influenced by the impact of globalisation (which will also be further discussed in the next chapter). In conjunction with the insistence on producing human capital in today’s neo-liberal education agenda, the term ‘neo-nationalism’ is coined as a response to producing changing perceptions of identity and allegiance within citizenship in order to effectively serve interests in the global economy (Pike, 2008). Amidst an escalating preference for the creation of a global citizen
to avert alarming global issues, the genesis of global responsibility has been rationalized by a common fate in humanity. Consequently, global citizenship has weakened Heater’s fifth purpose of EFC in the conservative tradition of simply belonging to a national identity and a single nation-state (Brown & Griffiths, 2017; Cogan, 2000; Pike, 2008).

What is missing from Heater’s (1999) analysis of EFC, however, is the recognition of how education exactly contributes to citizenship – directly or indirectly. Unsurprisingly, the lack of attention to what actually occurs inside the ‘black box’ of education is not uncommon as the content and relevance of provided education is often overlooked by the pragmatic concern of placing all children into school (Harber & Mncube, 2012; Shah & Lopes Cardozo, 2015). In a more critical light, optimism towards EFC becomes dim when education for political socialisation and political indoctrination can readily fit into the position of EFC. Within today’s global context and slight obsession for an adequately skilled citizen in an emerging knowledge society (Stromquist, 2002); citizenship can be moulded accordingly for particular socio-political purposes (Heater, 1999). Even if the foundations of the Delors Report have already positioned EFC in a more positive light in Westheimer & Kahne’s (2004) notions of ‘good’ citizenship for effective social living, it is necessary to acknowledge the antithetical components of this concept.

2.6. Conclusion

The first section of this chapter has located the context of the Delors Report and discussed the importance and relevance of its bold humanist and utopian vision of education in this research. The second section has framed EFC with the humanistic themes of the four pillars in the Delors Report and uncovered the conceptual and philosophical foundations of each pillar. Thirdly, this chapter has examined Westheimer & Kahne’s (2004) notions of the ‘good’ citizen that may be seen as the outcome of individualistic or collective types of EFC.

Here, the concept of EFC has been predominantly understood as the role of education in personal and social development that has been positioned by the Delors Report. However, the final section of this chapter has turned to the competing purposes of EFC and revealed the deeper components of this concept in political socialisation and indoctrination.

In light of the Delors Report’s humanistic themes, this research intends to deconstruct the ways of which these themes of EFC have been shaped and redefined since its release in
1996. Subsequently, the next chapter of this literature review will take cautious recognition of the multifaceted nature of EFC and shed light upon the external forces that dictate the preservation or dissolution of certain modalities of EFC in today’s global era.
Chapter 3. Education for Citizenship in a global era

3.1. Introduction

One statement from the 1996 Delors Report can be useful for assessing Education for Citizenship (EFC) and that is “Choosing a type of education means choosing a type of society” (Delors et al., 1996, p. 41). As this statement realises that different types of education can be looked upon as a reflection of future citizens and societies, it also raises the question of ‘who’ is actually choosing the type of education and society to be (re)produced and ‘how’ this is strategically executed. As the previous chapter has opened with a humanistic and utopian vision of education presented by the Delors Report and revealed the multifaceted nature of EFC, the purpose of this chapter is to shed light upon the global forces which dictate the preservation or dissolution of certain modalities of EFC. Firstly, this chapter will aim to conceptualize globalisation within this research, followed by its cultural and social influences on the development of EFC. Secondly, a notion of global social governance will be applied to further understand the global directions of EFC from a cosmopolitan viewpoint. This section also moves forward to exploring the background of UNESCO and the World Bank as the two main global actors of this research. Finally, the last sub-section of this chapter will introduce the three global education policy documents for investigation.

3.2. Globalisation

To conceptualise globalisation within the evolution of EFC, it has appeared most profound in the convergence of a shared ‘international model’ of policies and principles under social and political processes, which eventuate above nation-states (Shields, 2013). Given the centrality of globalisation in the evolution of EFC, this research primarily defines this concept as: “a set of processes by which the world is rapidly being integrated into one economic space via increased international trade, the internationalization of production and financial markets, the internationalization of a commodity culture…” (Gibson-Graham, 2006, p. 120). Although there is no agreed upon definition (Robertson et al., 2007), it is seen to be most intensifying in a set of interrelated changes in this
research. Subsequently, the fundamental role of EFC in personal and social development in nation-states has been eroded by a global prioritization of education for economic purposes as part of a global neo-liberal agenda (Klees, 2010; Stromquist, 2002; Olssen, Codd, & O’Neill, 2004; Shields, 2013). The implications of positioning the citizen in economic policy discourse; strategies for population management; preparation of human capital; and programmes for unemployment – are undeniable instances of an economically saturated vision of EFC that is diffused throughout nations (Marginson, 1997; Shields, 2013). Whilst this section has thus far illustrated a neo-liberal discourse of globalisation, this research does not dismiss the cultural nor social dimensions of globalisation as the following subsection delves into its impact on developing EFC.

3.2.1 Global influences on the development of Education for Citizenship

This subsection will trace globalisation’s link to world culture theory and modernisation theory as the roots of development within EFC. Firstly, the role of EFC in the transmission of ideas, values and behaviours plays a visible role in ‘world culture theory’ as it primarily regards globalisation as the diffusion of cultural values, which coincidentally become less culturally specific and more commonly accepted as universal truths (Shields, 2013; Anderson-Levitt, 2003). Educational priorities for the ideal citizen are unmistakably common across the globe: fractions and chemical reactions are studied by children whose destinies lie within agricultural labour and villages in remote regions; and national constitutions are memorized by marginalized groups who will never witness a ballot box in their lives (Shields, 2013). Anderson-Levitt (2003) raises attention to the cultural value of EFC in light of the emerging modern state. In this view, a single global model of schooling (alongside other global templates for government and health systems) have spread due to a larger cultural model of the modern state (Anderson-Levitt, 2003). As the dominance of Western culture resides in modernity (Odora-Hoppers, 2014; Shields, 2013; Olssen, Codd, & O’Neill, 2004), ‘modernisation theory’ as a phase of globalisation continues to routinely expand notions of progress connected to a set of Western ideals of how national citizenship should develop. More related to this research, these particular ideals re-contextualize Westheimer & Kahne’s (2004) notions of the good citizen as the importance of educating for collective citizenship appears outdated in this era. The role of education becomes a key factor in not only developing new types of
knowledge and skills for ideal citizenship, but also dissolving traditional types of knowledge and skills in order to fully transition and meet the preconditions of a ‘modern’ society. These preconditions involve the transformation of economies, social arrangements and a shift towards science and technology, which ultimately promise a ‘take-off’ in industrialization to generate affluent states (Rostow, 1960; Stromquist, 2012; Shields, 2013). This aspiring transition from ‘traditional’ to modern citizenship has left a significant impact on the conception of ‘development’ that has, too often, become taken by institutions and their policies to be undeniably true, without hesitation nor further explanation (Shields, 2013). However, more critically, the ‘development’ of citizenship will be approached with great caution as Rist (2007) labels development as a buzzword which must be considered toxic:

The essence of development is the general transformation and destruction of the natural environment and of social relations in order to increase the production of commodities (goods and services) geared, by means of market exchange, to effective demand (p. 488).

In the same vein, Marginson (1997) argues for an awareness of the environment and community of citizens that are being sacrificed on the altar of affluence and endless economic growth, in the name of development. From this perspective, as argued by Rist (2007), Kopnina (2012), and more recently, in the context of current global education policy, O’Sullivan (2017), the slogan of educating for ‘sustainable development’, can be critically regarded as an oxymoron – (joining two contradictory elements) – that is founded on a concern for the well-being of ecosystems (including humans) but also ‘development’.

As this section has conceptualised globalisation and linked its impact on the development of EFC, the next sections of this chapter will examine EFC under global social governance and identify the global actors as well as the specific global education policy documents in this research.

3.3. Global Social Governance

EFC is a concept that varies according to the miscellaneous priorities and notions of different states and regimes, but paradoxically – it is also a concept which is scarcely shaped by the accordance of its own own national and cultural context.
Upon entering the stage of actors governing EFC in social policy through a more global approach, a notion of **global social governance** will be applied to further understand the global directions of EFC. This key concept is referred to as **global** because educational policy transcends national borders and is addressed worldwide; **social** because education is considered as a social sector and a human right; and **governance** rather than a single government because it is a number of actors who wield enormous influence on how EFC is shaped and redefined over time (Yeates, 2008; Deacon, 2008).

To further conceptualise and understand global social governance in this research, it firstly must be acknowledged that there is unsettled debate around the existence of global governance itself. On one hand, a realist perspective insists the point of moot is in the absence of any such entity of ‘global’ governance, for what actually exists are precisely ‘inter’-national institutions whose educational policies are ineluctably shaped by the nation-state (Yemini, 2017; Deacon 2007, 2008; Bates, 2012). On the other hand, a cosmopolitan stance argues that these international institutions are autonomous from the nation-state and the direction of educational policies are in fact governed by a host of international organisations and other international actors (e.g. UNESCO and the World Bank) (Deacon 2007, 2008; Stromquist, 2002; Josselin & Wallace, 2001). For the sake of this research, a cosmopolitan stance is adopted as it is not convincing enough to believe that the agency of global institutions would harmoniously abide to interstate relations in this global era (Madsen & Christensen, 2016). Although a realist perspective is precise to the reality that a single locus of elected government does not exist, this approach continues to live in a world of sovereign states (Deacon, 2007), where this is no longer the case. In lieu, global social governance is pictured as “a mosaic of international organisations” (Deacon, 2008, p. 44) in competition with one another to shape educational policy and the type of citizen that is to be (re)produced. As this section has now established an understanding of the global governance of EFC, the following section will unveil the key global actors from a cosmopolitan stance.

### 3.3.1 Global Actors in this research

From a host of international organisations, the focus of this research gives prominence to UNESCO and the World Bank as official publishers of the selected documents to be investigated. Before moving forward, it should be noted that this research focuses on the
active role rather than an inanimate position of ‘institutions’, therefore UNESCO and the World Bank have been deliberately classified as global ‘actors’. To now assert that global actors are the active ‘movers and shakers’ of EFC, this section will explore the background of these two global actors from a cosmopolitan standing.

UNESCO and the World Bank are two leading global actors who wield extraordinary influence over the architecture, implementation and enforcement of global agendas in education and development (Ramirez, Meyer & Lerch 2016; Menashy & Manion, 2016). In providing education policy advice and setting global norms, UNESCO is a leader in educational knowledge production and dissemination, innovation, standard-setting and capacity building based on human rights and scientific humanism (Menashy & Manion, 2016). As publisher of the 1996 Delors Report, UNESCO’s championing of humanism as a global ideology was not without contest (Menashy & Manion, 2016; Deacon, 2008). With emphasis on social and humanising purposes of education to nurture a more tolerant and peaceful world order, the capacity for UNESCO’s mission and mandate was negatively impacted by the preference of donors alongside the rivalry of the World Bank (Menashy & Manion, 2016; Elfert, 2015; Deacon, 2008; Kaasch, 2015; Mundy & Verger, 2015). A larger staff and affluence as well as the dominant economic orthodoxy of the period were favourable to the emergence of the World Bank and IMF (International Monetary Fund) in elaborating neo-liberal economic policies as the ‘Washington Consensus’ during the 1980-1990s. (Mundy & Verger, 2016; Robertson et al., 2007). The World Bank, as a chief purveyor of neo-liberal remedies, was able to promote this new policy orthodoxy within emerging economies and low-income societies, and has trailed conditional grants and loan money in education to become the epicentre for global governance of social policy (Klees, 2017; Menashy, 2013; Mundy & Verger, 2016). The World Bank’s rise as a global governor to education was also pressured by UN organisations to implement ‘structural adjustment with a human face’, as the sales pitch, ‘to end extreme poverty’ was used to capitalise the productive capacities of the poor (Mundy & Verger, 2016; Vetterlain, 2012). Consequently, this research will be critically rethinking the purposes of EFC characterized by these two major global actors who hold dedicated, comparable and conflicting educational mandates.
3.3.2 Global Education Policy documents in this research

The declaration of both legal (e.g. education as a human right) and extra-legal (e.g. political promises of education) normative statements is embodied in global education policy documents (Tomasevski, 2003). Documents that are composed of these set standards are seen as ‘instruments’ as Tomasevski (2003) explains that “The choice of words is purposeful: the instruments are merely tools that have no intrinsic value – they are useful only when used” (p. 36). The first UNESCO document reflects upon the past World Education Forum’s six EFA (Education for All) goals in the 2000 Dakar Framework for Action. This global document has been critiqued for specifically targeting developing countries and illustrates modernity’s drive to transition into an economic model of humanity, which has been reduced to ‘predictability, ‘quantification’ and ‘efficiency’ (King, 2016; Tamatea, 2005). Secondly, the current 2020 World Bank Education Strategy promotes its neo-liberal blueprint for development and has appeared to diversify its reputation of lending money and reposition itself as the ‘Knowledge Bank’ with a repository of ‘best practice’ (Klees, 2017; Mundy & Verger, 2016). Lastly, the co-existing 2030 Incheon Declaration presents 17 ratified sustainable development goals with their corresponding targets and indicators (which were previously absent in EFA). The 2030 Incheon Declaration addresses the issues and shortcomings of prior EFA goals that were not achieved by its deadline of 2015, and also appears to show emerging concepts of global citizenry and humanistic themes derived from the Delors Report. Unlike the two previous documents, it is this third UNESCO document which had been a process of collaboration by a group of various actors including the United Nations Development Programme, United Nations Population Fund, United Nations High Commissioner for Refugees, UNICEF, United Nations Women, the World Bank, and International Labour Organisation (UNESCO, 2015).

3.4. Conclusion

With cautious recognition of the multifaceted nature of EFC, the purpose of this chapter was to shed light upon the global forces which dictate the preservation or dissolution of certain modalities of EFC since the 1996 Delors Report. The first section of this chapter has conceptualised globalisation and education in this research as a convergence of a
shared ‘international model’ of (largely economic) policies. This section has also linked the cultural and social influences of globalisation on the development in EFC. The second section has depicted a cosmopolitan view of global social governance as a ‘mosaic’ of competing international organisations which are subsequently identified as UNESCO and the World Bank. With two dedicated and incompatible global actors, the final sub-section has introduced the background of the three global education policy documents for this research. Whilst the previous chapter of this literature review has opened with a bold humanist and utopian vision of EFC, this chapter has identified the World Bank and UNESCO as major global actors in determining the type of education and citizen to be (re)produced through the means of global education policy.
Chapter 4. Theoretical Framework

4.1. Introduction

The adoption of critical theory in this research strives towards social, political, economic and cultural forces to reveal underlying mechanisms of social structures, power relationships and human agency in viewing particular expressions of Education for Citizenship (EFC). A critical theory framework will be the structure to hold and support this research and most importantly, provide a basis for research aimed at decreasing domination and increasing freedom – in other words, it intends to be openly ideological in nature (Spencer, Pryce, & Walsh, 2014; Punch & Oancea, 2014). The first section of this chapter will define and clarify the notion of ‘critical’ that will be in accordance to this research. Secondly, this chapter will be informed by the philosophical underpinnings of critical theory and translate ontological and epistemological principles of language into guidelines that will inform this research. Lastly, the final section of this chapter will identify key concepts in the power of language to support the analysis and explanation of the global evolution of EFC.

4.2. Becoming ‘critical’

The term *critical* is used throughout this research as it ‘critically’ reviews three global education policy documents, it is also set in a ‘critical’ theory framework and a ‘critical’ discourse analysis. This research takes a departure from traditional positivist worldviews and turns away from conventional approaches in the conduct of research across the social sciences. With realisation that the inanimate world is not ‘methodologically’ equivalent to the animate world, it would be inappropriate to apply the same forms of reasoning to both human and social worlds (Carr & Kemmis, 1986). Reason and critical thinking about society cannot be replaced by technique and scientific ruling as critical theory is not concerned with empirical events, but rather the structures and powers that bought them about (Carr & Kemmis, 1986; Dale, 2015). This leads to the notion of ‘critical’ being rooted within an understanding of social structures (social inequalities), power relationships (power inequalities), and the agency of human beings (an engagement with
the fact that human beings actively think about their worlds) (Bhavnani, Chua, & Collins, 2014). From this angle, critical theory does not readily accept the occurrence of the evolution of EFC, but rather places it under scrutiny by an interrogation of its origins and how or whether it might be in the process of change through these intangible forces (Dale, 2015).

4.3. Foundational assumptions of Critical Theory

As this research turns away from empiricism that is founded upon experiences derived through the senses, critical theory enters a realm where the nature of reality is created and shaped by the impalpable structures of society. This section will explore the philosophical underpinnings and translate the ontology and epistemology of a critical view in language that will inform this research. It will firstly state the nature and existence of reality and then outline the ways of ‘knowing’ reality which transposes into the socio-historical roots of language.

4.3.1 Ontological underpinnings

The proverb of “seeing is believing” becomes invalid as we transition our focus towards social, political, economic and cultural forces that have been reified or crystallized over time and moulds social phenomena to be taken as natural or real (Cohen & Crabtree, 2006). This research does not deny obvious realities that are witnessed today, such as the marketization of education or a case as visible as seeing physical bodies of children in conflict-affected countries being twice as likely to die before their fifth birthday (Smith, 2013). Ontologically, these realities are a product of the invisible structures manifesting in society and therefore critical theory in this research challenges the idea that reality is natural and objective (Spencer, Pryce, & Walsh, 2014).

The ontological inquiry of ‘what is’ explores the nature and existence of reality, which in this case would be the subject of this research: expressions of EFC in the form of language that is found within global education policy documents. Critical theory urges a need for language to be deconstructed in order to understand how the subjectivities of global actors produce policy documents and their own version of ‘truth’. In order to deconstruct, this research extends beyond the common understanding of language as
signs (e.g. words or sounds) to convey representations of meaning that is only grasped by sensory experience. To adopt a Saussurean approach in structural linguistics, the truth of a meaning is not found in the *signifier*, for example, the word ‘citizenship’ or its phonetic /ˈsɪtɪznʃip/. Rather, the true essence of reality exists in the *signified* meaning of citizenship that is historically and socially produced (Nealon & Giroux, 2012). In this perspective, there is no single signifier for the referent that is designated to citizenship, for example, French citizenship is signified as *ius soli* (country of birth), whereas German citizenship is signified as *ius sanguinis* (the law of blood) (Dale, 2015).

Thus, there lies a whole other reality underneath the surface of linguistic representations as the nature of language within these documents are processed and regulated through historically produced social forms. To understand how these forms carry and embody certain interests that legitimize a particular kind of truth and thereafter, its effects that would be actualized (Giroux, 1986), the next section of this chapter will outline the ways of ‘knowing’ this reality.

### 4.3.2 Epistemological underpinnings

In a multiple, diverse and non-fixed reality, the expressions of EFC are neither organic nor physical as this research confronts abstract social structures, power relationships and the agency of human beings. Since the nature of knowledge is highly subjective and cannot empirically present itself, critical theorems can be grounded in an analysis of language with the intention to expose ideas and interpretations which are ideological or systematically distorted from those which are not (Carr & Kemmis, 1986). The nature of knowledge and the ways of knowing is validated by taking a critical approach towards developments in the analytic philosophy of language in Derrida’s theory of grammatology (the scientific study of systems of writing) (1967).

As the contemplation of knowledge is set within the realm of socio-historically produced language, an epistemological outlook follows the reasoning of *il n’y a pas de hors-texte* – there is nothing outside of the text (Derrida, 1967). However, paradoxically, reality that is only revealed by language is hugely unreliable as a single or objective truth does not exist; a text would inevitably contain conflicting narratives (Derrida, 1967). Epistemologically speaking, deconstructionism pinpoints these contradictions and the ways of knowing is found in *différance* (the systematic place of differences) as meaning
is only created in relation to other words, e.g. the concept of citizenship can only be known with an understanding of a citizen; the concept of a citizen can only be known with an understanding of a person; the concept of a person can only be known with an understanding of community, etc. As each concept refers to another concept, a condition of possibility occurs as one concept becomes more ‘natural’ by being given primacy in having more of a truth over another. In privileging a condition of possibility and concurrently, a condition of impossibility, Derrida (1967) argues that ‘presence’ is only possible because of what is not present, namely, ‘absence’ (Biesta, 2003). Therefore, coming to understand the absolute truth cannot be found through language, but is found deeply embedded within language.

4.4. Key concepts in the power of language

The final section of this chapter will identify key concepts of: power, governmentality, discourse, ideology, and ideological hegemony to support the analysis and explanation of the global evolution of EFC. As ‘truth’ belongs in a semantic field from which ‘power’ is inextricable (McCarthy, 1991), this research applies three features of Foucault’s notion of power into this framework: (1) power is exercised by language; (2) power is productive as well as repressive by language; (3) power arises from the bottom up by language (Olssen, Codd, & O’Neill, 2004; Fairclough, 2014).

To firstly recognize governmentality (Foucault, 1991) as a new mode of governance of which power is not simply possessed by global actors and imposed upon by language. Rather, power is exercised by the dispositions of language in policy documents which embody both the formal system of a signifier and the signified to animate and govern social reality (Codd, 1988; Trowler, 2003). This materiality of language (animated effects of language-use) immediately links to discourse that moves reality from linguistic signs to designated meaning in social practices (Codd, 1988; Olssen, Codd, & O’Neill, 2004). As discourses construct desired reality and conditions of possibility, it can also be inferred that discourses delimit the effects of undesirable reality and conditions of impossibility (Bacchi, 2000), which contribute to the overall production of social reality. The deliberate absence or refusal of what is deemed ‘unworthy’ is of interest as it suggests a connection between ‘interests’ and ‘forms of consciousness’ (Bacchi, 2000). This implication is inextricably related to a form of ideology that is systematically
silenced or inscribed in discourse by its written word, way of thought, and experiences of an unquestioned set of beliefs (Codd, 1988). Thus, what must be explained is not the fact that there is an obvious shift in the concept of EFC from the 1996 Delors Report to the 2030 Incheon Declaration, but why and how certain expressions of EFC have endured and others have dissolved since 1996. As the workings of ideology dictate the presence or absence of meaning in the linguistic subjectivities of EFC, language and its concepts become prone to ideological distortion and false representation in order to fit within certain discourses (Bacchi, 2000; Codd, 1988).

By reason of language being the most common form of social behaviour, individuals are seen to be both subjects and objects as ideology within language is the prime means of manufacturing consent (Codd, 1988; Fairclough, 2014). To view the latter notion of power arising from the bottom up, the Gramscian term of *ideological hegemony* recognizes the forms of power that ascend from the consent of normative systems by a dominant class (Marginson, 1997). Consent in this instance, is socially engineered and continually reproduced (Marginson, 1997) by a ‘false consciousness’ through the use of language that is ideologically distorted by discourse to favour certain groups and interests, and by doing so, empowering certain groups (e.g. UNESCO and the World Bank). In this sense, discourse as an expression of values can be argued as a process of socialisation (Bacchi, 2000). The ‘conscious’ adoption of values are not internally held, but this process invokes and appeals to values as ideology within language and discourse is able to mislead individuals of their interests and visions of the ideal life to an extent which creates the substance as well as the limit of common sense (Bacchi, 2000; Dahms, 2008; Marginson, 1997). Consequently, the individual is seen as a subject of consciousness to define language, and equally, the object of a language that systematically distorts consciousness.

4.5. Conclusion

A critical theory framework strives towards social, political, economic and cultural forces, and is used to have recognition to what is being done ‘behind the scenes’ in order to create what is possible in different forms and guises which animate reality. The first section of this chapter has defined the notion of ‘critical’ that is rooted within an understanding of social structures, power relationships and the agency of human beings.
Secondly, this chapter has translated ontological principles of language that is socio-historically produced and can be epistemologically deconstructed. Lastly, the final section of this chapter has identified key concepts of power, governmentality, discourse, ideology, and ideological hegemony in the power of language to support the analysis and explanation of the global evolution of EFC. The questions of who exactly possesses language, and of whom does language possess (Derrida, 1976), remains and what is necessary, therefore, are methods and strategies to uproot particular types of conceptions at issue.
Chapter 5. Methodology

5.1. Introduction

On preserving the spirit of critical inquiry, this chapter aims to discuss the chosen methods and strategies to reveal and challenge dominant forms of power and ideology fixed in Education for Citizenship (EFC). As this entire research is centred around three documents, the first sections of this chapter draw attention to the importance of document research, global education policy, and an assessment criterion for the selection of the three documents and their significance to this research. Next, methods for document analysis will be discussed as these involve: reading policy as discourse, content analysis, and metafunctional analysis in systemic-functional linguistics. With language as the focal point of this study, a Critical Discourse Analysis (CDA) is placed at the heart of this methodology. The prime elements of this method will be explored in the subsequent sections to determine the ways of deconstructing policy documents. As this study does not involve any human contact or potential harm to others in data collection, an application for ethics was not required. However, ethical considerations for document research will be acknowledged in the latter part of this chapter. Finally, this chapter concludes with a discussion of how validity, credibility, trustworthiness and self-reflexivity of this research were considered.

5.2. Document research

Without taking any object of analysis for granted, this research repositions the existence of documents away from its ordinary assumptions as isolated sources, only being a passive container for language (Prior, 2008; Scott, 1990). As documents can be seen as historical and social constructs with material effects, their significance assists this research to capture the ways EFC has developed and will continue to develop over time (McCulloch, 2004). A critical analysis of documents provides a valuable and insightful source of data to reveal and explain the invisible structures that are (re)produced to instigate continuity and change in the ideals and practices (Cobb, 2016; McCulloch, 2004) of EFC. With an intention to critically deconstruct the evolution of EFC,
documents are an important source of data as they are the sedimentation of social practices and declare aspirations, intentions, and social relations of a period to which they refer (May, 1997).

5.3. Why Global Education Policy documents?

The significance of this study also draws great importance on Global Education Policy (GEP) documents as they influence a large audience of policy and decision-makers to reach the course of national education policy (Verger, Novelli, & Altinyelken, 2012). Subsequently, these policy documents must crucially not be seen as neutral statements of intentions to be followed, which naturally actualize desired goals over time. As UNESCO and the World Bank concurrently project differing educational mandates for ideal citizenship, their policies must be approached with vigilance as ideological interests, conflict and domination can never be divorced from its text (Ball, 1990). Therefore, it is necessary to regard policy as laden ‘expressions’ of multiple intentions, meanings and values that are developed through compromise, re-creation and dissemination (Trowler, 2003; Ball, 1998; Codd, 1988; Olssen, Codd, & O’Neill, 2004). Yet, even more concerning is the fact that these GEP documents are strategically ‘framing’ and ‘reframing’ particular issues to be able to speak to a large audience through persuasion and appeal to all countries as Verger (2012) explains that:

In order to sell their ideas and frame them in a more convincing way, policy entrepreneurs may on occasion need to, more or less explicitly, simplify reality and resort to different types of logical fallacy (fallacies of ambiguity, fallacies of unwarranted inferences, etc.), pitfalls, or argumentative shortcuts (p. 112).

To add to this list, strategic combinations of intentional fallacies and scientific argumentation reveal a ‘cherry-picking practice’ using scientific evidence to reframe ideological interests into policy recommendations (Codd, 1988; Olssen, Codd, & O’Neill, 2004; Verger, Novelli, & Altinyelken, 2017). The specific ordering and combination of words in strategic ways may ideologically undermine original ideas as these documents have been constructed within a particular historical and political context (Bacchi, 2000; Codd, 1998). As the nature of policy is submerged in contested expressions of particular interests, GEP documents are in need of systematic deconstruction in order to fully comprehend underlying ideological positions and aspirations for education as these will help to shape future societies and citizens.
Although this thesis has depicted a homogeneous process of globalisation through shared GEP documents, Dale (1999) contests that “globalisation cannot be reduced to the identical imposition of the same policy on all countries” (p. 2) as he remarks upon the interpretation and implementation being ultimately defined by national policy. However, this research argues that in spite of the various receptions and deflections of national policy, the root virtues behind a desired goal are inextricably inherent from global prescriptions, no matter how they become implemented in national contexts. The rationale to critically review global documents can be furthermore justified as global education policy may be employed as international instruments under contemporary human rights, which organise the right to education on a universal scale (Ramirez, Meyer & Lerch 2016). From this perspective, this research is more concerned with understanding the formation of global documents than specific national policy as the existence of dominant principles and logic is (if not truly global) common to more than one nation. The root source of commonality must be examined historically, socially, economically and culturally as these global educational mandates are responsible for the existence of certain societal structures and also hold the means and opportunity for alternate possibilities and better conditions (Wodak, 2001).

5.4. Selection and assessment of document sources

Documents as sources of data in this research have not been randomly selected, but have been gathered and assessed with great care. This section will discuss particular considerations for document selection and justify the rationale of each document and its sections for this research. With consideration to major staging posts in contemporary educational policy and development, three education policy documents have been collected from the online repositories of UNESCO and the World Bank. These three pre-existing documents are the primary sources of data for this research, which include: 2000 Dakar Framework for Action, 2020 World Bank Group Education Strategy, and the 2030 Incheon Declaration. These official policy documents have been rigorously selected and assessed according to set criteria adapted from Scott and Bryman (1990; 2016):
1. Authenticity: is the document genuine and of unquestionable origin?
2. Credibility: is the document free from error and distortion?
3. Representativeness: is the document typical of its kind, and if not, is the extent of its anomaly known?
4. Meaning: is the document clear and comprehensible?
5. Timeliness: is the document published between the release of the 1996 Delors Report to the current time of this research?

As I have added the fifth criterion, the conception of chronology resides a key feature in this research as documents are placed chronologically to trace the global evolution of EFC through time. Due to the longevity of the selected policy documents, the construed expressions promoted within certain periods of time is able to delineate theories of development in education and consider how certain modalities of EFC have endured or dissolved in the conditions of its time. From the perspective that the concept of time is a contextual construct, it does not only serve the purpose of recording the past, present and future, but time can also be respected as data itself (Saldaña, 2003). Whilst the empirical sciences embrace this concept and its relationship to movement in space (Saldaña, 2003), this research continues to seek external social, political, economic and cultural factors to suggest that contextual conditions of EFC have affected its movement, or evolution, through a temporal series of processes and states. These guidelines provide an assessment for quality and suitability in document research; however, it is noteworthy to identify a concern for the second criterion of credibility as Cobb (2016) alerts caution to the fact that vested interests do occupy official document sources. The selected documents present inherently distorted language and for the sake of sociological research, the given authority and credibility of these documents warrants the selection to be critically analysed (Cobb, 2016; Scott, 1990).

5.4.1 Rationale of each document and its sections

In constructing and critically examining the object of analysis, that is modalities of EFC in the form of language found within global education policy documents, Table 1. depicts the timeline, publisher, organisation, title of document, importance to this research, and sections for analysis. Due to the length of each document, only selected sections of a
goal/objective related to citizenship will be explored in each document (see Appendices I-III on page 102-107).

Moreover, the significance of each document contributes to a concept of intertextuality that emphasizes the connections between texts, as a single document is never independent from other documents, realities and domains (Atkinson & Coffey, 2011). Therefore, this document research looks beyond texts as separate entities and will be placed under scrutiny in relation to other related texts (Atkinson & Coffey, 2011; Malmkjaer, 2010). This research has also sought through and considered other documents, which include: 1999 World Bank Education Sector Strategy; 2004 EFA Global Monitoring Report: The Quality Imperative; 2015 Rethinking Education: Towards a Global Common Good; and 2016 Global Monitoring Report on Education for People and Planet. Nevertheless, these documents did not hold greater status as a major staging post or did not prove as much relevance of EFC than other selected documents.
<table>
<thead>
<tr>
<th>Publication date</th>
<th>Publisher</th>
<th>Organisation</th>
<th>Title of document</th>
<th>Importance to this research</th>
<th>Section for analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000</td>
<td>UNESCO</td>
<td>UNESCO</td>
<td>The Dakar Framework for Action. Education for All: Meeting our Collective Commitments</td>
<td>Six EFA goals show great focus on quantity in universal primary education and eliminating poverty, leading to reduced commitment to welfare based citizenship (Tamatea, 2005).</td>
<td>Goal 3 (p. 16) of this document presents EFC in a non-formal education context through appropriate learning and life skills programmes.</td>
</tr>
<tr>
<td>2011</td>
<td>The World Bank</td>
<td>The World Bank</td>
<td>World Bank Group Education Strategy 2020. Learning for All: Investing in People’s Knowledge and Skills to Promote Development</td>
<td>The three pillars of this strategy: Invest early, Invest smartly, Invest for All – strongly contrast with the four pillars of the 1996 Delors Report and represents a clear shift in EFC.</td>
<td>With no separate goals and only one Objective in this strategy (p. 3-5), the focus on quality and measurability of EFC can be explored in this section.</td>
</tr>
<tr>
<td>2015</td>
<td>UNESCO</td>
<td>UNESCO, UNDP, UNFPA, UNHCR, UNICEF, UN Women, The World Bank, International Labour Organisation</td>
<td>Education 2030 Incheon Declaration: SDG4 Framework for Action</td>
<td>One of the most pre-eminent universal development goals of this present-day continues to complete the unfinished EFA and MDGs with one overarching goal and 10 targets for SDG 4: Quality Education.</td>
<td>Target 4.7 (p. 48-49) presents new and emerging concepts of global citizenry and appreciation to cultural dimensions in sustainable development at a time of intensifying globalisation and persistent transition toward a knowledge-driven society (Mundy, Green, Lingard, &amp; Verger, 2016).</td>
</tr>
</tbody>
</table>
5.5. Methods for document analysis

The idea that language maintains certain legitimized knowledge in social settings has become seminal in modern educational thinking (Check, 2002; Fairclough, 2014). Because policy is regarded as laden ‘expressions’ of particular intentions, ideas and meanings at certain periods of time, the task of analysis is to distil underlying ideological positions and aspirations which shift the evolution of EFC within these documents. With this objective, the following subsections will cover specific methods in reading policy as discourse, content analysis, and metafunctional analysis in systemic-functional linguistics.

5.5.1 Reading policy as discourse

In the initial analysis of documents, policy is not simply read as text considering that the task is not about forming or reinforcing personal opinion. Moreover, reading cannot be an exercise in burrowing for an absolute ‘truth’ as a single or objective meaning does not exist (Nealon & Giroux, 2012), especially in the contested nature of policy. Instead, reading, or interpretation of policy documents is read as a process of negotiation in privileging or delimiting meaning in social practices as the production of meaning becomes a social act. In the view of language as a system of meanings that is socio-historically constructed, words only have meaning in specific contexts as they are always located within a wider discourse entailing a process of social negotiation (Nealon & Giroux, 2012; Codd, 1988). A more concrete example of this approach involves locating the discursive themes of each document as the initial examination pinpoints the wider discourse that dictates the meanings of language in a text. For example, ‘Doing better’ is found in the 2020 World Bank Education Strategy as this wider discursive theme privileges and delimits certain meanings of: ‘skills’, ‘future work’, or ‘growth’ (World Bank, 2011).

5.5.2 Content analysis

To analyse large sections of text in documents, a content analysis is used to extract categories of EFC from each document. Before proceeding to a thorough analysis of CDA, a content analysis is employed to co-ordinate data to inform a further in-depth analysis. This method firstly begins with an open orientation towards the whole document, including an open-ended
qualitative reading and noting any observational comments. Content that is related to the Delors Report but is excluded from the selected section for analysis or does not fit into any categories was not discarded, but noted for relation to other keywords or contexts that may be significant for further discussion. With already having established pre-determined categories (from the literature review), the frequency of keywords related to the Delors Report are counted from each document section and designated under categories of EFC. Data collection is recorded in tables and finally, reported findings from each document are displayed in pie graphs of each pillar (Learning to Know, Learning to Do, Learning to Live Together, Learning to Be) represented by categories of the Delors Report.

In the process of encountering documents quantitatively, a content analysis is also able to identify sources of bias as the frequency of certain vocabulary reveals what is most important in a text (Cobb, 2016; Nordtveit, 2012). Although a content analysis provides an objective number of patterns in a document, this research still aims to remain critical as it does not take the number of keywords to be a natural occurrence. For example, an observed frequency of certain keywords: ‘equality’, ‘values’, ‘dignity’ in SDG 4.7 of the 2030 Incheon Declaration (UNESCO, 2015) provides a recognition of patterns to be critically unpacked in terms of what they truly mean underneath the surface of linguistic representation. Overall, a content analysis sets the avenues for investigation as it is this crucial method that is the preparation from which a fine-grained analysis and critique can begin (Fairclough, 2014).

5.5.3 Metafunctional analysis in systemic-functional linguistics

As this research takes a systemic-functional theory of linguistics, it enters a functional view of language that takes interest in what language can do, rather than what the individual can do with it (Halliday, 1994; Halliday & Matthiessen, 2014). To frame semiotic modes of analysis, this research examines three functional components, known as ‘metafunctions’, purposes which underlie all language use. These three metafunctions include:

1) The ideational metafunction: used to organise, understand, express perceptions of the world and one’s own consciousness. Classified into two subfunctions: the experiential (content/ideas) and the logical (relationship between ideas)

2) The interpersonal metafunction: used to enable individuals to participate in communicative acts
3) **Textual metafunction**: used to cohere language that operates both internally and with the context for which it is produced. Also enables ideational and interpersonal meanings to be actualized (Bloor & Bloor, 2004; Halliday, 1994; Kress & van Leeuwen, 1996).

Since these functional components are evident in every use of language in every context, a metadynamical analysis allows this research to expose ‘three lines of meaning’ in a clause, each forming a different functional configuration:

<table>
<thead>
<tr>
<th>Metafunction</th>
<th>Clause as…</th>
<th>System</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ideational</td>
<td>Representation</td>
<td>Transitivity</td>
</tr>
<tr>
<td>Interpersonal</td>
<td>Exchange</td>
<td>Mood</td>
</tr>
<tr>
<td>Textual</td>
<td>Message</td>
<td>Theme</td>
</tr>
</tbody>
</table>

*Table 2. Halliday & Matthiessen’s three lines of meaning in a clause (2014, p. 83)*

In order to read policy as discourse rather than text, the examination of language occurs beneath the sentence-level to seek these three lines of meaning. The implementation of these metafunctions support the primary method of CDA and are not utilized as mere descriptions of what is apparent, but confront a highly political enterprise in exposing dominant power and exploitation (Kress & van Leeuwen, 1996).

**5.6. Critical Discourse Analysis in document research**

In the pursuit of deconstructing policy documents, this section will explore each critical, discourse and analysis element of CDA as a prime method for revealing power and ideology behind the evolution of EFC. CDA holds much promise for this research as a push toward critical reflection on social processes in time and their relationship with language can investigate how systemic-functional grammar and other linguistic features in these selected documents may be generating or reproducing biased perspectives, values and intentions of the powerful – which may not be in the interests or consciousness of the less powerful (Malmkjær, 2010).
5.6.1 Critical in CDA

Differing modalities of EFC can never be isolated from a domain of certain values or withdrawn from some form of ideological prescription of what a citizen ought to be. The ‘critical’ aim of CDA is to study the relationships between language, power and ideology, and to furthermore explain why and how certain patterns of EFC are privileged over others (Locke, 2004; Rogers, 2004).

5.6.2 Discourse in CDA

By reason of language being the most common form of social behaviour, Fairclough (2014) draws attention to the exercise of power being increasingly accomplished through the ideological workings of language. The concept of ‘discourse’ in CDA wholly subsumes language as it registers a relation of linguistic/semiotic elements in social events and practices as interconnected elements of power and ideology (Fairclough, 2010). For example, Shah (2015) interprets the language of resilience in education in conflict affected contexts as its positive connotation does not actually reflect a discourse of peacebuilding. This relational view of discourse does not merely view language as a simple medium for the transport of meaning, but perceives discourse as a system of meanings encompassing language. More related to this research, discourse operates as a “systematically organised set of statements which give expression to the meanings and values of an institution” (Kress, 1985, p. 6).

5.6.3 Analysis in CDA

The ‘analysis’ of CDA provides equal contemplation to both language and social theory as this research adopts Fairclough’s (2010) analytical framework which operates with three fundamental procedures of description (textual analysis), interpretation (processing analysis) and explanation (sociocultural analysis) of discursive relations and social practices (Malmkjær, 2010; Rogers, 2004). However, as Mutch (2006) suggests that there is no correct approach or set techniques to adhere to in the analysis of qualitative data, the use of CDA in this research aims to be “artful, flexible and reflexive” (Mutch, 2006, p. 51) with Fairclough’s (2010) framework.

As the backbone of CDA, systemic-functional grammatical categories are sought out to reveal hidden biases and different angles of representation in seemingly transparent texts
(Malmkjær, 2010). This involves a precise description of the actor/agent; process; and goal/medium to understand how content/ideas are represented, organised and related. On the basis of linguistic description, an interpretation using an interpersonal metafunction is used to analyse grammatical choices (mood, modality and polarity) which enact diverse interpersonal relations. In reducing the magnification of language, identifying a theme and rheme is useful to encompass linguistic description, interpersonal relations, and take a wider view of the explanation circulating the sociocultural practices. The theme and rheme manage the flow of discourse both internally and with the context in and for which it is produced. Themes include the subject/actor/agent whilst a rheme constitutes part of a clause that gives information about the theme. Inevitably, a rheme also directs the theme and can be critically examined to explain how ‘hidden’ ideological structures and discourse are in a dialectical relationship with the text (Malmkjær, 2010).

To also acknowledge that each policy document is written in stylistically different ways, the use of Fairclough’s (2010) framework for CDA requires flexibility in the adaptation to different types of analysis in each document. In operating within this analytical framework, the description, interpretation and explanation of phenomena furthermore aims to seek out various types of: metafunctions, word placement, etymological accounts, logic, philosophy and social theory, where it is appropriate. Overall, CDA is able to scrutinize the quantitative data provided by a content analysis as Section 5.3 of this chapter has already raised concern to the nature of global education policy. As these particular documents have proven to show a tendency in concealing certain interests by resorting to various logical fallacies or argumentative shortcuts (Verger, 2012), global education policy documents must be approached with great scrutiny and vigilance. Therefore, a meticulous examination of discourse is most suitable to fully expose underlying ideological positions and aspirations for education in these documents.

5.7. Ethical considerations in document research

This research is seen to be unobtrusive because it does not involve any human contact, it is non-reactive and studies the evolution of EFC without affecting it. Yet, Tesar (2014) argues that any critical engagement in research, whether it be philosophical or non-empirical, does in fact require a consideration of ethics. As documents within this research have been recognized as an instrument in language, with deliberate and express purposes for an
organisational (Scott, 1990; Bryman, 2016), ethical tensions in document research may arise for the researcher when challenging and exposing dominant power relations of named organisations (Cobb, 2016). The free availability of documents on the internet implies permission for further use and analysis (Sarantakos, 2005), therefore consent to access the documents was not required. However, complication might occur when they are viewed highly critically and become the object of scrutiny – a purpose never intended by the original organisation (Cobb, 2016). In this instance of using documents for unintended social science research purposes, ethics of privacy, confidentiality and anonymity may be breached as this research extracts and exposes underlying structures of documents, which may be placed in an unfavourable light. The disclosure of non-public information that is not currently present in documents; accentuating inferable information published in documents; and bypassing anonymity of global actors, all disregard the principle of trust; however, is necessary for the purposes of research. Nevertheless, being a ‘critical’ researcher does not necessarily imply being negative or offensive, but rather open to ventilating complexity, challenging a body of authoritatively affirmed doctrines, adding a proverbial ‘pinch of salt’ to each document, and ultimately being self-reflexive through these processes.

5.8. Validity, credibility, trustworthiness and self-reflexivity

Although discourse scholarship has been regularly criticized as deviant and marginal for its lack of empirical science (Milliken, 1999), this research strives for validity, credibility, reflexivity and trustworthiness through the use of a quantitative analysis to support the orientation of qualitative inquiry. In this approach, the main research design is qualitative (CDA) however, includes one quantitative method (content analysis) in order to expand and enhance its data collection (Mutch, 2013).

Since the foundations of this research belong to the conceptual world, reason and critical thought cannot be measured however, language and specifically, keywords, within the material documents are able to be counted for statistical information in the process of a content analysis. To provide validity in this research, the procedure for a content analysis is made transparent and accurately measures its intended keywords to carefully gather and analyse data that directs the investigation (Mutch, 2013). Triangulation is used as a strategy in this methodology to promote credibility as it employs two different methods (content analysis and CDA) to develop greater confidence in this
research. Malmkjær (2010) strongly advises that the most successful CDA combines a triangulated mixed-method approach to help reduce analyst subjectivity, arbitrariness and to prevent any sort of researcher bias by employing a quantitative method to empirically engage with data and set the parameters for qualitative inquiry. Because of the overarching nature of qualitative design, it would be impossible to replicate this study and achieve identical results (Mutch, 2013). Bryman (2016) recommends qualitative researchers depart from seeking the same appraised criteria as quantitative researchers, therefore this study aims at overall reflexivity, rather than replicability or reliability. As this research briefly uses a quantitative method for the preparation of a rich and thick qualitative study, the overall research design looks toward broader and more appropriate criteria to ensure validity, credibility, trustworthiness and reflexivity. This includes: transparency and coherence; commitment and rigour; and sensitivity to context (Bryman, 2016).

Lastly, this research can be deemed to be trustworthy as all research decisions including data-gathering and data-analysis techniques are expressed as clearly as possible. In this manner, ethical considerations have been acknowledged for reported findings will be made with all honesty and a purpose of emancipation by discovering what is so, rather than an attempt to support a favoured argument (Babbie, 2016).

5.8.1 On self-reflexivity

Since CDA is a highly committed form of qualitative analysis, I am fixed in my involvement in analysing the evolution of EFC as the stages of critical interpretation and explanation are constantly filtered through my own lenses (Malmkjær, 2010; Fairclough 2014). A reflexive turn to myself as the researcher requires more than introspection as reflexivity implies how my own biography (being a 23-year-old, New Zealand-born Chinese, female raised by working-class parents) can be interrogated to monitor thoughts and actions that may delimit or predetermine this study. Rather than attempting to eliminate my own lenses and personal socialist views, I acknowledge myself as part of confronting my positionality throughout the research process. Whilst progressing towards acceptance and understanding of my own positionality, a series of doubts and concerns have arisen during the data analysis as I constantly questioned myself:
Why am I thinking this? Why am I bothering to argue for/against this idea? What is actually wrong with an economic-instrumentalist approach in education? Why am I so against it? Why is it wrong? Why even bother with all of this?

As I strive to ensure this research is trustworthy and ethically sound, I have also experienced moments of insecurity and uncertainty in my analysis, for there is no externally-objective ‘truth’ to validate my thoughts. In dealing with these tensions, I am reminded by supervisory guidance that there are multiple ‘truths’ within the social sciences and I am not conducting research in the natural/physical sciences, but within the Critical Studies of Education. I accept that the analysis and findings of this research may be disputed, however as a minimum, I have disclosed myself in this research with honesty to allow others view the lenses of which this research has been conducted from.

5.9. Conclusion

This chapter has discussed the chosen methods and strategies for the basis of deconstructing the ways which EFC has been shaped and redefined since the release of the Delors Report. With global education policy documents as important sources of data, careful attention has been given to the gathering and assessment of the three selected documents to be placed under critical scrutiny. Methods for document research assist in the preparation for a further fine-grained analysis as these include: reading policy as discourse, content analysis and metafunctional analysis in systemic-functional linguistics. As a prime method for revealing power and ideology behind the evolution of EFC, the ways of deconstructing policy documents will be adapted from Fairclough’s (2010) analytical framework for CDA. Due to the critical nature of this research, ethical considerations have been acknowledged in the instance of collecting documents without a need for consent and placing them under intense scrutiny for research purposes. Finally, this chapter has concluded with a discussion of validity, credibility, trustworthiness and self-reflexivity in this research.

Deliberate or not and in almost all circumstances – language has persuasive effects. In the case of selected global education policy documents in this research, persuasion is calculated and intentional as grammatical choices enact particular interpersonal relations and are mechanisms of persuasion. Whether argumentative or assertive, the text of these documents perpetuate a point of view which nations perceive reality and orient action – and within
education – these perspectives are translated into implementation strategies, philosophies, intentions and values (Boje, Oswick & Ford, 2004; Nordtveit, 2012). As deliberation is never isolated from an ideological inscription (Locke, 2004), no text within these documents will be immune to assiduously detailed analysis. The following chapters of this thesis will commence the deconstruction of *Learning to Know, Learning to Do, Learning to Live Together and Learning to Be* in each global education policy document.
Chapter 6. Learning to Know

6.1. Introduction

This chapter commences the deconstruction of the evolution of Learning to Know as a pillar of Education for Citizenship (EFC) since the release of the 1996 Delors Report. Through three consecutive global education policy documents (2000 Dakar Framework for Action, 2020 World Bank Education Strategy, 2030 Incheon Declaration) the three following sections will present a content analysis and critical discourse analysis of each document to uncover how the themes of Learning to Know have been intentionally shaped and reshaped. To explore a shift in the humanistic themes from the 1996 Delors Report to the 2030 Incheon Declaration, a close reading of policy text as discourse has found three surface levels of major themes in each document, which include the types of knowledge and skills that are: appropriate, needed (for all), and needed to promote sustainable development.

6.2. ‘Appropriate knowledge and skills’ in the 2000 Dakar Framework for Action

To begin with Goal 3 of the 2000 Dakar Framework for Action, 243 words in total have been examined under a content analysis. This content analysis has revealed 12 clusters of keywords related to Learning to Know in the 1996 Delors Report, which have been placed under three emerging themes generated in the literature review. These three themes which characterize Learning to Know in this document include: foundation for future learning; occupational skills; and independence of judgement.

- *Foundation for future learning* appears 7 out of 12 times (59%): life skills (2), secondary (2), literacy, numeracy, on-going education
- *Occupational skills* appear 4 out of 12 times (33%): knowledge, [unspecified] skills, capacities to work, work-related skills
- *Independence of judgement* appears only 1 out of 12 times (8%): shaping their future
The above pie graph depicts a total of 12 clusters of keywords in Goal 3 (of 243 words) that have been placed under three categories related to Learning to Know from the 1996 Delors Report (foundation for future learning, occupational skills, and independence of judgement).

To begin with a critical examination of a foundation for future learning in Goal 3 in detail, it states:

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ensuring that the learning needs of all young people and adults</td>
<td>are met through equitable access to appropriate learning and life skills programmes (UNESCO, 2000, p. 16)</td>
</tr>
</tbody>
</table>

Firstly, to describe learning and life skills programmes (as a foundation for future learning) as appropriate, an adjective which denotes suitability or fitting in a particular circumstance can be viewed in two ways: it may suit the learning needs of all young people and adults or it may fit a particular context that extends beyond a person’s learning needs. However idealistic either pathway may sound, appropriate describes learning and life skills programmes that accord to occupational skills as this notion is clearly pronounced in the first and final descriptors of this goal:
(Learning needs of) All young people and adults appear to be the main theme with the function of the passive voice to show importance in who/what is experiencing the action, e.g. “Learning needs of all young people and adults are met [emphasis added] through equitable access” and “All young people and adults must be given [emphasis added] the opportunity” (UNESCO, 2000, p. 16). However, the theme is still dictated by its rheme as learning needs and all young people and adults are bound to the met and given appropriate knowledge and skills that are predetermined for work. Consequently, the impression of placing emphasis on the individual appears to be false as the (learning needs of) all young people and adults are outweighed by the fixed agenda to work.

The inclination towards Secondary education is also implied as the means to an end of a foundation for future learning:

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>No country</td>
<td>can be expected to develop into a modern and open economy without</td>
<td>a certain proportion of its work force having completed secondary education (UNESCO, 2000, p. 16)</td>
</tr>
</tbody>
</table>

The ideational goal of Secondary education displays the past strong assumption of this level of education as the highest prerequisite to a modern and open economy – later realised to be insufficient (McGrath, 2014; Tomasevski, 2003). Another inadequacy of this goal is reflected in the above statement as the actor/agent of No country remains grammatically correct, but is also logically empty as No country takes the position of an actor/agent. To further examine the meaning and inadequacy of this past goal, when No country is reversed into a positive polarity item, it states:

Any country can be expected to develop into a modern and open economy with a certain proportion of its work force having completed secondary education.

The passive voice in both statements give prominence to countries as it shows interest in who/what is experiencing the action, however still evades the question of a definite
actor/agent who is instigating the action. In reality, the absence of responsibility for action has consequently contributed to the shortcomings of the 2000 EFA goals due to the lack of a definite actor/agent to initiate the process towards the goal (Tamatea, 2005).

Lastly, an independence of judgement is found in the final sentence of Goal 3 and conclusively reflects appropriate knowledge and skills as the recommendation for educational opportunities is encouraged to be (in order of occurrence) meaningful and relevant, shaping their future, work-related (UNESCO, 2000):

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Such opportunities</td>
<td>should be both meaningful and relevant to their environment and needs, help them … in shaping their future and develop useful work-related skills (p. 16)</td>
</tr>
</tbody>
</table>

Nevertheless, a given opportunity that is of significance and relevance to one’s environment (meaningful and relevant) does not appear true to word when it is continuously inclined to ideational goals which reflect a set of knowledge and skills (shaping their future) that are exclusive to work. Once again, there is an impression of placing emphasis on the individual by contextualizing meaningful and relevant opportunities to one’s environment and one’s own needs, as well as a hint of independence in shaping their future. However, the emphasis on the individual consistently appears to be misleading as the fixed agenda to work persists in the (above) final sentence of Goal 3.

6.3. ‘Knowledge and skills they need’ in the 2020 World Bank Education Strategy

A total sum of 825 words in the Objective of this document have been placed under a content analysis. Subsequently, 31 clusters of keywords related to Learning to Know in the 1996 Delors Report have been found and placed under two categories: foundation for future learning; and occupational skills.
**Foundation for future learning** appears 20 out of 31 times (65%): knowledge (6), primary (5), mathematics (2), reading (2), foundational literacy and numeracy, science, secondary, foundational education, lifelong learning

**Occupational skills** appear 11 out of 31 times (35%): [unspecified] skills (5), worker’s skills, skills in a workforce, skills from school, foundational skills, skills that they need, skills they need to live happy, productive lives

The above pie graph depicts a total of 31 clusters of keywords in the Objective (of 825 words) that have been placed under two categories related to Learning to Know from the 1996 Delors Report (foundation for future learning and occupational skills).

The concept of *foundation for future learning* is upheld by a sense of necessity throughout the Objective of this strategy (World Bank, 2011, p. 4):

<table>
<thead>
<tr>
<th>Expression of necessity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning</td>
</tr>
<tr>
<td>Cannot develop skills and values that they need without the foundational education</td>
</tr>
<tr>
<td>Knowledge and skills they need to live happy, productive lives</td>
</tr>
</tbody>
</table>

As the semi-modal verb ‘need’ holds a function of an essential requirement or obligation, it is now found in the above contexts of: educational timing, foundational education, and a
particular version of an ideal life. To critically examine the first context of educational timing, the Objective of this strategy emphasizes the following sentence to support the need for early and continuous learning:

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>The emerging science of brain development shows that to develop properly, a child’s growing brain needs [emphasis added] nurturing long before formal schooling starts at age 6 or 7 (World Bank, 2011, p. 4)</td>
<td></td>
</tr>
</tbody>
</table>

As a persuasive strategy, the theme of *emerging science of brain development* is used as an *argumentum ad populum*\(^1\) to appeal to popular opinion as a reason for accepting the urgent proposition to nurture a growing brain. Integrity of this Objective is built according to the latest trend of *emerging science*, however it is with the use of this logical fallacy that the need for *nurturing* growing brains is soon to be fostered by *foundational literacy and numeracy* in the sentence that follows:

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>In the primary years, quality teaching is critical for giving students the foundational literacy and numeracy on which lifelong learning depends (World Bank, 2011, p. 4)</td>
<td></td>
</tr>
</tbody>
</table>

Urgent importance is evoked by the adjective *critical* at the primary stage in education and foundational literacy and numeracy is seen as an act of ‘giving’ through *quality* teaching to students, thus implying the perspective of education as a service with a focus on process over pedagogy. *Quality* teaching also infers the responsibility of teachers that is confined to foundational literacy and numeracy. The placement of the verb *depends* at the end of this sentence conveys a sense of exigency as a future to lifelong learning is dependent upon the timing of quality foundational education in primary years. The idea of foundational education as a necessity is furthermore defined by its provision and measurability (World Bank, 2011, p. 4):

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children and youth</td>
<td>cannot develop the skills and values that they need without</td>
<td>the foundational education provided by schools</td>
</tr>
<tr>
<td>Quality</td>
<td>needs to be the focus of education investments, with</td>
<td>learning gains as a key metric of quality</td>
</tr>
</tbody>
</table>

---
\(^1\) an argument to the people, used in argumentation theory
A foundational education that is provided by schools and can be set against a standard of quality is framed as foundational education in this document. Such a perspective of education (as a service which can be provided and measured) explicitly links provided education and learning with words as investment and gains (World Bank, 2011, p.4) – all to be measured. As a note, the interest in the course of measurability portends a future, one which has now come true as measurement of progress has become paramount in the 17 sustainable development goals with 169 targets and 232 indicators in the 2030 Agenda (United Nations Statistics Division, 2016).

Knowledge and [occupational] skills in this document is presented as the type which is needed to live an ideal life characterized by happiness and productivity:

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge and skills</td>
<td>they need to live</td>
<td>happy, productive lives (World Bank, 2011, p. 4)</td>
</tr>
</tbody>
</table>

The reference to happiness is used as a persuasive strategy that evokes positive emotion to accept the ideal life proposed by the World Bank. However, when placed under more critical lenses, the reference to happiness has also been borrowed and altered from other discourses to fit the specific knowledge and skills endorsed by the World Bank. An intertextuality of Smith’s (1776) Wealth of Nations and Bentham’s (1789) Principles of Morals and Legislations now shape World Bank discourse as happiness coupled with productivity is portrayed in the subsequent pages of this document: “people are the real wealth of nations [emphasis added]” (2011, p. 11). Originally concerned with self-regulation and maximum efficiency of an economic system to promote nations’ wealth, Smith’s (1776) concepts have since been rendered into this educational strategy with optimism.

At the same time, Bentham’s (1789) utilitarianism has been reframed by this document as the World Bank’s knowledge and skills (foundational literacy and numeracy) promotes the greatest happiness of the greatest number with the use of a personal pronoun, they [need to live happy, productive lives] (2011, p.4). As this personal pronoun represents a spectrum from “the most privileged group” to “girls, people with disabilities, and ethnolinguistic minorities” (World Bank, 2011, p. 5), the principle of utility is provided as there is an absence of unhappiness or pain; and they will only benefit from the pleasures (of happiness and productivity) resulted from foundational literacy and numeracy. Since the criterion of what is deemed moral or not is established by happiness of the greatest number in
utilitarianism, the World Bank has justified its needed knowledge and skills by targeting the ‘happiness’ of all groups, and is ultimately evidenced by the title of the strategy, *Learning for All*.

6.4. ‘Knowledge and skills needed to promote sustainable development’ in the 2030 Incheon Declaration

A total sum of 426 words in SDG 4.7 of the 2030 Incheon Declaration have been placed under a content analysis. This analysis has revealed 17 clusters of keywords related to Learning to Know in the 1996 Delors Report and have been placed under four categories: foundation for future learning; independence of judgement; communication skills; and knowledge to be able to live in dignity.

- *Foundation for future learning* appears 9 out of 17 times (53%): knowledge (2), skills (2), cognitive skills, lifelong learning, education for sustainable development, knowledge of global issues, global citizenship education
- *Independence of judgement* appears 3 out of 17 times (17.5%): informed decisions (2), facing and resolving global challenges
- *Communication skills* also appears 3 out of 17 times (17.5%): social skills, communicative skills, non-cognitive skills
- *Knowledge to be able to live in dignity* appears 2 out of 17 times (12%): sustainable lifestyles, transformational education

![Figure 3. Content analysis of Learning to Know in SDG 4.7 in the Incheon Declaration](image-url)
The above pie graph depicts a total of 17 clusters of keywords in SDG 4.7 (of 426 words) that have been placed under four categories related to Learning to Know from the 1996 Delors Report (foundation for future learning, independence of judgement, communication skills, and knowledge to be able to live in dignity).

The concept of knowledge and skills as a foundation for future learning appears to be inseparable from sustainable development in SDG 4.7:

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge and skills</td>
<td>needed to promote sustainable development (UNESCO, 2015, p. 48)</td>
</tr>
<tr>
<td></td>
<td>can be acquired through Education for Sustainable Development (ESD) and Global Citizenship Education (GCED) (UNESCO, 2015, p. 49)</td>
</tr>
</tbody>
</table>

To further investigate this set of knowledge and skills, ESD and GCED as the proposed means of promoting sustainable development reveals emerging types of transformational and global knowledge and skills. A more comprehensive approach is advocated as:

ESD is holistic and transformational education which addresses learning content and outcomes, pedagogy and the learning environment. It achieves its purpose by transforming society (UNESCO, 2015, p. 49)

GCED aims to equip learners with... a deep knowledge of global issues...cognitive skills...non-cognitive skills (UNESCO, 2015, p. 49)

In examining knowledge to be able to live in dignity through philosophical lenses, the concept of transformational education reflects upon Freire’s (1970) emancipatory transformation in which social transformation is accomplished by a form of conscientization (critical consciousness): “to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (p. 19). Whilst this intertextuality of transformation for emancipatory and social justice have appeared to shape ESD, its original purpose has been somewhat distorted in spite of the language of empowerment, e.g. “ESD empowers [emphasis added] learners...” (UNESCO, 2015, p. 49). The concept of transformation in education and society does not represent change nor action against oppressive elements of reality, but rather, transformation in this document is seen to stand for
preservation and maintenance of oppressive elements of reality. To examine this in further detail:

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ESD</td>
<td>empowers learners to take informed decisions and responsible actions for [emphasis added]</td>
<td>environmental integrity, economic viability and a just society (UNESCO, 2015, p. 49)</td>
</tr>
</tbody>
</table>

The above preposition, for, indicates the instrumental use of learners’ independence of judgement via informed decisions and responsible actions for a reason or purpose, which in this case is directed towards the environment, economy and society. From the original perspective of learners as subjects in the reflection and action of transforming their worlds, the basis of Freire’s emancipatory transformation in living a dignified and liberated life has disappeared as learners are viewed as objects serving wider purposes. The juxtaposition of adjectives and nouns also reveals a skewed version of purposes that are morally right and fair, as the adjective just is placed amongst environmental and economic; and the noun society is placed amongst nouns signifying uprightness and ability to successfully grow (UNESCO, 2015, p. 49):

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>environmental</td>
<td>integrity</td>
</tr>
<tr>
<td>economic</td>
<td>viability</td>
</tr>
<tr>
<td>just</td>
<td>society</td>
</tr>
</tbody>
</table>

In terms of the specific knowledge and skills for these ‘transformational’ purposes of education, GCED proposes a deep knowledge of global issues as well as cognitive and non-cognitive skills (UNESCO, 2015, p. 49). Themes of cognition and communication skills are emphasized in GCED with words as (in order of occurrence): respect, critically, systematically, creatively, social skills, communicative skills (UNESCO, 2015, p. 49).

However, a desire to ‘manage’ these skills reflects a new strategy for efficiency in transferring and exchanging information in the new knowledge society, which is supported by: “communicative skills and aptitudes for networking [emphasis added] …” (UNESCO, 2015, p. 49). In this manner, the management of cognitive intelligence, creativity and non-cognitive skills is suggested to be an educational response to changes in the industry and assuring the applicable knowledge and skills for global sustainability.
6.5. Conclusion

Since the release of the 1996 Delors Report, a content analysis has revealed a foundation for future learning as a constant theme in Learning to Know throughout the three consecutive global education policy documents. From the 2000 Dakar Framework for Action to the 2030 Incheon Declaration, the category of occupational skills appears to be replaced by communication skills and other categories such as independence of judgement and knowledge to be able to live in dignity have emerged in SDG 4.7. A more critical analysis of the major themes (of knowledge and skills that are appropriate, needed for all, and needed to promote sustainable development) has revealed a continuous instrumentalism of EFC to support a knowledge economy in this global era. However, this instrumentalist approach to education has been framed less explicitly over time by strategically employing various linguistic features, logical fallacies and philosophical argumentation.

Goal 3 of the 2000 Dakar Framework for Action has shaped Learning to Know by describing appropriate learning and life skills programmes that correspond to occupational skills, and has reflected upon past assumptions of secondary education as the highest prerequisite to a modern and open economy. The whole Objective of the 2020 World Bank Education Strategy is upheld by a sense of necessity to play with the emotions of a reader to accept the World Bank’s same position. This document has also resorted to scientific augmentation and distorted major political philosophies to appeal to the interests of a global audience and justify the soundness of knowledge and skills needed for all. Finally, an economic-instrumentalist approach has become effectively concealed in the 2030 Incheon Declaration as emerging types of humanistic themes from the Delors Report are most evident in SDG 4.7. A sense of necessity endures to support the generous language of empowerment and transformation as this target has strategically continued to ‘manage’ new types of knowledge and skills. As the original purpose of social justice in this philosophy has been twisted towards a desire for transferring and exchanging information that is needed to promote sustainable development, a dominant economic discourse is most obfuscated in this document. Evidently, the 2030 Incheon Declaration can also be seen as a reflection of the conflict, compromise and re-creation of various educational mandates by a large group of global actors in the making of this document.
Chapter 7. Learning to Do

7.1. Introduction

Distinctive from other pillars in the Delors Report, Learning to Do is the single pillar that is specifically intended to target the link between vocational training and participation in future work (Delors et al., 1996). This chapter aims to present a content analysis and critical discourse analysis of three consecutive global education policy documents (2000 Dakar Framework for Action, 2020 World Bank Education Strategy, 2030 Incheon Declaration) to uncover how the humanistic themes of Learning to Do from the 1996 Delors Report have been shaped and reshaped since its release. A close reading of policy text as discourse has found three surface levels of major themes in Learning to Do within each document: ensuring access, doing better, and contributing to sustainable development. Subsequently, the three following sections of this chapter will begin to explore these major themes of each document.

7.2. ‘Ensuring access’ in the 2000 Dakar Framework for Action

A content analysis of 243 words in Goal 3 of the 2000 Dakar Framework for Action has revealed 13 clusters of keywords related to Learning to Do in the 1996 Delors Report. These clusters have been placed under three emerging categories which shape Learning to Do in this document: occupational skills; future work; and participation in society and economy.

- **Occupational skills** appear 7 out of 13 times (54%): develop (4), skills that will enable, skills needed to protect, work-related skills
- **Future work** appears 4 out of 13 times (31%): capacities to work, labour, employment, workforce
- **Participation in society and economy** appears 2 out of 13 times (15%): participate fully in society, modern and open economy
Figure 4. Content analysis of Learning to Do in Goal 3 of Dakar Framework for Action

The above pie graph depicts a total of 13 clusters of keywords in Goal 3 (of 243 words) that have been placed under three categories related to Learning to Do from the 1996 Delors Report (occupational skills, future work, participation in society and economy).

As a pillar of motion between vocational training and participation in future work (Delors et al., 1996), the image of movement is suggested by the dominant theme of access in this document that is also noticeably apparent in 4 out of the 6 EFA goals (UNESCO, 2000):

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Access</td>
<td>to and complete free and compulsory primary education of good quality (p. 15) as stated in Goal 2</td>
</tr>
<tr>
<td>Equitable access</td>
<td>to appropriate learning and life skills programmes (p. 16) as stated in Goal 3</td>
</tr>
<tr>
<td>Equitable access</td>
<td>to basic and continuing education for all adults (p. 16) as stated in Goal 4</td>
</tr>
<tr>
<td>Equal access</td>
<td>to and achievement in basic education of good quality (p. 16) as stated in Goal 5</td>
</tr>
</tbody>
</table>

The motion of access as the dominant theme highlights the previously limited focus upon universal access to primary education as one of the shortcomings of the EFA goals (McGrath, 2014); yet a more critical examination of access in Goal 3 strongly correlates to occupational skills. Whilst other goals describe the universal access towards an education that is (in order of occurrence): of good quality, appropriate, and basic, the previous chapter of Learning to Know has already uncovered the ambiguity of appropriate learning and life skills programmes in Goal 3 in which the adjective describes occupational skills related to work.
This theme persists in Learning to Do as a pillar of motion, with the use of the verb ‘develop’ in Goal 3 being immediately linked to working or economic purposes (UNESCO, 2000, p. 16):

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Develop</td>
<td>the values, attitudes and skills that will enable them [to develop their capacities to work]</td>
</tr>
<tr>
<td></td>
<td>their capacities to work</td>
</tr>
<tr>
<td></td>
<td>into a modern and open economy</td>
</tr>
<tr>
<td></td>
<td>useful work-related skills</td>
</tr>
</tbody>
</table>

Subsequently, the attention given to adverse economic circumstances, in a list of “risks and threats that limit learning opportunities and challenge education systems” (UNESCO, 2000, p. 16), appear to have the highest importance as it is placed first in order of sequence in the following list:

These include exploitative labour, the lack of employment [emphasis added], conflict and violence, drug abuse, school-age pregnancy and HIV/AIDS (UNESCO, 2000, p. 16).

More distinctly, exploitative labour and lack of employment as the first-listed risks and threats appear to be awkwardly placed amongst harmful social behaviour, an untimely pregnancy, and health issues. Even if each matter was to be of equal importance, does a lack of employment really have the equivalent status to HIV/AIDS as a risk or threat to learning opportunities and education systems? The preservation of future work is supported by access to youth-friendly programmes as the solution to protect all young people from these risks and threats (UNESCO, 2000). On this account, the dominant theme of access is inescapable from working or economic purposes as this agenda is fully secured by its universal accessibility to fundamentally participate in society and economy (as the third theme of Learning to Do) and its prevention from adverse economic circumstances.

However, in spite of the considerable expansion of universal access to primary education and insistence on quantifying participation by the number of school enrolments, the 2000 Dakar Framework for Action had failed to realize its EFA goals (Tamatea, 2005). The highly limited focus upon access had undermined factors of quality and equality in schooling with disregard to social relationships, including gender (Unterhalter, 2012), and only verifies that access to education is not truly an opportunity without support in acknowledging these factors.
7.3. ‘Doing better’ in the 2020 World Bank Education Strategy

A total sum of 825 words in the Objective of the 2020 WBES have been placed under a content analysis. This analysis has revealed 19 clusters of keywords related to Learning to Do from the 1996 Delors Report, which have been placed under three emerging categories: occupational skills; future work; and participation in society and economy.

- **Occupational skills** appear 8 out of 19 times (42%): skills (6), worker’s skills, skills in a workforce
- **Future work** appears 6 out of 19 times (32%): workforce (2), work, employment, labour market, ability to adapt to new technologies
- **Participation in society and economy** appears 5 out of 19 times (26%): growth (3), productivity, and poverty reduction

![Figure 5. Content analysis of Learning to Do in the Objective of WBES](image)

The above pie graph depicts a total of 19 clusters of keywords in the Objective (of 825 words) that have been placed under three categories related to Learning to Do from the 1996 Delors Report (occupational skills, future work, participation in society and economy).

The desire to ameliorate enacts Learning to Do with the choice of language denoting the act of improvement that is evident from the first to final sentence of this Objective (World Bank,
The new strategy focuses on learning for a simple reason: growth, development, and poverty reduction (p. 3)

Improving a country’s performance ranking (p. 3)

Countries that are most successful overall in promoting learning are those with the narrowest gaps in learning achievement (p. 4)

Building a high-quality knowledge base for education reforms at the global level (p. 4)

The dominant category, occupational skills, is no longer linked to the quantification of access as this document recognizes the past fault in the 2000 EFA goals when indicators of quality education had stagnated or declined (McGrath, 2014). The effort to improve from past shortcomings is reflected in the emphasis on the content and measurability of knowledge and skills (that is foundational literacy and numeracy, as identified in Learning to Know). The instance of a negative polarity infers a past narrative of the previously limited focus on schooling (opposed to learning) which this Objective aims to avoid:

… Growth, development, and poverty reduction depend on the knowledge and skills that people acquire, not the number of years that they sit in a classroom [emphasis added] (World Bank, 2011, p. 3).

This Objective demonstrates its persistence on improvement by continuing to attract attention to past deficiencies of mere access to schooling without attention to educational outcomes:

… Most students acquire some skills from school. But too often these skills are rudimentary at best. In some countries, recent studies show that a quarter to half of youth who have graduated from primary school cannot read a single sentence (World Bank, 2011, p. 3).

To strengthen the appeal in the act of improvement, the above sentences have resorted to an argumentum ad misericordiam\(^2\). The committed fallacy evokes specific emotion such as sympathy or compassion by personifying the above failures for the sake of accepting the

\(^2\) an argument based on pity or misery
World Bank’s conclusion. And accordingly, this document responds to the failed reasoning of merely fulfilling universal access by countering this position with placing the locus of morality in the outcome of an action, opposed to the action itself.

The content of knowledge and skills aims to be improved as it is geared towards competition in future work through the “ability to adapt to new technologies and opportunities” (World Bank, 2011, p. 3) and measurement according to the Programme for International Student Assessment (PISA) and the Trends in International Mathematics and Science Study (TIMSS) (World Bank, 2011). The above expressions of amelioration to ‘improve, succeed, and build’ all conform to the moderation of ‘quality’ education that can be measured by assessment. A teleological narrative linked to notions of progress in modernisation theory can also be detected as developing new types of knowledge and skills in this document plays a key role in the shift towards science and technology in a ‘modern’ society. As the final outcome of modernity promises industrialization and affluence, student assessment scores are seen to be converted into economic output by countries as the World Bank continues to validate its improvements with an argumentum ad populum to appeal to popular opinion (2011, p. 3):

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recent research</td>
<td>shows that the level of skills in a workforce – as measured by performance on international student assessments…</td>
<td>predicts economic growth rates far better than do average schooling levels</td>
</tr>
<tr>
<td>An increase of one standard deviation in student reading and math scores…</td>
<td>is associated with a very large increase of 2 percentage points in annual GDP per capita growth</td>
<td></td>
</tr>
</tbody>
</table>

Most prominently, the concept of economic growth as betterment permeates the Objective of this strategy. To examine this word etymologically, its origin is found in the natural world relating to plants or the natural development of a living organism (English Oxford Living Dictionaries, 2017) with desirable and just connotations. As the transitive sense of growth has extended in modern societies, it continues to be associated with favourable undertones, despite the reality, dominant Western culture has become set into this lexical item through the cultural value of spatialization – the belief that ‘more is better’ and ‘bigger is better’ (Lakoff & Johnson, 1980) is deeply embedded in this document. As a result, participation in society and economy appears positive with the extensive use of growth in physical and cultural experience.
7.4. ‘Contributing to sustainable development’ in the 2030 Incheon Declaration

A content analysis of 426 words in SDG 4.7 of the 2030 Incheon Declaration has revealed 9 clusters of keywords related to Learning to Do in the 1996 Delors Report. These keywords have been placed into one emerging category: participation in society and economy.

- *Participation in society and economy* appears 9 out of 9 times (100%): sustainable development (5), productive lives, active roles, economic challenges, economic viability

![Pie chart depicting participation in society and economy as 100% of clusters](image)

*Figure 6. Content analysis of Learning to Do in SDG 4.7 in the 2030 Incheon Declaration*

The above pie graph depicts a total of 9 clusters of keywords in SDG 4.7 (of 426 words) that have been placed under one category related to Learning to Do from the 1996 Delors Report (participation in society and economy).

As a performative word of input to help something to advance, the act of contribution is represented by *participation in society and economy* through education for sustainable development (ESD) (UNESCO, 2015):
<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>In a globalized world</td>
<td>with unresolved social, political, economic and environmental challenges,</td>
<td>education that helps build peaceful and sustainable societies is essential (p. 49)</td>
</tr>
<tr>
<td>Education’s contribution</td>
<td>to the fulfilment</td>
<td>of … sustainable development (p. 49)</td>
</tr>
<tr>
<td>The knowledge, skills, values and attitudes required by citizens</td>
<td>to lead productive lives…assume active roles…can be acquired</td>
<td>through education for sustainable development (p. 49)</td>
</tr>
</tbody>
</table>

With *a globalized world* as the actor/agent of the social, political, economic and environmental challenges, ESD is seen to be the key to resolving these tensions. A theme of ‘transformation’ endures with the contribution of ESD as this document remarks upon the insufficiency of changes in the current state of education:

> Education systems seldom fully integrate such *transformation approaches* [emphasis added] … (UNESCO, p. 49).

However, to critically unpack the encouraged *transformation approaches* in ESD, the process of changes in education systems around the world only suggests change that is intentionally designed for a converging ‘transformed society’:

> It [ESD] achieves its purpose by *transforming society* [emphasis added] (UNESCO, p. 49).

The contributing transformative approaches aim to have the same outcome on a global scale and as an end result, a transformed society would look familiar in all countries. Therefore, *transformation* in this context inevitably coincides with a single global model of education that has spread in a transition towards modernity. As all education systems face pressure to conform to the fulfilment of a modern society, the use of “knowledge, skills, values and attitudes required by citizens to lead *productive lives* [emphasis added]” (UNESCO, 2015, p. 49) illustrate the role of education in the transformation of social arrangements and economies.

Whilst the image of productivity proceeds from transformative approaches in ESD, it must be recognized that an unseen act of destruction is at the reverse side of production (Rist, 2007). As social relations are susceptible to commodity and exploitation (Rist, 2007), taking on SDG 4.7’s vision of an active role in society and economy contributes to Rist’s anecdotes of what once was deemed traditional by its intimacy and personal nature, and is now inseparable from the market. At the same time, the commodification of the natural
environment in economic productivity is driven by a new ethical imperative as Collier (in Lee, 2010) argues that “Sometimes, in poor societies, it is very important to burn down nature and convert it into more productive assets and hand these on”. From this stance, the act of destruction and production is justified by an ethical responsibility in modern stewardship to reduce poverty. Paradoxically, the aspiring transformation of society involves a cycle of destruction to the environment in order to preserve social relations, which will later be exploited.

7.5. Conclusion

A content analysis of the three global education policy documents has revealed participation in society and economy as a constant theme from 2000 to 2030. Both occupational skills and future work persist from the 2000 DFA to the 2020 WBES, however, both discontinue in the 2030 Incheon Declaration. As Learning to Do has been recognized as the single pillar that specifically targets the link between vocational training and participation in future work, a more critical analysis of the major themes has suggested that the strong economic distinctiveness of this pillar has become increasingly disguised through three consecutive documents.

From the 2000 Dakar Framework for Action, an economic rationale for ensuring access to universal primary education in Goal 3 has directly linked the verb ‘develop’ to economic purposes. Equally observable is the intentional placement of adverse economic circumstances that are given first priority in a list of risks and threats to learning opportunities and education systems. Subsequently, the 2020 World Bank Education Strategy insists on the act of doing better from the past failures of EFA. To strengthen the appeal of improvement, the Objective of this strategy has resorted to fallacies based on pity and misery in reflecting upon mere access to universal primary education. The 2030 Incheon Declaration appears to follow the act of improving from past failures as SDG 4.7 remarks upon the insufficiency of changes and calls upon transformative approaches in contributing to sustainable development. At this point of time, an implication of education as the means to advance the production of commodities is driven (and hidden) by an ethical responsibility in modern stewardship to reduce poverty.
8.1. Introduction

With greatest emphasis placed by the Delors Commission on this third pillar (Delors et al., 1996), the humanistic themes of Learning to Live Together will be deconstructed in three consecutive global education policy documents (2000 Dakar Framework for Action, 2020 World Bank Education Strategy, 2030 Incheon Declaration). A close reading of policy text as discourse has identified three surface levels of major themes in each document: *living together appropriately*, *living together successfully*, and *living together sustainably*. The three following sections in this chapter will begin to critically uncover how the humanistic themes from the 1996 Delors Report have been shaped and reshaped in three documents that have been published at different points in time.

8.2. ‘Living together appropriately’ in the 2000 Dakar Framework for Action

A content analysis of 243 words in Goal 3 of the 2000 DFA has revealed 4 keywords related to Learning to Live Together in the 1996 Delors Report. These keywords have been placed under two emerging categories which shape Learning to Live Together in this document: positive social behaviour; and avoiding conflict.

- *Positive social behaviour* appears 2 out of 4 times (50%): values, attitudes
- *Avoiding conflict* equally appears 2 out of 4 times (50%): conflict, violence
The above pie graph depicts a total of 4 keywords in Goal 3 (of 243 words) that have been placed under two categories related to Learning to Live Together from the 1996 Delors Report (positive social behaviour, avoiding conflict).

To firstly examine how positive social behaviour is translated in Goal 3 of this document, a restricted definition of values and attitudes is apparent in the first paragraph of this goal (UNESCO, 2000):

```
All young people and adults must be given the opportunity to gain the knowledge and develop the values, attitudes [emphasis added] and skills that will enable them to develop their capacities to work, to participate fully in their society… (p. 16)
```

In going beyond conventional knowledge and skills, this goal acknowledges the role of education in developing moral principles and states of mind which govern a person’s behaviour and social interaction. However, as identified in the previous chapters, Goal 3’s universal access to appropriate learning and life skills (including the above values and attitudes) is consistently geared toward economic participation. From this perspective, the appropriate values and attitudes lead into a system of deontological ethics (Kant, 2002/1724-1804) in which the morality of an action is based upon obligation and duty, opposed to the consequence of the action. In this document, the action of universal access to learning and
life skills is deemed morally correct as the appropriate values and attitudes fulfil the obligation and duty to participate in society that is inherent to working circumstances, however favourable or unfavourable the outcome may be.

Avoiding conflict also shapes Learning to Live Together appropriately as conflict and violence are identified in a list of risks and threats to learning opportunities and education systems. Although the will to prevent conflict and violence has endured since the original context of the Delors Report, the motive behind the continuity of this will has altered. The aspiration to “foster a deeper and more harmonious form of human development” (Delors et al., 1996, p. 11) has been reframed by this document to foster human ‘development’ in order to prevent adverse economic circumstances (as seen in Learning to Do). The approach to prevent these circumstances is created with the availability of youth-friendly programmes (UNESCO, 2000), however, an age limit is apparent in the title itself as the access to these youth-friendly programmes seem to exclude adults. The prioritization of youth can be rationalized by drawing attention to the ‘youth bulge’ phenomenon as the lack of employment or economic participation for young people is often seen as a precursory condition for violence and a threat to peace (Lopes Cardozo et al., 2015). Whilst Goal 3 claims to ensure the “learning needs of all young people and adults” (UNESCO, 2000, p. 16), the conflict and violence of adults as a risk or threat to learning opportunities is in fact not accommodated within this goal.

8.3. ‘Living together successfully’ in the 2020 World Bank Education Strategy

A total sum of 825 words in the Objective of the 2020 WBES have been placed under a content analysis. This analysis has revealed 2 keywords related to Learning to Live Together from the 1996 Delors Report, which have been placed under two emerging categories: positive social behaviour; and human relationships.

- Positive social behaviour appears 1 out of 2 times (50%): values
- Human relationships also appears 1 out of 2 times (50%): civic life
The above pie graph depicts a total of 2 keywords in the Objective (of 825 words) that have been placed under two categories related to Learning to Live Together from the 1996 Delors Report (positive social behaviour, human relationships).

The perception of successfully living together rejects the previous deontological positioning in EFA as the Objective of this strategy is now driven by utilitarian principles focusing on the ‘successful’ outcomes (consequences) of universal access to education.

In examining positive social behaviour, the use of a negated utterance draws attention to the shift to the desired outcome (in the skills and values) of foundational education:

Children and youth cannot develop the skills and values [emphasis added] that they need without the foundational education provided by schools (World Bank, 2011, p. 4).

Whilst the essence of values in foundational education continues to be geared toward economic participation as it is jointly linked to skills, the initiative to live together successfully is only fully enabled by the measurability of the above skills and values. The confidence in assessing foundational education (including its skills and values) is upheld by the World Bank’s manner of only being fashioned by what is ‘au courant’:

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indeed, the latest (2009) PISA results [emphasis added]</td>
<td>reinforce the lesson that the countries that are most successful [emphasis added] overall in promoting learning are those with the narrowest gaps in learning achievement among students (World Bank, 2011, p. 4).</td>
</tr>
</tbody>
</table>
The conception of *success* (and the multiple ways it can be defined) in its broadest sense indicates the accomplishment of an aim or purpose (English Oxford Living Dictionaries, 2017). However, the usage of this word has adapted to its rapidly changing societal contexts toward the end of the 19th century (Codd, 2008) as *success* has become increasingly common to express the accomplishment of wealth and financial prosperity (Merriam-Webster, 2018). From this angle, “countries that are most *successful* [emphasis added]” (World Bank, 2011, p. 4) are being analogously framed as the countries that are most affluent as an outcome of learning achievements in PISA.

The single occurrence of *human relationships* briefly appears as a *red herring fallacy* as the interest in an individual’s ability to “engage in civic life” (World Bank, 2011, p. 3) does not appear to be the main conclusion in Learning to Live Together *successfully*. The allusion of *civic life* and its associated images of community and democracy is interjected to induce the idea that this strategy is not entirely motivated by the financial outcomes of education, although mostly – it is. Even if the Objective does genuinely support human relationships, the image of engagement in civic life would be reframed according to the proposed “happy, productive lives” (World Bank, 2011, p. 4) as seen in Learning to Know.

Overall, the broader absence of Learning to Live Together has narrowed this document to the utilitarian focal point on *successful* outcomes, which universal education can accomplish. The focus on these successful outcomes overshadows this document and is most prominently exemplified in the three pillars of this strategy, “Invest early. Invest smartly. Invest for all.” (World Bank, 2011, p. 4).

### 8.4. ‘Living together sustainably’ in the 2030 Incheon Declaration

A content analysis of 426 words in SDG 4.7 of the 2030 Incheon Declaration has revealed 26 clusters of keywords related to Learning to Live Together in the 1996 Delors Report. These keywords have been placed into five emerging categories: discovering others; positive social behaviour; human relationships; maintaining peace; and avoiding conflict.
• **Discovering others** appears 8 out of 26 times (31%): culture (2), respecting cultural diversity, interacting with people of different backgrounds, intercultural education, international understanding, cultures and perspectives, appreciation of cultural diversity

• **Positive social behaviour** appears 7 out of 26 times (27%): equality (3), values (2), dignity, attitudes

• **Human relationships** appear 5 out of 26 times (19%): act collaboratively, strive for collective good, respect, empathy, a just society

• **Maintaining peace** appears 4 out of 26 times (15%): peace (3), peaceful

• **Avoiding conflict** appears 2 out of 26 times (8%): non-violence, conflict resolution

The above pie graph depicts a total of 26 clusters of keywords in SDG 4.7 (of 426 words) that have been placed under five categories related to Learning to Live Together from the 1996 Delors Report (discovering others, positive social behaviour, human relationships, maintaining peace, avoiding conflict).

The significance of culture defines **discovering others** and in the first paragraph of Target 4.7, the initial mention of culture is immediately applied to sustainable development (UNESCO, 2015, p. 48):
The extensive presence of positive social behaviour and human relationships strengthen anthropocentrism on a global scale (UNESCO, 2015, p. 49):

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>GCED</td>
<td>aims to equip learners with the following core competencies:</td>
<td>a) universal [emphasis added] values such as justice, equality, dignity and respect…</td>
</tr>
<tr>
<td></td>
<td></td>
<td>c) non-cognitive skills including… empathy and conflict resolution… interacting with people of different backgrounds; origins, cultures and perspectives…</td>
</tr>
</tbody>
</table>

---

4 philosophical viewpoint regarding human beings as the most significant entity of the universe
5 philosophical viewpoint placing emphasis on the intrinsic value of the non-human world, i.e. all living organisms and their natural environment, regardless of their utility to human beings
6 In introducing the concepts of anthropocentrism (and correspondingly – ecocentricism), into my argument, I would like to acknowledge the work of Victoria O’Sullivan, who scrutinises these concepts in her Masters dissertation, which I read as I was working on my thesis. These concepts are scrutinised specifically in the discursive contexts surrounding formation of the SDGs, Target 4.7, and the constructs of GCED, and ESD, that appear within these contexts – (see: O’Sullivan, 2017)
In contrast, the ethics of ecocentrism is only mentioned twice in SDG 4.7 with reference to: “environmental challenges” and “environmental integrity” (UNESCO, 2015, p. 49). With consideration to the large influence of anthropocentrism in composing ‘sustainable lifestyles’\(^7\), the authenticity of this prevailing ethical practice must be placed under critical analysis. In placing the existence of human beings as the most central and significant entity, whilst only giving value to what is ‘useful’ for humanity (Huckle, 2008); a sustainable lifestyle coloured by anthropocentrism in this document has been skewed toward what is ‘useful’ for a global humanity. As the previous chapter has already illustrated a globally transformed society (and coincidentally, a destructed society), anthropocentric ethic in SDG 4.7 emerges paradoxically in the occasion of placing the existence of human beings as the most central and significant entity and simultaneously destructing (in the act of transforming) their social relations. Such an ethic of anthropocentrism has been discursively traced, and argued by O’Sullivan (2017), to be present within the Target, itself. Particular social objectives can be implied when social relations are susceptible to commodity and exploitation (Rist, 2007) as this Target values only the ‘useful’ social objectives for a global humanity.

Finally, maintaining peace and avoiding conflict display anthropocentric values through its aim to protect humanity, however the “promotion of a culture of peace and non-violence” (UNESCO, 2015, p. 48) does not seem to be one of the principal social objectives in this document. These ambitions are briefly noted as single keywords and are repeatedly combined in conjunction with another concept, rather than stand-alone objectives (UNESCO, 2015, p. 49):

<table>
<thead>
<tr>
<th>Peaceful</th>
<th>Sustainable societies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peace</td>
<td>Responsible citizenship from local to global levels</td>
</tr>
<tr>
<td>Peace</td>
<td>Human rights</td>
</tr>
<tr>
<td>Peace</td>
<td>Non-violence</td>
</tr>
<tr>
<td>Empathy</td>
<td>Conflict resolution</td>
</tr>
</tbody>
</table>

An interest to seek justice (UNESCO, 2015, p. 49) over reconciliation in this social objective manifests as the specific wording in SDG 4.7 omits any reference to a ‘restoration of friendly relations’ (English Oxford Living Dictionaries, 2018). As justice is classified as a universal

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\(^7\) See O’Sullivan (2017), for a sustained analysis of the concept “sustainable lifestyles”, according to its anthropocentric underpinnings, and as it appears in the Target itself.
value (UNESCO, 2015), the nature of this term becomes clouded with ambiguity – especially within a context of promoting a culture of peace and non-violence. In the pursuit to clarify universal justice in this context, conflict resolution (UNESCO, 2015, p. 49) appears to be promoted as fairness and rightfulness through the means of solving conflict by drawing to an end. The essence of the word ‘resolution’ in SDG 4.7 is also compatible to its scientific use in medicine and chemistry, e.g. “the disappearance of a symptom or condition” and “the process of reducing or separating something into constituent parts or components” (English Oxford Living Dictionaries, 2018). Consequently, such a view of the word resolution in this sense only demonstrates a lack of genuine interest in promoting a culture of peace and non-violence. Resolution, as articulated in this document, does not foster a deeper process of restoring social cohesion that is often lost in conflict and fails to realise how an end of conflict may also contain the beginning of a new or re-ignition of another conflict (Shah & Lopes Cardozo, 2014). Thus, a culture of peace and non-violence is not as valued as other social objectives for a global humanity, according to this skewed form of anthropocentric ethic in SDG 4.7.

8.5. Conclusion

A content analysis of the documents has revealed positive social behaviour and avoiding conflict as constant themes from 2000 to 2030. However, new themes of discovering others, human relationships and maintaining peace have emerged in the 2030 Incheon Declaration. A more critical analysis of the major themes reveals how the ways of Learning to Live Together have been shaped and reshaped by various types of ethical reasoning and linguistic features. Goal 3 of the 2000 Dakar Framework for Action has justified learning to live together appropriately with a system of deontological ethics in fulfilling one’s obligation/duty to access appropriate learning and life skills that are inherent to working circumstances. To address past failures, the 2020 World Bank Education Strategy rejects previous deontological reasoning in merely fulfilling one’s obligation/duty to access and participate in education. Ethical systems of reasoning have gradually evolved towards a skewed form of anthropocentric ethic in living together sustainably in the 2030 Incheon Declaration. In preserving the locus of morality in the outcome of an action, SDG 4.7 has limited its focus on ‘useful’ outcomes for a global humanity as, like the Target itself (O’Sullivan, 2017), it privileges human beings over the ethics of ecocentrism. However, the
high regard given to human beings appears false as it does not truly focus on socially just outcomes, but rather, particular social outcomes linked to commodification and exploitation of beings.

Overall, the reoccurrence of a wider economic discourse can be identified throughout all documents as the gradual developments in each ethical practice have adapted to societal downfall and tragedies over time. As the world has witnessed uncertainty from the early 2000 recession, 9/11 attacks to the current influx of population, movement, and acts of terrorism (Imbs, 2010; Cogan, 2000), the significance of Learning to Live Together in each document becomes increasingly aware to the socio-cultural underpinnings of economic development. As a result, the types of ethical practice and language suggesting an economic-instrumentalist approach to education has become deeply embedded and progressively complex as extensive global uncertainty calls for enhanced societal maintenance.
Chapter 9. Learning to Be

9.1. Introduction

As the three previous pillars progress towards the ultimate goal of Learning to Be, the Delors Report explicitly stresses the development of the citizen as a whole, in both personal and social development (Delors et al., 1996). This chapter aims to explore a shift in the humanistic themes from the 1996 Delors Report through three consecutive global education policy documents (2000 Dakar Framework for Action, 2020 World Bank Education Strategy, 2030 Incheon Declaration). The three following sections in this chapter will present a content analysis and critical discourse analysis of Learning to Be in each document to uncover how this pillar has been intentionally shaped and reshaped over time. To begin, a close reading of policy text as discourse has found three surface levels of major themes in each document to be explored: being active agents, being students, and being global citizens.

9.2. ‘Being active agents’ in 2000 Dakar Framework for Action

A content analysis of 243 words in Goal 3 of the 2000 Dakar Framework for Action has revealed 8 keywords related to Learning to Be in the 1996 Delors Report. These keywords have been placed under three emerging categories which shape Learning to Be in this document: family/community member; autonomous; and social participant.

- Family/community member appears 5 out of 8 times (62%): young people (3), adults (2)
- Autonomous appears 2 out of 8 times (25%): take control of their own lives, become active agents
- Social participant appears 1 out of 8 times (13%): participate fully in their society
The above pie graph depicts a total of 8 keywords in Goal 3 (of 243 words) that have been placed under three categories related to Learning to Be from the 1996 Delors Report (family/community member, autonomous, social participant).

As the family/community member is the largest category in Learning to Be, this category can be divided into two labels as ‘young people’ and ‘adults’ (UNESCO, 2000, p. 16):

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ensuring that the learning needs of all young people and adults</td>
<td>are met through <em>equitable</em> [emphasis added] access to appropriate learning and life skills programmes</td>
</tr>
<tr>
<td>All young people and adults</td>
<td>must be given the opportunity to gain the knowledge…</td>
</tr>
<tr>
<td>All young people</td>
<td>should be given the opportunity for on-going education</td>
</tr>
</tbody>
</table>

The distinction between the two types of family/community members is also shown in the promotion of youth-friendly programmes (as seen in Learning to Live Together), which coincidentally prioritizes young people whilst marginalizing the support for adults. Therefore, the means of *equity* in Goal 3 is seen to be decided by age restriction. Without disregard to what is understood as *appropriate* in this document and the importance of educational timing (both seen in Learning to Know), the motivation to target all young people is driven by the the dominant theme of *access* to achieve universal participation in primary and secondary education, and to avoid a ‘youth bulge’ phenomenon.
Subsequently, in becoming a family/community member, being *autonomous* is ingrained into this role. Nonetheless, it is a confined sense of autonomy in this document as the freedom to self-govern is duty-bound to being a *social participant* (UNESCO, 2000, p. 16):

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>All young people and adults</td>
<td>must be given the opportunity to gain the knowledge…</td>
<td>to participate fully in their society, to take control of their own lives [emphasis added]…</td>
</tr>
<tr>
<td>Such opportunities</td>
<td>should be both meaningful and relevant to…</td>
<td>help them become active agents [emphasis added] in shaping their future [emphasis added] and develop useful work-related skills</td>
</tr>
</tbody>
</table>

A hint of individualism is conveyed with the use of the possessive adjective *their* in front of the nouns *society* and *own lives*, which portrays a ‘tunnel-visioned’ extent of reality that is absorbed by independence (opposed to interdependence) in society and one’s own life. In a closer examination of this individualism, a restriction that shapes autonomy in Goal 3 can be found in becoming active *agents*, that is stated in the final sentence of this goal. To delve into the original context of the noun *agent*, its etymological account can be found in its Latin origin, *agere* ‘to act, drive, move’ (Funk, 2008) and traced to its developed use in the Scientific Revolution from the 1550s to indicate a force or substance that is capable of producing an effect (Merriam-Webster, 2018). With similar origins to the noun ‘agency’ in social scientific understanding, a theory of the human agent can be identified in the capacity of acting independently in making their own choices as a routine feature of human conduct (Giddens, 1979). However, an introduction of ‘structure’ dictates the account of agency and the title of *active agents* in Goal 3. To apply this sociological term as an explanatory role for illuminating the patterns and functionings of social relationships which determine a sense of individual autonomy (Giddens, 1979), a limitation in becoming active agents is detected by the independence to set *their* own future in motion within the boundaries of *their* own society. In more detail, the opportunity to exercise such individual autonomy is inseparable from full participation in one’s own society with “useful work-related skills” (UNESCO, 2000, p. 16), as the final words of this goal conclude the overall emphasis on work.
9.3. ‘Being students’ in 2020 World Bank Education Strategy

A total sum of 825 words in the Objective of the 2020 WBES have been placed under a content analysis. This analysis has revealed 16 keywords related to Learning to Be from the 1996 Delors Report, which have been placed under three emerging categories: family/community member; autonomous; and social participant.

- **Family/community member** appears 14 out of 16 times (88%): students/student (7), youth (3), child/children (2), people, healthy and educated family
- **Autonomous** appears 1 out of 16 times (6%): individual
- **Social participant** appears 1 out of 16 times (6%): worker

![Figure 11. Content analysis of Learning to Be in the Objective of WBES](image)

The above pie graph depicts a total of 16 keywords in the Objective (of 825 words) that have been placed under three categories related to Learning to Be from the 1996 Delors Report (family/community member, autonomous, social participant).

Although the group of a **family/community member** portrayed in the Objective of this strategy has enlarged, it appears to be mostly composed of the younger population. To analyse this preference with the frequency of terms throughout this whole document: children is found 64 times; youth is found 35 times; and adult is found 7 times. As the frequency of terms reveals that children and youth are most emphasized in this whole document, the anaphora “Invest *early* [emphasis added]. Invest smartly. Invest for all.” (World Bank, 2011, p. 4) further
echoes this emphasis on the early generation. In this view, the third phrase *Invest for all* as well as the self-pronounced title of this strategy *Learning for All* – do not appear to be entirely inclusive as they seem. As children and youth are seen to be the majority, the principle of utilitarianism in its promotion of the *greatest happiness of the greatest number* allows this younger population to become the *happiest* in its productive sense (seen in Learning to Know). To further investigate the profile of a family/community member, the conception of a child or young person is firmly linked to a type of education and is ultimately represented by being *students* (World Bank, 2011):

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth</td>
<td>who have graduated from primary… (p. 3)</td>
</tr>
<tr>
<td>Youth</td>
<td>can acquire skills for the labour market (p. 4)</td>
</tr>
<tr>
<td>Children and youth</td>
<td>cannot develop the skills… without foundational education provided by schools (p. 4)</td>
</tr>
<tr>
<td>A child’s</td>
<td>growing brain needs nurturing long before formal schooling… (p. 4)</td>
</tr>
<tr>
<td>Students</td>
<td>acquire some skills from school (p. 3)</td>
</tr>
<tr>
<td>Student</td>
<td>assessments also reveal wide knowledge gaps… (p. 3)</td>
</tr>
<tr>
<td>[Giving] students</td>
<td>the foundational literacy and numeracy… (p. 4)</td>
</tr>
<tr>
<td>Learning achievement</td>
<td>among students (p. 4)</td>
</tr>
</tbody>
</table>

Subsequently, other members (suggesting adults) of a family/community are portrayed as a *worker* and *individual*. As these titles illustrate the desired type of adult which this document aspires toward, a *worker* and an *individual* can also symbolize a person that is both (conflictingly) a *social participant* and *autonomous* (World Bank, 2011, p. 3):

<table>
<thead>
<tr>
<th>Theme</th>
<th>Rheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>A worker’s skills</td>
<td>that determine his or her productivity…</td>
</tr>
<tr>
<td>An individual’s <em>ability</em></td>
<td>to have a healthy and educated [emphasis added] family and engage in civic life [emphasis added]…</td>
</tr>
</tbody>
</table>

In an examination of the *ability* to achieve the various ‘functionings’ as part of living (Sen, 1993) the World Bank acknowledges functionings relevant for well-being in *health*, *education* and *civic engagement*. However, with reference to Sen’s (1993) capabilities approach, the evaluation of a person’s well-being has been modified by the World Bank as the assessment of ‘wellness’ is in the utilitarian outcomes of which health, education and civic engagement can yield *success* (as defined in Learning to Live Together). By drawing upon the “ability to have a healthy and educated [emphasis added] family and engage in civic life”
life” (World Bank, 2011, p. 3), this Objective also raises the subject of social reproduction of an educated family member that is ultimately represented as a student. A larger picture of growth (as defined in Learning to Do) emphasizes the extensive social reproduction of children and youth as students for the sake of economic well-being.

9.4. ‘Being global citizens’ in the 2030 Incheon Declaration

A content analysis of 426 words in SDG 4.7 of the 2030 Incheon Declaration has revealed 16 clusters of keywords related to Learning to Be in the 1996 Delors Report. These keywords have been placed into four emerging categories: social participant; citizens; all-round development; and family/community member.

- Social participant appears 5 out of 16 times (31%): responsible/responsibly (2), productive, social, systematically
- Citizens appear 4 out of 16 times (25%): global citizenship (2), citizenship from local to global levels, citizens
- All-round development appears 4 out of 16 times (25%): informed (2), critically, creatively
- Family/community member appears 3 out of 16 times (19%): learners (3)

Figure 12. Content analysis of Learning to Be in SDG 4.7 in the 2030 Incheon Declaration
The above pie graph depicts a total of 16 clusters of keywords in SDG 4.7 (of 426 words) that have been placed under five categories related to Learning to Be from the 1996 Delors Report (social participant, citizens, all-round development, family/community member).

The impression of global responsibility holds great weight in being a social participant and citizen in SDG 4.7. Accordingly, the term ‘responsibility’ deserves careful attention as it is elaborated in legal, political and ethical practice, and is often used interchangeably with ‘accountability’. In its current context within a global education policy document, the degrees of responsibility can be classified as a ‘task’ and ‘virtue’ (UNESCO, 2015, p. 49):

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education’s contribution</td>
<td>to the fulfilment of…</td>
<td>responsible [emphasis added] citizenship from local to global levels</td>
</tr>
<tr>
<td>GCED</td>
<td>aims to equip learners with the following core competencies:</td>
<td>… d) behavioural capacities to act collaboratively and responsibly [emphasis added], and strive for collective good</td>
</tr>
</tbody>
</table>

The nature of responsibility as task and virtue in this document leads to Bemelmans-Videc’s (2017) understanding of accountability which follows conditions of: transgression of a norm (e.g. to not act individually or locally, but collectively and globally); blameworthiness (e.g. to possess the adequate behavioural capacities to act responsibly, however choosing to act alternatively); and consequently an accepted relationship with the agent (e.g. one citizen is held accountable for the action of another citizen in acting collaboratively from local to global levels). However, these conditions are only conceivable by a presupposed capacity to be fulfilled (Bemelmans-Videc, 2017), which suggest a higher authority in formally delegating global tasks and virtues to citizens. New forms of global governance have guided the conception of being a global citizen (Huckle, 2008) as the assignment of global responsibility has created a sense of obligation to a global society. With the realisation of local acts having global consequences (Huckle, 2008), the tasks and virtues of a global citizen serve an interconnectivity that reveals a benevolent type of rhetoric – “the welfare of the world’s majority matters only inasmuch as it affects our own well-being” (O’Connor & Zeichner, 2011).

To further analyse the portrait of a global citizen in SDG 4.7, all-round development describes the global citizen as a ‘learner’ in a family/community to be all at once: informed, critical, systematic and creative (UNESCO, 2015). As these desired attributes have already been suggested to be an educational response to changes in the industry (as seen in Learning
to Know), these changes also reflect a sense of competitiveness as the tradition of exclusively contributing to a single nation’s economy has become outdated (Zhao, 2010). As this Target recommends that nations cultivate cognitive intelligence, creativity and non-cognitive skills, a central link to global economic participation can be identified as these desired attributes reposition the citizen to compete in serving the needs for a global marketplace (Bates, 2012). In the commodification of global competencies, the ability to ‘make’ and ‘take’ informed decisions appears most frequently in responsible citizenship as it is inclined toward global preservation and maintenance (UNESCO, 2015, p. 49):

<table>
<thead>
<tr>
<th>Actor/Agent</th>
<th>Process</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>The knowledge, skills, values and attitudes</td>
<td>required by citizens to… make informed decisions [emphasis added] and assume active roles locally and globally in</td>
<td>facing and resolving global challenges…</td>
</tr>
<tr>
<td>ESD</td>
<td>empowers learners to take informed decisions [emphasis added] and responsible actions for</td>
<td>environmental integrity, economic viability and a just society…</td>
</tr>
</tbody>
</table>

The conduct of global responsibility is further exemplified in this task as the behavioural capacity to decide is constrained to only what is delegated in a global environment. A subjective sense of obligation persists as global citizenship is fixed by a common fate in humanity and consequently, “facing and resolving global challenges” (UNESCO, 2015, p. 49) responds to social demands that are predominantly economic.

**9.5. Conclusion**

Whilst the Delors Report had explicitly stressed the development of the citizen as a whole, in both personal and social development, it appears that this ambition has become increasingly distorted through time. A content analysis of the three GEP documents has revealed being a family/community member and social participant as constant themes from the 2000 DFA to the 2030 Incheon Declaration. As the importance of being a family/community member has shifted in SDG 4.7, new categories including citizens and all-round development appear to have replaced being autonomous that was apparent in 2000 DFA and the 2020 WBES. A more critical analysis of the major themes has revealed a strategic reframing of various social
theories and obligatory sentiments that have concealed a strong human capital approach to EFC.

*Being active agents* in Goal 3 of the 2000 Dakar Framework for Action is predominantly targeted at youth and presents a ‘tunnel-visioned’ extent of reality in personal autonomy as a theory of the human agent is duty-bound to set their own future in motion within the boundaries of their own society. A restricted version of autonomy in this document reflects a period of independence and individualism prior to the realisation of interconnectivity and global solidarity. Subsequently, the 2020 World Bank Education Strategy’s title of ‘Learning for All’ does not appear entirely inclusive as it seems as this Objective preserves the focus on an early generation of children and youth, rather than adults. This target group is ultimately represented by *being students* as the conception of a child or young person is firmly linked to a type of education. Lastly, the 2030 Incheon Declaration reveals a clear shift from independence to interdependence as *being global citizens* has realised an interconnectivity of all societies. A sense of obligation to one’s duty has endured from ‘being active agents’ as this perception has now expanded a subjective obligation to a global society and influenced global responsibility as a task and virtue. A token of individualism from the 2000 Dakar Framework for Action is found in this global citizenship as individual citizens compete in serving the needs for a global marketplace, and consequently, global responsibility is only amounted to an extent that affects individual well-being. As Sen’s (1993) conception of wellness appears to have shifted back to the individual in SDG 4.7, it still remains distorted as the functionings relevant for well-being remain in a global marketplace. A strong model of human capital can be found to uphold Learning to Be in all three documents, however the nature of this economic-instrumentalist approach has become increasingly subtle and discursive through various social theories and interpersonal effects.
Chapter 10. Discussion and Conclusion

10.1. Introduction

As the purpose of this research is to deconstruct how the concept of Education for Citizenship (EFC) has shifted within global education policy documents since the release of the 1996 Delors Report, the discussion and concluding comments of this chapter will return to the following sub-questions which have directed this study:

- How do other purposes of education align or conflict with the Delors Report’s notion of Education for Citizenship?
- What political and ideological interests are embedded in varied conceptions of Education for Citizenship?
- How do major discourses inform the global language in education policy documents in the contemporary world?
- What are the ideological paradoxes that lie within the approaches advocated and potential outcomes encouraged in global education policy documents?

An empirical overview of EFC in its various temporal contexts has suggested that this concept has shifted towards an alignment with the 1996 Delors Report. However, a more critical analysis has deconstructed the objective data of documents and a reoccurring economic-instrumentalist approach that has dictated EFC has been found to be increasingly concealed over time. A variety of subtle techniques have been deliberately employed in each document in order to appeal to a global audience and appease a large group of global actors (as seen in the 2030 Incheon Declaration).

In exploring shifts in the alignment or conflict between the humanistic themes of EFC from the Delors Report and other competing purposes of education, this chapter will begin with an overview of EFC in the three global education policy documents and evaluate the reoccurrence of a wider economic discourse found in each document in relation to its temporal context. The second section of this chapter will then identify the contradictions that have been found in the global evolution of EFC since the release of the Delors Report. The concluding discussion will reveal an economic-instrumentalism of EFC that has been found
in this research. Moving forward, the final sections of this chapter will identify the implications, limitations and concluding comments of this research.

10.2. Overview of Education for Citizenship in three Global Education Policy documents

This section will present a critical overview of Learning to Know, Learning to Do, Learning to Live Together and Learning to Be across the three chronologically placed global education policy documents: 2000 Dakar Framework for Action; 2020 World Bank Group Education Strategy; and the 2030 Incheon Declaration. At a glance of empirical shifts within documents, it is important to remember that this research is not entirely concerned with objective data, but rather the structures and powers that bought them about during that period of time as the following figures are not to be taken as natural occurrences.

10.2.1 Education for Citizenship in the 2000 Dakar Framework for Action

A total sum of 37 keywords (out of 243 words) related to the humanistic themes of EFC have been found in Goal 3 of the 2000 Dakar Framework for Action. These themes have been categorized under each pillar of the Delors Report:

- *Learning to Know* appears 12 out of 37 times (32%) and is shaped by knowing ‘appropriate’ life skills that correspond to occupational skills
- *Learning to Do* appears 13 out of 37 times (35%) and focuses on ‘ensuring access’ to education that is directly linked to economic purposes
- *Learning to Live Together* appears 4 out of 37 times (11%) and follows an ethical obligation/duty to ‘live together appropriately’ by accessing learning and life skills that are inherent to working circumstances
- *Learning to Be* appears 8 out of 37 times (22%) and is targeted at the autonomy of youth in ‘being active agents’ to participate in the working life of one’s own society
Figure 13. Overview of EFC in Goal 3 of the 2000 Dakar Framework for Action

The above pie graph depicts a total of 37 keywords related to EFC in Goal 3 (of 243 words) that have been placed under the four pillars of the 1996 Delors Report.

The strong emphasis of access, appropriateness and a state of being active agents in this UNESCO document has resulted from the social, political, economic context of its time. As the global summit on children, human rights and social development was revisited during a period of rapidly changing societal contexts in advanced capitalism (Codd, 2008; Tomasevski, 2003), the basis of human rights in UNESCO’s strongly humanist mandate has evidently altered in this document. This shift is most noticeable in the change of vocabulary as the ‘right to education’ has become replaced with a large focus on ‘access to education’ (in Learning to Do) that is linked to economic participation. Historically speaking, the economics of the right to education carries considerable weight in the background of compulsory education as the rationale behind this goal is driven by an attempt to ensure a person’s capacity for self-sufficiency, rather than being a financial burden to the state (Tomasevski, 2003). Hence, the emphasis on universal access to education in Goal 3 can be explained by its economic motivation to promote appropriate (occupational) life skills and individual autonomy in being active agents.
10.2.2 **Education for Citizenship in the 2020 World Bank Education Strategy**

A total sum of 68 keywords (out of 825 words) related to the humanistic themes of EFC have been found in the Objective of the 2020 World Bank Education Strategy. These themes have been categorized under each pillar of the Delors Report:

- **Learning to Know** appears 31 out of 68 times (46%) and defines the ‘needed knowledge and skills’ as quality and measurable foundational literacy and numeracy
- **Learning to Do** appears 19 out of 68 times (28%) and promotes the act of ‘doing better’ via the means of quality, measurement and growth in education
- **Learning to Live Together** appears 2 out of 68 times (3%) and emphasizes ‘living together successfully’ by yielding the financial outcomes of education
- **Learning to Be** appears 16 out of 68 times (23%) and is targeted at children and youth as ‘being students’ for economic well-being

![Figure 14. Overview of EFC in the Objective of the 2020 WBES](image)

The above pie graph depicts a total of 68 keywords related to EFC in the Objective (of 825 words) that have been placed under the four pillars of the 1996 Delors Report.

Published in 2011, this document has been profoundly influenced by the 2008 financial crisis and rising international insecurity (Mundy & Verger, 2016). The narrow focus on amelioration and successful outcomes throughout the four pillars in this document can be
explained by the World Bank’s organisational history and culture as human capital economists were appointed during the 1990s with popularized rates of return analysis in education policy (Mundy & Verger, 2016). As a result, the creation of policy assessment tools to measure quality and growth has followed this strategy in Learning to Know and Learning to Do. Moreover, a pro-poor approach to development has appealed to ethical imperatives in the Western world as the World Bank responds to moral issues with modern stewardship and scientific-based frameworks (Mundy & Verger, 2016; Kopnina, 2016). EFC presented in this document inherently conflicts with notions of the Delors Report as the dominant economic orthodoxy of the World Bank shows minimal recognition to Learning to Live Together (seen in Figure 14.) and has repositioned the importance of Learning to Be in economic life.

10.2.3 Education for Citizenship in the 2030 Incheon Declaration

A total sum of 68 keywords (out of 426 words) related to the humanistic themes of EFC have been found in SDG 4.7 in the 2030 Incheon Declaration. These themes have been categorized under each pillar of the Delors Report:

- **Learning to Know** appears 17 out of 68 times (25%) and is shaped by knowledge of global issues as well as cognitive intelligence, creativity and non-cognitive skills in ‘knowledge and skills needed to promote sustainable development’

- **Learning to Do** appears 9 out of 68 times (13%) and calls upon an ethical responsibility of modern stewardship in ‘contributing to sustainable development’

- **Learning to Live Together** appears 26 out of 68 times (38%) and (falsely) privileges human beings in ‘living together sustainably’

- **Learning to Be** appears 16 out of 68 times (24%) and is represented by ‘being global citizens’ with a subjective obligation in global responsibility as a task and virtue
Figure 15. Overview of EFC in SDG 4.7 of the 2030 Incheon Declaration

The above pie graph depicts a total of 68 keywords related to EFC in SDG 4.7 (of 426 words) that have been placed under the four pillars of the 1996 Delors Report.

An objective observation suggests that the humanistic themes of EFC have aligned with the Delors Report. However, a more critical analysis has revealed that its global ideals have shifted alongside an emerging sustainable discourse. This document is ultimately the product of incompatible or contradicting educational mandates, produced by a group of various actors: UNESCO, UNDP, UNFPA, UNHCR, UNICEF, UN Women, The World Bank, International Labour Organisation. Published in 2015, this UNESCO-published document appears to uphold its strong humanistic philosophy into global educational policy within today’s dominant neo-liberal context. Although Learning to Live Together remains the largest category in this document, its humanistic themes have found themselves compatible to those in Learning to Do as an anthropocentric ethic is instrumental to the global economy. Within a neo-liberal desire to favour predictability and efficiency (Tamatea, 2005), this document acknowledges the socio-cultural vitality to economic development as SDG 4.7 sustains growth through a particular type of social cohesion during a period of increasing social fragmentation (Robertson et al., 2007).
10.3. Contradictions in the global evolution of Education for Citizenship

A series of paradoxes have emerged in the evolution of EFC as the humanistic themes of the Delors Report have been ideologically distorted by a dominant economic-instrumentalist discourse that has falsely ‘reframed’ language and ideas within three global education policy documents. From an inductive approach, that is from data to theory, it has been found that various ideological tensions have shifted the concept of EFC to prioritize an economic-instrumental role of citizenship. Although an objective analysis has illustrated a decline in an economic outlook of EFC within the three selected documents, this research remains critical of its own empirical findings as embedded tensions have been found within language to discreetly uphold an economic prioritization over time. The findings of the following ideological paradoxes have derived from re-occurring and major discursive themes from the data analysis:

1. Individualism – Cosmopolitanism
2. Neo-liberalism – Neo-conservatism
3. Humanism – Anthropocentrism

These paradoxes that have shifted the evolution of EFC will be further discussed in the following sub-sections.

10.3.1 Individualistic – Cosmopolitan Citizenship

Educating for a sense of identity and allegiance (Heater, 1999) is found to be paradoxical as an irreconcilable tension between the patriotic devotion to one’s own society and global humanity manifests in the evolution of EFC. As individuals are encouraged to be citizens belonging to both: an insular and expansive form of reality; the self-interest in one’s own destinies have simultaneously strengthened and weakened individual nations. The changing perceptions of citizenship have prized individual competition and independence (Zhao, 2010), however, these dispositions are inalienable from economic participation in a cosmopolitan community. Paradoxically, the dominant characteristic of self-interest in individualistic citizenship emerges in the consideration of others in cosmopolitan citizenship as the individual shows concern to another individual in order to advantage oneself due to the global interconnectivity of citizens. As another citizen’s consequences may impede on the
self-interested individual, the piety to oneself and one’s own society can only manifest with regard to others.

10.3.2 Neo-liberal – Neo-conservative Citizenship

Educating for the rights and autonomy of individual freedom, prosperity and progress inherently conflict with duty, custom and tradition in citizenship (Heater, 1999; Olssen, Codd, & O’Neill, 2004; Trowler, 2003). A network of ethical obligation throughout the evolution of EFC orients the rights and autonomy of an individual toward the global market. Because both ideological realms view human nature as inherently self-interested (Trowler, 2003), the emphasized liberty of an individual is subjugated to pre-determined and external economic imperatives as market mechanism extends to social engineering and control. A ‘fear of freedom’ (Freire, 1970) is promoted in EFC as individuals are encouraged to be both autonomous and compliant to moral and social expectations or responsibilities. Moreover, the changes in the evolution of EFC have been subordinate to the traditions and customs of Western citizenship in neo-conservatism as the notions of developing progressive neo-liberal citizens are conditioned to fit (Western) traditional cultural ideals, and thus a common culture. Paradoxically, citizens are educated for freedom, but voluntarily consent to their duties to participate in a global economy.

10.3.3 Humanistic – Anthropocentric Citizenship

In educating for the process of forming whole human beings (Delors et al., 1996) to live in a global society, an anthropocentric ethic in Education for Sustainable Development (ESD) has been found to be greatly at odds with a humanist-based citizenship. Although the existence of human beings as the most significant entity manifests in both ideological views on citizenship, the central importance of human beings as the fundamental source of all value is distorted by anthropocentric priorities for citizenship. Whilst educating individuals for the well-being of a shared common humanity, e.g. justice, equality, dignity and respect (UNESCO, 2015, p. 49), an anthropocentric-based citizenship only finds value of what is ‘useful’ for a global humanity. Accordingly, anthropocentrism in ESD, as historically traced by O’Sullivan (2017), itself is intrinsically oxymoronic by showing concern for environmental and social issues, whilst deteriorating both interests through ‘development’ and utilitarian means in order to preserve an economy that is useful for a global humanity.
Thus, the evolution of EFC is most paradoxical in its preservation of human value and simultaneous disintegration of social relations as what was once deemed intimate and personal, is now inseparable from the market (Rist, 2007).

10.4. Economic-instrumentalism of Education for Citizenship

Through inductive reasoning, an underlying economic-instrumentalism has been found throughout Learning to Know, Learning to Do, Learning to Live Together and Learning to Be since the release of the 1996 Delors Report. Before drawing upon this conclusion based upon a critical discourse analysis of global education policy documents, this concluding discussion will firstly address the concept of problematisation, that is crucial to theorizing any form of social problems (Dale, 2014). Reflecting upon a critical theory framework that upholds this research, the ontological ‘problem’ of which these policy documents face is not naturally given, but is identified and actively formulated as a problem by the World Bank and UNESCO. As an implicit economic-instrumentalism of EFC is presented as the ‘solution’, the identified problem of global uncertainty in a period of increasing social fragmentation and population movement (Robertson et al., 2007; Cogan, 2000) is problematized by these global actors. More critically, it is a problem of maintaining global economic growth and security during this contemporary period, which can be epistemologically located in the language of these three global documents as the humanistic themes of EFC inextricably relate to a dominant instrumental agenda.

Since the release of the 1996 Delors Report and 2000 Dakar Framework for Action, the major tragedy of September 11 in 2001 has epitomised global interconnectivity and has led to increased approaches in security and development (Robertson et al., 2007). As cultural differences have been argued to be key instigators of global insecurity (Robertson et al., 2007), the interventions of SDG 4.7 in educating for global citizenship and sustainable development is directed at resolving cultural differences and barriers to foster socio-economic stability. Hence, an economic-instrumentalist approach is not as greatly emphasized in Learning to Do (related to working purposes) than other pillars. Over time, this approach has become most implicit and centric within Learning to Live Together and Learning to Be as global actors recognize the importance of social capital and co-ordination of citizenship, which any form of development cannot be without (Robertson et al., 2007; Fukuyama, 2001).
In relation to the current temporal context, the art of governance is no longer concerned with strict duties forced upon citizens, but rather deals with unpredictability and enhanced societal maintenance through dispositions of economically-distorted language and discourse, which animate and govern citizenship, e.g. global responsibility as a virtue. Forms of social capital and consent is socially engineered by (paradoxical) ideological forms of hegemony as the compromise of identity, allegiance, autonomy, obligation and ethical practice of citizenship is instrumental to a global economy. The illusion of freedom and emphasis on the complete fulfilment of a person at both personal and collective levels (Delors et al., 1996) is increasingly given throughout the evolution of EFC. However, it is important to remember that freedom in citizenship can only be “acquired by conquest, not by gift” (Freire, 1970, p. 47).

10.5. Implications of this research

The implications of this research hope to provide a basis for reflection and debate about what choices and priorities are made in formulating global educational policy as it relates to citizenship. In the deconstruction of Learning to Know, Learning to Do, Learning to Live Together and Learning to Be within key global education policy documents, this research has contributed to a post-structuralist opening in understanding EFC for whom, why, and with what benefits or consequences. A meticulous examination of discourse within a critical theory framework has been able to place objective documents under intense scrutiny as it has been revealed how global actors are strategically ‘framing’ and ‘reframing’ language to fit within their ideological interests. As these particular interests are translated into policy recommendations, this research urges upon a more critical and deeper theoretical means of delving beneath the surface of linguistic representation. In spite of the generous language of humanism (stemming from the 1996 Delors Report), a critical discourse analysis has been able to reveal a series of underlying ideological paradoxes which have shifted the concept of EFC to prioritize an economic-instrumental role of citizenship. Overall, this research has deconstructed language and uncovered multiple narratives at once to represent novelty in ‘a change of style’ within educational research (Derrida, 1967).

More importantly, this research contributes to counter-hegemonic action and renews emphasis on past long-held liberal values and hope for a future reclamation from prevalent neo-liberal agendas in education. This research also fulfils several of Apple’s (2016) tasks of
which critical analysts in education are encouraged to engage with as counter-hegemony, including:

- Illuminating the ways of which educational policy is connected to relations of exploitation and domination
- Pinpointing contradictions and spaces of possible action
- Broadening traditional paradigms of what counts as ‘research’
- Keeping radical and progressive work alive (p. 512-513)

10.6. Limitations of this research

First and foremost, the scope and direction of this study is limited to three documents and only captures EFC within a compressed timeframe between 2000-2030. As a result of limited scope, this research is unable to recognize other global actors that may have also contributed to the production of these documents and the evolution of EFC. Accordingly, due to the length of each document (ranging from 78 to 112 pages) and chosen method of CDA, it would be impractical to conduct such a meticulous and complete analysis of three documents. Given the bounded time frame and relevance of this research, it is for these reasons that only selected sections of documents can be subject to critical analysis. However, another limitation is found in this solution as the length of selected sections in each document vary (from 243 to 825 words) and thus, documents cannot be comparatively displayed in one graph.

With CDA as the primary method of this research, it has not escaped criticism around its theoretical and methodological foundations. This qualitative method is inseparable from the analyst’s commitment to revealing political and social ideologies through a mode of inductive reasoning; the analyst begins the analysis with an agenda (to expose prejudice and the abuse of power), already committing to what will be found in data (Rogers, 2004; Widdowson, 1998). Analytical subjectivity may stem from this commitment and can be problematic when the analyst is not anticipated to be part of the target audience of the texts and only carefully selects certain sections for a partial interpretation of any linguistic features to accommodate the analyst’s own position (Malmkjær, 2010; Rogers, 2004; Widdowson, 1998). Being akin to critical theory, the focus of emancipation and politicization on the process and results differ from other traditional paradigms in social science as a ‘critical’ approach will inevitably bias the aim and trajectories of this research (Sarantakos, 2005). However, as I am
inevitably fixed in my involvement of analysis, this research has aimed to be transparent by revealing the lenses of which this research has been conducted from.

10.7. Conclusion

This research has critically deconstructed official documents published by key global actors in education (the World Bank and UNESCO) who have had a significant role in shaping debates and discussions about the purposes and mandate for EFC. As truly thriving and enduring human society requires EFC (in a personal and social sense) (Althof & Berkowitz, 2006), this research has critically reflected on past long-held liberal values in the 1996 Delors Report and notions of ideal citizenship. However, as the literature review has revealed the inherently political and multi-dimensional nature of EFC, the processes of socialisation and identity formation have been vulnerable to ideological distortion. A critical theory framework and critical discourse analysis as the prime means of deconstructing the global evolution of EFC has used specific methods and strategies in uprooting underlying ideological conceptions of ideal citizenship. In reading policy as discourse by drawing on content analysis and metafunctional analysis from systemic-functional linguistics, an intricate and paradoxical interplay is tangled within educating for autonomy and a civilized subscription to human life. At a time of intensifying globalisation and persistent transition towards a knowledge-driven society, a renewed emphasis on Learning to Know, Learning to Do, Learning to Live Together, Learning to Be from the 1996 Delors Report reminds us that political and ideological dispositions change, and that it is worth imagining alternatives.
Appendix I: Goal 3 of the 2000 Dakar Framework for Action (UNESCO, 2000, p. 16)

Ensuring that the learning needs of all young people and adults are met through equitable access to appropriate learning and life skills programmes

Achieving a 50 per cent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults

Adult and continuing education must be greatly expanded and diversified, and integrated into the mainstream of national education and poverty reduction strategies. The role literacy plays in lifelong learning, sustainable livelihoods, good health, active citizenship and the improved quality of life for individuals, communities and societies must be more widely recognized. Literacy and continuing education are essential for women’s empowerment and gender equality. Closer linkages among formal, non-formal and informal approaches to learning must be fostered to respond to the diverse needs and circumstances of adults.

Sufficient resources, well-targeted literacy programmes, better trained teachers and the innovative use of technologies are essential in promoting these activities. The scaling up of practical, participatory learning methodologies developed by non-government organizations, which link literacy with empowerment and local development, is especially important. The success of adult education efforts in the next decade will be essentially demonstrated by substantial reduction in disparities between male/female and urban/rural literacy rates.

Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls’ full and equal access to and achievement in basic education of good quality

Gender-based discrimination remains one of the most intractable constraints to realizing the right to education. Without overcoming this obstacle, Education for All cannot be achieved. Girls are a majority among out-of-school children and youth, although in an increasing number of countries boys are at a disadvantage. Even though the edu-

excluded from education, must be an integral part of strategies to achieve EFA by 2015.

While commitment to attaining universal enrolment is essential, improving and sustaining the quality of basic education is equally important in ensuring effective learning outcomes. In order to attract and retain children from marginalized and excluded groups, education systems should respond flexibly, providing relevant content in an accessible and appealing format. Education systems must be inclusive, actively seeking out children who are not enrolled, and responding flexibly to the circumstances and needs of all learners. The EFA 2000 Assessment suggests a wide range of ways in which schools can respond to the needs of their pupils, including affirmative action programmes for girls that seek to remove the obstacles to their enrolment, bilingual education for the children of ethnic minorities, and a range of imaginative and diverse approaches to address and actively engage children who are not enrolled in school.
Appendix II: Objective of the 2020 World Bank Education Strategy (World Bank, 2011, p. 3-5)

of program impacts, with the education sector helping to lead the way. It has also innovated financially through greater use of sectorwide financing, pooled funding, performance-based instruments, and other approaches. And it recognized the growing role of the private sector in education by creating a health and education department at IPC. This new education strategy aims to build on these changes by setting out a new objective, together with strategic directions and instruments for implementing them. This education strategy supports and implements key Bank Group priorities—targeting the poor and vulnerable, creating opportunities for growth, promoting global collective action, and strengthening governance—laid out in its recent post-crisis directions strategy.

Objective: Learning For All, Beyond Schooling

The new strategy focuses on learning for a simple reason: growth, development, and poverty reduction depend on the knowledge and skills that people acquire, not the number of years that they sit in a classroom. At the individual level, while a diploma may open doors to employment, it is a worker’s skills that determine his or her productivity and ability to adapt to new technologies and opportunities. Knowledge and skills also contribute to an individual’s ability to have a healthy and educated family and engage in civic life. At the societal level, recent research shows that the level of skills in a workforce—as measured by performance on international student assessments such as the Programme for International Student Assessment (PISA) and the Trends in International Mathematics and Science Study (TIMSS)—predicts economic growth rates far better than do average schooling levels. For example, an increase of one standard deviation in student reading and math scores (roughly equivalent to improving a country’s performance ranking from the median to the top 15 percent) is associated with a very large increase of 2 percentage points in annual GDP per capita growth.

Learning levels that have been measured in many developing countries are alarmingly low, especially among disadvantaged populations. Of course, even in poor learning environments, most students acquire some skills from school. But too often these skills are rudimentary at best. In some countries, recent studies show that a quarter to a half of youth who have graduated from primary school cannot read a single sentence. International student assessments also reveal wide knowledge gaps between most developing countries and members of the Organisation for Economic Co-operation and Development (OECD).
Despite the impressive performance of Shanghai-China in the recently released PISA 2009 results, the scores of almost every other low- and middle-income country or region were in the bottom half of results, with many lagging far behind the OECD average.

Learning needs to be encouraged early and continuously, both within and outside of the formal schooling system. The emerging science of brain development shows that to develop properly, a child’s growing brain needs nurturing long before formal schooling starts at age 6 or 7. Investments in prenatal health and early childhood development programs that include education and health are essential to realize this potential. In the primary years, quality teaching is critical for giving students the foundational literacy and numeracy on which lifelong learning depends. Adolescence is another fertile period for learning, but also a time when many students leave school to marry (especially in the case of girls) or to work full-time. Second-chance and nonformal learning opportunities are thus essential to ensure that all youth can acquire skills for the labor market.

The Learning for All strategy promotes the equity goals that underlie the education MDGs. In adopting the objective of learning for all, the new strategy elevates the education MDGs by linking them to the universally shared objective of accelerating learning. Major challenges of access remain for disadvantaged populations (especially girls and women) at the primary, secondary, and tertiary levels, with demand for the latter two levels of education having grown sharply as primary completion has increased. Without confronting these challenges, it will be impossible to achieve the objective of learning for all. Children and youth cannot develop the skills and values that they need without the foundational education provided by schools. Indeed, the latest (2009) PISA results reinforce the lesson that the countries that are most successful overall in promoting learning are those with the narrowest gaps in learning achievement among students.

The bottom line of the Bank Group’s education strategy is: Invest early. Invest smartly. Invest for all. First, foundational skills acquired early in childhood make possible a lifetime of learning; hence the traditional view of education as starting in primary school takes up the challenge too late. Second, getting value for the education dollar requires smart investments—that is, investments that have proven to contribute to learning. Quality needs to be the focus of education investments, with learning gains as a key metric of quality. Third, learning for all means ensuring that all students, not just the most privileged or gifted,
acquire the knowledge and skills that they need. This goal will require lowering the barriers that keep girls, people with disabilities, and ethnolinguistic minorities from attaining as much education as other population groups.

To achieve learning for all, the World Bank Group will channel its efforts in education in two strategic directions: reforming education systems at the country level and building a high-quality knowledge base for education reforms at the global level.

**System Reform, Beyond Inputs**

At the country level, the Bank Group will focus on supporting reforms of education systems. The term “education system” typically refers to the public schools, universities, and training programs that provide education services. In this strategy, “education system” includes the full range of learning opportunities available in a country, whether they are provided or financed by the public or private sector (including religious, nonprofit, and for-profit organizations). It includes formal and nonformal programs, plus the full range of beneficiaries of and stakeholders in these programs—teachers, trainers, administrators, employees, students and their families, and employers. It also includes the rules, policies, and accountability mechanisms that bind an education system together, as well as the resources and financing mechanisms that sustain it. This more inclusive concept of the education system allows the Bank Group and its partner countries to seize opportunities and address barriers that lie outside the bounds of the system as it is traditionally defined.

Improving education systems means moving beyond simply providing inputs. There is no question that providing adequate levels of schooling inputs—whether these are school buildings, trained teachers, or textbooks—is crucial to a nation’s educational progress. Indeed, the increase in inputs in recent years has made it possible to enroll millions more children in school; this effort must continue wherever levels of inputs remain inadequate. But improving systems also requires ensuring that inputs are used more effectively to accelerate learning. While past strategies have recognized this goal, the new strategy gives it more emphasis, setting it in a context of education system assessment and reform.

The education system approach of the new strategy focuses on increasing accountability and results as a complement to providing inputs. Strengthening education systems means aligning their governance, management of schools...
Appendix III: SDG 4.7 in the 2030 Incheon Declaration (UNESCO, 2015, p. 48-49)

60. **Indicative strategies:**

- Establish a sector-wide and multisector approach for formulating literacy policy and plans, as well as for budgeting, by strengthening collaboration and coordination among relevant ministries, including those dealing with education, health, social welfare, labour, industry and agriculture, as well as with civil society, the private sector and bilateral and multilateral partners, supporting decentralized provision in practice.

- Ensure that literacy and numeracy programmes are of high quality according to national evaluation mechanisms, tailored to learners' needs and based on their previous knowledge and experience. This requires paying close attention to culture, language, social and political relationships and economic activity, with particular attention to girls and women and vulnerable groups, and linking and integrating such programmes with skills development for decent work and livelihood as essential elements of lifelong learning.

- Scale up effective adult literacy and skills programmes involving civil society as partners, building on their rich experience and good practice.

- Promote the use of ICT, particularly mobile technology, for literacy and numeracy programmes.

- Develop a literacy assessment framework and tools to evaluate proficiency levels based on learning outcomes. This will require defining proficiency across a range of contexts, including skills at work and in everyday life.

- Establish a system to collect, analyse and share relevant and timely data on literacy levels and literacy and numeracy needs, disaggregated by gender and other indicators of marginalization.

**Target 4.7:**

By 2030, ensure that all learners acquire knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.
61. In a globalized world with unresolved social, political, economic and environmental challenges, education that helps build peaceful and sustainable societies is essential. Education systems seldom fully integrate such transformative approaches, however. It is vital therefore to give a central place in SDG4-Education 2030 to strengthening education's contribution to the fulfillment of human rights, peace and responsible citizenship from local to global levels, gender equality, sustainable development and health.

62. The content of such education must be relevant, with a focus on both cognitive and non-cognitive aspects of learning. The knowledge, skills, values and attitudes required by citizens to lead productive lives, make informed decisions and assume active roles locally and globally in facing and resolving global challenges can be acquired through education for sustainable development (ESD)\(^{12}\) and global citizenship education (GCED),\(^{13}\) which includes peace and human rights education as well as intercultural education and education for international understanding. While considerable progress has been made in recent years, only 50% of UNESCO's Member States indicate that they have, for example, integrated ESD into relevant policies.\(^{14}\)

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\(^{12}\) ESD empowers learners to take informed decisions and responsible actions for environmental integrity, economic viability and a just society, for present and future generations, while respecting cultural diversity. It is about lifelong learning, and is an integral part of quality education. ESD is holistic and transformational education which addresses learning content and outcomes, pedagogy and the learning environment. It achieves its purpose by transforming society. (UNESCO. 2014. Roadmap for Implementing the Global Action Programme on Education for Sustainable Development. [http://unesdoc.unesco.org/images/0023/002305/230514e.pdf](http://unesdoc.unesco.org/images/0023/002305/230514e.pdf))

\(^{13}\) GCED aims to equip learners with the following core competencies: a) A deep knowledge of global issues and universal values such as justice, equality, dignity and respect; b) cognitive skills to think critically, systemically and creatively, including adopting a multi-perspective approach that recognizes different dimensions, perspectives and angles of issues; c) non-cognitive skills including social skills such as empathy and conflict resolution, and communicative skills and aptitudes for networking and interacting with people of different backgrounds, origins, cultures and perspectives; and d) behavioural capacities to act collaboratively and responsibly, and to strive for collective good. (UNESCO. 2013. Outcome document of the Technical Consultation on Global Citizenship Education: Global Citizenship Education – An Emerging Perspective. [http://unesdoc.unesco.org/images/0022/002241/224115E.pdf](http://unesdoc.unesco.org/images/0022/002241/224115E.pdf))
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