The professionalization and training of adult educators in global citizenship education for youth and adults

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This paper was commissioned by the UNESCO Institute for Lifelong Learning (UIL) as background information to assist in drafting the publication *Addressing global citizenship education in adult learning and education: summary report*. It has been edited by UIL. The views and opinions expressed in this paper are those of the author(s) and should not be attributed to UIL or APCEIU. Please cite this paper as follows: UIL (UNESCO Institute for Lifelong Learning) and APCEIU (UNESCO Asia-Pacific Centre of Education for International Understanding). 2019. The Professionalization and Training of Adult Educators in Global Citizenship Education for Youth and Adults. Paper commissioned for the 2019 UIL/APCEIU publication, *Addressing global citizenship education in adult learning and education: summary report*. Hamburg, UIL.

United Nations Educational, Scientific and Cultural Organization

UNESCO Institute for Lifelong Learning

United Nations Educational, Scientific and Cultural Organization
국제연합 교육과학문화기구

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1. Aim, scope and organisation

Guided by key normative instruments and documents, including the 1974 *Recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms* (UNESCO, 1974), the 2009 *Belém Framework for Action – Harnessing the power and potential of adult learning and education for a viable futur*e (UIL, 2010a), and the 2015 *Recommendation on adult learning and education* (UIL, 2015a), this thematic paper attempts to capture critical moments, innovations and developments in the professionalization and training of adult educators in global citizenship education (GCED) for youth and adults over the past 20 years.

It draws on English-language texts, including (but not limited to): UNESCO- and UIL-sponsored studies and reports; UNESCO and UIL questionnaires completed by Member States; national case studies; international initiatives; digital and mediated spaces for developing competences in GCED; and scholarship on global citizenship education, youth and adult learning and education, lifelong and life-wide learning, and social movement learning.

It begins with an overview of the *2030 Agenda for sustainable development* and GCED conceptual categories to situate and contextualise the professionalization and training of adult educators in GCED for youth and adults, particularly in relation to Sustainable Development Goal (SDG) 4: 'Quality Education, Target 4.7: Sustainable Development and Global Citizenship'. In its exploration of the different conceptualisations and approaches to GCED, the paper considers related implications for what it means to be a 'good' adult educator in GCED.

Next, it provides an overview of the aforementioned normative instruments and documents to begin working toward a response to the question, 'Who is an adult educator?' In its response, the report revisits what it means to be a 'good' adult educator in GCED. After a consideration of progress in GCED toward the 2030 sustainable development agenda, particularly in relation to the role of adult educators and non-formal education, the report provides a rationale for the professionalization of adult educators drawing on related scholarship and normative instruments and documents.

The paper then provides an overview of recognition, validation and accreditation (RVA) of non-formal and informal competences, foregrounding country case studies on the professionalization of adult educators. It also provides a closer look at a single Member State to illustrate various formal, non-formal and informal pathways to professionalization and training in adult education.

It moves on to consider the role of digitisation and mediated spaces in the professionalization and training of adult educators in GCED, highlighting some of the spaces available to adult educators seeking to develop their knowledge and capabilities in GCED.

Finally, it explores possibilities for the sustained study of social movements as a critical source of adult learning and education and a signpost to the future of GCED.

The professionalization and training of adult educators in GCED for youth and adults is inextricably linked to the provision of quality education, as articulated in the 1974 *Recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms* (UNESCO, 1974), the 2009 *Belém Framework for Action* (UIL, 2010a), and the 2015 *Recommendation on adult learning and education* (UIL, 2015a). Indeed, it is necessary for achieving SDG 4 – 'Ensure inclusive and equitable quality education and provide lifelong learning opportunities for all'.

2. Establishing standards and defining terms

2.1. The 2030 Agenda for Sustainable Development

The 2030 Sustainable Development Agenda, adopted by all United Nations Member States in 2015, provides a blueprint for collective action toward a preferred future for life on Earth. The vision for this future is articulated in the seventeen Sustainable Development Goals (SDGs).[1]

Sustainable Development Goal (SDG) 4 is quality education: 'Ensure inclusive and equitable quality education and provide lifelong learning opportunities for all.' SDG 4 encompasses 12 Targets: 4.1. primary and secondary education; 4.2 early childhood; 4.3 technical, vocational, tertiary and adult education; 4.4 skills for work; 4.5 equity; 4.6 literacy and numeracy; 4.7 sustainable development and global citizenship; 4.a. education facilities and learning environments; 4.B scholarships; and 4.C teachers.

UNESCO contributes to measuring progress towards SDG 4, Target 4.7:

> By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.

[1] https://www.un.org/sustainabledevelopment/sustainable-development-goals/

The global indicator established for 4.7 measures the extent to which GCED and ESD, including gender equality and human rights are mainstreamed in national education policies, curricula, teacher education and student assessments. The global indicator for Target 4.7 is, 'Extent to which (i) global citizenship education and (ii) education for sustainable development, including gender equality and human rights, are mainstreamed in (a) national education policies; (b) curricula; (c) teacher education; and (d) student assessment'. UNESCO receives and analyses country reports used as data for the global indicator established for SDG 4.7.

2.2. Global citizenship education

> *Global citizenship education aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world. Global citizenship education takes 'a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international understanding' and aims to advance their common objectives. Global citizenship education applies a lifelong learning perspective, beginning from early childhood and continuing through all levels of education and into adulthood, requiring both 'formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation'. (UNESCO, 2015, p. 15)*

The thematic paper *Global citizenship education: Topics and learning objectives* (UNESCO, 2015), provides guidance on the content and implementation of global citizenship education (GCED). It is intended as a resource for educators, curriculum developers, trainers, policy-makers, and other education stakeholders involved in the design and delivery of GCED in the formal and non-formal education sectors.

According to the guidance, GCED has three core conceptual dimensions, which are common to various definitions and interpretations of GCED: cognitive, socio-emotional, and behavioural (UNESCO, 2015). The core conceptual dimensions can serve as the basis for defining GCED goals, learning objectives and competencies, as well as priorities for assessing and evaluating learning (UNESCO, 2015, p. 14). The core conceptual dimensions of GCED are articulated as follows:

> *Cognitive: To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.*
>
> *Socio-emotional: To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.*

Behavioural: To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world. (UNESCO, 2015, p. 15)

GCED aspires to enable learners,

- to develop an understanding of global governance structures, rights and responsibilities, global issues and connections between global, national and local systems and processes;
- to recognise and appreciate difference and multiple identities, e.g., culture, language, religion, gender and our common humanity, and develop skills for living in an increasingly diverse world;
- to develop and apply critical skills for civic literacy, e.g., critical inquiry, information technology, media literacy, critical thinking, decision-making, problems living, negotiation, peace-building and personal and social responsibility;
- to recognise and examine beliefs and values and how they influence political and social decision-making, perceptions about social justice and civic engagement;
- to develop values of fairness and social justice, and skills to critically analyse inequalities based on gender, socio-economic status, culture, religion, age and other issues;
- to participate in, and contribute to, contemporary global issues at local, national and global levels as informed, engaged, responsible and responsive global citizens. (UNESCO, 2015, p. 16)

The guidance also addresses expectations of adult educators in GCED for youth and adults. It states that GCED requires, 'skilled educators who have a good understanding of transformative and participatory teaching and learning' (UNESCO, 2015, p. 51). The guidance articulates the role of the educator in GCED as follows, 'The main role of the educator is to be a guide and facilitator, encouraging learners to engage in critical inquiry and supporting the development of knowledge, skills, values and attitudes that promote positive personal and social change' (UNESCO, 2015, p. 51). In addition to being adept at moving between the role of guide and facilitator in critical inquiry for personal and social change, the guidance states, 'Educators play a central role in creating an environment for effective learning. They can use a range of approaches to create safe, inclusive and engaging learning environments' (UNESCO, 2015, p. 51). Through these expectations, the guidance articulates what constitutes a 'good' adult educator in GCED.

While GCED is moving into the mainstream education discourse, as per the 2030 Agenda for Sustainable Development, particularly SGD 4, Target 4.7, UNESCO (2018) has noted unresolved tensions and possible misunderstandings among stakeholders regarding GCED, including disconnect between local action and global change; emphasis on individual agency, rather than on addressing structural barriers to substantive participation; question of cultural relevance and responsiveness; and pedagogical uncertainty in approaches to the core conceptual dimensions of GCED (pp. 5–6). As GCED moves into

the mainstream education discourse, pausing to re-examine critical approaches to GCED is timely and necessary.

In *Decolonizing global citizenship education* (2015), Ali A. Abdi. Lynette Shultz and Thashika Pillay write, 'As much as global citizenship contributes to understanding and supporting the increasing justice struggles at localities around the world, it will be a very helpful way to develop a continuum of critical understanding of global citizenship and its potential operational platform of global citizenship education' (p. 3). They continue:

> Global citizenship education then, has a task of educating, not only for global citizenship in its institutionalized and historically normalized categories, but as well as or even more importantly now, for global social justice as part of being a citizen with undeniable basic rights irrespective of where you are on planet earth. With the histories and legacies of colonialism, patriarchy, and imperialism intertwining to create international and global relations that are continuously the antithesis and counter-practices of global justice and rights, multi-directionally constructed global citizenship education has an important transformative contribution to affect crucial and timely changes in the lives of the world's still and citizenship-wise, marginalized billions. The challenge is that anything that is classified as global, especially when it is uni-theoretically conceived and produced, can too easily be co-opted into serving neo-colonial, neo-imperial or even neo-patriarchy systems that deliberate globalize neoliberal ideologies which de-legitimate the needs and aspirations of marginalized populations. (Abdi et al., 2015, p. 3)

The notion of a continuum of critical understanding of global citizenship education forwarded by Abdi and colleagues may also be understood to encompass expectations of critical adult educators in GCED. What constitutes a 'good' adult educator in GCED changes according to different understandings of and approaches to GCED.

In 'Soft vs critical global citizenship education' (2006), Vanessa Andreotti distinguishes between 'soft' and 'critical' conceptualisations of GCED based on the extent to which a conceptualisation of GCED addresses, 'the economic and cultural roots of the inequalities of power and wealth/ labour distribution in a global complex and uncertain system' (p. 41). Andreotti argues that to understand global issues 'a complex web of cultural and material local/ global processes and contexts needs to be examined and unpacked' (p. 41), and that a failure to do so in GCED can result in 'promoting a new "civilising mission" as the slogan for a generation who take up the "burden" of saving/educating/civilising the world' (p. 41). It is therefore worth considering what understandings and approaches to GCED are entering the mainstream for they have implications for expectations of adult educators in GCED. According to

Andreotti's (2006) conceptualisation of GCED, a 'good' adult educator guides and facilitates critical exploration and examination of global issues, and refuses to participate in a new civilising mission.

In *Gesturing Toward Decolonial Futures* (2019), Andreotti presents a more nuanced continuum that she developed in collaboration with Sharon Stein, Rene Suša, Tereza Čajkova, Dani d'Emilia, Elwood Jimmy, Bill Calhoun, Sarah Amsler, Camilla Cardoso, Dino Siwek and Kyra Fay. Andreotti and colleagues propose 'soft reform', 'radical reform' and 'beyond reform' approaches to GCED. Soft reform aligns with soft GCED, while radical reform contains critical GCE approaches that focus on critiquing some, but not all, aspects of modernity. Regarding 'beyond-reform' approaches, they note a few approaches to GCED 'want to deepen our understanding of the current system's limits and harmful tendencies as we divest from its continuity while working within it and enabling different possibilities of existence and politics otherwise to emerge as we learn to "be" differently together' (p. 4). The position of 'beyond reform' is 'inspired by insights and practices of Indigenous knowledge keepers and scholars and the works of postcolonial, decolonial, critical race and abolitionist studies, as well as by other bodies of scholarship' (p. 4). Andreotti and colleagues (2019) invite adult educators in GCED to divest from current systems, to imagine different relationalities and ways of being in the world.

Given the present paper's concerns regarding the professionalization of adult educators in GCED, it is necessary to underscore the relationship between global justice and cognitive justice. In 'Knowledge and Information in the Network Society', Shiv Visvanathan (2001, n.p.) calls for 'cognitive justice', which he defines as, 'the right of many forms of knowledge to exist because all knowledges are seen as partial and complementary and because they contain incommensurable insights' (2001, n.p.). Visvanathan argues for sensitivity to different knowledges and 'their link to livelihood, lifestyles and forms of life' (2001, n.p.). Likewise, in *Cognitive justice in the global world: Prudent knowledges for a decent life,* Boaventura de Souza Santos (2007b) contends that the struggle for global justice is inseparable from the struggle for global cognitive justice: 'the coexistence of many knowledges in the world and the relation between the abstract hierarchies which constitute them and the unequal economic and political power relations which produce and reproduce increasingly more several social injustice' (p. xv). Both Visvanathan and Santos articulate the relationship between global justice and cognitive justice. This relationship supports recognition of diverse competences of adult educators in GCED.

This paper now turns its attention to the guiding normative instruments for the provision of quality adult learning and education.

2.3. The 1974 recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms

The *Recommendation* is directed toward, 'authorities, departments or bodies responsible for school education, higher education and out-of-school education, of the various organisations carrying out educational work among young people and adults such as student and youth movements, associations of pupils' parents, teachers' unions and other interested parties' (UNESCO, 1974).

It is guided by principles that point toward GCED in general and SDG 4, Target 4.7 in particular. The *Recommendatio*n articulates a vision of education and aspirations for the adult educator that recognises and nurtures the whole being; that promotes understanding of interdependence and responsibility toward one another; that teaches communication, cooperation, collaborative problem-solving and solidarity; that creates and sustains a culture of peace. More specifically, it articulates support for struggle 'against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism, and apartheid as well as other ideologies which breed national and racial hatred and which are contrary to the purposes of this recommendation' (UNESCO, 1974, n.p.).

The *Recommendation* applies to all stages and forms of education, and sets standards for national policy, planning and administration; particular aspects of learning, training and action; action in various sectors of education; teacher preparation; educational equipment and materials; research and experimentation; and international cooperation. Every four years UNESCO monitors its implementation.

2.4. The 2009 *Belém Framework for Action* (BFA)

Building on progress since the Fifth International Conference on Adult Education (CONFINTEA V), the BFA articulates a vision for adult learning and education reflected in international instruments that have supported literacy and adult learning and education: Education for All; the United Nations Literacy Decade; the Literacy Initiative for Empowerment; the Millennium Development Goals; and the United Nations Agenda for Sustainable Human, Social, Economic, Cultural and Environmental Development; including general equality (1997 Convention on the Elimination of All Forms of Discrimination against Women and the 1995 Beijing platform for action) (UIL, 2010a, p. 5).

However, the BFA notes that in *none* of the aforementioned international efforts had there been a designated role for adult learning and education beyond basic literacy and life skills. The BFA states:

> Adult learning and education are critical and necessary response to the challenges that confront us. They are a key component of a holistic and comprehensive system of lifelong learning and education which integrates formal, non-formal and informal learning and which addresses, explicitly both youth and adult learners. Ultimately, adult learning and education are about providing learning and contexts and processes that are attractive and responsive to the needs of adults as active citizens. They are developing self-reliant, autonomous individuals, building and rebuilding their lives in complex and rapidly-changing cultures, societies and economies – at work, in the family and in community and social life. The need to move to different kinds of work in a course of a lifetime, the adaptation of new contexts in situations of displacement or migration, the importance of entrepreneurial initiatives and the capacity to sustain improvements in quality of life – these and other socio-economic circumstance all call for continued learning throughout adult life. Adult learning and education not only offer specific competences, but are also a key factor in boosting self-confidence, self-esteem, a settled sense of identity and mutual support (UIL, 2010a, p. 11).

The BFA sets out a list of recommendations categorised into five main areas of action: policy, governance, financing, participation, inclusion and equity, and quality. This list becomes the key basis for the structuring of subsequent research, guidelines and reporting instruments. This paper's focus on the professionalization and training of adult educators in GCED for adults and youth aligns with the BFA's statement on quality:

> Quality in learning and education is a holistic, multidimensional concept and practice that demands constant attention and continuous development. Fostering a culture of quality in adult learning requires relevant content and modes of delivery, learner-centred needs assessment, the acquisition of multiple competences and knowledge, the professionalization of educators, the enrichment of learning environments and the empowerment of individuals and communities (UIL, 2010a, p. 8).

The BFA's statement on quality synchronises with SGD 4, Target 4.7. According to the BFA, quality in learning and education is connected to the professionalization and training of educators.

The BFA has become the guiding source in the structuring of two key post-BFA outputs: the 2015 *Recommendation on adult learning and education* (UIL, 2016a) and the *Global report on adult learning and education* (*GRALE*) reports (UIL, 2010b, 2013 and 2016b).

2.5. The 2015 *Recommendation on adult learning and education* (RALE)

An update of the 1976 *Recommendation on the development of adult education*, the 2015 *Recommendation on adult learning and education* (UIL, 2016a) takes a comprehensive and systematic approach to adult learning and education. It identifies three key domains of learning and skills: literacy

and basic skills; continuing education and vocational skills; and liberal, popular and community education and citizenship skills.

RALE defines adult learning and education as follows:

> Adult learning and education is a core component of lifelong learning. It compromises all forms of education and learning that aim to ensure that all adults participate in their societies and the world of work. It denotes the entire body of learning processes, formal, non-formal and informal, whereby those regarded as adults by the society in which they live, develop and enrich their capabilities for living and working, both in their own interests and those of their communities, organisations and societies. Adult learning and education involves sustained activities and processes of acquiring, recognising, exchanging, and adapting capabilities. Given that the boundaries of youth and adulthood are shifting in most cultures, in this text the term 'adult' denotes all those who engage in adult learning and education, even if they have not yet reached the legal age of maturity (UIL, 2016a, pp. 6–7).

RALE describes the aims of adult learning and education as follows:

> The aim of adult learning and education is to equip people with the necessary capabilities to exercise and realize their rights and take control of their destinies. It promotes personal and professional development, thereby supporting more active engagement by adults with their societies, communities and environments. It fosters sustainable and inclusive economic growth and decent work prospects for individuals. It is therefore a crucial tool in alleviating poverty, improving health and well-being and contributing to sustainable learning societies (UNESCO, 2016a, p. 8).

It articulates six objectives for adult learning and education:

- to develop the capacity of individuals to think critically and to act with autonomy and a sense of responsibility;
- to reinforce the capacity to deal with and shape the developments taking place in the economy and the world of work;
- to contribute to the creation of a learning society where every individual has an opportunity to learn and fully participate in sustainable development processes and to enhance solidarity among peoples and communities;
- to promote peaceful coexistence and human rights;
- to foster resilience in young and older adults;
- to enhance awareness for the protection of the environment (UIL, 2016a, p. 8).

Following the BFA (UIL, 2010a), RALE differentiates five transversal areas of action: policy; governance; financing; participation, inclusion, equity; and quality. It encourages international cooperation to

develop and strengthen adult learning and education. RALE aligns with the conceptual dimensions of GCED in, for example, its call for adult learning and education that supports capabilities to engage in self-determination, to engage actively and peacefully in community and society, to effect personal and social change, and to build sustainable futures.

With regards to the professionalization and training of adult educators, RALE calls for periodical monitoring and evaluation of adult learning and education policies and programs; relevance, equity, effectiveness and efficiency of adult learning and education; flexible and seamless learning pathways between formal and non-formal education and training; and the provision of learning environments conducive to quality adult learning and education (UIL, 2016a, pp. 12–13).

3. Who is an 'adult educator'?

As described in Section 2.5, RALE (UIL, 2016a) is considered the most up-to-date and comprehensive tool for stakeholders in adult learning and education. It provides a clear definition of 'adult learning and education' (UIL, 2016a, pp. 6–7). The *CONFINTEA VI Mid-term review 2017* (UIL, 2017f), which was informed by Member States' self-assessments, provides some insight into regional trends in defining adult learning and education in national policies:

> **Sub-Saharan Africa:** Most countries have attempted the difficult task of defining ALE [adult learning and education] in their context, a few with broad definitions and others with more narrow ones that focus on literacy and adult basic education. Few countries have revised definitions since 2009. (UIL, 2017f, p. 5)
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> **Arab States**: Three-quarters of the Arab countries that responded to the third *Global Report on Adult Learning and Education* (GRALE III) monitoring survey stated they have an official definition of ALE. These definitions generally correspond to the definition of adult education adopted by UNESCO Member States, especially the 2015 *Recommendation on Adult Learning and Education*. (UIL, 2017f, p. 9)
>
> **Asia and the Pacific**: Adult education programmes are an integral part of the education system in almost all countries in the region, and most countries have an officially stated policy on ALE. Continuing emphasis on reducing adult illiteracy is an important component of ALE policies across most countries of the region. A second common policy component is the emphasis on linking ALE with income-generation activities, employment and entrepreneurship skills and poverty reduction strategies. Imparting productive skills linking expanding demands of the market economy is another trend characterising the policy in several countries, particularly focused on addressing the educational needs of the growing

> population of youth. … In practice, ALE still remains largely isolated from mainstream efforts in the education sector. (UIL, 2017f, p. 16)
>
> **Europe and North America**: Thirty-six countries from Europe and North America report having enacted new policies on ALE since 2009 – albeit at different levels of governance-it needs to be emphasised that in North America ALE polices are decentralised. (UIL, 2017f, p. 22)
>
> **Latin America and the Caribbean**: Latin America and the Caribbean was one of the first regions to introduce the category of young people into the concept of adult education in the 1980s, due to their growing presence in educational programmes designated for adults. (UIL, 2017f, p. 27)

Although RALE is intended to provide, 'Member State adult educators with tools for advocacy for comprehensive lifelong learning' (UIL, 2016a, pp. 35–36), it does not provide an explicit definition of 'adult educator.' Clear definitions, categories and standards are useful for sound international reporting. Toward global and cognitive justice, addressed in Section 2.2., Member States should be able to adopt definitions, categories and standards that are sensitive to different knowledges. RALE's definition, aims, objectives and quality standards for adult learning and education provide insight into the possible roles, responsibilities and entitlements of adult educators. According to RALE, adult educators are expected to,

- guide lifelong learning journeys of children, youth, adults and elders;
- mediate peoples' life-worlds, experiential and specialised knowledges;
- equip peoples with the necessary capabilities to exercise self-determination;
- create quality learning opportunities in formal and non-formal educational environments;
- act as change agents and advocates, facilitating individual, communal and societal transformation.

Like all persons, adult educators are entitled to, 'engage in lifelong learning and participate fully in community, workplace and wider society' (UIL, 2016a, p. 7). Adult educators are also entitled to 'continuing training and professional development that equip adults with the knowledge, skills and competencies to fully engage in rapidly-changing societal and working environments' (UIL, 2016a, p. 7), and, again like all persons, adult educators may have gained competences through formal, non-formal and/or informal learning. Adult educators may work in a wide range of settings, including cities, villages, forests, agricultural fields and farms, mines, streets, homes, neighbourhoods, communities, libraries, prisons, hospitals, factories, religious and cultural centres, primary and secondary schools, technical and

vocational schools, universities, sports programmes and clubs, small businesses, multinational corporations, non-governmental organisations, civil society organisations, social movements or government. Adult educators may interface with learners in person or in digital and mediated spaces.

Regarding progress made in relation to quality, the 2017 CONFINTEA mid-term review, held in Suwon/Osan, Republic of Korea and published *as Towards CONFINTEA VII: Adult learning and education and the 2030 Agenda* (UIL, 2019), reports, '66 percent of countries have information about completion rates and 72 percent about certification, but fewer countries track employment outcomes (40 per cent) or social outcomes (such as health) (29 per cent)' (p. 44); 'globally, 81 per cent of countries have pre-service and in-service training for adult educators' (p. 54); and 'there were general complaints about the working conditions of adult educators, which inhibit professional development, and the lack of capacity for continuing in-service education and training of staff.' (p. 54).

Towards CONFINTEA VII provides some additional regional insights:

- In Africa there has been a growth in pre-service educator training and a demand for more pre-service qualification requirements (though not in all programmes). There has been rapid growth of in-service and continuing education for practitioners, but inadequate capacity, and there was little growth in capacity building frameworks.
- In Arab states, pre-service qualifications are required and there as a need for adult education as a discipline to be taken on by universities. Professional development was needed in TVET.
- In Asia, the variety of providers makes standardised qualifications for ALE educators unrealistic, though some countries have national standards. (UIL, 2019, p. 54).

Although a complete review of reports and data submitted by Member States in response to UIL surveys (2009, 2012, 2015) conducted in preparation for the *Global Monitoring Report on Adult Education and Learning* (GRALE) on adult learning and education is beyond the scope of this paper, the national self-reports provide some insight into country-specific definitions of 'adult educator'. The UIL national surveys on adult learning and education, which use the terms 'educator' and 'facilitator' interchangeably, did not explicitly ask Member States to provide a definition of 'adult educator'. However, in response to a question on the status and training of adult educators and facilitators, some Member States volunteered a definition of 'adult educator'. Both Estonia (Marja, 2008) and South Africa (Watters, 2008), for example, provide explicit definitions of 'adult educator' in their respective national reports:

> **Estonia**: An adult educator is a specialist intermediating skills and/or knowledge to adult people, directing their formation of comprehension and attitudes, and supporting the self-

> development of adults in adult general education, job-related and/or continuing professional training, popular education courses, study circles and other circumstances related to a purposeful learning situation. He/she creates a positive and motivating learning environment that assists the learners in accomplishing the goals of their learning in the best possible manner. In order to reach better results, they include additional resources (other instructors, specialists, learners, etc.) if the need will become evident. (Marja, 2008, p. 57)
>
> **South Africa:** [An adult educator is] any person who teaches, educates or trains other persons or who provides professional educational services, including professional therapy and education psychological services, at any public school, further education and training institution, departmental office or adult basic education centre and who is appointed a post in any educator establishment under this Act [Employment of Educators Act (1998, p. 4 [v])]. (Watters, 2008, p. 54)

The UIL survey instrument for GRALE could be revised to include a question that asks Member States to provide existing definitions of 'adult educator'.

At this juncture, looking at critical conceptualisations of adult learning and education, and related implications for *what* and *who* are adult educators, is timely. As Ali A. Abdi and Dip Kapoor write in *Global Perspectives on Adult Education* (2009):

> In terms of global perspectives on adult education, global discussions, analysis, and approaches should be informed by the situational characteristics of each locale and by extension, should pay attention to what can be shared with other adult education programs and non-programmatic adult learning throughout the world….In the way we are deploying it here, adult education, in terms of its contents, objectives, and purposes, fits the widely used definitions that address teaching and learning realities of people who want to improve their life situations beyond the context of what is generally termed initial education. The insertion of social development here is deliberate in that all types of education should, for us, at least instigate some possibilities for people's well-being in the different relationships and locations for people's well-being in the different relationships and locations of their interactions. This might suggest a need to utilize adult education programs to economically advance people and socio-ethnic groups traditionally excluded from processes of learning and credentialing: for example, programs to assist with career advancement and to provide better opportunities. One may go further to suggest that adult education for social development also involves revolting against aspects of the local or universal status quo and thereby highlights the importance of adult education for political development and consciousness-raising, especially among those who have been marginalized by the dominant world system (Abdi and Kapoor, 2009, pp. 1–2).

According to this understanding of adult learning and education, it seems the 'good' adult educator is someone who guides and facilitates learners through social and political development, towards enhancing their well-being and raising their consciousness. Returning to the lives, works and legacies of two of the most influential adult educators would offer further insight into the question of what and who is an 'adult educator'. Abdi and Kapoor reflect on the legacies of two giants, Paulo Freire (Recife, Brazil, September 19, 21 – May 2, 1997) and Julius Nyerere (Butiama, Tanzania, April 13, 1922 – October 14, 1999), whose teachings continue to guide liberation projects in South America, Africa, and beyond:

> In terms of adult education for politicization, two of the most important writers in the field, Paulo Freire and Julius Nyerere, have emphasized adult education as the terrain on which to create citizens who are aware of their oppression or underdevelopment – an adult learning process that can precipitate and sustain their mental and material liberations. These contributions are even more vital at a time when we have to deal with the realities of globalization and all this entails in the manner of citizen's rights to learn and live productive, examined lives. (Abdi and Kapoor, p. 2)

Reflecting Freire and Nyerere's teachings, the 'good' adult educator in GCED for adults and youth is one who guides and facilitates, 'an adult learning that can precipitate and sustain [learners'] mental and material liberations'.

4. *Progress on education for sustainable development and global citizenship education*: The role of and support for adult educators

UNESCO released the findings of the 6th Consultation (2012–2016) on the implementation of the 1974 *Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedom* in a report entitled *Progress on education for sustainable development and global citizenship education* (UNESCO, 2018a). The report provides a summary analysis on self-reported responses from 83 of 195 participating UNESCO Member States. There was a notable 14 per cent increase in participation since the 5th Consultation in 2012, when only 57 Member States responded. UNESCO uses its quadrennial reporting mechanism for the 1974 *Recommendation* to collect data and report on progress toward SDG 4, Target 4.7.

Participating Member States responded to a questionnaire, comprised of multiple-choice and a few open-ended questions, that conceptualises the content of the 1974 *Recommendation* into four 'Guiding Principles and related Topics' (UNESCO, 2018a, p. 2; see Table 1).

Table 1: Guiding principles and related topics of the 1974 *Recommendation*

Guiding Principles	Topics
Cultural diversity and tolerance	International understanding, solidarity and cooperation Intercultural and inter-religious dialogue Global citizenship
Peace and non-violence	Friendly relations among nations Preventing violent extremism Preventing other forms of violence, including bullying and gender-based violence
Human rights and fundamental freedoms	Equality, inclusion and non-discrimination Justice and fairness Ethics, morals and values
Human survival and well-being	Climate change Environmental sustainability, caring for this planet Sustainable development, consumption and livelihood

The key findings of the progress report were as follows:

1. Implementation of the Guiding Principles of the 1974 Recommendation is improving, with notable regional variations.
2. The Guiding Principles of the 1974 Recommendation are reflected in the constitution, domestic legislation or education policy of most countries.
3. Nearly all countries' curricula include the Guiding Principles of the 1974 Recommendation, with relatively less attention paid to Cultural Diversity and Tolerance.
4. Most countries take a cross-curriculum approach to teaching the Guiding Principles of the 1974 Recommendation, with a focus on Civics/ Citizenship, Social Studies, and History.
5. Most countries regard teaching hours for the Guiding Principles of the 1974 Recommendation as moderately sufficient, and seem satisfied with teaching materials.
6. Learner-centered pedagogical approaches are the most popular.
7. Insufficient teacher training remains a stumbling block.
8. Most countries include the Guiding Principles of the 1974 Recommendation in student assessment, with still insufficient attention to assessment of values and attitudes as well as behaviours.
9. The Guiding Principles of the 1974 Recommendation are included in programmes outside formal education, but there is room for progress.

10. New initiatives and political priorities are the most common enabling factors; lack of resources is the greatest obstacle. (UNESCO, 2018a, p. 1)

Findings 7 and 9 are closely related to the focus of this paper.

With regard to Finding 7, participating Member States reported less than sufficient level of support for teacher training on the guiding principles in pre-service and in-service programs, despite reporting a relatively high level of policy commitment to the principles (Finding 2). Globally, 75 per cent of countries (61 countries) reported that the principles are 'somewhat reflected' in pre-service teacher training, with the highest rate in Africa (92 per cent). The rate of 'fully reflected' is highest in Europe and North America (19 per cent), followed by Asia and the Pacific (15 per cent). Asia and the Pacific has the highest (23 per cent) rate of 'not at all reflected,' showing a wide gap among countries within the region. Regarding in-service teacher training and professional development, 28 per cent of countries (23 countries) reported that 61 per cent to 80 per cent of their teachers receive training in the principles. However, 26 per cent of the countries reported a training rate below 40 per cent, which indicates a need for more progress with regard to in-service teacher training. Additional analysis shows that the guiding principles are reflected most in teacher training for primary and secondary education (87 per cent and 92 per cent, respectively) (UNESCO, 2018a, pp. 9–10).

With regards to Finding 9, 86 per cent of countries (67 countries) reported that the guiding principles are reflected in programmes outside the school system. Seventy-one per cent of countries include the principles in non-formal and adult education programs, and 44–46 per cent do so in media-based and informal education. The number of countries engaging non-formal education is highest in Africa (92 per cent), followed by Europe and North America (80 per cent) and Arab States (71 per cent). Africa also leads in the use of media-based education – 69 per cent of reporting countries, as opposed to 29 per cent and 33 per cent, the lowest two, of Arab States, and Europe and North America, respectively. As a region, Arab States have the highest rate of countries adopting adult education at 86 per cent. (UNESCO, 2018a, pp. 10–11).

A review of Member States' submissions for the 6th Consultation (2012–2016) on the implementation of the 1974 *Recommendation*, is beyond the scope of this paper. However, creating an open searchable database of Member States' submissions would facilitate the study of regional and country-specific efforts in the formal and non-formal professionalization and training of adult educators in GCED.

5. The professionalization of adult educators

Because there is no singular definition or identity regarding what or who is an 'adult educator', the matter of the professionalization of adult educators is a complex and ambiguous one. In *Professionalization of adult educators in a Canadian learning society*, Sheila McIntosh (2008) questions the compatibility and the desirability of the professionalization of adult educators with the goals of a learning society. Noting that international standards and agreements emphasising lifelong learning and professionalization have increased interest in adult education, McIntosh considers arguments for the increased professionalization of adult educators:

- to enhance credibility, recognition, and formation of coherent identity;
- to increase earning potential and improved quality of life;
- to provide tools for conducting self-assessments and discernment of personal professional development needs;
- to establish a common set of concepts and vocabulary to enhance communication with other professional groups;
- to facilitate access to professional preparation programs;
- to provide an opportunity for a common core of knowledge and skills to be demonstrated by the adult educator;
- to distinguish between those who are qualified and those who are not;
- to provide a basis for defining an emerging field of study;
- to provide a means of protecting adult educators and learners from misconduct and incompetence through the development of competences and adherence to ethical standards; and
- to provide a means of ensuring autonomy and protection from government intervention. (Adapted from McIntosh, 2008, pp. 35–38)

McIntosh also outlines concerns raised about the increased professionalization of adult educators:

- the voluntary nature of education can be eroded through mandatory continuing education;
- lifelong learning can become lifelong training or lifelong schooling;
- educators can become static, assuming they no longer require further learning;
- educators can become increasingly de-skilled by surrendering autonomy;
- uncritical acceptance of expertise can infantilise adults, create excessive dependence on professionals, and diminish autonomy in everyday life;
- teaching can become a technical craft, rather than an art form;
- learning can become an economic endeavour to participate in the labour market; and

- discourses about the social and moral purposes of education can be erased by discourses of 'advanced skills'. (Adapted from McIntosh, 2008, pp. 46–48)

As described in Section 2, within the context of the key standards and agreements guiding this paper (UNESCO, 1974; UIL, 2010; UIL 2015), the professionalization and training of educators is inextricably connected to the provision of quality education, and, in turn, to the realisation of SDG 4, Target 4.7. The 1974 *Recommendation* articulates a series of recommendations for teacher training, rationale for the professionalization and training of adult educators. It calls on educational authorities and educators to provide, 'interdisciplinary, problem-oriented content adapted to the complexity of the issues involved in the application of human rights and in international co-operation, and in itself illustrating the ideas of reciprocal influence, mutual support -and solidarity' (UNESCO, 1974, n.p.). Thus, it places emphasis on the moral and social dimensions of the work of adult educators.

The *Recommendation* also articulates a series of recommendations on teacher preparation. It calls on Member States, 'to constantly improve the ways and means of preparing and certifying teachers and other educational personnel for their role in pursuing the objectives of this recommendation', for example, by providing opportunities for teachers to develop interdisciplinary knowledge of world problems and collaborative problem-solving capabilities; to participate in the development of educational programming and resources; to contribute to educational innovation; and to engage with teachers within and beyond their communities (UNESCO, 1974, n.p.). In addition, it calls on educational leadership to help teachers to work towards the objectives of the *Recommendation*, including through access to continuing education and opportunities to engage with diverse educational stakeholders (UNESCO, 1974, n.p.). Thus, it also places emphasis on access to professional development and continuing education opportunities.

Regarding the importance of professionalization and training opportunities for adult educators, the BFA states,

> The lack of professionalization and training opportunities for educators has had a detrimental impact on the quality of adult learning and education provision, as has the impoverished fabric of the learning environment, in terms of equipment, materials and curricula. Only rarely are needs assessment and research conducted on a systematic basis in the planning process to determine appropriate content, pedagogy, mode of delivery and supporting infrastructure. Nor are monitoring, evaluation and feedback mechanisms a consistent feature of the quality landscape in adult learning and education. Where they do exist, their levels of sophistication are subject to the tension of balancing quality against quantity of provision (UIL, 2010a, p. 13.)

The BFA connects the professionalization and training opportunities for adult educators to the quality of curriculum, teaching and learning.

The *Recommendation on Adult Learning and Education* (UIL, 2015) outlines priorities for quality in adult learning and education: ensuring effective policy and programme implementation through periodical monitoring and evaluation of adult learning and education policies and programmes; ensuring relevance, equity, effectiveness of adult learning and education; creating flexible and seamless learning pathways between formal and non-formal education and training; creating quality learning environments for adult learning and education that provide appropriate content and modes of delivery; developing suitable literacy measurement tools; certifying adherence to established standards and disseminating, to the general public, information about providers adhering to the standards; improving training, capacity building, employment conditions and the professionalization of adult educators; and recognising, validating and accrediting learning outcomes from participation in non-formal and informal adult learning and education.

Given the relationship between quality education and the professionalization of adult educators articulated by these international standards and agreements, and tensions surrounding the professionalization of adult educators in related scholarship, it may be useful to think about what it means to be an adult educator as being on a continuum of professionalization.

5.1. Recognising non-formal and informal learning competences: Becoming adult educators

As a priority to advance the BFA (UIL, 2010a), which called for the recognition and validation of learning outcomes from formal, non-formal *and* informal learning, UIL consulted with national authorities in 42 Member States to develop the *UNESCO guidelines for the recognition, validation and accreditation of the outcomes of non-formal and informal learning* (UIL, 2015). As the guidelines note,

> qualifications systems in many societies still focus on formal learning in educational institutions. As a result, a large part of individuals' learning remains unrecognised, and many individuals' motivation and confidence to continue learning is not well promoted. This leads to a huge under-utilisation of human talent and resources in society. Therefore, the learning outcomes that young people and adults acquire in the course of their life in non-formal and informal settings need to be made visible, assessed and accredited (UIL, 2015, p. 3).

RVA is the *recognition, validation and accreditation of the outcomes of non-formal and informal learning*, and, more specifically, 'a practice that renders visible and gives value to the hidden and unrecognised competences that individuals have obtained in various contexts, through various means in

different phases of their lives' (UIL, 2015, p. 3). The guidelines assert that, 'Valuing and recognising these learning outcomes may significantly improve individuals' self-esteem and well-being, motivate them to further learning and strengthen their labour market opportunities' (UIL, 2015, p. 3).

5.2. UIL's Global Observatory of Recognition, Validation, and Accreditation of Non-Formal and Informal Learning

RVA of non-formal and informal learning facilitates integration of outcomes of non-formal and informal learning into national, regional and global qualifications frameworks. Integration into qualifications frameworks (QF) supports participants' access to education institutions and workplaces.

UIL's Global Observatory of Recognition, Validation and Accreditation of Non-Formal and Informal Learning (Global RVA Observatory)[2] provides an open-access platform for collecting and disseminating best practices from RVA systems within Member States as part of UNESCO's commitment to lifelong learning for all. As UNESCO explains, 'Recognition, validation and accreditation of all forms of learning outcomes is a practice that makes visible and values the full range of competences (knowledge, skills and attitudes) that individuals have obtained through various means in different phases and contexts of their lives.'

The Global RVA Observatory currently holds RVA country profiles and RVA case studies. There are 28 RVA country profiles – spanning Africa (Mauritius, South Africa), Arab countries (Egypt, Jordan, Lebanon), Asia-Pacific (Afghanistan, China, India, Philippines, Republic of Korea, Turkey), Europe and North America (Austria, Bosnia and Herzegovina, Canada, Denmark, Finland, France, Germany, Greece, Netherlands, Norway, Romania, Switzerland), and Latin America (Mexico). There are currently 50 RVA case studies covering implementation in education, training and the world of work, and civil society:

- RVA case studies in education highlight how countries are making RVA a feature of educational reforms and an integral part of lifelong learning strategies.
- RVA case studies in training and the world of work present examples of how countries are using RVA to meet the needs of industry and enhance the economic capacity of the workforce.
- RVA case studies in civil society highlight how countries recognise competencies acquired in non-formal and informal situations in communities and through volunteer work.

RVA themes include:

- RVA policy and legislation in the education system and working life;

[2] https://uil.unesco.org/fileadmin/keydocuments/LifelongLearning/en/GlobalObservatoryRVA.pdf

- promoting RVA for social inclusion;
- enhancing RVA for skills development;
- linking RVA practices to national qualifications frameworks;
- Assuring quality in RVA.

At least six of the RVA case studies focus specifically on the professionalization and training of 'adult educators', broadly defined (Austria, Denmark, Greece, Portugal and South Africa). Although not necessarily specific to the non-formal professionalization and training of 'adult educators' in GCED, the RVA case studies provide insight into a range of practices relating to the professionalization and training of adult educators in Member States. Framed as promoting integration of migrants into the workforce in Greece or engagement, inclusion, health and wellbeing among South Africans, the Greece and South Africa RVA case studies, respectively, seem to align with GCED (UNESCO, 2015). Integrating searchable GCED keywords or tags would facilitate the study of GCED-related case studies within the RVA Global Observatory.

6. Professionalization and training pathways for adult educators in Canada

Even within the context of a single Member State, there may be myriad professionalization and training pathways for adult educators. To illustrate such complexity, this paper briefly considers the case of Canada.

In *The development and state of the art of adult learning and education (ALE)* by the Canadian Commission for UNESCO (2008), it states on the status and training of adult educators and facilitators,

> Given […] that there is a wide variation of mandates, structures, funding sources, methods of operation among the extensive range of employers---colleges, school boards, universities, training institutes, community groups, private training companies, business and industry, governments, literacy groups, unions, etc. – information on these factors is not available. Adult educators in Canada range from volunteer literacy tutors to heads of departments in universities and corporations. (Canadian Commission for UNESCO, 2008, p. 51).

Adult educators in Canada may pursue training in post-secondary institutions. According to the Association of Universities and Colleges of Canada database, there were degree, diploma and certificate programmes in adult education at 22 universities and 22 colleges in Canada (Canadian Commission for UNESCO, 2008, p. 52). The Association of Canadian Community Colleges database listed 11 colleges,

institutes, and university colleges that provided adult education degrees, diplomas, and certificates (ibid.).

As a contemporary example, in 2020/21, Red River College (Manitoba) offers a fee-based 33 credit-hour Certificate in Adult Education Programme, designed to develop skills for teaching adults in a college or vocational-technical college setting (https://www.rrc.ca/education/cae/). The programme involves course work and a practicum of 200 hours of experience teaching a college or vocational-technical college. The core courses focus on educational foundations; instructional methods; testing and evaluation; diversity and inclusion; programme development; course development; and course implementation. Courses are delivered on a part-time basis in a variety of formats: classroom, online (synchronous) and online (asynchronous). The course website notes, 'For Manitoba college faculty, the completion of 2, 3-credit courses per year in the CAE could be a condition of employment.'

Community and family literacy organisations, including the more than century-old Frontier College, are cited as key providers for the professional development of literacy workers and volunteers in each province (Canadian Commission for UNESCO, 2008, pp. 52–53).

The Nunavut Adult Learning Strategy is highlighted as a provider of ongoing professional development for adult educators and instructors, including Inuit educators and teachers interested in teaching adults (Canadian Commission for UNESCO, 2008, p. 53). Representatives from Nunavut have been involved in the creation of the International Indigenous RPL (Recognition of Prior) Collective.

The International Indigenous RPL (Recognition of Prior Learning) Collective spans three geographic regions: Latin America, North America and Africa. At the 2009 PLA (Prior Learning Assessment) Conference, representatives from Indigenous communities in Chile, Ecuador, South Africa and Nunavut formed a steering commitment to explore the possibility of an International Indigenous RPL Collective. The steering committee's exploration is guided by the *United Nations Declaration on the Rights of Indigenous Peoples* (2007) Articles 13 and 14, as well as the *Mission and Vision of the World Indigenous Nations Higher Education Consortium*. The International Indigenous RPL Collective promotes culturally-based recognition of prior learning and adult learning and education practices, and is carving out pathways to formal professional recognition for Indigenous knowledge keepers and teachers within and beyond Canada.

Righting Relations is a women-led, pan-Canadian network of adult educators, 'coming together to strengthen our capacity to work critically, creatively and collectively with marginalized communities for radical social change'. Righting Relations prioritises the process of regional hub/ network development with adult educators who are Indigenous, immigrant, refugee and low-income communities. Currently,

there are three hubs: the Western Region, with a focus on low-income communities; the Central Region, with a focus on immigrant and refugee communities; and the Eastern hub, with a focus on Indigenous communities. Righting Relations aims,

- to build adult education leadership capacity by creating regional and/or pan-Canadian networks of adult educators and community activist hubs committed to social change;
- to provide resources/support to adult educators/community organisers actively engaged in advancing political and economic literacy work and in organising efforts with selected constituencies;
- to foster, advance and encourage a mutual dialogue of critical learning, support and collaboration between the targeted constituencies;
- to contribute to the social and economic advancement of the communities involved and to document and share accomplishments. (CDF, 2019, n.p.)

Righting Relations is guided by popular education, women-led and right relations frameworks.

Thus, even within the context of a single Member State, there may be myriad professionalization and training pathways for adult educators. Within this paper, it is only possible to highlight a few of the pathways in a complex network, including international and supra-national pathways that connect adult educators within and beyond Canada.

7. Professionalization and training of adult educators in digital and mediated spaces

Information and communication technologies have created new spaces for learning, information-sharing and community-building that can also be used by adult educators to develop their understanding and capabilities in GCED. Highlighted below are a few such digital and mediated spaces: the GCED Online Campus, the UNESCO Clearinghouse on GCED, Soliya, Convivial Research and Insurgent Learning and Gesturing Toward Decolonial Futures. Such digital and mediated spaces provide adult educators with an array of formats for developing their understandings of and capabilities in GCED, including through self-directed, instructor-led, synchronous, asynchronous, open access, and/or fee-based learning opportunities.

7.1. GCED Online Campus

Launched by APCEIU (Asia Pacific Centre of Education for International Understanding under the auspices of UNESCO) in November 2012, the GCED Online Campus is an e-learning platform that offers free online courses on GCED to educators worldwide (APCEIU, 2020). The online courses are expected to

serve as a channel to introduce GCED to educators with its approaches, as well as to deepen their understanding on thematic issues and practical knowledge. The GCED Online Campus launched with two limited-time course offerings, *Glocal Justice and Peacebuilding* and *Cultural Diversity and Intercultural Understanding*. The most recent 2020 course offerings include:

Glocal Justice and Peacebuilding

Led by Toh Swee-Hin, this course seeks to provide an overview of the relationship between conflicts and social justice at local and global levels as well as peacebuilding initiatives to transform such conflicts in both South and North contexts. It identifies structural violence or social and economic inequalities and injustices as one of the root causes of global and local (glocal) conflicts and also explores strategies whereby nations and their citizens can live together with justice and compassion to build a culture of peace through personal and social action. Drawing on case studies in diverse regions in the Global South, four specific themes or sectors will be critically examined, including paradigms of development and globalization, the rural poor, women and children, and indigenous peoples. Educators, professionals and peacebuilders working in formal as well as non-formal educational contexts are welcome to enrol in the course. It will provide ideas and strategies for integrating the theme of glocal (global and local) justice in programmes of global citizenship education and other interrelated fields of transformative education.

Gender Equality and Women's Empowerment: A Pathway to Sustainable Development

Taught by a team of instructors, this multi-module course aims to introduce the topic of gender equality and women's empowerment with a combination of the series of lectures by renowned international experts on concepts, theories and thematic areas, interviews with scholars, UN representatives, change makers, case presentations of innovative approaches and practices by global citizens all around the world. Understanding the 5th SDG - the multifaceted issues around it and the efforts put forth worldwide to achieve it - is the foundation for this course. Particularly, the course aims to examine and critically reflect on the revolving issues around both gender equality and women's empowerment with sustainable development by providing a platform where learners can virtually meet and learn from one another. It will bring a critical eye to gender inequality and how it is addressed in the field of sustainable development. Learners will be able to deepen their understanding of gender equality and women's empowerment, exchange and embrace different perspectives, and challenge their own assumptions. The course invites those who see themselves as global citizens as well as who aspire to assume active roles in bringing meaningful changes to oneself and so the society they are in.

Among courses previously offered by GCED are:

- Becoming Global Citizens for a Sustainable Society (self-paced)
- Curriculum Development for GCED Educators: Perspectives, Purposes and Practices (instructor-led)
- Global Justice and Peace-Building (instructor-led)
- Global Citizenship and Cultural Diversity (instructor-led)
- Human Rights in the Context of GCED (instructor-led)
- Voices of Youth: Youth Advocacy for GCED (self-paced, youth-only)
- GCED 101: Introduction to GCED (Certificate Course) (ongoing, self-paced or instructor-led)

In addition to the courses, the GCED Online Campus provides special lecture series, case videos of GCED initiatives, and GCED-related learning materials for GCED educators. All courses and content are free to educators who is interested in GCED and who have access to the internet. For more information about the GCED Online Campus refer to http://www.gcedonlinecampus.org/.

7.2. UNESCO Clearinghouse on Global Citizenship Education

Launched during the Second UNESCO Forum on Global Citizenship Education (Paris, 28–30 January 2015), the UNESCO Clearinghouse on Global Citizenship Education (GCED) is a global database on GCED established by UNESCO and APCEIU to facilitate information-sharing and to enhance knowledge and understanding of GCED. The clearinghouse is a response to requests from UNESCO's Member States for good-quality and evidence-based information and resources on GCED. Policy-makers, education ministry officials, curriculum developers, researchers, educators, parents, learners as well as the general public can access resources on GCED from all over the world, in any language available.

The GCED Clearinghouse includes written documents and audio-visual material including policy, pedagogy, academic papers, teaching and learning material and other relevant resources on GCED. For more information about the UNESCO Clearinghouse on Global Citizenship Education refer to https://www.gcedclearinghouse.org/.

7.3. Soliya

Soliya is an international non-profit organisation co-founded in 2003 by Lucas Welch and Liza Chambers, social entrepreneurs in the fields of media and conflict resolution. Soliya integrates technology, peacebuilding and global education to foster local awareness and global perspectives:

> **Mission:** Our mission is to empower young people to establish more effective, cooperative and compassionate relations within and between their societies by providing high-quality global education that combines the power of dialogue with the reach of new media technologies.

> **Vision**: We want a world with inclusive and pluralistic societies where diversity is embraced and conflicts are transformed into opportunities for collaboration and collective learning.

The Connect Program, Soliya's (2009a) flagship virtual exchange initiative, uses a web-conferencing application to provide young adults with an opportunity to speak face-to-face in groups of eight to ten peers in different parts of the world. Each group is facilitated by one or two facilitators trained by Soliya to sustain dialogue and support an environment where young adults can explore different perspectives, uncover biases, and develop a better understanding of other peoples and cultures. Soliya has developed a complete academic curriculum for the Connect Program, including readings and activities to complete the online dialogue sessions. The Connect Program has been integrated into university courses across disciplines, including media studies, international relations, and religious studies. Since 2003, the Connect Program has engaged young adults from more than 100 universities in 30 countries across the Middle East, North Africa, South Asia, Europe and North America.

Soliya's Virtual Exchange Facilitation Training Program (2009b) is directed toward graduate students, young professionals and Connect Program alumni. The quality and rigor of the Connect Program relies on its trained facilitator community. This global community draws from a wide range of professions and backgrounds, with demonstrated 'curiosity about the world and a passion for engaging an inclusive, diverse community in constructive dialogue'. Soliya trains facilitators 'to act as third parties who help a group have a constructive, respectful, and authentic dialogue on various topics of (mutual) interest'. Soliya describes Virtual Exchange Facilitators as 'multi-partial and neutral process leaders':

> [Virtual Exchange Facilitators] do not participate in the content of the conversation but do their best to ensure all participants feel free to express themselves and are heard by others, respecting certain agreed-upon ground rules and following the indications of programme curriculum as well as the group's needs and interests.

Facilitators are trained in the use of a diverse set of facilitation tools to foster self–group awareness and understanding, develop capabilities to hold an effective cross-cultural dialogue beyond their participation in the Virtual Exchange. Soliya offers two training formats:

- *Introduction to Dialogue Facilitation* (10 hours asynchronous online course)
- *Advanced Facilitation Training* (20 hours synchronous online course face-to-face with training group and trainers)

Both formats are accessible from anywhere in the world, and require a high-speed internet connection, webcam and headset.

In addition, Soliya designs and offers several fee-based professional development training programs to support continued learning within its community and the global public. Training programs mainly consist of live interactive sessions held on its web-conferencing platform. Offerings include *Constructive Communication in Times of Tension*, *Communicating in Intercultural Environments*, and *Power Dialogues and Dialogue*. For more information about Soliya refer to https://www.soliya.net/.

7.4. Convivial Research and Insurgent Learning

Convivial Research and Insurgent Learning (CRIL) is a web infrastructure, created through the collaboration of the Universidad de la Tierra's Centre for Appropriated Technologies and the Centre for Convivial Research and Autonomy. The CRIL is, 'an insurgent learning space and convivial research tool designed to facilitate locally rooted participatory, action-oriented investigation rooted reflection and action spaces that regenerate community' (CRIL, 2019, n.p.). As 'a system of information', CRIL is situated at the nexus of, 'grassroots horizontal investigative practices, analytical frameworks, facilitation strategies, and direct action casework for the purpose of generative open, reflexive system(s) of information.' As 'a collective research tool', CRIL promotes, 'strategic, collectively determined research projects to address community struggles, reclaim commons, regenerate culture, facilitate intra/inter-cultural encounters, and promote direct democracy'. As 'an open ongoing space of encounter', CRIL 'intends to amplify a variety of community-based knowledges, especially those in opposition to militarization, criminalization, securitization, privatization, and neoliberal globalization'. Thus, the work of CRIL aligns with critical orientations of GCED.

CRIL functions, in part, as an archive of carefully curated practical and theoretical resources that engage collective practices of, 'insurgent learning, community safety, community wellness, food sovereignty, environmental justice, and democratic promise'. The interconnected webpages highlight the necessary intersection of learning, research, analysis, facilitation, and direct action. Regarding the importance of facilitation, CRIL states,

> A necessary dimension of collective, horizontal process of knowledge production is facilitation... Facilitation is especially critical in research projects that engage already present situated and poetic knowledges… [A] successful facilitation strategy insures all participants are able to share their specific histories, experiences, skills, resources, and desires as part of a shared process of problem solving… Although a necessary technical effort, facilitation is also something of an art, not easily executed by an act of will or professional and technical expertise… (CRIL, 2019, n.p.)

The facilitation page includes several facilitation guides, facilitation resources, and links to strategic commons (e.g., World Social Forum, People's Movement Assemblies, City Repair). For more information about CRIL refer to http://cril.mitotedigital.org/.

7.5. Gesturing Toward Decolonial Futures

Gesturing Toward Decolonial Futures is a collective of artists, educators, artist-educators and scholars experimenting beyond:

> a global modern/ colonial imaginary in which being is reduced to knowing, profits take precedent over people, the earth is treated as a resource rather than a living relation, and all the of the shiny promises of states, markets, and Western reason are subsidized by the disavowed harms of impoverishment, genocide, and environmental destruction.

The collective operates from the premise, 'if the problems of the present are created by this modern/ colonial imaginary, then responses or solutions formulated within this imaginary will only lead to more of the same.' The 'practice of gesturing' acknowledges that within a global colonial imaginary, 'we cannot know in advance what a decolonized world might look, feel, smell, taste like'. The collective understands decolonisation as, 'a complex, multi-faceted lifelong and life-wide practice'. The website itself is described as, 'a nursery for new seedling-experiments in art, education and social cartography that attempt to mobilise different intellectual, affective and neuro-biological possibilities for entangled coexistence.' The website archives 'compass questions' that facilitate personal and collective critical reflection; artistic, cartographic, and pedagogical experiments conducted by the collective; podcast reflecting on the experimentations of the collective; and teaching tools, including the *Global Citizenship Education Otherwise* booklet based on the collective's pedagogical experiments. The booklet was developed for educators working with GCED in Europe. The collective also offers experiential learning retreats and journeys that focus on adult educators and learners outside of formal educational contexts. For more information about Gesturing Toward Decolonial Futures refer to https://decolonialfutures.net/.

8. Learning and education through social movements

As a mechanism for social change, social movements respond to the calls of nationally and globally dispossessed peoples and are signposts pointing to future directions for GCED. If not a site of professionalization of adult educators in GCED, social movements provide GCED-realted learning and education opportunities for adults and youth.

Social movements are typically characterised by informal interaction networks, beliefs and solidarity, collective action focusing on conflict and the use of protest (della Porta and Diani, 1999, pp. 14–15). However, adult learning and education have always been integral to social movements. In *Learning activism: The intellectual life of contemporary social movements* (2015), Aziz Choudry notes, 'Although there is a considerable body of scholarly literature on adult education and learning, relatively few attempts have been made to understand how people produce knowledge and learn (especially through informal learning) through involvement in social action' (p. 8). Choudry continues, '[d]ominant strands of adult education literature tend to dismiss or overlook the importance and nature of learning in social movements' (ibid.). In *A review of the state of the field of adult learning: social movement learning* (2006), Budd Hall and Thomas Turray make a similar observation: 'And while we often speak of adult education having as one of its roots the social movements of our times, what this state-of-the-field report demonstrates is that in-depth empirical studies of learning in and because of social movements are scarce' (2006, p. 583). Hall and Turray situate social movement learning within lifelong learning and life-wide learning:

> Lifelong learning means that earning begins in the early years and continues to the day we die. Life-wide means that we learn all aspects of our life, in relationships and families, in neighbourhoods and communities, in schools, colleges and universities, the workplace, on our own with books, media or the internet and most assuredly with the voluntary associations and social movements that we are drawn to or which are thrust upon. Social movement learning is a more recent concept, a sub-set of adult and lifelong learning and is therefore under conceptualized. (Hall and Turray, 2006, p. 12)

The study of social movement learning as part of adult learning and education presents possibilities for advancing understanding of the future trajectory of GCED and the training of adult educators in GCED for global and cognitive justice. Budd Hall and Darlene Clover (2005) describe social movement learning as, '(a) learning by persons who are part of any social movement; and (b) learning by persons outside of as social movement as a result of the actions taken or simply by the presence of social movements' (Hall and Clover, 2005, pp. 584–589). Learning by persons who are involved in social movements often takes place in informal or incidental ways; and organised or intentional learning takes places a direct result of educational activities organised within the movement itself (Hall and Turray, 2006, p. 7). Social movements create environments for public pedagogies, for learning by persons outside of social movements (Hall and Turray, 2006, p. 7).

The Madres de Plaza de Mayo (Mothers of May Square) is one of the largest internationally-recognised civil movements in Latin America. The Madres emerged in 1977, one year after the Argentinean military junta staged a violent coup that removed the elected government and established

an authoritarian regime. It is estimated that 30,000 Argentinians were disappeared by the military junta. The mothers of the disappeared began organising as collective of 14 members that grew to 5,000 members (Baltodano, 2009). In her analysis of the Freirean process of conscientisation in the Madres movement, Charlotte Baltodano (2009) found that the Madres movement educated the public about the need to transform the state's abusive practices through their gatherings in square; and the Madres cultivated knowledge of oppression by understanding the violence and mobilising that understanding into social action. The Madres created a newspaper (*La Voz de las Madres*), radio station and popular university (Popular University of the Mothers of Plaza de Mayo), which began operating in 1983. The Madres became adult educators and education providers.

Social movements are a generative source of adult learning and education worldwide. However, the context of the several editions of the *Global monitoring report on adult learning and education* (GRALE) (UIL, 2016, 2013, 2010), the relationship between social movements and adult learning and education is largely obscured. The CONFINTEA VI Mid-Term Review 2017 regional reports for Asia and the Pacific, North America and Europe, Sub-Saharan Africa do not reference social movements that have emerged from those regions in recent history, including (but not limited to): Adivasi Movement to Recover Land, Anti-Apartheid Movement, Anti-Globalisation Movement and Occupy Wall Street, Black Lives Matter, Extinction Rebellion, Idle No More, Green Belt Movement and Umbrella Revolution. The CONFINTEA VI Mid-Term Review 2017 regional reports for the Arab States and Latin America and the Caribbean provides small glimpses into social movements in those regions.

The report on the status of adult learning and education in Latin America and the Caribbean (UIL, 2017d) makes explicit connections between youth and adult learning and education and popular education movements: 'Although the profile and actions of social movements and organisations were substantially modified at the end of the twentieth century, the popular education paradigm continues to be the main reference point for forming democratic citizenship and defending rights, particularly when those practices are promoted by civil society organisations' (UIL, 2017d, p. 6). Despite the richness of the historical and present-day social movements in the region, social movements are folded into civil society actors along with collectives, networks, universities, churches and federations, among others (UIL, 2017d, pp. 12–13) in the provision of youth and adult learning and education.

The regional report on the status of adult learning and education offers some reflection on the 'Arab Spring':

> About five years after the Arab Spring it seems that regime change did not necessarily lead to the diffusion of democratic values, and that traditional political values and practices (the

> obedience paradigm) are still legitimised as the idea of good citizenship and active participation in political and social life. The turmoil and uncertainty that has followed the Arab Spring has negatively affected both formal and non-formal education in the region, especially damaging funding allocated to education and its infrastructure. (UIL, 2017a, p. 7)

The Arab Spring emerged in December 2010 as the people's protest against oppressive state power and poor quality of life, beginning in Tunisia. News of the protests sparked by the self-immolation of Mohamad Bouazisi on 17 December 2010 spread rapidly through social media throughout the world, and protests erupted in Libya, Egypt, Yemen, Syria and Bahrain. The Arab Spring was met with a resurgence of authoritarianism, absolute monarchies and religious extremism, which resulted in further destruction of human life and dignity in the region. The question remains: What is the significance of the Arab Spring, or other social movements in the region, such as the Palestinian liberation movement, for learning and education among youth and adults?

In the CONFINTEA Mid-Term Review 2017, 'Towards CONFINTEA VII: Adult Learning and Education and the 2030 Agenda' (UIL, 2019), there is a single reference to social movements within the review of the Civil Society Forum (UIL, 2019, p. 17). The Civil Society Forum took place on 24 October 2017 and convened international organisations, universities, NGOs, the private sector and the media from 75 countries, spanning all regions of the world, to discuss developments since 2009 and adopt a strategy for further implementation of the BFA until CONFINTEA VII. The convening raised questions about the kind of lifelong learning necessary to support youth and adult learners worldwide, as well as the need to mobilise civil society and social movements to fully realise the SDGs, including SDG 4, Target 4.7. The Civil Society Forum review tends to conflate civil society and social movements. However, these are distinct entities, as clarified in social movement and civil society studies: 'social movement studies stress the virtues of conflict, whereas civil society studies focus on the virtues of an autonomous sphere between the state and the market' (della Porta, 2014, p. 137).

The study of social movements entails pushing beyond the limits of state-centric ways of understanding the world. As a mechanism for social change, social movements respond to the calls of nationally and globally dispossessed peoples, and are signposts pointing to future directions for GCED.

9. Conclusion

The paper began with an overview of the 2030 Agenda for Sustainable Development and GCED conceptual categories to situate and contextualise the professionalization and training of adult educators in GCED for youth and adults, particularly in relation to quality education. The overview of

GCED addressed implications of different understandings of and approaches to GCED for what constitutes a 'good' adult educator in GCED. It also articulated the relationship between global justice and cognitive justice, a critical consideration in professionalization of adult educators in GCED.

The report then provided an overview of the guiding normative instruments and documents. An analysis of RALE (UIL, 2016a) revealed that it provides comprehensive definition of 'adult learning and education', but it does not provide an explicit definition of 'adult educator'. It does, however, provide insight into the roles, responsibilities, and entitlements of adult educators. The UIL survey instrument on adult learning and education did not ask Member States whether they have official definition of 'adult educator', though some Member States (e.g., Estonia and South Africa) did volunteer existing definitions. An amendment to the UIL survey could facilitate data collection in response to the question of who is an 'adult educator'.

The paper then turned to a critical understanding of adult learning and education, and revisited the discussion on the relationship between understandings and approaches to GCED and what constitutes a 'good' adult educator in GCED. It called for re-examination of the life, work and legacy of adult educators who upheld the promise of a just and free world, such as Paulo Freire and Julius Nyerere.

It moved on to consider a report on progress in GCED toward the 2030 Agenda for Sustainable Development (UNESCO, 2018). Critical findings relevant to the focus of this paper are that insufficient teacher training remains a stumbling block, and the Guiding Principles of the 1974 Recommendation are included in programs outside formal education. It then discussed rationale for the professionalization of adult educators, drawing on related scholarship and the key normative instruments and documents (UNESCO, 1974; UIL, 2010a; UIL, 2016a). The provision of quality education is inextricably connected to the professionalization and training of adult educators.

In an effort to capture the complexity and diversity of non-formal and informal learning competences of adult educators around the world, the report mentioned six recognition, validation and accreditation (RVA) case studies, which focus on qualifying adult educators in Austria, Denmark, Greece, Portugal, and South Africa. To further elucidate the complexity and diversity of these pathways within the context of a single Member State, the paper took a closer look at professionalization and training pathways for adult educators in Canada, including formal, non-formal and informal pathways. Particular attention was paid to the recognition of non-formal and informal learning competences of adult educators, who are also keepers of knowledges that have been historically marginalised in the Canadian state and its formal educational institutions. It considered Righting Relations' creation of hubs for

supporting and resourcing adult educators working for radical social change. The work of the International Indigenous RPL Collective, for example, is critical for protecting cognitive justice.

The paper then highlighted the role of digitisation and media spaces in the professionalization and training of adult educators in GCED, including profiles of such spaces: the GCED Online Campus, the UNESCO Clearinghouse on GCED, Soliya, Convivial Research and Insurgent Learning and Gesturing Toward Decolonial Futures. Such digital and mediated spaces provide adult educators with an array of formats for developing their understandings of and capabilities in GCED, including through self-directed, instructor-led, synchronous, asynchronous, open access, and/or fee-based learning opportunities. Finally, the paper explored an understudied site of non-formal and informal learning and public pedagogies: social movements. Social movements are a rich source of youth and adult learning and education in all regions, but their educative possibilities are obscured in GRALE and CONFINTEA Mid-Term Review 2017 reports. It concluded with a call for explicit consideration of social movements in adult learning and education for GCED and in forecasting future directions for GCED.

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