



UNIVERSITAT DE
BARCELONA

Glocal citizenship education in lower secondary school. A case study in the Canton of Ticino (Switzerland)

Palma Grano

ADVERTIMENT. La consulta d'aquesta tesi queda condicionada a l'acceptació de les següents condicions d'ús: La difusió d'aquesta tesi per mitjà del servei TDX (www.tdx.cat) i a través del Dipòsit Digital de la UB (diposit.ub.edu) ha estat autoritzada pels titulars dels drets de propietat intel·lectual únicament per a usos privats emmarcats en activitats d'investigació i docència. No s'autoritza la seva reproducció amb finalitats de lucre ni la seva difusió i posada a disposició des d'un lloc aliè al servei TDX ni al Dipòsit Digital de la UB. No s'autoritza la presentació del seu contingut en una finestra o marc aliè a TDX o al Dipòsit Digital de la UB (framing). Aquesta reserva de drets afecta tant al resum de presentació de la tesi com als seus continguts. En la utilització o cita de parts de la tesi és obligat indicar el nom de la persona autora.

ADVERTENCIA. La consulta de esta tesis queda condicionada a la aceptación de las siguientes condiciones de uso: La difusión de esta tesis por medio del servicio TDR (www.tdx.cat) y a través del Repositorio Digital de la UB (diposit.ub.edu) ha sido autorizada por los titulares de los derechos de propiedad intelectual únicamente para usos privados enmarcados en actividades de investigación y docencia. No se autoriza su reproducción con finalidades de lucro ni su difusión y puesta a disposición desde un sitio ajeno al servicio TDR o al Repositorio Digital de la UB. No se autoriza la presentación de su contenido en una ventana o marco ajeno a TDR o al Repositorio Digital de la UB (framing). Esta reserva de derechos afecta tanto al resumen de presentación de la tesis como a sus contenidos. En la utilización o cita de partes de la tesis es obligado indicar el nombre de la persona autora.

WARNING. On having consulted this thesis you're accepting the following use conditions: Spreading this thesis by the TDX (www.tdx.cat) service and by the UB Digital Repository (diposit.ub.edu) has been authorized by the titular of the intellectual property rights only for private uses placed in investigation and teaching activities. Reproduction with lucrative aims is not authorized nor its spreading and availability from a site foreign to the TDX service or to the UB Digital Repository. Introducing its content in a window or frame foreign to the TDX service or to the UB Digital Repository is not authorized (framing). Those rights affect to the presentation summary of the thesis as well as to its contents. In the using or citation of parts of the thesis it's obliged to indicate the name of the author.

DOCTORAL DISSERTATION

Glocal citizenship education in lower secondary school.

A case study in the Canton of Ticino (Switzerland).

Palma Grano



UNIVERSITAT DE
BARCELONA

2022



Glocal citizenship education in lower secondary school.

A case study in the Canton of Ticino (Switzerland).

Palma Grano

Doctoral dissertation

Cover Image: Moura, L. (2021). *Aqui pensando na carne a Terra, catando cinzas de um carnaval cósmico*. Terras Altas da Mantiqueira [Painting]. Copyright 2021 by Livia Moura.

Glocal citizenship education in lower
secondary school.
A case study in the Canton of Ticino
(Switzerland).

Doctoral Program in Education and Society
Faculty of Education

Author: Palma Grano

Director: Dr. Juana Maria Sancho Gil

Director and tutor: Dr. Enric Prats-Gil



UNIVERSITAT DE
BARCELONA

Palma Grano. *Glocal citizenship education in lower secondary school.*

I wish to thank my family, especially my parents.

Thank you to all the people I had meaningful encounters with on my life's journey

In memory of Filippo Falbo

Acknowledgments

In the first place, I want to thank the nine lower secondary school teachers who participated in this study. Thanks to them, the research was possible. I would also like to thank the key informants who provided valuable information for this case study. Special thanks to the school's Director.

Secondly, I must thank my supervisors. Juana M. Sancho Gil, who has believed in me since we first met during my Master's program. Juana, thank you for all your precious advice and for always being kind and compassionate. I appreciate you opening your home to me and being able to share academic and non-academic aspects of doing this thesis. Moreover, I would like to thank Enric Prats Gil for supporting this project and sharing his knowledge and expertise on citizenship education. My sincerest gratitude goes out to both of you.

Thirdly, I would like to express my gratitude to Fernando Hernández, the Director of the Doctoral Program in Arts and Education at the University of Barcelona. An open door to this doctoral program was crucial for my development as a researcher. This generosity marks a turning point in my understanding of what it means to be a researcher in education. Creativity is important, oh yes!

Additionally, I would like to thank all the people I met during my participation in Congresses, Conferences, and Seminars for their encouragement and providing me with some valuable advices in order to cope with the rollercoaster that is the doctoral program. I have been inspired and encouraged by your example to persevere. I am thankful to Christoph Maeder, Olivier Maulini, and Monika Waldis for providing links to the educational research environment in Switzerland.

I wish to express my gratitude to the doctoral students, such as Carole, Lisiane, and Maria, among others, for always being available to assist each other. Thank you to the people who did not have anything to do with academia. Antonia, Carl, Dominique, Davis, Keri, Juana, Kris, Liz, Marco, Martín, Marica, Pierre, Tia, and Vera, Victoria, Weedy for understanding that my thesis was a necessary bridge in my life journey and for encouraging me to cross it. Thank you for not being judgmental. You did not say: "So, you are still a student", a phrase to which I am particularly sensitive. As you were aware,

I was taking this thesis as a way of evolving as a glocal citizen. Kuki, thank you for the juices and the coffees and for not making me feel like I was squatting on the bar terrace for too long. This dissertation appreciates it.

I am sure I forgot some people. Thank you, Mina, for being next to me during the last year. Lastly, but not least, I wish to thank Alessandra. Our meeting in Brazil motivated me since we discussed projects related to glocal citizenship education and art. Thank you to Livia, a talented artist and educator, for allowing me to use your painting for the front cover. It resonates with the metaphors I have built up within my mind around the subject.

Also, I want to express my gratitude to some of my "online" students (Christian, Jamilla, Maria Vittoria, Stephanie, Tania: a special warm thank you), as well as to all the "classroom" students I taught in Ticino. You allow me to explore the relevance of glocal lenses in remote and onsite learning.

A special thank you to my family: my mother for supporting me in my unconventional choices; my father for instilling in me the value of "hard work"; my brother, who reminded me that "I am a lucky beast", and my sister, who is an inspirational teacher. Thanks to my four nieces. It is a tremendous pleasure to have your smiles from time to time, as well as to share some non-formal didactic experiences with you. You are my gym as a teacher.

A special thank to Mother Earth and all the places from where I wrote this dissertation. Thank you to my old bike. In order to mature my thoughts, movement played a central role for me. Thanks to art in general, from poetry, to cinema, to paintings, cooking, music, you made the journey more pleasant. Thank you Char, Lispector, Juarroz, Pessoa, among other writers. Reading your pages was a pleasant experience while writing an academic "prose".

Abstract

Several countries have been expanding civic education beyond a national focus by incorporating a more global perspective at primary and secondary school levels. This trend is especially in Western democracies primarily due to the challenges related to multiculturalism, migration, and other issues associated with globalization. Thus, glocal citizenship education (CE) offers a situated, historical and critical perspective, essential to accompanying students as they become citizens committed to local, global, and translocal issues. This doctoral thesis is the result of educational research that starts from an interest in glocal CE in the context of Ticino with an emphasis on the perspectives of lower secondary school teachers to outline some critical elements for teacher professional development in glocal CE.

In this qualitative study, among the main objectives, there is the identification of the attitudes, possibilities, and difficulties pictured by the teachers when implementing glocal CE. It also considers their knowledge of CE. The study also includes two additional levels, namely the regional context and the school of the teachers participating in the study. It allowed gaining a more complex understanding of teacher professional development needs and understanding of the visions of CE embedded in these contexts.

This case study uses different methods of information gathering (documental revision, semi-structured interviews with teachers, and key informants). It also contains focus groups of discussion (FGD) and classroom observations with the teachers. In the interviews and FGD, specific art-based research methods are used, such as image-based inquiry and cartography. In addition, the doctoral thesis aimed to provide conceptual reflections on glocal CE and its components. The theoretical framework was fundamental for all the levels of analysis as the part dedicated to teachers' voices as they play an essential role in research that intends to link theory to practice and social transformation.

Resulting from this research, I observed the need to build a coherent discourse around glocal CE at a Cantonal, studied school, and teachers' levels. Several contradicting visions of CE and its related aspects emerged. Lower secondary school teachers may need professional development to understand, problematize and apply glocal CE in their

subject and in interdisciplinary and transdisciplinary manners. It means offering a space for reflection and action in which they can rethink their roles and practices and collaborate in creating ways to implement glocal CE. Professional development linked with research could serve this purpose, and the use of research methods fostering critical learning opportunities for teachers, such as the art-based methods.

Keywords: glocal citizenship education, teacher professional development, teacher agency, hidden curriculum

Resumen

Varios países han ampliado la educación para la ciudadanía más allá de un enfoque nacional, incorporando una perspectiva más global en los niveles de enseñanza primaria y secundaria. Esta tendencia se da sobre todo en las democracias occidentales, principalmente debido a los retos relacionados con el multiculturalismo, la migración y otras cuestiones asociadas a la globalización. Así, la educación para la ciudadanía (EC) glocal ofrece una perspectiva situada, histórica y crítica, esencial para acompañar a los estudiantes en su camino hacia la ciudadanía comprometida con los temas locales, globales y translocales. Esta tesis doctoral es el resultado de una investigación educativa que parte de un interés por la EC glocal en el contexto de Ticino con un énfasis en las perspectivas de los profesores de primer ciclo de secundaria para esbozar algunos elementos críticos para el desarrollo profesional del profesorado en la EC glocal.

En este estudio cualitativo, entre los principales objetivos, se encuentra la identificación de las actitudes, posibilidades y dificultades percibidas por los profesores a la hora de implementar la EC glocal. También se considera su conocimiento de la EC. El estudio también incluye dos niveles adicionales, a saber, el contexto regional y la escuela de los profesores participantes en el estudio. Esto permitió obtener una comprensión más compleja de las necesidades de desarrollo profesional de los profesores y entender las visiones de la EC integradas en estos contextos.

Este estudio de caso utiliza diferentes métodos de recogida de información (revisión documental, entrevistas semiestructuradas con enseñantes e informantes clave). También contiene grupos focales de discusión (GFD) y observaciones en el aula con los profesores. En las entrevistas y GFD se utilizan métodos de investigación específicos basados en el arte, como la investigación basada en imágenes y la cartografía. Además, la tesis doctoral pretende aportar reflexiones conceptuales sobre la EC glocal y sus componentes. El marco teórico ha sido fundamental para todos los niveles de análisis, así como la parte dedicada a las voces de los docentes, ya que juegan un papel esencial en las investigaciones que pretenden vincular la teoría con la práctica y la transformación social.

Como resultado de esta investigación, observé la necesidad de construir un discurso coherente acerca de la EC glocal a nivel cantonal, de la escuela estudiada y de los enseñantes. Surgieron varias visiones contradictorias de la EC y sus aspectos relacionados. Los profesores del primer ciclo de secundaria pueden necesitar desarrollo profesional para entender, problematizar y aplicar la EC glocal en su asignatura y de forma interdisciplinar y transdisciplinar. Se trata de ofrecer un espacio de reflexión y acción en el que puedan repensar sus funciones y prácticas y colaborar en la creación de formas de aplicar la EC glocal. El desarrollo profesional vinculado a la investigación podría servir a este propósito, así como el uso de métodos de investigación que fomenten oportunidades de aprendizaje crítico para los profesores, como los métodos basados en las artes.

Palabras claves: educación para la ciudadanía glocal, desarrollo profesional del profesorado, agencia del profesorado, currículo oculto

Table of Contents

Acknowledgments	5
Abstract.....	7
Resumen	9
Index of Figures.....	16
Index of Tables	18
Abbreviations	19
INTRODUCTION.....	21
1. CHAPTER I: Thesis presentation	27
1.1. Defining the problem, the objectives, and the limits of the research	27
1.2. On my personal interests in creating research on glocal citizenship education	31
1.3. Theoretical starting points and epistemological and methodological perspectives.	34
1.3.1. Starting points of the theoretical framework	34
1.3.2. Epistemological and Methodological perspectives	39
1.4. Citizenship education nowadays	42
1.4.1. From citizenship education to global citizenship education.....	42
1.4.2. Historical European background on citizenship education	43
1.4.3. Pivotal information on citizenship education of the context studied	45
PART I.....	49
Presentation of the theoretical framework.....	51
2. CHAPTER II: Glocal citizenship education.....	53
2.1. Glocal: more than an adjective	53
2.1.1. More than globalization: glocalization, the connection of the local and the global.....	53
2.1.2. Universalism and relativism	55
2.1.3. Awareness of the “state of the planet” embedded in glocal citizenship education.....	56
2.1.4. Awareness of cosmopolitanism	57
2.2. The concept of citizenship.....	58
2.2.1. Historical perspective of the concept of citizenship.....	58
2.2.2. Western approaches to citizenship	61

2.2.3. The “non-State” or post-national definition of citizenship.....	63
2.3. Glocal citizenship and global citizenship(s)	66
2.3.1. Glocal citizenship education and glocal pedagogies	68
2.3.2. Neoliberal vision of global citizenship education	71
2.3.3. Liberal or humanist vision of global citizenship education.....	73
2.3.4. Critical global citizenship education	75
2. 4. Other approaches of citizenship education related to glocal citizenship education	76
2.4.1. Civic education, citizenship education and democratic citizenship education.....	76
2.4.2. Peace education, human right education, ecopedagogy embedding glocal citizenship education	79
2.4.3. Humane Education	81
2.4.4. From sustainable development to the degrowth movement: their relations with glocal citizenship education.....	82
2.4.5. Alternatives to GCE for decolonizing global citizenship: Ubuntu and the need of indigeneous visions	84
2.5. Topics related to glocal citizenship education.....	85
2.5.1. The theory of “ <i>Governance</i> ”: loss of power of the State and increased power of the multinationals	86
2.5.2. From interculturalism to cosmopolitanism.....	87
2.5.3. Cosmopolitanism: a cultural dialectic between the local and the global.....	89
2.5.4. Environmental ethics: an option for relating the human being with the environment.....	91
2.5.5. Gender: a plurality of perspectives for glocal citizenship education.....	94
2.5.6. From digital citizenship to glocal digital citizenship.....	96
2.6. Transversal competencies: a broad concept	98
2.6.1. OECD PISA’s Global Competence: a glocal competence?	102
2.6.2. Global citizenship and the currículum.....	104
2.7. Conclusion of the chapter	105
3. CHAPTER III: Teacher agency and teacher professional development: critical components for a glocal teacher subjectivity	107
3.1. From teacher identity to teacher agency: understanding the glocal teacher.....	107
3.1.1. Teacher identity.....	108
3.1.2. Teacher professional identity	112
3.1.3. Teacher agency	114
3.2. Teacher professional development and glocal citizenship education.....	118

3.2.1. From in-service teacher education to teacher professional development.....	119
3.2.2. Teacher competencies for the “glocal teacher”	122
3.2.3. Models of teacher’s professional development	127
3.2.4. Teacher professional development and glocal citizenship education.....	131
3.3. Conclusion of the chapter	137
4. CHAPTER IV: Design and methodological framework: research as the art of compromise.	139
4.1. Introduction.....	139
4.2. Situating the author: “I” as a researcher, connecting my personal trajectory with the topic of the thesis.....	142
4.3. Methodology as a journey	145
4.3.1. The case study	145
4.3.2. Explaining the “in-becoming” in the case study	146
4.3.3. Entering the field	148
4.4. Triangulation(s)	150
4.5. Strategies for gathering the information.....	151
4.5.1. Documental revision.....	153
4.5.2. Semi-directed interview.....	155
4.5.3. Focus Group of Discussion with art-based methods	158
4.5.4. Art-based methods.....	159
4.5.5. Unstructured observation.....	162
4.6. Interviewees: selections process and their characteristics.....	163
4.7. Analysis of the collected information.....	164
4.8. Ethical considerations.....	169
4.9. Scientific rigor	170
4.10. Ethics of care	171
4.11. Beyond Reflexivity.....	175
4.12. Conclusion of the chapter	177
PART II	181
Presentation of the findings	183

5. CHAPTER V: Ticino lower secondary school system and glocal citizenship education.....	185
5.1. The different notions of citizenship education emerged in the region	187
5.2. Glocal citizenship education in the curriculum	202
5.2.1. Questioning civic education as a subject	202
5.2.2. Transversal competencies and glocal citizenship education: between subject-oriented competencies and transversal competencies	205
5.3. Teacher agency and glocal citizenship education.....	219
5.4. Teacher professional development and glocal citizenship education.....	222
5.5. Conclusion of the chapter	232
6. CHAPTER VI: Glocal citizenship education in the studied school	235
6.1. Preliminary information about the studied school.....	235
6.2. Glocal citizenship education within the School Educational Project.....	247
6.3. Projects or activities related to glocal citizenship education in the studied school.....	250
6.4. The studied school curriculum(s) and pedagogies related to glocal citizenship education.....	254
6.4.1. Content related to glocal citizenship education	254
6.4.2. Hidden curriculum embedded in classroom dynamics	257
6.5. Conclusion of the chapter	263
7. CHAPTER VII: Teachers' voices on glocal citizenship education.....	265
7.2. Teachers 'voices about their possibilities and difficulties for teaching glocal citizenship education	281
7.2.1. Subject possibilities for teaching glocal citizenship education	281
7.2.2. Competencies and glocal citizenship education	285
7.3. Interdisciplinary projects as an opportunity for glocal citizenship education.	288
7.4. Difficulties, possibilities, and needs for teaching glocal citizenship education	292
7.4.2. Covert/ hidden curriculum aspects	296
7.5. Teacher agency and glocal citizenship education: assuming their political role...301	
7.6. Professional development on glocal citizenship education	306
7.6.1. How teachers learn	306
7.6.2. Between policy makers' needs and teachers' needs.....	309
7.6.3. Teachers professional development under teachers' lenses	311
7.7. Conclusion of the chapter	313

8. Chapter VIII: Discussion and conclusion	315
8.1. Discussion.....	315
8.1.1. The regional notion of glocal citizenship education and the professional development possibilities related.....	316
8.1.2. Glocal citizenship education in the studied School	324
8.1.3. Teachers´ notions of citizenship education and their attitudes, possibilities, and difficulties toward teaching it	326
8.1.4. Teacher professional development in glocal citizenship education.	330
8.2. Conclusions	334
8.2.1. Summarizing the main findings.....	335
8.2.2. Reflection on the theoretical contribution	338
8.2.3. Methodological contribution	341
8.2.4. Limits and prospects.....	342
8.2.5. In-becoming personal journey: what the thesis taught me	348
8.3. <i>Conclusiones</i>	351
8.3.1. <i>Resumen de los principales resultados</i>	352
8.3.2. <i>Reflexión sobre la contribución teórica</i>	355
8.3.3. <i>Contribución metodológica</i>	358
8.3.4. <i>Límites y perspectivas</i>	359
8.3.5. <i>Viaje personal en-devenir: lo que la tesis me enseñó</i>	366
References.	371
ANNEXES.	413
Annex 1- Raw guide sample.....	413
Annex 2 - Protocol of negotiation agreement.	414
Annex 3- Questionnaire with the protocol.....	416
Annex 4- Agreement for the class observations.	417

Index of Figures

<i>Figure 1. Key elements of Global [Digital] Citizenship Education.</i>	97
<i>Figure 2. 7 core transversal skills.</i>	100
<i>Figure 3. What are transversal competencies.</i>	101
<i>Figure 4. Global Competence.</i>	102
<i>Figure 5. A model for understanding the achievement of agency.</i>	117
<i>Figure 6. The onion model.</i>	135
<i>Figure 7. Procedure for flexible research designs.</i>	140
<i>Figure 8. Research Study Design.</i>	141
<i>Figure 9. Flyer of Gonzales Torres exhibition, 2021.</i>	168
<i>Figure 10. A picture showing the author thinking with the analysis through Gonzales Torres' art piece.</i>	169
<i>Figure 11. Plurilingual Competence.</i>	196
<i>Figure 12. Transversal competencies and general education contexts</i>	206
<i>Figure 13. The three dimensions of the study plan.</i>	198
<i>Figure 14. Lower secondary school of Locarno 1.</i>	236
<i>Figure 15. Exterior view of the corridor and the amphitheater.</i>	240
<i>Figure 16. Corridor.</i>	240
<i>Figure 17. Benches in hexagonal (showing sun exposure).</i>	241
<i>Figure 18. Benches in hexagonal.</i>	242
<i>Figure 19. Classroom.</i>	244
<i>Figure 20. School rules and administrative information.</i>	245
<i>Figure 21. School rules.</i>	245
<i>Figure 22. Becoming active citizens and fostering personal growth.</i>	250
<i>Figure 23. Classroom Map.</i>	258
<i>Figure 24. Classroom disposition.</i>	259
<i>Figure 25. Language tree on the wall of the german classroom.</i>	260
<i>Figure 26. Natural science classroom 1.</i>	261
<i>Figure 27. Natural science classroom 2.</i>	261
<i>Figure 28. "People" in the center of their CE definition.</i>	266
<i>Figure 29. Swiss flag.</i>	268
<i>Figure 30. World Map.</i>	268
<i>Figure 31. The school with paintings on the walls- 1.</i>	298
<i>Figure 32. The school with paintings on the walls-2.</i>	298

Figure 33. <i>T6 drawing.</i>	302
Figure 34. <i>T3 drawing.</i>	303
Figure 35. <i>T1 drawing.</i>	304
Figure 36. <i>T8 drawing.</i>	304
Figure 37. <i>Pivotal elements for professional development in glocal CE.</i>	337
Figure 38. <i>Spiral of the research journey.</i>	350
Figure 39. <i>Elementos fundamentales para el desarrollo profesional en la ECG.</i>	354
Figure 40. <i>Espiral del viaje de investigación.</i>	367

Index of Tables

Table 1. <i>Differences between positivism and interpretivism.</i>	40
Table 2. <i>Perrenoud's teacher competences.</i>	123
Table 3. <i>Hunzicker's professional development checklist.</i>	129
Table 4. <i>Pros and cons of internal and external professional development.</i>	136
Table 5. <i>Methodological framework.</i>	139
Table 6. <i>Overview of the techniques for gathering information, material and participants.</i>	152
Table 7. <i>School Laws.</i>	185
Table 8. <i>"Learning areas" and their subjects.</i>	210
Table 9. <i>Three distinct readings of interdisciplinarity.</i>	211
Table 10. <i>Evolution of the budget for continuous education 2008-2020.</i>	230
Table 11. <i>Subjects Schedule.</i>	238

Abbreviations

ABR - Art- based research

CE – Citizenship Education

CEP - *Continuous Education Plan*

ESD - Education for Sustainable Development

EU- *European Union*

FGD - Focus group of discussion

GC- Global Citizenship

GCE – Global Citizenship Education

GSP- *General Study Plan*

GT- Grounded theory

HE - *Humane Education*

HEP - *Humane Education Program*

HarmoS - *Concordat Intercantonal agreement on the harmonization of compulsory schooling*

NGO - *Non-governmental organizations*

OECD - *Organization for Economic Cooperation and Development (OECD)*

PISA - *Programme for International Student Assessment*

SEP - School Educational Project

SUPSI - *Scuola universitaria professionale della Svizzera italiana*

UNESCO - *United Nations Educational, Scientific and Cultural Organization*

UN- *United Nations*

WTO - *The World Trade Organization*

Introduction

Notre véritable étude est celle de la condition humaine. Celui d'entre nous qui sait le mieux supporter les biens et les maux de cette vie est à mon gré le mieux élevé : d'où il suit que la véritable éducation consiste moins en préceptes qu'en exercices.

Jean-Jacques Rousseau, *L'Émile*

This doctoral thesis is the result of a research born from the interest to discover what are the discourses about citizenship education in lower secondary school. The context in which it has been investigated is the Canton of Ticino in Switzerland. It was my intention to identify whether there are discourses that transcend a vision of citizenship based on the State and whether there are emerging elements that reflect a glocal understanding of citizenship education. Considering that teachers are key actors of change (Biesta, 2007), I was particularly interested in engaging teachers at the same lower secondary school in a dialogue about the notions of citizenship that arise in their discourses as well as their attitudes, difficulties, and needs regarding a proposal of glocal citizenship.

Further, in a region (Ticino) where civic education is dissociated from global citizenship, engaging teachers through research allows us to identify differences and similarities between the discourses of educational policy and the reality on the ground. It would be useful to find out whether the disconnection between civic education and an education for glocal citizenship is also present in the visions of the teachers who participated in the research and whether they too see utility in integrating these glocal lenses into their educational practice, or, if they do, to explore further how to do so. The reflections developed in this study serve to discover not only the notions of citizenship that emerge at these three levels (cantonal, secondary school and teachers) but also how to accompany teachers through a professional development that facilitates them in deepening this transdisciplinary field that invites to an education that embraces pluriversity (Borghi, 2020) as well as helps making connections with the disciplinary curriculums. Regarding the role of teachers as agents of change (Biesta, 2015), I also wanted to explore whether

teachers recognize the moral role their profession plays and, thus, the importance of educating for glocal citizenship.

As a research location, I chose the region in which I completed my compulsory education (Ticino). Additionally, it is also the place where I first began sharing educational projects that integrate glocal lenses with the teaching of a language and other transversal competencies. My experiences made it possible for me to explore the topic of glocal citizenship in order to share with teachers in the region a vision that resonates with the paradigm of complexity (Morin, 1992).

Also, it is worth mentioning that this doctoral thesis is the result of following an intuition (Sinclair, 2010, p.378). As I am convinced that without the enthusiastic responses of students in my classroom with whom I have introduced glocal lenses, following this intuition would not have been sufficient to spur me on to continue exploring the purpose of education for glocal citizenship and how it can be reflected in teaching and professional development.

Having studied¹ the term *glocal* in depth for more than 15 years, I found it to be a neologism that brings into dialogue different realities (local and global, or local in the translocal sense). Due to my already culturally hybrid status as the child of immigrants, I was not able to comprehend why it did not take strength at the conceptual level. Although Robertson (1992) began to speak of globalization, glocal citizenship was not widely accepted as a concept because it was obscured by a universalist and neo-liberal global citizenship (Canevacci, 2014). On the other hand, the process of globalization has been consolidating in tandem with globalization, resulting in a reality of hybrid identities. Hence, there is a concern to deepen, thanks to a critical and interpretivist paradigm, the possibilities offered by the school context for glocal CE. In fact, the world in which we find ourselves invites us to transcend through education a static definition of citizenship fixed in civic education. It invites us to understand the responsibility we have in the world-system as citizens. A citizen that is more based on careship than citizenship (Challinor, 2016). Being teachers key to social change, if we want to build a complex

¹ When I say “studied” I refer to knowledge embedding *conhecimento* and *saber* (De Sousa Santos, 2007).

worldview where the citizen is located in the “in-between”, it is essential that teachers come into contact with this possibility of decolonizing a vision of citizenship linked to the nation-State.

Concerning the outline of the thesis, this dissertation is structured into eight chapters that reflect the journey that I have taken in exploring glocal CE in the region of Ticino.

In the first chapter, the main point is to let the reader know what to expect from the research. I presented the problem of the thesis, the main objectives, and some limits of the research, as well as my personal interests and theoretical starting points. I also pictured some crucial studies around CE in Switzerland. I detected just one study (Donati et al., 2012) concerning CE in Ticino, the region where I did my research. Plus, this was primarily a research on education, which means that it was commissioned by politicians, was mostly quantitative, and followed a positivist paradigm. My research aims to deepen and expand knowledge on CE and GCE in Ticino utilizing a bottom-up approach.

The thesis is divided into two parts. The first part covers the theoretical foundations and then the design of the methodology. The second part presents the findings, followed by a discussion of the objectives and conclusions.

It is the purpose of the second chapter to share a body of knowledge focused on glocal CE by reviewing the main facets that are fundamental to a comprehensive understanding of the topic. The sub-aspects have helped me to approach the problem, define the objectives, and define the collection methods. Throughout part one of chapter two, I briefly discussed the main studies related to CE. This first point can be considered as a state of the art around the studies of glocal CE or GCE. In any case, the state of the art continues indirectly around the entire theoretical framework- as in order to build a conceptual body of knowledge, we must use other studies. I understand the distinction between the state of the art and the theoretical framework, but decided to explain it here. Some elements of the state of the art may even appear in the conclusions and discussion, as educational research continues to advance during my five years of research, and since it is a process in progress, each chapter reflects a dialogue of this process while allowing for the possibility of a new study to emerge.

In the second part of this chapter, I explore the word "glocal" which has too often been considered a buzz word when it, on the contrary, offers perspectives aligned with the goals of transformative pedagogies (Hooks, 2004). In this section, I considered ways to deepen the concept of citizenship. For this purpose, I studied the historical relevance of the concept and the major division between State and non-State definitions.

After this segment, I presented different views of GCE, and I described glocal CE as one that provides a critical approach, but that also breaks from the usage of the word global, as the neo-liberal versions of GCE adhere to mainstream views. As a consequence, I present several approaches that are similar to glocal CE. In fact, if civic education is the early stage of glocal CE, planetarian citizenship education is very similar to glocal CE. This list is not exhaustive, and due to the nature of my study in Europe, I prioritized European perspectives. Glocal CE has close ties to many topics (gender, ecology, human rights, etc.) as well as transversal competencies (collaboration, creativity, critical thinking, etc.). Therefore, the last part of this chapter will focus on these dimensions.

The third chapter focuses on issues related to teachers, specifically teacher agency and professional development. I will explore the concept of teacher agency in relation to terms such as teacher identity and moral agency, and to better understand these concepts, I have referred to some classical scientists as well as the last writers on the topic. Additionally, I examined the link between teacher agency/identity and glocal CE.

With respect to professional development, I presented the main issue that faces teacher education today and the different models of teacher education. I then turned my attention to professional development for secondary school teachers and finally linked it to glocal citizenship. The chapter provides an opportunity for reflection on teacher education needs in relation to glocal CE, as well as the format in which professional development could be conducted on glocal CE.

The fourth chapter describes the methodological framework which is based on an in-becoming design. That is to say, it was not a rigid structure, but I, as a researcher, continuously adapted to it. It was necessary to act between the possibilities provided by

the school, the participants, and the guidelines provided by the doctoral program and the suggestions of my supervisors. Furthermore, I include "I" in this equation as an in-becoming researcher. That is to say, I am a doctoral student, I am a novel researcher, and this thesis indicates my learning process in confronting opportunities and dilemmas that occur during research. Throughout the entire process, I kept in mind the main objective presented in the first chapter, but I also understood the importance of letting emerge new aspects and treating the participants and key informants more like interlocutors than mere informants. In my view, the main factors that sustain an in-becoming design is its ethical foundation, which are outlined in four major areas: the relevance of the ethics of care, the several levels of triangulation, the use of reflexivity, and the scientific rigor.

Throughout the fifth chapter, the cantonal discourses relating to professional development and CE in lower secondary schools of Ticino are presented. It analyzes the elements that emerged in the analysis of the information of the documents concerning CE and professional development as well as the relevant information provided by the key informants. The purpose of this chapter is also to better understand the types of settings in which teachers work, and the opportunities offered by documents such as the General Study Plan (GSP) for teaching glocal CE, as well as the learning opportunities in this field. Similarly, to the following two levels of the analysis, I conducted a critical thematic analysis in which I was able to become reflective and connect it with the theory.

The sixth chapter is dedicated to the information collected around the lower secondary school studied, as its school project, its webpage and some pictures taken around elements that resonate with glocal CE, such as architectural elements. In addition, I considered the information provided by the director regarding glocal CE activities at the school. As with the previous chapter, this chapter helps us better understand the next chapter, which is devoted to the teachers' voices.

In fact, chapter seven treats the aspects around the conception of CE and glocal CE that teachers have and if they embrace a "moral agency" when they teach. In addition, it describes the difficulties and needs they face when teaching the glocal CE at a disciplinary, interdisciplinary, and transdisciplinary level. This chapter is mainly based on the results that emerged after the analysis of the interviews, the focus group of

discussion (FGD), and the unstructured observation. During the FGD, they also discussed their teachers' educational needs that should be considered when planning professional development on glocal citizenship. The analysis also sheds light on didactical and structural aspects. For example, what do they intend with the concept of projects or elements around the hidden curriculum and practical difficulties related to the ecology of learning?

It is important to note that this is the last of three chapters devoted to the analysis. Nevertheless, the portrayal of these results should be seen as a crescendo where the collaboration with teachers makes this research possible, and their input is important for creating professional development on glocal CE as well as further research on this topic.

The discussion and conclusion appear in chapter eight. First, I will highlight the aspects of these results that relate to the theory and sum up the results of the analysis in response to the main objectives of the research. In this discussion, I present the elements that will be crucial for creating professional development on glocal CE. The second part, the conclusion, will summarize the major outcomes of the discussion and explain the significance, implications and relevance of this study, also placing its results in the context of the current period, during and after the pandemic. I will explain what it brought to the field of knowledge and what it taught me as a researcher. Furthermore, I discuss the limits of this study and the lines of continuity that follow this study.

1. Chapter I: Thesis presentation

I first present the problem and the main objectives that drove this research, as well as some limitations, I deepen my own personal motivations for embarking on this doctoral journey. Next, I will introduce the early theoretical standpoints and the epistemological and methodological perspectives selected for this case study. In order to give the reader a clearer understanding of the topic, I also discuss some first elements surrounding CE within the context of the study (Ticino-Switzerland) as well as in the international context.

1.1. Defining the problem, the objectives, and the limits of the research

Research on glocal CE investigates essential questions such as the meaning of education today, or how schools can contribute to fostering positive attitudes among young people. Furthermore, it is linked to research of competencies such as critical thinking and how to deal with controversial questions in the classroom. Glocal education should, however, be seen in relation to CE itself.

Glocal CE offers the possibility of an education that has as one of its goals the change of the system and not its perpetuation. The implications of CE in secondary schools are of interest not only to European researchers, but to researchers worldwide (Crick, 2000; Martinez & Prats, 2014; Print, 2007). Research on CE in Western Democracies initially focused mainly on political institutions, rights, and responsibilities of citizens, as well as moral development regarding actual discussions (Borhaug, 2008). Even though the research on CE has advanced rapidly, the paper on schools in CE continues to be controversial. In addition, if authors such as Hannam (1998) suggest that schools should take the initiative in teaching students how to become citizens, Rooney (2007) advises educators to be cautious about CE in schools as schools are not responsible for dealing with political issues. Moreover, he emphasizes that CE in schools is ineffective at connecting young people with the political system if the primary objective is to increase

their future participation. In fact, it may even contribute to the participation of the democratic perversion we are experiencing at present.

Nevertheless, a study by Lundy (2007), Whitty and Wisby (2007), and Thornberg (2008) showed that students were more interested in topics where they can act without taking part in a vote. A number of topics are of interest to them, such as poverty, animal protection, a war in foreign countries, environmental issues, etc. It may be that this research proves the need for transcending the political and the territory boundaries when talking about CE and advocating for a broader perspective such as glocal CE. For offering this broader perspective at the disciplinary, interdisciplinary, and transdisciplinary levels, teachers may require specific learning spaces.

In my research, I juggle between Perrenoud's suggestion that teachers do possess the competence to organize their continuing education (Perrenoud, 2001, p.133) and research's contribution to dialoguing with them about their professional development. In addition to addressing the construction of knowledge about glocal citizenship education, which is defined as a concept related to other aspects of education as well as topics that should be taught at school to provide students with the skills to become glocal citizens of the twenty-first century.

CE in Ticino, particularly civic education, has been the subject of political debate, especially at two points in time. The first occasion was on 23 March 2000 with the initiative entitled "Rediscovering Civics in the Schools" (Foglio Ufficiale 25/2000 cited in Marcionetti et al. 2012, p.5) which resulted in the addition of a new article to the public education law (the 23rd) that mainly states that teaching of civics and citizenship education must be made possible in secondary, high and vocational schools (Celio, 2001). As for the second episode, it was generated through the initiative "Let's educate young people about citizenship (rights and duties)" of March 27, 2013, which seeks to educate young people on citizenship and democracy. In both policy initiatives, unlike global trends, a glocal CE perspective is not raised, and these initiatives treat civic education in a vague way, without setting the concrete objectives of this training, nor the concept of civic education (Ostinelli, 2016, p.103).

A gap exists between CE's inclusion in the new curricula and the professional development offered to teachers by the Department of Education to deal with this mandate. According to the only current research in the region, 70% of teachers in lower secondary school, high school, and vocational school have an interest in teaching CE (Donati et al., 2012, p.58). This percentage could suggest the need for a research study to examine the potential for professional development in the subject, as well as the types of CE that might emerge at different levels (the Canton, the lower secondary school studied, and the teachers at this school). Furthermore, the new curricula offer possibilities for teachers to participate in professional development in glocal CE.

Nevertheless, there are no studies concerning the professional development of low secondary school teachers in CE. There is also no concrete professional development carried out by the Department of Public Education of Ticino on CE. In addition, the gap between educational policies and practices is evidenced by the fact that nearly one-fifth of secondary and high school teachers do not know that measures have been taken to enhance civic and CE in schools on a legal level due to political initiatives (Donati et al., 2012, p.88).

Both initiatives were rejected by the Teachers Council. According to Ostinelli (2016), they consisted of an operation of indoctrination and not education. On the other hand, they helped confirm the undeniable mandate of the Ticinese public school to deal with CE. The law gives the public school the mandate to educate in peace, respect for the environment, and democratic ideals (Ostinelli, 2016, p.103). The University of Applied Sciences of Southern Switzerland (SUPSI) participated in the European project "Citizenship pedagogy and teacher education, an alliance between schools, territory, community" (European Commission, 2015) for primary schools. Additionally, this doctoral dissertation represents a first study having as participants lower secondary school teachers; in this respect, it does not overlap with the previous study but follows the regional need to build knowledge about CE in the region. In addition, focusing on the teachers' views around professional development and glocal CE, it serves as a preliminary study that gives insights for their own professional development.

Unlike the political initiatives on civic education in Ticino, this study made it possible to follow a key element in CE: “education must not encourage the development of patriotism as an irreflective attachment to the nation. We need to encourage a civic conscience that recognizes our integration into the world community” (Janowitz, 1983, p.45).

Since the early stages of this research, I have been asking myself some questions such as: Which is the perspective of citizenship education of lower secondary school teachers? Do they see a connection with glocal CE? Do they see teaching glocal CE as part of their teaching agency? How do they translate it into their teaching practices? What are their learning needs? Do school laws and study plans include a certain vision of glocal CE? Which are the important components to follow when creating professional development in glocal CE? These questions, as well as the literature reading and the early stages of the negotiation process with the school where the research was conducted, enabled me to develop the main objectives of this study.

To solve the problem of the research, I tried to guide my research with these four main objectives:

- I. Analyze the notion of CE and glocal CE and other related aspects presented in the study plan of the lower secondary school of Ticino and the main school Laws.
- II. Deepen the regional body of information related to glocal CE and its related professional development by reflecting on the discourses of key informants of the region
- III. Identify elements related to glocal CE that emerges in the lower secondary school of the study
- IV. Explore the positions of teachers regarding the notion of glocal CE and what are their attitudes, possibilities, and difficulties toward glocal CE.

All these objectives contribute to the main purpose of the study which is to find crucial elements for professional development on glocal CE. These main objectives and the final purpose guided my thesis.

It occurred to me as well that this case study presented a unique opportunity to give voice to the teachers and to contribute to a shift in the research culture in the Canton of Ticino.

Contrary to other regions, the education research carried out in the region often serves to legitimize political goals rather than detect teachers' real needs. Thus, this case study provides an opportunity to develop bottom-up research by delivering something to the region that might be useful as one of the main actors in education, teachers, participate actively in this research by sharing their major concerns and insights on glocal CE.

This research does not, however, intend to be exhaustive, since it is a research project that was initiated on a glocal basis. Having been enrolled at the University of Barcelona and studying in a region such as Ticino, as a solo researcher, I tried to locate as much information as possible in order to understand the case, but I may have missed some documents or information. Finding relevant key informants and teachers teaching at the same lower secondary school who could collaborate was challenging. Additionally, how I conducted my research was a compromise with their needs and I always kept in mind that this is a highly political topic and I must carefully decide what information I could share in this study. Even though I wanted this research to achieve its objectives, I placed the protection of the participants first.

1.2. On my personal interests in creating research on glocal citizenship education

Despite being an academic text, the creative power of wrapping up a thesis dissertation at the end of the doctoral journey was an unexpected motivation that encouraged me to pursue the goal. During the last couple of years, in a journey of serendipity between my personal life and this academic work, I began to understand what Joseph Beuys meant by "Everyone is an Artist" (1973). The more I considered this, the more I realized how important it is for social sciences to recognize every human being's artistic nature. I am motivated to see this work as the culmination of a long process of reflection that has resulted in a dissertation describing a study that may be of use for social transformation. I see social transformation as an outcome of the power of our artistic being. At the very least, we can consider ourselves artists of our lives. In this creative process, I believe it is appropriate to share a biographical exercise that explains why I chose to embark on this adventure in this study about glocal CE.

My own "butterfly journey" (as a metaphor for this transformative process) began when I was a kid. Back then, I could not have put a name on my ideal of citizenship by calling it "glocal", nor could I have imagined that I would work in education. In fact, I originally intended to become a lawyer to fight social injustices until my first year of university. However, while I was studying law, I felt unsatisfied because over and above just knowing about local or international laws, I was interested in the social and political dynamics that made a law necessary, unnecessary, or something to be changed. Consequently, I pursued a degree in political and social sciences and then a master's degree in international cooperation. As I lived in several countries and gained professional experience, I began to experience a glocal spirit of life. In 2008, when I was a diplomatic trainee in Bangkok, I saw how the term "expat" has nothing to do with the condition of immigrants. My work for the Observatory of Social Corporate Responsibility in Madrid also exposed me to other power dynamics between the centers and peripheries of this planet. It was paradoxical that many nongovernmental organizations (NGOs) perpetuated the status quo at the end of the day, meaning that they upheld the same power structures they were fighting against. In 2013, teaching in a secondary school opened my eyes to the transformative power of education. As an Italian and French teacher, I incorporated in my classes topics that related to glocal citizenship: it was a win-win situation for me and the students. I then began my educational journey at the University of Barcelona by pursuing two master's degrees in education (Master in Citizenship Education and Values, and Master in Teaching and Learning in Digital Environments). These degrees were essential to my admission to the Doctoral Program.

Throughout my previous studies, journeys, and professional experiences in international cooperation, event organizing, and corporate social responsibility, I have developed my glocal lenses that are essential to my current research. Yet, these lenses were not solely shaped by what I read or where I traveled, but also by the fact that I am a second-generation immigrant who has embraced this glocal attitude from an early age. A second-generation immigrant born in Switzerland with Southern Italian roots, my experience taught me the danger of stereotypes, what it means to be born in a country but not possess its citizenship. With only his first year of secondary school behind him, my father began studying to become a Swiss citizen, not just to vote, but also to give my family more options. As a consequence, at the age of twenty-four, I completed a diplomatic traineeship

in the Swiss Department of Foreign Affairs. My mother, who was an elementary school teacher, was directly affected, since her certificate was not recognized in Switzerland. In the nineties, at school, I noticed some separations among teens based on their nationality. My first question about citizenship came when I was twelve years old. Moreover, another question arose: why citizenship was not conferred by *ius solis*? Was it sufficient or was it still discriminatory? It was the Balkan conflict and the Iraq-Iran conflict that helped me to see that citizenship should not matter in school and that being from a different cultural background may even be an asset if the teacher is properly prepared. My teachers were outstanding in their ability to deal with students who escaped war.

My very personal motivation, and I believe the most significant one, is gender-based, since this thesis is also a means of empowering the women of my family of three generations (my grandmothers with elementary education, my mother as an elementary school teacher, and as an educational doctoral student). Working in education and writing this dissertation may be a logical consequence of this awareness of how social-political-economical privileges can also be determined by passports. By doing a game of words, this thesis claims to defend science with consciousness. It is interesting to note that the Italian consciousness is *Co-scienza*, as it embeds science and the suffix “co” that means “together”. My motivation, which can be summed up as “awareness of social injustices”, might seem unexceptional considering we see them in the media almost daily, but experiencing it first hand is what made me engage with this thesis. In this sense, Glocal CE serves as a means of helping to alleviate this inequality by accompanying students in acquiring the knowledge and competences necessary for them to fully understand and participate in a globalized and glocalised society. Thus, I view this dissertation, in my role as an educator and a journalist, as an opportunity to become a professional who possesses an appropriate instrument to contribute to academia in a way that connects theory and practice and fosters engagement with various types of researchers.

1.3. Theoretical starting points and epistemological and methodological perspectives

In the following parts, I will provide some insights on critical points related to the theoretical framework and the epistemological and methodological perspectives. I will discuss how I chose the adjective glocal over the global as well as the importance of the interpretivist and critical lenses throughout the course of the research.

1.3.1. Starting points of the theoretical framework

Researching global citizenship(s) (Andreotti, 2016), is a way to contribute to the construction of knowledge of an integral perspective of CE centered on being a glocal citizen in the liquid world we are living in and in which a glocal perspective that relates CE with transversal competencies is needed to face the challenges our society faces (Bauman, 2007). Since this research is built with the lenses of critical and interpretivist paradigms, I will refer to glocal citizenship, to neutralize in the text the word global which in the last decade has been an object of criticism (Andreotti, 2014; Gaudelli, 2016; Swanson, 2011).

As I begin, I will take Andreotti's perspective of labeling it global citizenship(s) as "(s)" that refers to its many interpretations, which change depending on the context, teachers, students, schools, and administrators, among many other factors. On the following pages, I refer to the same peculiarity mentioned by Andreotti but by avoiding the word global. I, as an in-becoming researcher, take a detachment from the neo-liberal, mainly western view of promoting global citizenship education and use the word glocal with the intention of not ending up using a word subject to controversy. One could also use "world citizenship", which was used during the interviews and group discussions, if intended as a direct translation of the French version of "citoyenneté mondiale". Oxley and Morris (2013) also mention multiple conceptualizations of this term; hence, I am choosing a word in this article that considers the non-neutrality of "global" as an adjective. Continuing in this order of reasoning, the postmodern sentence "think global, act local" can be one of the guidelines that global CE should follow (Robertson, 1992). Although the word "citizenship" is a political concept, which makes the educational system prioritize topics

related to civic education, especially by studying the main governmental issues and how to participate through democratic tools; glocal CE also focuses on topics that transcend a national territory such as the environment, caring for oneself and others, gender issues, digital democracy, etc.

Concerning the literature of CE, it is important to state that, when talking about glocal citizenship, I don't merely emphasize the national-international dynamic, but also the fact that it embraces different levels of citizenship, going from personal to international parameters. Therefore, in defining glocal citizenship there has been literature from planetarian citizenship (Morin, 1999) to global citizenship or the education for sustainable development (SD); that said, the lens I am choosing as a researcher, are the ones that create a dialectic in between different spheres and see how they relate to glocal CE.

Moreover, although there are different visions of CE there are still schools that work with a narrow concept of civic education. However, in theory, CE is generally recognized as not merely civic education. Following Trilla studies, there are different levels of democratic participation, starting from the legal to the conscious and responsible to end up with participative education (Trilla, as cited in Puig, 2010, p. 83).

From these categories, civic education can be compared to the legal level of being a citizen of their local environment. CE consists of practices that aim to prepare students to participate in political and social processes consciously and responsibly, while taking into consideration global developments and needs. In addition, Puig (2010, p.104) states that the different angles for teaching citizenship vary depending on the education and background of the professor. Furthermore, the concept of citizenship differs from school to school, from place to place, due to the internal dynamics of each school. Some schools may take a more local approach while another may focus more on citizenship towards environmental or gender issues, which transcend the state. That said, each proposal of CE should enclose three different areas:

- a cognitive area (knowing the institutions, human rights, history)
- an area dedicated to attitudes, values, and critical thinking related to being a citizen
- and an area dedicated to active participation (development of competencies for being active in the public sphere) (Puig, 2010, p.23).

Puig identifies different perspectives of CE and depending on one's interest we mainly find: active and responsible, cosmopolitan, global, multicultural/intercultural, socially inclusive (Puig, 2010, p. 20). The list could continue with the education for SD, the education for planetarian citizenship, human education. Media education, emotional education, environmental education, education for peace is also part of a broader perspective of CE. All those branches treat topics related to being a responsible citizen. Morin's (1999) approach "the seven complex lessons in the education for the future" develops the concept of planetarian citizenship, meaning a type of citizenship that practices and understands its connectedness with the environment, and wants to teach the complexity of the interdependency between human beings and the environment (Morin, 1999, p. 57).

Morin also talks about "planetarization" rather than globalization. For Morin "Planetarization" is a much more complex concept because it considers the dialectic between the Earth and all human beings. Globalization offers in itself an anthropocentric perspective (Morin et al., 2004, p.58). Therefore, education for planetarian citizenship means to educate for complex thinking and the consequences of actions of a citizen able to understand the dynamic "human-society-planet". Morin considers teaching to be more than just a profession, a service, but also a political function, to provide strategies for life (Morin et al., 2004, p.87). Morin provides six strategic axes for a transdisciplinary method that can be developed in any educational institution. First, the conservative/revolutionist, in which the main aim is to preserve the cultures, but by being open to reforms for the good of the civilization. The second is resisting the factors that de-humanize, the third is to teach problematization, the fourth ax allows a "come back" (return for re-invention) of the future and the past at the service of the present. In the fifth axis, he exposes the various directions of the political discourse in the global context, and lastly, he mentions a strategical ax to civilize the civilization. Under all these axes, pedagogical activities for planetarian and glocal citizenship are pertinent. Morin's perspective reflects the complexity in which the society moves, and the transdisciplinary character of CE is useful for the understanding between the relations of local and global dynamics (Medei, 2004, pp.16-17).

An additional relevant aspect of the glocal approach is that the "Earth parameter" is needed to develop a vision of environmental education that is related to citizenship. When using materials related to Education for Sustainable Development (ESD), it is essential to realize that in this definition of ESD the words "sustainable development" that appeared in the far Brundtland Conference in 1987 have been separated from real sustainability and seek more economic growth. According to the Degrowth movement, SD is an oxymoron (Kallis & Latouch, 2009, p.1017). Moreover, the purpose of the Degrowth Movement is to return to an epicurean lifestyle, which is extremely interesting, and it can be very useful for pedagogical activities in teaching global citizenship, but it might be viewed as being too drastic by teachers. The degrowthist critic of SD, however, connects with a citizenry that reflects glocally on their actions.

Concerning global citizenship, we can see researchers such as Beck who have a glocal approach. According to Beck, global citizenship is defined as the transformation of our understanding of reality, viewed through glocal lenses, necessary for the complexity of experience in the world. (Beck as cited in De Paz, 2007, p.65). This vision of global citizenship or cosmopolitan citizenship has the main will of wanting to teach the complexity of the world, as it is for planetarian citizenship education, but it stresses the glocal dimension.

It is under this perspective that the UNESCO's guidelines of GCE can be read and useful for drafting a glocal approach of CE. Although this Institution talks about EGC on the other side it mentions the local-global dynamics in its principles (UNESCO, 2014, p.22). The list of perspectives might continue but the purpose of these paragraphs was to highlight those different approaches that exist and in the theoretical framework chapter (Chapter 2) where I present different dimensions, topics, and competencies related to glocal CE. The idea is to acknowledge several approaches and highlight aspects that resonate with glocal CE and correspondent glocal pedagogies (Mannion,2015).

Other concepts explored in the theoretical framework are teacher agency, teacher education and its related professional development. Understanding these concepts and their links with others, was crucial for conducting later the analysis. Specifically, in terms of professional development, as well as issues related to citizenship, non-formal

continuing education methodologies, according to Sadio's research (2011, p.8), help teachers to have personally rewarding training experiences. It may provide them with the opportunity to develop personal and social characteristics that will enable them to be good citizens. Meanwhile, the author mentions some challenges in making profound changes to teachers' educational plans. Among them, the lack of time, a lack of materials, and the resistance in the educational community stand out as the main reasons.

In addition, I considered also to include teachers' competencies such as those cited in Perrenoud (2001), such as facing the duties and ethical dilemmas of the profession, for example, preventing violence in the school and in the city, fighting against prejudice and sexual, ethnic, and social discrimination. All these competencies are reflected in the political role intrinsic to the teaching identity. In this regard, we find studies such as that of Clemitshaw (2008) who discusses how dealing with CE in the classroom can constitute a subversive activity for the teacher. Biesta and Lawy (2006) focus on the importance of focusing on "teaching citizenship to learn democracy" (p.74). In "service professional development in this sense requires strategies that allow prioritizing on the citizenship experience of students. Snart (2010) in the same line states that addressing GCE in the classroom requires teachers who can address the sense of responsibilities, solidarity, and the feeling of justice, this and other sub-competencies related to citizenship. It also requires teachers who "have developed, at least in part, the competence to organize their own continuing education" (Perrenoud, 2001, p.133). A teacher who deals with GCE is, according to Meirieu (2001) someone who has "acceptation d'un principe sociétal supra communautaire est sans doute elle-même subordonnée à la reconnaissance fondatrice de l'appartenance de tous les hommes, quelles que soient leur communauté d'appartenance, à une commune humanité" (p.13). Accordingly, the studies made by Huddleston (2005) confirm "the idea of citizenship education discussed here differs quite dramatically from traditional forms of civic education and pedagogical practice and may require something of a paradigm-shift for its implications to be fully understood" (p.55). Therefore, Huddleston (2005) warns that in service professional development in GCE it cannot be taken for granted that teachers understand what CE consists of.

As it relates to teacher agency and GCE, it is undeniable that teachers are essential agents of GCE (Goren & Yemini, 2016), since they decide how and whether to incorporate it

into the curriculum and deliver it to their students. Additionally, it depends on whether they adhere to moral beliefs aligned with GCE while teaching. In fact, GCE is certainly a moral education, as there is a certain moral vision behind the goals that teachers hope to reach, such as a moral commitment to global humanity. In the Western democratic civilization, there is, unfortunately, the risk that even if teachers embrace GCE goals, highly individualistic, capitalist, and liberal ideals have an impact, and often teachers conform to a “Western moral order” that might be termed “global liberalism” (Meyer, 2009, p.292). Thus, if I am to reinterpret UNESCO's statement, “the quality of an education system cannot exceed the quality of its teachers and teaching” (2018, p.5), it is fundamental that through their agencies they embrace a critical, glocal approach to GCE. Transformative pedagogy is crucial for students to fight social injustices and become critical thinkers.

Similarly, Carr et al. (2014) underlined that teachers have too often an ethnocentric, paternalistic, and salvationist perspective in GCE. They tend to assume a *status quo* position on normative discourses such as modernization. They also embrace an overly universalistic discourse, which is counterproductive, since by generalizing they do not encourage students to become critical thinkers and glocal citizens. Therefore, Hicks and Holden (2007) propose that teachers should develop their professional skills by increasing their knowledge and skills in order to deal with complex and controversial issues related to GCE.

1.3.2. Epistemological and Methodological perspectives

In an attempt to begin with a metaphor, I would describe the researcher's perspective as the lens or point of view from which I observed and perceived the phenomena. The interpretivist lens (Creswell, 2007) was combined with the critical lens (Taylor & Medina, 2013). The last paradigm is also known as the transformative paradigm (Riyami, 2015). Concerning the first one, as much as I tried to reach saturation of participants' viewpoints, the interpretation of the information collected is mine. It might seem an obvious statement but contrary to a positivist approach that seeks objectivity at all costs, I used an interpretivist approach. Rather than providing deterministic explanations, I wish to comprehend the phenomenon. I did not enter the field with any concrete hypotheses, as I

let myself be surprised along the journey of the research. The interpretivist approach is characterized by examination of documents, semi-structured interviews, FGD, and observation, as is the case in this type of research. Furthermore, all meetings with the participants were prepared in advance with topics and questions but I always leave room for new aspects to emerge during these moments of sharing with the participants. What also makes this research an interpretative one is that my personal interpretation of the information collected during the collection itself guided the research. The ethical pillars supported this interpretation, which is only one of many possible interpretations.

Interpretivism is best understood when it is viewed in opposition to the positivist paradigm, as depicted by Pizam and Mansfeld (2009) in Table 1.

Table 1.

Differences between positivism and interpretivism.

Assumptions	Positivism	Interpretivism
<i>Nature of reality</i>	Objective, tangible, single	Socially constructed, multiple
<i>Goal of research</i>	Explanation, strong prediction	Understanding, weak prediction
<i>Focus of interest</i>	What is general, average and representative	What is specific, unique, and deviant
<i>Knowledge generated</i>	Absolute (time, context, and value free)	Meanings Relative (time, context, culture, value bound)
<i>Subject/Researcher relationship</i>	Rigid separation	Interactive, cooperative, participative
<i>Desired information</i>	How many people think and do a specific thing, or have a specific problem	What some people think and do, what kind of problems they are confronted with, and how they deal with them

Note. Recreated by the author following the original in *Pizam and Mansfeld (2009, p.337).*

Through the interpretivist paradigm, I tried to “Verstehen” (understand) by exploring what is an empathetic understanding. The two pillars of interpretivism are subjectivism and theory. Subjectivism admits that reality is our experience, perceptions, and feelings and theory offers the opportunity to give meaning to the results of the research (Howell, 2013). In addition, as it is common to criticize interpretivism as being subjected to the bias of the researcher, I think that through acknowledging explicitly the “I”, as a researcher, the reader can understand by whom is written and triangulation also helps limit the bias.

Moreover, the interpretivist paradigm deserves a parallelism with the social constructivist one. Gorski (2013) made social constructivism visually comprehensive thanks to this sentence “the dominant philosophy is positivism. Its oldest rival is interpretivism. The young upstart is social constructivism. The three approaches are premised on very different social ontologies (i.e. theories of social reality)” (p.659). In fact, if social constructivism is often seen under the interpretivism paradigm umbrella for its pretension for exploring and describing a phenomenon (Carr & Kemmis, 1989); as the socio-critical perspective, it has also an undeniable ideological component which is translated in the main purpose to transform educational practice.

The socio-critical paradigm in this research is reflected in the search for a foundational equation of this model. The equation consists in the interplay between the habitus, capital, and field resulting in different constraints (Bourdieu cited in Maton, 2008, p.50).

The equation proposed by Bourdieu is:

$$[(\text{habitus})(\text{capital})] + \text{field} = \text{practice}$$

I take this equation of socio-critical paradigm not as a limitation and strict mathematical formula but as a metaphorical potential that shows how research with a socio-critical paradigm seeks transformation in educational practices. As a final note, it is also why the objectives of the research were not just focused on the critical description and explanation but also on the envisioning of elements crucial for a change in teacher education in glocal CE.

In this equation, the individual habitus works as both "a structured and structuring" presence interacting with different individual forms of capital. The combination of them depends on the state and the position of the individuals on the field. Only in this way it can be understood the scope -or lack of it - of their agency on the field. In other words, it is the combination of the habitus and one's current circumstance that combined with the field's "unwritten rules of the game" define the research (Maton, 2008, p.51).

1.4. Citizenship education nowadays

In the following pages, I share some pivotal information on citizenship education focusing on some historical information on how in Europe it was implemented under different form, we can understand better how potentially glocal CE could serve the purpose of local and global and translocal concerns that transcend CE or civic education.

1.4.1. From citizenship education to global citizenship education

At the end of the past century, Delors (1996) was already mentioning that citizenship education is one of the major challenges in all democratic countries. This is related that in the 1990s, the process of democratizing new States in developing countries and in Eastern Europe, had an effect: a resurgence of "citizenship education" research in these countries as in the mature democracies (Evans, 2004; Hepburn, 1995). On one inside, in the 1950s citizenship education (CE) was researched under the umbrella of political socialization that studied the role of schools to foster democratic participation (Hepburn, 1995). On the other side, the lack of consistent findings resulted in the decline of research in this discipline. The third millennium was just starting and the research on CE benefited from a new era. Moreover, nowadays civic and CE in their different versions are part of the curriculum of most of the Nation-State worldwide. However, the modality they implement might vary depending on the jurisdiction of each country. As the common ground in all countries, CE constitutes the educational effort to contribute to available and stable democracy. Thus, CE is a part of the school curriculum in many nation-States (Kennedy, 2012, p. 121). Therefore, most countries consider citizens' rights and responsibilities for participating in the democratic game as themes of CE.

Due to the pressures of globalization, CE takes a global perspective, challenging in this way a more local version. Globalization is defined by Giddens “as the process of intensification of cross-area and cross-border social relations between actors from very distant locations and growing transnational interdependence of economics and social activities” (Giddens, 1990, p.9). Various processes characterize it such as transnational migration, the homogenization of cultural practices, and the development of supranational groupings. Plus, these issues challenge more local versions of citizenship. Being part of a world network justifies an approach of citizenship education that goes further than just teaching citizens’ rights and obligations in a specific State. This dialectic between local and global might justify to explore the need for a third way: glocal CE

1.4.2. Historical European background on citizenship education

As mentioned in the lines above, each country shapes differently CE. From previous studies, we can mainly see that each State has a vision of CE or civic education. Some countries have a subject dedicated to it and others follow a transversal approach.

Concerning Europe, the first division was between the Central and Eastern European regions and the Western European countries (Print and Smith, 2002). The last ones had to face issues based on “a mix of new demographics, growing prosperity and a voter apathy” (Print and Smith 2002). The Central and Eastern European countries, being relatively new democracies, had to use CE as something necessary for educating people to follow new values, conventions and behaviors necessary for living in a democracy (Print and Smith 2002, p. 103). Although this need for teaching citizenship in the European classrooms started for different reasons, in all European countries CE is used in schools to foster future democratic participation. The way it is shaped varies in time and it depends on national and regional educational politics. That said, there are mainly three different ways to treat citizenship education at school. As it is mentioned in the Eurydice report 2017, “it can be a separate subject, integrated into broader compulsory subjects or learning areas such as the social sciences or language studies, or it may be across-curricular objective to be delivered by all teachers” (p.11). Among these three options, the cross-curricular or the integrated approach is the most adopted system for integrating CE in the curriculum. Moreover, many use both approaches at all levels of

general education. This implies that teachers of most subjects are involved in teaching somehow CE.

The cross-curricular and integrated approaches are the most popular in all European countries. This results in a request of information by the schools in Europe that generates the creation of seminars, projects, and publications that try to define the development of citizenship education that seeks common principles at a European level. Already in the early XXI Century, Naval et al. (2002), affirmed that “there is considerable contestation concerning the place of democratic citizenship in the school curriculum” (p. 109).

Moreover, the concern for CE in European countries happened with a deep cultural change in the school system in the 90s. In this period, the school started to integrate competency programs such as education in media, health, sustainable development, and so on. In this context, citizenship education is part of the educational mission of the school. This mission includes the personal and social life of the student.

For instance, the study directed by The International Association for the Evaluation of Educational Achievement (IEA) Civic Education Study (Boss & Schwippert, 2009), in which 23 countries participated including Switzerland, showed that there are few ones that do not stick with a superficial factual knowledge of civic education but integrate a democratic approach in their class. These countries show better results in citizenship education. Unfortunately, this dynamic happens rarely (Kerr, 2003, p.21).

Plus, Torney-Purta’s study (2002, p.134), mentions a common point between the post-Communist countries which are the so-called new democracies, and between older democracies such as Switzerland. In post-Communist countries, schools transmit better democratic principles than skills. In older democracies, such as England, Sweden, and Switzerland students perform better on a skill level rather than on the conceptual level.

In the studies of Naval et al. (2012), the analysis of policy and curriculum documents of various forms of CE in Europe and abroad brought them to consider democratic citizenship education programs, which include:

draw not only upon traditional views of civics and citizenship education, characterized by learning about government, democratic institutions, national allegiance, the legal system, national constitutional and political history, as well as the responsibilities of citizens, but also expand them in the context of a globalizing world where most countries are now democracies. Furthermore, learning about democratic citizenship emphasizes understanding democratic principles and processes, broader conceptualizations of national identity, democratic values, citizen rights and responsibilities (including human, social and political rights), global and multiple citizenships, the rule of law and judicial independence, all designed to foster active, engaged, democratic citizens. (Naval et al., 2002, p.110).”

It is at the beginning of the XX century that global citizenship education (GCE) starts to get its place in Europe but under the form of Democratic Citizenship. Although it was approved by the European Commission and the Council of Europe and had clearly a European vision of citizenship, it also included information, values, and skills, not just that apply to the rules of a single State but that transcend and are useful worldwide.

This situation of coexistence of GCE and CE in Europe, does not reflect in equivalent research on GCE and CE in the region under study.

1.4.3. Pivotal information on citizenship education of the context studied

In Ticino, Donati et al. 's study from 2012 is the only research on CE that includes lower secondary school. It examined secondary schools, high schools, and professional cycles to discover relevant data for understanding students' knowledge and attitudes. In this report, there is only one section that is dedicated to the relationship between CE and teachers, and it uses a quantitative methodology to highlight whether teachers involve CE in their classes or not (Donati et al., 2012, p.58). There is no professional development for teachers in Ticino regarding glocal CE or any similar program.

As far as the work on CE in Switzerland is concerned, the work Pagoni et al. (2009) stands out in the French-speaking part of Switzerland. They focused their study on the didactics of school disciplines and citizenship education. Their research is mainly concerned with questioning the skills and knowledge built by pupils thanks to a series of participatory devices in schools, and the knowledge and skills used by teachers to accompany pupils in this process of CE training.

Audigier's (2001) work in French-speaking Switzerland focuses more on strategies for civic education in primary and secondary schools and invites us to study the basic concepts of the key competencies of citizenship education derived from law. Audigier (2001) takes law as a reference to define CE by articulating between the collective and the individual, inviting to deal with individual rights and fundamental freedoms. According to Audigier (2001, p. 10), in schools of a democratic society, law serves to organize relations between individuals as well as relations between individuals and power.

As far as studies on teacher education in CE in German-speaking Switzerland are concerned, we find the works of Ziegler who focuses on civic education in the new curricula (Ziegler, 2011) and how civic education is above all a matter of History (Ziegler, 2013). Civic education does not have its timetable and for this very reason, Ziegler's (2011) studies deal with civic education in History and First Language. Here it is emphasized that civic education is more about dealing with institutions and how to act within them.

According to Ziegler's studies (2011) teachers are free to deal with civic education in their classes without having to follow a defined program. As far as the Ticino region is concerned, civic education gives priority to citizenship education and it is a matter for History teachers as well as for others, under a transversal perspective as it is presented in the GSP as "Vivere assieme ed educazione alla cittadinanza". However, there are no studies on this curricular aspect of the GSP. There are other studies on this topic, but Waldis, of the Center for Citizenship and History Education (Northwestern Switzerland University), has devoted herself to research on aspects of CE and teacher education (initial teacher education and professional development) that concern primarily history didactics (Waldis, 2016). Moreover, they do not deal with CE but with civic education, i.e. what for Puig (2010) is the first level of CE.

PART I

Presentation of the theoretical framework

The theoretical framework has two chapters. The first chapter treats the concept of citizenship and the different notions CE. The focus is given to glocal CE and the main potential ramifications that glocal CE embeds. The second chapter presents the main concepts that are linked with teachers' professional development on glocal citizenship. These concepts are teacher agency, teacher identity, in-service teacher education, and teacher professional development.

Giving a certain weight to history by explaining the roots of some of these concepts as citizenship or identity, was crucial as I position myself as a critical glocal (or translocal) researcher. Thus, I consider essential to contextualize the concepts also through history as it contributes to better understand them nowadays.

Embracing the complex paradigm (Morin, 1992) was essential for writing with critical lenses. It meant that I pictured in these chapters the relevant components that support complexifying the subject. Both chapters served the purpose of building a theoretical standing point from which I enter the field and do the analysis of the information gathered. In fact, they served the purpose to sustain the research with lower secondary school teachers in glocal CE. However, it is in the finding and discussion section that new theoretical aspects not considered in these two chapters appeared.

2. Chapter II: Glocal citizenship education

This chapter represents the first part of the theoretical framework. It highlights the key elements concerning glocal CE. The first point I make is that glocal is more than just an adjective. Canevacci (2014) named it an “extraterritorial territory” (p.46) that was disqualified in the name of rational reason. Prior to presenting glocal CE, I introduce the concept of citizenship through historical lenses. Next, I will explore glocal CE as a glocal pedagogy, continuing with other forms of global CE. As glocal CE can be related to other “educations”, I also introduce them. Lastly, a part is dedicated to the topics and competencies associated with it. In this theoretical part, since the study is based in Switzerland, I consider mainly European discourses. However, there is an attempt to make a parallel with other non-European "educations of" or “philosophies”. Although they are a couple of points, I consider them important to include them in the kaleidoscope of glocal CE.

2.1. Glocal: more than an adjective

Before hitting the concept of citizenship that is fundamental to understand the various versions of citizenship education, glocal included, I portray what sustains naming CE as glocal. The process of glocalization is actually something that is more important than ever, as the need to remain "in between" universal and relativist discourses, as glocal citizenship offers a citizenship that is continually dialogical.

2.1.1. More than globalization: glocalization, the connection of the local and the global

The term glocalization (Robertson, 1992), which is linked with the postmodern sentence “think global, act local”, is fundamental in this study. It helps to justify the sense of a non-nationalistic approach to citizenship education.

Citizenship is a philosophical and anthropological concept that transcends political boundaries. Nonetheless, the terms glocalization and globalization are the terms that demonstrate the need to address topics and competencies that transcend national borders.

Scientists and technologists have made huge advancements in the last century, such as airplanes, cars, telephones, and the internet, which have made it possible for people to communicate no matter where they are.

We see the emergence of globalization (Robertson, 1992; Krugman & Venables, 1995; Robertson 1997; Gorg & Hirsch, 1998; Tomlinson, 1999; Inglehart, 2000) and glocalization (Kraidy, 1999; Roudometof, 2005; Kjeldgaard & Askegaard, 2006; Willems & Bossu, 2012; Joseph & Ramani, 2012) dynamics, where one's local world becomes increasingly impacted by global events and vice versa. The economic turmoil we have experienced in the last years highlights the increasing global interconnectivity. Although we have become increasingly connected on a global scale and our actions have an impact on one another, this has not led to a global identity.

Bauman (2007) argues that understanding and addressing this phenomenon in schools and enhancing transversal competencies is essential. The new generation of students will be able to engage in a proactive manner in the global-local dynamics of the 21st century.

It is important not to forget that youths have incorporated the process of glocalization into their own identities. They are building their consciousness of a locality's position in relation to a global system of centers and peripheries and creating a consciousness of the world as a whole (Robertson, 1992). As Kjeldgaard and Askegaard (2006) mention:

There is a youth cultural similarity since the youth culture is (becoming) universal as a symbolic space for identity articulation. And there are local contextual differences that determine the particular young consumers engage with the ideology. The constructions of local versions of youth culture are, however, restrained by glocal structural commonalities. (p. 245)

Despite the fact that this paragraph deals with the identity of young people in a consumer society. Additionally, it relates their identity to the dialectic between the local and the global. Therefore, as future citizens, they are likely to be most interested in topics that extend beyond the local, such as national visions for example. Thus, topics such as environmental issues, gender equality, human rights, etc. can be considered to be glocally

or translocally relevant for CE. Translocal in the sense that globalization also refers to the dialectics between two or more different communities or regions.

2.1.2. Universalism and relativism

The concept of glocal citizenship is at the intersection of universalism and relativism. Glocal citizenship is in fact related to universalism in the sense that we are all living in the same world and as such, we are all citizens of the world. According to Soetjakmoto (1984):

the human species as a single and indivisible unit comprising a global society of many cultures”. As humans being part of a common society, we all strive for some universal goals such as global peace, justice, and cooperation (p.11).

Additionally, world or glocal citizenship also recognizes a certain relativism due to the specificities of each nation and culture. Teaching glocal CE does not imply ignoring the particularities of each country. In their work, Arnove (1999) and Belle-Isle (1986) recognize the dialectic between universalism and relativism when teaching citizenship. In CE, topics such as human rights have been the subject of this dialectic between relativism and universalism. Callan (1997) and Kymlickha (1995) delve deeply into this issue.

Hanvey (1975) describes it as the awareness of human choices, which means that we decide to be aware of the fact that as humans we have many qualities in common that transcend our passports.

Besides, this dialectic between universalism and relativism in values, attitudes, and competencies is related to the frame of globalization. This frame represents a permanent dialectic between a global culture and the cultures or other relevant aspects of each nation, region, village, or individual.

Considering relativism and universalism, it is like considering the connection between the local and the global. Glocal CE education helps to see how students driven by a certain relativism of values and their local reality, make choices motivated by a universal good

and the wellbeing of the entire world. The region is acceptable when it does not affect people of the whole globe and the planet itself. Glocal CE in this sense fosters the feeling of connectedness with the people of the whole planet and the earth itself.

2.1.3. Awareness of the “state of the planet” embedded in glocal citizenship education

Glocal CE, as mentioned in the previous paragraph, refers to education that considers the state of the planet and our relationship with it. In fact, as Badie (2002) noted, territorial boundaries become fluid and ecology is crucial in determining a world/planetarian citizen's identity.

This statement may be related to environmental ethics, which is a subset of applied ethics. Elliot (1995, p. 6) refers to environmental ethics as “all ethics” that govern our relationships with the natural environment. Environmental ethics is fundamental to glocal CE because it raises awareness of the relationship between humans and the environment, and it promotes a clearer understanding of environmental issues. It is particularly relevant in the perspective of CE as glocal, which transcends the State and examines the global dynamics as well those of the local from a variety of perspectives, such as the environment. Considering the present context, glocal citizenship education should promote a type of education where economics and *oikonomia* go together (Medina, n.d., p.3). Therefore, modernism and postmodernism both pointed out very clearly that an anthropocentric vision brought us to acknowledge the many problems that must be counterbalanced. As a result, human beings become a component of a system in which no one has greater power. As a matter of fact, the keyword has been "at the service of" humans, as agriculture is governed by a "western-style" that has encouraged homogenization of production without respect for biodiversity. The anthropocentric approach is consistent with this observation (Medina, n.d., p. 4). It has been the century in which we most rapidly destroyed the Ashb law (or the law of the necessary variety), meaning that it is possible to regulate a system, in this case, the environment, if it disposes of the major variety of the species that generates what is regulated (Medina, n.d., p.4).

The “awareness of the state of the planet” is usually explained by “sustainable development” which is a fundamental tenet of GCE. Nevertheless, explained in another part of this theoretical framework, the partisans of SD pretend to integrate environmental

awareness with humanity's SD (Hill, 2002). Degrowth is opposed to SD because it is an oxymoron and teachers should link the "awareness of the state of the planet" with the incompatibility with continuing progress under a neo-liberal economic view since all economic growth will harm the environment (Alier et al., 2010).

2.1.4. Awareness of cosmopolitanism

Migration, globalization processes such as integration of the European Union (EU), and multiculturalism in European countries justifies the need for glocal citizenship education. The awareness of cosmopolitanism is a fundamental aspect of glocal CE. The anthropologist and philosopher Magoroh Mayuyama (1997) present the concept of trans-section that is linked to the post-modern understanding of the experience of "other". This term means moving beyond empathy. For Muiyuyama (1997) there is a common recognition of common human experiences and emotions that every human being is familiar with and that makes empathy something proper to our being. This vision, as naïf as it might seem, occurs mostly when we are in contact with people from different cultures and know people that are foreign to our way of life. This is the case in most European schools where there is a high percentage of pupils from different countries and backgrounds in the same class. This environment in a classroom is an opportunity for the teacher to help students to experience cross-cultural awareness.

Martha Nussbaum (1996) makes this anthropological vision more explicit by talking about cosmopolitan abilities. As one of the defendants of cosmopolitanism, in her book "Patriotism or Cosmopolitanism", she defines the Cosmopolite as "the one compromise with the entire community of human being" (Nussbaum, 1999, p.14). A number of other approaches to cosmopolitanism have been developed by various authors, for example David Held (1995) for the political approach, or Ulrich Beck (2006) for the sociological approach that analyzes the processes of intercultural communication from which the cosmopolitan vision is derived. These visions, among others, as they are fundamental for glocal CE, are treated in the segments to come where the main topics of glocal citizenship education are presented.

2.2. The concept of citizenship

By explaining the concept of citizenship starting from an historical perspective and continuing with “western” approaches and post-national visions, it helps to understand how glocal CE embeds different levels of CE and it is an approach that can dialogue with other “educations of” that expand the concept of citizenship. CE is based on a certain interpretation of citizenship. While some countries, such as Canada, emphasize global citizenship in their CE curricula, others follow a more national approach. Citizenship education occupies a middle ground between global citizenship education and citizenship education in countries such as Switzerland.

Since ancient Greece, the concept of citizenship has continually evolved. In our society, it is currently a subject of debate, especially from a political perspective. Specifically, there is concern about how schools should handle the issue of citizenship. As a school in Europe, one of its missions is to develop the next generation of citizens. Furthermore, when deciding how to approach CE, different western political philosophy perspectives are relevant.

I present the main definitions of citizenship as a concept. These different visions may coexist in the CE. Meaning that although the study plan might englobe a certain mission of CE, the definition of citizenship might take different angles.

In the State perspective of citizenship, this last word is used to mention the relationship between a person and the State. However, this vision tends to be restrictive. What is common in a State oriented citizenship is that some are citizens because some others are not. The sense of exclusion is the fundamental element (Parsons, 1999).

2.2.1. Historical perspective of the concept of citizenship

Even in ancient Greece, Diogenes believed that citizenship should embrace the entire world.

The concept of citizenship indicates the relationship between the State and an individual. More specifically, it is the rights and obligations that come from the relation between the

two subjects. From the *polis* times until now the term evolved, but it is during the French revolutions that it changed the most (Brubaker, 1989).

As it was mentioned in the introduction of this chapter, what is common throughout history, is the concept of exclusion opposing citizenship. A citizen has certain rights, such as the one to participate in the decision process of political decisions. Meanwhile, the democratic game is not open to non-citizens (Lagasse, 2000).

In the Greek and Roman world, *civis* and *civitas*, describe the relationship between the individual and his city. We can say “his” because females were excluded from it. Moreover, in the Greek poleis, the condition for being a citizen was to be a free male, son of a citizen of the same polis. This is what nowadays we would be calling *ius sanguinis*, meaning that it is needed to be a descendant of a citizen of a country and not just be born in that State. This last situation corresponds to the *ius solis*.

In the Roman Empire, the concept was extended while the empire was growing. The condition of being a free male was still excluding slaves and females, but it was including people living out of the city. After the fall of the Roman Empire and the illuminist era, the idea behind citizens was mixed with the idea of the commoner. Aristocrats, ecclesiastics, and commoners had distinct rights during middle age. Often the rights of a citizen were established by the possessions of lands (Mathisen, 2006).

With the 1789 Declarations of human and civil rights, there is a clear distinction between the concept of commoner and citizen. In the second case, there is an association between the term nation and citizenship. It is more inclusive for the recognized rights, and in terms of possible people that can be entitled to these titles.

It was in 1948, with the Universal Declaration of Human Rights, due to the start of a new philosophical and political process that a revolution in the international law system occurred. In 1948, a crucial change occurs due to the recognition of fundamental rights for all individuals, regardless of their citizenship status. Such a system is rooted in values that transcend States.

In *Class, Citizenship and Social Development* of T.H. Marshall (1964) the political and sociological aspects that constitute the word citizen or foreigner are incorporated. He did not analyze citizenship only under legal lenses. Moreover, he advocates for a conception of citizenship focused on ensuring equal civil, political, and social rights (Marshall and Bottomore, 1950, p. 11). Due to the apparent success of post-war welfare, this conception seemed to be consolidated.

Marshall highlights that the concept of citizenship not only refers to the distinction between citizens and strangers at a legal level. He states there is also a political and sociological significance that explains what is the conception of democracy and what it means to be a citizen adopted by each State. Another element relevant in Marshall's vision is that the post-second world war definition of citizenship serves to overcome the distinctions of classes. Furthermore, under a historical approach Rocher (1999) explains the three stages that refer to the extension of citizenship.

As a first stage, the 18th Century is characterized by civil citizenship. The tribunals that guarantee civil rights allow individuals to exercise their beliefs, freedom of thinking, as their rights of property and jurisdictional rights. In the second phase of the 19th Century, it was called political citizenship, which meant being a citizen meant participating in the sovereignty of a state. Furthermore, it refers to the process of making political decisions through universal suffrage, which was granted first to men and then to women. The parliamentary system, which reflects the representation of all citizens, allows the people to participate in state decisions at a national and local level through the corresponding local administrations.

It was in the XX century that it was possible to talk about social citizenship (Gorham, 1995). It is reflected in terms of the level of lifestyle. The main social rights that citizens can claim are the right to social security, work rights, and economic security such as health service and education. States, in order to implement these rights, comprise three fundamental institutions, including the health system, the educational system, and social services.

Summarizing this historical excursus, it in the western philosophical-political tradition, being a citizen refers to a legal dimension, rights, and obligations. It also has a sociopolitical dimension, meaning that citizens can participate in the debate regarding their society and can make political choices such as deciding for their governors.

2.2.2. Western approaches to citizenship

The concept of citizenship and how it is portrayed in each country, based on its philosophy, offers a glimpse of the various models of social organization that can be adopted by a society. There are different ideal approaches to citizenship, such as liberal citizenship, republican citizenship, and post-national citizenship. This last model will be discussed in the second part as it pertains to the concept of world citizenship that transcends national boundaries.

About liberal citizenship, the main emphasis is placed on the respect of individual liberties and freedom (Lister, 2008). Under this vision, the differences are promoted and the expression of each one depends on his/her possibility. This type of citizenship is also named "English citizenship" (Schnapper, 2000) where the abuse of power by the governors is prevented. This is thanks to the respect for the variety of affiliations. Under these approaches, different communities can claim citizenship. Weinstock (2000) highlights that for citizens to actively participate in society, some rights confer them the possibility to participate in the economical, professional, and private sphere of their country. Under a liberal notion of citizenship, citizens of such a state feel primarily connected to their community and less connected to their political collectivity.

In contrast, the second approach, the republican, defined by Schnapper (2000) as "French citizenship", does not place a priority on everyone's freedom. Rather, it focuses on the preservation of the common interest and the respect for the law that citizens jointly formulate. In fact, what is most important in this approach, is the interdependence between citizens and common interests. This approach accentuates that some citizens would have more power compared to others due to their strong interdependence and sense of community. At the same time, other citizens should be protected by the government, its institutions, and its laws that serve to protect the rights of all citizens no matter their role in society.

The republican vision of citizenship promotes the development of civic virtues such as a national identity. This is because citizens are pushed to participate in political activities to protect their rights (Weinstock, 2000). On the contrary, the liberal perspective of citizenship prioritizes, as said, the private sphere rather than the public one.

To summarize, citizenship in western democracies is rather defined by the legal status that each country grants to its citizens. This status constitutes the rights and obligations that determine the citizen/State relationship. The rights mostly confer political benefits to citizens. Constant (2000) named them freedom-rights as they serve to protect from power abuses by the institutions. In this sense, participation in the political decision of a State is essential to prevent those abuses. Then Constant (2000) named “rights-debts” the social rights that are fundamental for the independence of everyone. Kymilchka (2001) adds the cultural and collective rights to the legal status of being a citizen. The collective rights are, for example, the ones that consider the specificity of a minority.

Concerning obligations, some of them, such as taxes, are also obligations for non-citizens. Thus, being a citizen in capitalism is unstable. Capitalism imposes the definition of being a citizen while creating an unfair mechanism for rights and obligations in which non-citizens have obligations not counterbalanced by their rights.

Moreover, the obligations concern different sides of political participation. These are the obligation to vote in certain countries, or the military service, and the tax payment to be able for the country to provide the collective “goods”.

Concerning political participation, it also refers to the “political acting” that happens in the local, regional and national spheres. This means not just deciding through voting, but also debating, and monitoring decisions and actions.

In all these approaches citizenship refers also to national identity, which is the link between a citizen and its State. At this point, formal and informal education has an important role (Constant, 2000). In fact, the family, media, and school, among other institutions lead the public common culture (Gagnon & Pagé, 1999). This is not just led by legal principles but also by lifestyle, history, habits of the society of a specific State.

As of last, both the republican and liberal approaches of citizenship rely on these legal, political, and identitarian dimensions. However, the deference to the country of belonging changes depending on the interests of each citizen. This point is fundamental to introduce the possibility of the post-nationalist vision of citizenship explained in the following paragraphs. Moreover, citizens of the same state benefit from the same rights, but in practice, some can benefit more than others. This creates a division of citizens that are “full citizens” and others that are “citizens of the second category” (Jenson, 2007). Under this vision, post-national citizenship, as it is centred on inclusion, can sound more appealing in a context of globalization where similar issues are happening worldwide (ecological, gender...).

2.2.3. The “non-State” or post-national definition of citizenship

To better understand this concept of citizenship, it is also useful to go back to its Greek origins. We can see how in the text of Cabrera (2002), the idea of exclusion is present in the concept of citizenship. Being a citizen means being different from the others that are not because they have been historically excluded for sex, nationality, and income reasons, among others.

Being a citizen brings along some rights and obligations proper to this status. Not having this status in society brings a difficulty of inclusion at different levels.

Nevertheless, as it is seen in the article of Valadier (1991), the concept of citizenship should be more open and inclusive. In this sense, the concept of world citizenship, although it might seem an oxymoron, goes beyond the State and it is inclusive.

The word “citizenship” is a concept that transcends the political. It is a philosophical and anthropological word. The concept of global/world/glocal citizenship might be understood under the world society theory’s concept of increasing isomorphism (Meyer et. al., 1997b).

Researchers such as Nussbaum (1997), Ramirez (1997), Frank et. al. (1997) tried to provide empirical data to support this increasing phenomenon (isomorphism). The major argument to support this idea is the concept of “world citizen” itself due to a larger community, as the world itself. According to Ramirez, there is a worldwide tendency to

focus on human rights and the world community as well as “global and internally dependent character of educational employment, and environmental issues” (Ramirez, 1997, p.60).

For other researchers, the non-governmental organizations (NGOs) have been fundamental in transforming “the authority of world citizenship into specific rights, claims and prescriptions for state behavior” (Boli & Thomas, 1990, p.40).

Moreover, the Imagined Communities of Benedict Anderson (1991) is proof of the fact that humans as citizens can exist in a bigger community than the Nation-State. This imagined community can be large as the world itself and it gives the possibility of the existence of the concept of a world citizen. This is fundamental to make us realize that people have not always imagined themselves as being part of a unit as large as the Nation-State. In Anderson's theory, although he used it for nation-State citizenship, imagined communities are concentric circles, in which the smallest one is the people we relate to and as we increase more in size we have the Nation-State as a circle but we can go beyond it.

In a normative approach to citizenship, to understand world citizenship as a concept, it is useful the concept of normative universalism (de Moraes, 1998) and the global norms of Therborn (2000). Normative universalism justifies a “global civic culture”. This idea is defended by Boulding (1998) who - with this idea- sustains a new world order of universal humanity, which can be named global citizenship.

Braud (2004) highlights that the States themselves are open to globalization that sustains international institutions such the United Nations (UN) and the World Trade Organization (WTO), or the supranational ones such as the EU. This results in citizens feeling a lack of power when taking part in the political life of their own country. However, these institutions, as well as NGOs or other individual citizens, that use social media to highlight problems that transcend a State, made powerful the idea of citizenship that includes everybody on this planet.

Post-national citizenship relies on the solidarity that citizens worldwide have with each other. It is based on the rights given by the international and supranational organizations, such as the Human rights chart.

The concept “world citizenship” appeared in 2012 in the speech of the general secretary of the United Nations “Education first” in the meeting of the international development organization. Quoting world citizenship as one of the priorities of education worldwide (United Nations, 2012).

Also, globalization - and its new dynamics and economic, cultural, and social spaces that go beyond the State borders - makes citizenship happen behind the Nation-State concept (Sassen, 2002).

Moreover, glocalization (Robertson, 1997) is the core concept, due to the fact that thanks to the Internet and technology, citizens can “travel” everywhere without any need for documentation. The WWW opens the path to the possibility to make citizens feel like part of the whole world. This is because there are global issues that the world community is facing everywhere such as global warming, gender issues, and labor rights.

Already straight after the second world war, Emery Reves used the term world citizenship in his bestseller *The Anatomy of Peace* (Reves, 1946). In fact, as an American citizen, he renounced his own citizenship for claiming to be a sovereign citizen. Through the experience of war, he felt that he was part of the same family- the human kind. In Maine, through the Declaration of Ellsworth, in September 1953, he explains that Socrates and Thomas Paine were already claiming their status as world citizens, and he linked world citizenship to history. Moreover, more than the freedom of movement, world citizenship is based also on the responsibility to the other human being and the planet. Anedotic yet symbolic, an organization named the World Government of world citizens exists and it delivers passports to its candidates.

However, the legal aspect of citizenship makes it hard to consider the concept of citizenship under a post-national approach. Because also the regime of the Universal Human Rights transcends the borders, but it is always the States that consider them.

Citizens are never considered legally as an international entity, and that makes the world approach of citizenship utopic at a legal level (Lagos, 2002).

It is more at a moral level that the concept of world citizen can take place. It is by embracing “humanist values” that we can see the effective reality of the existence of world citizens. In the 90s, those citizens were related to activists of causes that transcend a single State. Meyer and Sandy (2009) consider that when we talk of citizenship education, we include all citizens no matter their consciousness in fighting for a cause.

Finally, to better understand the post-national approach to the citizenship concept, Weinstock (2000) introduces “the differentiated citizenship”. He makes a contrast between the liberal and the republican perspective of citizenship. It refers to the world citizenship approach to a global social and geographical space. To better understand Weinstock (2000), it is interesting to see the economic question of being a citizen. He considers that globalization has an impact on a local scale resulting in citizens being affected by it when politically participating. Connecting the economical aspects with the political ones, he shows that there is an unequal distribution internationally and that reflects in unequal participation at a national level. A postnational approach focuses on the legal aspects of being a world citizen thanks to Human rights, and international political action. Through international activism, the concept of “differentiated citizenship” also goes beyond the State. Being part of a larger community, which Beck (2001) names a “society of risk”, a post-national conscience of citizenship results in solving problems that are the product of the economic interconnection.

2.3. Glocal citizenship and global citizenship(s)

Global citizenship education (GCE) is the common expression used by government non-governmental and inter-governmental organizations such as Oxfam (2015) to refer to an education that fosters “a vision of oneself being part of the world community and being willing to act for the good of humanity” (Dill, 2013, p. 2). This broad definition varies according to the academics that use it. Many scholars have tried to make distinctions among several visions of GCE, so it ends up being a contested “umbrella” term. Bosio (2017), for example, mentions the critical, cultural, psychological, evolutionary, and

sociological perspectives. In fact, several authors highlight that GCE has not a single meaning and therefore it can be interpreted differently (Schultz, 2007; Gaudelli, 2009; Nodding, 2009). Also, Pashby explains that GCE constitutes “a complicated idea that is infused with various meanings” (Pashby, 2016, p.71). For Pashby it is mainly because GCE relates to other discursive fields and that “each of them is contested as well as marked by particular histories, challenges, and possibilities” (Pashby, 2016, p.69). Oxley and Morris also present GCE as an associated construct that “is also entwined with a number of overlapping ideas including development education, democratic education, education for cosmopolitan citizenship, peace education, and human rights education.” (Oxley & Morris, 2013, p. 302). They group all these variants in three major categories named “dichotomous” (polarized categories of GC), “GC attributes” and GC “-isms” (ideological underpinnings of GC) (Oxley & Morris, 2013, p. 302). The dichotomous vision of GC offers a division between hegemonic or dominant forms of global citizenship versus counter-hegemonic ones. The second categorization is based on the construction of the desired attributes of global citizens such as empathy, responsibility towards humankind. This second categorization is quite problematic as “these models provide a strong normative vision of GC but are not strongly linked to the ideas such as rights, action and social dynamics that are the foundations of theories and GC, particularly within the political sciences and philosophy” (Oxley & Morris, 2013, p.304). The “-ism” category refers to the fact that GCE varies based on the different ideological foundations.

This attempt of dividing GCE into several categories is crucial for acknowledging the complexity of this construct. No matter how GCE is categorized, it is interesting to remember that being a global citizen refers to “practice” more than identity, and this practice is built also in real life and not just through GCE in schools (Biesta & Lawy, 2006, p.72). Biesta (2009) also offers some lenses of interpretation for GCE divided into three main functions of education: qualification, socialization, and subjectification. Qualification refers to the fact that GCE is reduced to learning outcomes such as some knowledge, skills, and understandings related to global competencies. When it refers to socialization, it means that GCE is related to the acquisition of certain values that will allow a person to be identified as a “citizen of the world”. At last, with subjectification, Biesta means that GCE encourages students’ natural freedom, and it implies non-dominant knowledge and values. I present in the next pages these three ways of seeing

GCE: the liberal vision; the humanist vision, and the critical vision of GCE. These three main approaches of GCE are fundamental for contextualizing and starting a dialogue about switching to glocal CE. As explained at the beginning of the chapter, the glocal goes further than a simple adjective. It opens a way in which GCE thought as glocal CE embeds all these visions putting in the center a contextual dialectic based on geographical, historical, environmental, social, and subjective aspects related to GCE. The glocal pedagogies help present this shift. Thus, this section presents first glocal CE and then the three main versions presented in this introduction.

2.3.1. Glocal citizenship education and glocal pedagogies

In the first instance, we can consider Glocal CE as a continuum of critical GC and it does not attach itself to words such as “Western”, “Global South” or “Global North”. Although they are overly used and silently accepted in the literature, they simplify the potential of GCE seen as glocal CE. The adjective glocal opens up a vision of dialogue between places and the interconnectedness we experience as human beings on this planet. Glocal CE is linked to the word glocal that comes from the phenomenon of glocalization. The dialectic around these terms is explained in point 2.1. Glocal CE embraces the main critics of a critical vision of GCE and offers a fourth way that adapts to the environment. Miller (2011) criticizes the concept of GC as seen through political lenses, while the word “citizenship” in GC should be seen as a concept that transcends politics, as an apolitical idea (p.2). Gaudelli refers to the idea of connecting the local, the everyday, and the mundane with the universal, the transcendent, and the global (Gaudelli, 2016). He explains about GCE:

is simply mindfulness about how the world is present in all material and relational interactions, a habitual way of thinking that actively works away from the way we tend to see ourselves in the world and towards the way that we need to perceive ourselves: from isolated to integrated, disconnected to interconnected and separated to inseparable (Gaudelli, 2016, p.163).

This level of interconnectedness of a critical perspective of GCE is present in glocal CE. Hahn (2001) highlights that “[c]itizenship education must acknowledge that decisions made in one part of the globe have consequences elsewhere” (p. 21). This sentence, for

example, does not necessarily refer to a “North-South” division of the world. The glocal parameter offers a much more complex approach where it is essential to do “most good least harm” (Weil, 2009) as in the core principle of Humane Education (HE). Inspired by Davies et al. (2005), the guidelines for a global approach and a glocal approach could be: a) using global content, b) linking past, present, and future, c) emphasizing the affective, d) exploring issues, and e) encouraging action.

Hence, "going glocal" means being grounded locally, recognizing the connection between local and extra-local circumstances and the transnational dynamics that may be at play at different local levels. For Mannion (2015):

Going glocal helps us comprehend and respond to the lived realities of transnational forces. This can help with ameliorating and potentially overcoming some of the risks and critiques associated with weaker formulations of ‘education for global citizenship. Glocal pedagogies can enable us to address ecological and social justice and produce viable knowledge and practices within a reframed education for global citizenship (p.19).

In this order of reasoning, it means:

a concern with transnational and global issues through and within local experience; a realization that it is through being situated in local places that we encounter differences; the idea that we are all local and cosmopolitan to some degree on a cosmopolitan-local continuum; and the need for challenging educational encounters that change ourselves and our relations (Mannion, 2015, p.19).

Miller talks about globally concerned citizens rather than global citizenship (Miller, 2003, p.23). Glocal citizens are locally and globally concerned and the “globally concerned” could be concerned about the planet in general or at a “local” level, far away from the closest reality of a citizen. De Prada Garcia writes:

el ciudadano glocal, global y local simultáneamente, el cual resulta especialmente necesario en el campo del medio ambiente, donde esa glocalidad ciudadana se especifica en la defensa del tradicional espacio de los lugares y de una nueva concepción del tiempo -el tiempo glacial-, frente a las concepciones inducidas por la sociedad red: el espacio de los flujos y el tiempo atemporal (De Prada Garcia, 2002, p.50).

Glocal CE would address also all the critiques around a global approach of CE as reframed by Mannion (2015):

1. **Failure to understand how local and global domains are connected.** The risk here, especially in the policy rhetoric, is that focusing on the global and globalization leads to ignoring the local, seeing global issues in the abstract or ‘at a distance’ (for example, ‘global poverty or ‘climate change’), and a failure to adequately connect local and extra-local domains.
2. **The lack of political analysis and response.** The risk that we fail to recognize the importance of political aspects when curriculum policy is founded on an analysis of globalization as merely social, cultural, and economic, or where the political is seen as acting as a good responsible citizen in pre-given ways.
3. **The lack of ecological analysis and response.** The risk that we fail to address the material and ecological aspect of the way the Earth is changing through focusing on globalization as a social process.
4. **Ethnocentrism and neocolonialism.** The risk is that we in the “West” position ourselves as the ones who can see things globally global mindedness may be a new form of colonial perspective taking.
5. **A transmissive approach.** The risk that we take the view that education is about encouraging learners to learn ‘about’ the global processes of change rather than collaborating with others to invent new responses and practices within processes that have both local and extra-local elements.
6. **The individualization of competencies.** Within a skills-based and competencies-oriented curriculum, we run the risk of seeing learning as an individual process, neglectful of the situated and collective contexts for creative

response making to shared challenges (Andreotti as cited in Mannion, 2015, pp. 9-10).

Mannion tries to give an answer through glocal pedagogies that embrace glocalization as a cultural, economic, environmentally political, social phenomenon and that consider these three main aspects:

-Global concerns are important but so are local ones

-We are all cosmopolitan-locals

-We need places of educational encounter, dialogue, exchange, and action (Mannion, 2015, pp.10-14).

It is highly relevant to see that glocal pedagogy has no pretension to foster a “purified cosmopolitan”, reject one’s own culture or embrace an abstract global mindedness (Mannion, 2015, p.15). It rather pretends to:

The constant discursive flow across spatial scales and symbolic borders structures internal parallaxes and paradoxes that I have argued necessitate a glocalizing pedagogy and praxis (Swanson 2011, 2012) in performing a critical global citizenship. These to-and-fro processes act as forms of Aristotelian phronesis and Deleuzian rhizomatic play (Deleuze & Guattari, 1987) between the local and global, and between local and local trans-locally and with connected communities in solidarity, all of which are critical actions demanded by an action-oriented global citizenship (Swanson, 2015, p.30).

In this regard, it is crucial to act locally as “the local is the site of struggle of competing discourses in the social domain, in which racialized bodies and lives easily get caught up” (Swanson, 2015, p.28).

2.3.2. Neoliberal vision of global citizenship education

According to Gaudelli (2009), among the dimensions of GCE recognized by the author is a neoliberal version. This version is related to the fact that in the last few decades the global markets have affected many aspects of communities and Nation-States.

Globalization and a neo-liberal version of GCE affect the purpose and goals of education. The pretension of this vision is that students are expected to develop the knowledge and skills that will make them able to function in a global society (Banks, 2008). Functioning in the global society means that they can become a part of the economic development of societies. Competitiveness is a crucial point such as adaptability, flexibility, and being open to interculturalism. The ideal global citizen is in this case someone who understands and accepts the globalized economy based on technological progress and capitalism. According to Bourn (2016), the neoliberal agenda places a high focus on economic imperatives and human capital, but less focus on the good of the individual and society. In fact, as Harvey (2005) mentions, neoliberalism operates as a powerful hegemonic discourse making a free market based on freedom and autonomy governing the world. Thus, individuals may be considered disconnected by the idea of being citizens of a State and global citizen, makes sense, but mostly for economical purposes. According to neoliberal GCE, a global citizen is a corporate global citizen. It is defined as:

International business leaders must fully commit to SD and address paramount global challenges, including climate change, the provision of public health care, energy conservation, and management of resources, particularly water. Because these global issues increasingly impact business, not engaging with them can hurt the bottom line. Because global citizenship is in a corporation's enlightened self-interest, it is sustainable. Addressing global issues can be good both for the corporation and for the society at a time of increasing globalization and diminishing state influence" (Schwab, 2009, p.1).

The parallelism shows how corporate global citizenship and a neoliberal version of global citizenship fostering wealth are contributing to perpetuating the status quo of the neoliberal world and its power dynamics. Also, advocating for SD is a mere branding version of embracing ethics in the actions of global citizenship. Moreover, every State embracing a neoliberal version of GCE is the one not problematizing the oxymoronic world of SD. In addition, the purpose of the State in a neoliberal world is for protecting the markets and therefore fostering a vision of GCE that helps students to become competitive in the global labor market and have the skills to become corporate global citizens. Practical examples of a neoliberal version of GCE are school experiences that

promote the mobility of students abroad or volunteering. The neoliberal GCE is mainly skills-based. A clear example is the Organization for Economic Cooperation and Development (OECD) that created the Programme for International Student Assessment (PISA)'s Global Competence Framework (OECD PISA, 2018). This framework serves to certify if teenage students acquire or not knowledge, skills, attitudes, and values. Schools have a key role to play as they are responsible for making “students cope and succeed in an increasingly interconnected environment” (OECD PISA, 2018, p.5). Pedagogically speaking it is a reductive model as it is based on a test that certifies through the performance of a written test whether students have acquired PISA's global competence. This aspect resonates with what Marshall (2011) calls a perspective that serves a technical-economic instrumentalist agenda of GCE. Biesta (2009) highlights the absurdity of reducing GCE to a qualification level and giving to schools the responsibility of social agents to help students become globally competent. In the same line of thought, Bamber et al. (2018) explain that it is a reductionist vision of GCE based on test performance and it has nothing to do with the transformative purpose that GCE should have.

2.3.3. Liberal or humanist vision of global citizenship education

Nasibova (2018) differentiates a liberal vision of GCE from the neo-liberal one by affirming that:

The liberal approach to GCE would possess core components of liberal education as the breadth of knowledge and ideas, autonomy that enables critical thinking, and non-instrumental purpose. The non-instrumental purpose of the liberal approach in this context is the aim to raise caring, democratic, and engaged global citizens who will intend to bring positive changes to the world, rather than study exceptionally to secure a financially stable future of themselves and become players of the global economy (p.152).

It is closely linked with Biesta who describes GCE as a form of socialization that stresses “socializing members to particular social, cultural, and political ‘orders’” and secondly, orienting individuals into “ways of being that hint at independence from such orders” (Biesta, 2009, p. 40).

Ikeda provides three main lenses that frame humanism in global citizenship:

The **wisdom** to perceive the interconnectedness of all life and the living.

The **courage** not to fear or deny difference, but to respect and strive to understand people of different cultures, and to grow from encounters with them.

The **compassion** to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places (Ikeda, 1996b, p. 3).

It is quite easy to relate these lenses with a cosmopolitan view which is funded on providing personal or communitarian responses based on caring and pluralism (Appiah, 2006).

The UNESCO GCE pedagogical framework (UNESCO, 2014) is the closest to a socialization approach of GCE. In their strategic plan of 2014-2021 (UNESCO, 2014), although a neoliberal vision of GCE is tangible, the concern for social justice is still very present in this document. In fact, as it also promotes the acquisition of certain competencies it also embeds the qualification of a neoliberal perspective. However, UNESCO's framework of GCE emphasizes cognitive, behavioral, and socio-emotional aspects that have a socialization component.

Other organizations, such as Oxfam (2015), also show this humanist approach and highlight the fact that globalization is not just an economic phenomenon but also a social and cultural one. They stressed about a global citizen who:

Is aware of the wider world and has a sense of their own role as world citizen.

Respects and values diversity.

Has an understanding of how the world works economically, politically, socially, culturally, technologically, and environmentally.

Is passionately committed to social justice.

Participates in and contributes to the community at a range of levels from local to global.

Works with others to make the world a more sustainable place.

Takes responsibility for their actions (Oxfam, 2015, p.5).

This socialization or humanist vision of GCE is object of critics. In fact, it is an idealized vision of GCE that normalized “North-South” power dynamics of assistentialism by States and international institutions. For Schultz (2007), this perspective of not addressing the deep problems of the world system can be regarded as superficial or as a charity-based GCE (Andreotti, 2006). It promotes a vision of citizenship that relates to neoliberal and individualist GC.

2.3.4. Critical global citizenship education

Critical GCE embeds the main critiques of the previous two models presented: the qualification and the socialization GCE perspectives.

Many postcolonial, anticolonial, and decolonial scholars have criticized the fact that there are far too many hidden assumptions behind GCE. The major critique concerns the potential that GCE has of perpetuating and reinforcing ethnocentric hegemonies and serving the interests of the elites. Thus, rather than fighting inequalities through a more equal distribution of power, wealth, and labor, it would have the side effect of accentuating injustices (Andreotti & de Souza, 2012; Pashby, 2016).

The anti-colonialist researchers highlight that the debates around GCE started in “western countries” such as Australia, Canada, European countries, the United Kingdom, and the United States. Many assumptions about GCE took place in the neo-liberal world system where universal values are ones of the so-called “western countries”. This said, for anti-colonial scholars, it means that an unquestioned vision of GCE reinforces violent colonial relationships of power (Abdi, 2008; De Sousa Santos, 2014). Thus, if GCE is passed through lenses of “decolonizing” visions of power, it can be a powerful instrument for equilibrating power schemes on this planet. If not perceived under this major critique, GCE is at risk of reproducing an imperialistic vision of education. It is interesting that Andreotti (2015) talks about global citizenship(s) in the plural as she refers to the adaptation of GCE in any context. Nevertheless, she also suggests that the adjective “global” could be substituted with the expression “glocal”.

On a note, I use the three terms postcolonial, anticolonial, and decolonial as the three discourses criticize colonial or neocolonial power dynamics. However, the decolonial theory has a more profound approach. In fact, decolonialism proposes that the “Coloniality of power” did not end with colonialism (Quijano, 2000). It describes a geographical division of power and highlights that we live in a capitalist world-system where racial-ethnic classifications among other classifications are still perpetuating a system of inequalities. In this sense, a decolonial vision of GCE means decolonizing the lens of our mind, history, perception, and knowledge. Therefore, it is highly complementary to glocal CE.

2. 4. Other approaches of citizenship education related to glocal citizenship education

Glocal CE does not exclude other CE or “educations of”. In fact, it must be seen in relation to these other proposals. Indeed, civic education, as well as democratic CE, are important components of glocal CE. In the next section, I will portray these approaches to highlighting the major aspects that resonate with global CE. It is an attempt to also include approaches that are not European-centered. By including them in this framework, the CE intended to be glocal can be the umbrella term used to encompass this plurality of perspectives, while still taking from them what contributes to decolonize each perspective in order to contribute to the education of glocal citizens.

2.4.1. Civic education, citizenship education and democratic citizenship education

Civic education, citizenship education and democratic citizenship education might be considered constituent parts of GCE. CE has spread worldwide, and it is no longer a field of education associated with the “Western world”. Plus, it is noticeable that religions contributed to shaping the vision of CE of each State. If we think of East Asia, there is a significant influence of Confucianism in CE, and in countries such as Spain or Italy, the role of the Catholic Church is quite evident. Also, in authoritarian regimes such as South Arabia, citizenship education is taught (Sant et al., 2018, p.81). The way to treat these three types of CE varies in function of the duties and rights of each Country.

Rietbergen-McCracken (2006) explains that civic education tackles three different components: civic disposition, civic knowledge, and civic skills. She writes:

Civic knowledge refers to citizens' understanding of the workings of the political system and of their own political and civic rights and responsibilities (e.g. the rights to freedom of expression and to vote and run for public office, and the responsibilities to respect the rule of law and the rights and interests of others). Civic skills refer to citizens' ability to analyze, evaluate, take and defend positions on public issues, and to use their knowledge to participate in civic and political processes (e.g. to monitor government performance, or mobilize other citizens around particular issues). Civic dispositions are defined as the citizen traits necessary for a democracy (e.g. tolerance, public spiritedness, civility, critical mindedness and willingness to listen, negotiate, and compromise). (Rietbergen-McCracken, 2006).

Kerr (1999) and McLaughlin (1992) distinguish between civic education and CE. Both connect civic education to a narrow and procedural mode of citizenship and citizenship education to a broader and substantial mode of citizenship. Although this is commonly accepted by many scholars, often these two forms are mixed up. Democratic CE is the term that is primarily used in Europe and highlights the importance of participation. International researchers (Davies et al. 2002; Trafford, 2003) relate it to democratic schools. These schools are spaces for exchanging opinions, sharing of power, and decision-making.

What links all these three approaches with glocal CE is “bridging the formal political and legal status of a national citizen with the perspective that could be brought to that engagement” (Sant et al., 2018, p. 81).

What remains quite problematic is relating rights and duties mainly to the political and legal status of a citizen. Thus, it is hard to transcend the State borders when working on these issues.

The report of the political scientist and philosopher Crick from 1998 is still valid in understanding the three aspects of citizenship education related to GCE:

Firstly, children learning from the very beginning self-confidence and socially and morally responsible behavior both in and beyond the classroom, both towards those in authority and towards each other...

Secondly, learning about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and service to the community...

Thirdly, pupils learning about and how to make themselves effective in public life through knowledge, skills and values-what can be called “ political literacy”, seeking for a term that is wide than political knowledge alone. (Dfe/QCA, 1998, pp.9-12 in Sant et al., 2018, pp.82-83).

What is still problematic in making parallelism between civic education or CE and glocal CE is identifying pupils with future citizenship rights. In a glocalized world, we know that many students do not have the citizenship of the country where they live, and if the school program stresses civic aspects of citizenship, this is quite controversial. The republican vision based on rights and the liberal view based on duties perpetrate an unfair situation among pupils that differ depending on their status of becoming a future citizen. In addition, the focus is often on legal aspects rather than institutional ones (Fry et al., 2012). CE stresses more on the participation of students. However, it depends on how this participation is done and whether it alters the power scheme (Estellés & Fischman, 2021). The idea of Biesta (2006) to shift from citizenship to democracy sounds quite appealing. He proposes the usage of the word human being and not the word citizen when teaching pupils.

In this sense, a common practice in democratic CE is the debates defined as competitive discussion around controversial issues. There is evidence that it improves students' knowledge of civic processes and their interest in politics (Kawashima-Ginsberg & Levine, 2014). It is questionable whether we should go in the line with dialogues rather than debates. Gerzon (2006) for example highlights the fact that debate and dialogue have a different basis. In a debate, people assume that there is a right answer and they have it, while in dialogue the assumption is “many people have pieces of the answer”. In addition, in a dialogue, it is assumed that it is collaborative rather than combative. The main goal in dialogue is to find a common ground and not to win. Among other aspects, it is

interesting to see that while a debate seeks a conclusion or a vote that ratifies a particular position, the dialogue is open to discovering new options and not seeking closure. We can imagine then that a democratic CE aligned with glocal CE should promote dialogues rather than debates.

2.4.2. Peace education, human right education, ecopedagogy embedding glocal citizenship education

Among the non-State-based “education” that relate to glocal CE, we find several “transversal educations” that treat topics and competencies aligned with glocal CE. Without any pretension to be exhaustive in this critical list, the idea is to show the overlap with glocal CE.

Among these approaches, we find critical peace education (Verma, 2017). The main topics that relate to critical peace education are contested narratives of belonging and nationhood, gang violence, gender identities, human trafficking, and the importance of mentoring (Verma, 2017).

All these “educations” do not just relate to glocal citizenship education. They also relate to transformative pedagogies (Hooks, 1982). Transformative pedagogy has five crucial elements:

The cornerstone is, first and foremost, creating a safe environment for learners where trust and facilitation prevail. Second is encouraging learners to think about their experiences, beliefs and biases, to develop critical thinking skills by examining assumptions and imagining alternatives. Third is using teaching strategies that promote student engagement and participation, based on the assumption that students are active learners and generators of knowledge through interaction among themselves and with their facilitators or teachers. This can be practiced through collaborative learning, problem-solving games, role-playing, school dramas and the like. Fourth is posing real-world problems that enable students to observe social reality inside and outside school, examine alternative perspectives and experiences, discuss and examine themes of social justice such as inclusion and exclusion, access to resources and opportunities, and the impact

of political and economic power and hierarchy. Finally, by reflecting on these issues and implementing action-oriented solutions, learners can experience transformative pedagogy (Yonas, 2008, as cited in APCEIU, 2019, p.28).

All of these five elements are essential to peace education. In addition, it assists students in developing knowledge, skills, and attitudes that will help them build sustainable peace and live in a diverse society. One of the most fascinating aspects for glocal CE is that peace education is oriented towards mindfulness practices and psychological wellbeing in general. Plus, it offers a vision of global history based on a global memory space fluctuating between de-territorialisation and re-territorialisation (Lim, 2010). It indicates juggling between these glocal and interconnected spaces of history and memory awareness.

As Reardon (1997) reminds us that:

Human rights education, fast becoming another global educational phenomenon, appears to be developing along equally varied, but more substantively focused and prescriptive lines. It comprehends some of the same normative goals espoused by peace education, provides a dimension of concrete possibilities for alternatives to current world conditions, and offers a constructive action dimension to complement and apply to all the diverse forms of peace education. It provides a dimension of concrete possibilities for alternatives to current world conditions and offers a constructive action dimension to complement and apply to all the diverse forms of peace education (p. 1).

Plus, the foundational principle of the Universal Declaration of Human Rights is peace. The Preamble sets the connection between human rights and peace: "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world" (United Nations, 1948).

Peace education pretends to control, reduce and eliminate all forms of violence. Among the most important concepts in human rights education, there are human dignity, its

recognition, fulfillment, and universalization. Both lenses are crucial in glocal CE as well as in ecopedagogy. It is “a critical approach to the teaching and learning of connections between environmental and social problems” (Misiaszek, p.280). Plus, what seems to be aligned with glocal CE is that “ecopedagogues teach to unveil oppressive global citizenship models that help to sustain social inequalities caused by environmental ill actions” (Misaszek, 2015, p. 281). Not to forget the words population or communities follow a biocentric perspective and not an anthropocentric one. It includes all organic organisms, and also non-organic ones. Another pivotal element is that it highlights the responsibility of humans as reflexive beings. They can use empathy, cultural histories and knowledge to have a positive impact (Freire, 2005). These three other “educations” without having in their title “citizenship”, are aligned with glocal CE.

2.4.3. Humane Education

Human Education (HE) is a branch of education with its origins in the United States, most precisely in Oregon. Where it was founded at the beginning of the XIX century thanks to the Oregon Human Society. The logic of the HE program is that teaching kids kindness towards animals results in the development of empathy to them and also all other humans. Thus, there is also a reduction in aggressive behaviors and violence (Nicoll and Samules, 2008, p. 45). For Arbour, Signal, and Taylor, many studies: “have contributed to the burgeoning idea of “The Link”. This means that “those who engage in deliberate harm of animals are more at risk of engaging in various forms of antisocial behavior, including interpersonal violence” (Arbour, Signal et al., 2009, p.137). For these authors, HE is useful to prevent phenomena such as harassment or other negative behaviors in schools.

In the United States, since the beginning of the XIX century, more than 2000 organizations exist in which empathy is taught with animals and kids. They all have different pedagogical formats starting from extra-curricular activities to camps of HE. They also have in the scholar curriculum activities and exercises dedicated to HE such as is the case in natural science. Mostly they are divided into two main approaches, the *Animal Assisted Therapy (ATT)* and the *Human Education Program (HEP)*. In the ATT, an animal, such as a dog, is the central element of the workshop and the main objective is to prevent animal abuse. The HEP, apart from promoting attitudes that foster the protection of animals, empathy for the environment and other human beings, is also a

central element of the sessions (Nicoll and Samuels, 2008, p.46). Nowadays, the tendency is that the programs of HEP treat also a frame of human, social, and environmental justice (McLaren & Houston, 2004, p.30). In fact, the Association of Humane Education from the seventies, changed its name today to *Western Humane and Environmental Educators Association (WHEEA)*.

The HEP of the Institute of Humane Education of Zoe Weil combines animal respect with transversal competencies such as critical thinking, emotional education, environmental, media communication, etc.

The four principles are the following: to proportionate the information precise on the presented topics; to foster the three “C” (curiosity, creativity, and critical thinking); to fuse the three “R” (reverence, respect, and responsibility), and as last, to offer possible decisions and instruments to try to solve problems (Weil, 2010, p.3).

The topics considered in the HE Institute are social, environmental, and human justice detected in the book *Most Good, Least Harm* (Weil, 2010, p.1). They are directly related to glocal citizenship education, and to media education, environmental education, human rights, intercultural issues, etc. (Weil, 2009, pp. 7-9) Moreover, it fosters complex thinking by connecting these topics. The transversal approach is also fundamental for HE concurred in the educational center program. As Weil (2009, p.15) emphasizes, in schools a teacher of history, or literature, geography, biology can treat the same topics from different angles. HE has embeded a glocal vision of CE.

2.4.4. From sustainable development to the degrowth movement: their relations with glocal citizenship education

Understanding the ecological composition of CE involves familiarizing ourselves with the various approaches to environmental economics. These approaches are fundamental for teaching students how to interact with nature. In fact, until the Bruntland conference in 1987, economics was not consistently in debates concerning the environment. During this Conference, concepts such as Sustainable Development (SD) were developed. More than just preserving the environment, this concept supports economic growth. SD means

more concretely “the idea that human societies must live and meet their needs without compromising the ability of future generations to meet their own needs” according to the Brundtland Report (WCED, 1987)

For the theorists of the Degrowth movement, such as Serge Latouche, the concept of SD is an oxymoron in itself. Each word is a word that is in opposition to the other. Development cannot be sustainable. The Degrowth idea supports the defense of values with an ecological component and that the industrial society reached its limit and a change is necessary. The change proposed by the Degrowth movement is to rescue the *epicurean* fundamentals for the good of subsistence of all the elements of the planet (Latouche, 2006).

For the theories of Degrowth, the perspective of sustainable development serves the transnational lobbies and the political elites to reach their own interests. Although we can say that the concept of SD is positive, unfortunately, it offers individual solutions that are proper of consumerism. Humankind delegates the power to consumerism and the future of the planet. As it will be mentioned in the topics related to glocal CE (most precisely the theory of governance), nowadays, it starts to take form in approaches such as the one of the New World Order. An elite led by transnationals does not care to protect the environment and sustain values going against the protection of the Earth. Postmodernism is in crisis opening new opportunities to rebuild the relations existing between individuals, animals, and the earth in a real sustainable way. This perspective of the theorists of Degrowth is very fascinating, mostly, for educating about the protection of the environment.

Although politics and economy are theories, pedagogy puts theory into practice by transmitting these theories. Environmental ethics. is a valuable instrument eligible in CE. Moreover, CE refers to how to transfer the values intrinsic to theories such as degrowth, which allows human beings to be part of the planet in harmony. The HE of Zoe Weil (2009) or the *Integral Pedagogy* of Ken Wilber (1997) are examples of how to take over the degrowth principle into education. In this way, it promotes values such as the protection of the environment. Therefore, it is meaningful that environmental education as a branch of CE could be fundamental according to Degrowth and Ecological Economy

(Martinez Alier, 1992). It is also interesting to see that a sustainable society is primarily an ethical issue. Kemp (2005, p.78) sees crucial an ethic for sustainability based on a cosmopolitan citizenship and intragenerational justice preceding the intergenerational one. Plus, he considers Emmanuel Lévinas, who explains that the “other” is of non-human nature (Lévinas as cited in Kemp, 2005, p.86). This shift happens also with deep ecology and degrowth, both perspectives fundamental for glocal citizenship education. It also resonates with the “Buen vivir”, an Andean indigenous cosmology “representing, in broad terms, a particular vision of society, relationships with nature entailing a radical questioning of colonialism, the dominant development model, and modern institutions” (Bressa Florentin, 2016, p.3). It refers to the coloniality of nature (Maturana & Varela, 1987). Plus the “Buen vivir” recognizes legal rights to the *Pacha Mama* (in English the mother Earth) where even the Constitution is biocentrically oriented.

2.4.5. Alternatives to GCE for decolonizing global citizenship: Ubuntu and the need of indigeneous visions

GCE is way too often linked to a liberal view that rather than fighting glocal inequalities, polarizes the world and imposes a sort of “Western” view. There are ethical principles that indirectly connect to a critical version of GCE and are very accurate for glocal CE. As, Swanson says about global citizenship discourses: “On the surface, these discourses seem to herald a world humanism that reflects a sense of global interdependence and mutualism.” And she continues referring to Bourdieu:

Under a banner of globalization and economic progressivism, the world embetterment these discourses herald appears uncontestable and lies within the current common-sense toxic order of things that render alternatives improbable and irrational (Bourdieu, 1990 as cited in Swanson, 2015, p.28)

GCE offers a divisionary discourse “us” and “the others” and the power relations are neutralized or not mentioned as well as “the cultural imperialism, the individualistic orientation and self-interestedness, and the latent symbolic violence (Bourdieu and Wacquant, 1992 as cited in Swanson, 2015, p.28).

Ubuntu is a southern African indigenous philosophy that offers a possibility to break the almost automatic and counterproductive connection between GCE and capitalism. It is the equivalent of the African philosophy of humanitarianism where the collective matters, as we are all brothers or sisters of the same community. Moreover, it offers the possibility to break with the predominance of western epistemologies.

Ubuntu comes from an isiXhosa and isiZulu phrase “Umuntu ngumuntu ngabantu”, it literally means that a person is a person through other people (Ifejika,.2006) Therefore, Ubuntu offers the importance of interdependence of all human beings and the obligation that we have toward the ”other”. The “other” for Ubuntu is all of us no matter which culture, subculture, nation-State, etc.

This African philosophy, as Bhabha highlights, offers a “post” in postcolonial meaning “only embody its restless and revisionist energy if [it] transform[s] the present into an expanded and ex-centric site of experience and empowerment” (Bhabha, 2004, p.6). These possibilities of a humanitarian philosophy exist in the ex-centric, meaning out of the” western” center, worldwide and they offer a possibility to fight through education in the various crises (economic, ecological, migratory...) the world is facing. Their advantage is the fact that they speak a “human language” that transcends cultures and puts the real universal value of “love” in the center of the debate of GCE. Plus, also Swanson believes Ubuntu is pivotal for this necessity of glocalizing pedagogies and praxis (Swanson, 2012).

2.5. Topics related to glocal citizenship education

In this theoretical framework, it is relevant to characterize the main topics treated in glocal CE. In fact, glocal CE is related to certain topics of relevance. It is also an opportunity to deepen the human rights perspective or the environmental ethics, both related to their correspondent “educations of” that resonate with glocal CE. Other topics that are presented are cosmopolitanism, the theory of “governance”, digital citizenship, and gender. Topics such as migration are embedded in these main topics.

2.5.1. The theory of “Governance”: loss of power of the State and increased power of the multinationals

It is essential to underline the dynamics and tensions of globalization in an era in which postmodernism is in crisis. We are facing a superposition of different *modus vivendis* at a global level.

For Giddens globalization is “the process of intensification of cross-area and cross-border social relations between actors from very distant locations and growing transnational interdependence of economics and social activities” (Giddens, 1990, p.9). Moreover, for Giddens, it is through globalization that social ties between different world regions are possible because all these regions are part of the same world *networking*. In this process, the nation-State lost part of its capacity of political leadership.

The main reason for this is that power is related to a particular territory. The big problems affecting humanity today, such as global warming, disease, terrorism, or the economic downturn, are not confined to a single territory, but impact people around the world. According to Cutler (2002), international laws are the result of compromises between these international actors (p.29). Among the conclusions of Cutler's thesis is that the State does not lose authority at the international level and that it can also influence the political regulation of economic globalization through cooperation or delegation of responsibilities to non-State actors. In this regard, Strange's *State and Market* (1994) affirms the importance of non-State actors in the international arena, and their capacity to influence the political process.

Cutler challenges the primacy of the States in economic cooperation through the concept of an *international private regime* defined as “an integrated complex of formal and informal institutions that is a source of governance for an economic issue area as a whole” (Cutler, 2002, p. 29). For example, we observe that a high level of institutionalization and regulation allows industries certain practices that sometimes are detrimental for the States themselves. At the same time, the *international private regimes* can also help the States to fight against the perverse side-effects of the neo-liberal economy. Moreover, the increasing institutionalization of this set of formal and informal institutions can confer to

the private organizations, such as transnational companies, a statute of private authority at a national level.

As Haulfer (2001) affirms “all side views industry self-regulation as a potential new source of global governance, that is to reach a collective decision about transnational problems with or without government participation” (p.1). Additionally, this era of globalization is defined also by a market economy, characterized by the liberalization of commerce, investments, and financial transactions. During the neoliberal era, the phenomenon of delocalization of companies has become more prevalent, as well as their positive and negative effects. This situation implies that multinational corporations are also recognized as political actors; in addition to their economic role, they also have social and environmental responsibilities.

If at this complex dialectic between States and multinationals, politics, and economy, we sum theories such as the one of the *State-Building: Governance and World Order in the 21st Century* (Fukuyama, 2004) it becomes a more important topic for the public opinion and the academic world. Therefore, it can be thought that society meaning citizens, are facing less power of action due to too much delegation of their authority of decision concerning topics of the whole community. In addition, there are some alternative options such as the Degrowth concerning for example the environment, one of the fundamental topics to be taught in CE.

2.5.2. From interculturalism to cosmopolitanism

To define what interculturalism is, it is important to be able to understand the concept of culture. Authors such as Pulido (2005) help us understand in which framework we are moving when speaking about this concept. Pulido affirms that nobody is part of a culture; however, culture belongs to people. They use it, manipulate it, and transform it during their whole lives. For him, “cultures” in plural do not exist, because we cannot draw the limits that distinguish one from the others. To him, there is a difference between the cultural characteristics of people (Pulido, 2005, p.33).

Similarly, to be able to define the term culture, Bourdieu’s contribution (1972) is relevant. He explains that:

it is established as cultural the world of significations, sense; the world presents in the relations that are established in the society, which are fixed by strength, that are driven by an intrinsic manner the values of use and change and, inside of them we find also the ones of meaning that are the ones organize the social life to endow of meaning the products of the existing relationships (Bourdieu, 1972, p.178).

Silva rescues the dynamic part of culture by affirming that “the culture and cultural identity are dynamic processes, subjects to continuous reconfigurations” (Da Silva, 2007, p.33). At last, in trying to understand the concept of culture, Medina (2005) states that culture is a permanent process that can generate certain paces of thinking and emotion as well as conduct change. All these definitions are helpful to understand how vital is intercultural education when trying to rescue this dynamic character of each culture. Thus, cultures should be considered equally, as another aspect of each individual's identity.

The concept of interculturalism is fundamental to addressing topics of CE. In contrast to the multicultural perspective which presents “the cultural other” as a group of different subjects, interculturalism recognizes the other as equal. The multicultural educational perspective recognizes diversity without truly overcoming the differences. It relates to a type of education that promotes and creates certain spaces of co-existence of different cultures without interconnections.

Education should be subscribed in an intercultural reality of societies nowadays and intercultural education and CE should go together. Moreover, the final mission of interculturalism is ending the necessity for intercultural education. It would lead to getting an education of humbleness. For Panikkar the humbleness “is the hummus that allows the water to permeate and descend deep down.” (Panikkar, 2008, p. 188). With this quote, Panikkar shows us how learning is possible from humbleness. We learn to recognize what for Morin is the human trinity: person-species-society. And in this way living in harmony with the ecosophical relationship: “brain-subject-society-world-cosmos”.

Therefore, intercultural education looks for equality in differences, meaning it tries to find and recognize the common points between individuals. This vision is also present in a model of education for global or cosmopolitan citizenship in which the idea is to form

students as active and democratic critics. Critical analysis serves to contextualize and bring students to reflect on how to participate in the world. It teaches them to be conscious and how to deconstruct the reality presented by agents such as the mass media. Furthermore, critical thinking should decentralize the class from the teacher's perspective and push the thoughts of the students to become aware of the ethnocentric optic of seeing the world. As it is seen in Essomba's writings on interculturalism, through the concept of "Open Code" (Essomba et al., 2009) the teacher acts as a social agent. At the same time, it is relevant that in this learning process there is a certain distance between the teacher and the student so that this last one can feel free (Meirieu, 1989).

2.5.3. Cosmopolitanism: a cultural dialectic between the local and the global

Martha Nussbaum is fundamental for understanding the world of cosmopolitanism and cosmopolitan education, she is a reference in this subject. Shared humanity and the Socratic values constitute her vision of cosmopolitanism (Nussbaum, 1997). Although there are some cultural tensions concerning the term of humanity, Nussbaum bet on a type of humanity that overcomes all types of cultures. She refers mainly to three aptitudes necessary to be able to cultivate the humanity of the students: the Socratic auto-test that would be like an auto criticism of one's own traditions. In the second place, the concept of world citizen" affirms that we are all part of a superstructure above any State. And at the end, a narrative imagination, that is related to empathy. That is to be able to imagine ourselves in the place of the other and try to understand what the other feels. The parallelism with glocal citizenship.

Moreover, other aspects of her cosmopolitan vision are relevant, such as the social aspect of the necessity of intergenerational responsibility. This relates, not only to the family relationship of mother/father-daughter/son. It goes further, it refers to whatever generation and taking care of other ones worldwide. For example, in her publication *Not For Profit: Why Democracy Needs the Humanities* (Nussbaum, 2010, p.82) the author mentions the importance of studying the history of global economy and the role of colonialism in order to be able to understand even products that we use nowadays. These elements allow us to understand the social costs of product consumption at the local level

that at the same time affect a faraway society. This analysis is necessary to promote, certain universal values and to form citizens with a cosmopolitan responsibility. Although the *nussbaumean* vision is quite utopic, it is the first step for a more cosmopolitan citizenship.

Kemp, theorizing about the future merely based on the past literature such as the one of Martha Nussbaum, includes also the intra-generational responsibility. This type of responsibility is not just between human beings but also between “not- human beings”, referring mostly to raw materials. For Kemp *cosmopolitan citizenship* would be “citizenship with responsibility for our ecosystem including intragenerational and intergenerational dimensions, where responsibilities are asymmetrical and consideration of the other is the only way to develop the moral self-assuredness needed for a global ethics”(Kemp, as cited in Sund & Öhman, 2011, p.24). Although Kemp includes nature in the concept of world citizenship, his vision is far from being multicultural.

Other scholars, such as Appiah (2006) refer to a partial cosmopolitanism where there is a dialectic between the particular and the global. Appiah claims the necessity to find a form of coexistence between the responsibilities towards our relatives and the global ones (Appiah, 2006, p.39). It could be added that all these stands have in common certain ethnocentrism in the sense that cosmopolitanism serves to equilibrate the imbalances that are proper of the Western countries. For example, if we think about the environmental question we could affirm that an indigenous population of Brazil would have full respect for the environment, the human beings and nature included. Therefore, most likely they may not have any need to open themselves to new horizons with intercultural education because it already follows the rules of nature which transcend all types of cultures and they could be an example for others.

2.5.4. Environmental ethics: an option for relating the human being with the environment

As we saw in the part dedicated to Degrowth and SD (sub-chapter 2.4.5), teaching ecology or debating about it in schools relates to ecological ethics, which is a branch of applied ethics. Elliot Eisner refers to environmental ethics as “whatever ethics that guide us in our treatment with the natural environment (Elliot, 1995, p.6). Knowing it, is useful for raising awareness at school concerning the dialectic existing between people and the environment. This dialectic is pivotal in glocal CE as it is crucial for thinking about glocal environmental questions. In this sense, ethics serves CE and citizenship that transcends the State. It considers the glocal aspects, considering the global and local dynamics from different angles, including nature. Bearing in mind the actual context, it would be useful to foster a type of education in which economy and oikonomia go aligned (Medina, 2008, p. 3).

Previous historical moments, modernism and postmodernism, showed that an anthropocentric vision has nefast side-effects that need to be counterbalanced by putting human beings as a part of a system where everybody is equal. Until now the keyword was at the “service of” (Medina, 2008, p.4). The proof of anthropocentrism is that agriculture in the “western way” homogenized production, without respecting the diversity of the biosphere. In the XX and the XXI centuries we are destroying the Ashby law (Ashby, 1956) with most vehemence and rapidity. The Ashby law is the law that remembers that just variety makes variety.

There are several principles that for Elliot guide the way we face nature and constitute environmental ethics. Nevertheless, there are different approaches to environmental ethics, and sometimes they have common points. *Elliot Environmental Ethics* (Elliot, 1995) shows how for each different perspective the action of a company in a certain environment would or would not be justified. The article explains each possibility a business has to act which corresponds to an approach of environmental ethics. Those different perspectives are meaningful at a political level because they support certain environmental policies depending which perspective a region follows.

Elliot primarily detects environmental ethics based on human beings, another based on animals, then the one centered on life, and lastly the one on ecological holism. In the first perspective, the one based on human beings, it refers just to people's interests, considering them as the only ones that are morally relevant. According to this perspective, they are the only ones capable of doing an ethical evaluation. In the second perspective, people and animals are relevant for making decisions, but there is also a ranking that differentiates each species. The ethic life centered on the ranking of living beings includes plants, algae, unicellular organisms, and for some philosophers the ecosystem and the biosphere are included. In this case, moral relevance is given to living beings, but this does not mean that it corresponds to the same moral significance. The moral significance depends on the complexity of the subject, and the differentiation between these components of the biosphere, it depends on the moral evaluation of the mutual consequences of the elimination of one of these. As Naess (2009) reveals in his book *Ecology of Wisdom*, this could give place to an equalitarian biotic where all are morally relevant. If this, as Elliott states, is "justifiable, it would make it really difficult to defend moral human interventions in the natural environment" (Elliot, 1995, p. 20). Then Elliot proceeds by saying that an "ethic of the whole" is an ethic in which also not human beings, such as stones, have their own rights to be considered. This is the case when aesthetics matter in an environmental cause.

As of last, the *Ecological Holism* for which "two types of things are considered morally relevant: the biosphere as a whole and the large ecosystems that compose it". (Elliot, 1995, p. 6). It is a systemic approach in which individuals, differing from other approaches, are not morally relevant. The American Callicott (2010) is the theorist of such a non-anthropocentric perspective in which the main focus is given to the objective of the protection and the maintenance of the biosphere.

All these different approaches of environmental ethics, differ on what can be for each of them "morally relevant". Elliot also believes that what is morally relevant, is not because it has an interest, but because it has a property that gives them something intrinsic. If we think about what has an interest, then in this case we can include plants and also ecosystems. If we extend the interest to have a proper good and we are willing to protect it, the fact of being something aesthetically appreciated or complex, could be justified by

holistic or mixed ethics.

Comparing all these perspectives, the holistic one could be the most comprehensive one. Thus, the ethics based on ecosystems might go in opposition with human interests. Meaning it breaks a dualism vision where people use nature as an instrument at their service. If the human being is considered as part of an ecosystem, an extra component, then human beings would see a different perspective to obtain some benefits from nature, rather than the one based on exploitation. In this case the last one is considered as a way of doubtful utility. It is a merely materialistic interest. In this sense, environmental ethics could serve environmental and citizenship education to visualize these questions. Teaching that the human being him/herself is a system that should be in harmony with other superior systems and he/she is willing to sustain in a form that is veritably sustainable.

Therefore, related to this aspect is an education that fosters vivid experiences through contact with nature, and that also fosters awareness that we are ourselves part of nature. Thus, it is important to be aware of the holistic aspect of our body.

The perspective of the *World Ethic* of K ung, is also thought-provoking. He elucidates that:

Declaramos que todos somos interdependientes. Cada uno de nosotros depende de la salud del conjunto. Por esto, respetamos la colectividad de los seres vivientes, hombres, animales y plantas, y nos sentimos preocupados por la conservaci n de la Tierra, del aire, del agua, del suelo. These interdependent issues are declared. We are dependent on the Health of the Whole. For the purposes of the Convention on the Elimination of All Forms of Sacrifice, animals and plants, and pre-existing plantations on Earth Conservation, Air (K ung, 1994, p.16).

This optic of interdependency and reciprocity is needed. As it is shown in Torralba, the ecological crisis is an opportunity for the creation of an environmental ethic, which considers the relations that the human being has established with nature, and that he/she

has a posture that is at the intersection between the radical biocentrism and the excluding anthropocentrism (Torralba, 2003, p. 19). This would be allowed to not infringe the Ashb Law.

2.5.5. Gender: a plurality of perspectives for glocal citizenship education

Western educational systems based on democratic citizenship consider gender equality to be one of their main principles. The gender concept in education research is quite problematic as often it refers to a vague and conflated meaning as:

writers for both academic and popular audiences often use the term gender when considering differences between the educational experiences of male and female students, and the distinction of then appears to be based on a traditional understanding of the term sex (Glaser and Smith, 2008, p.343).

For example, when exploring this definition:

Gender refers to the socially constructed roles of men and women ascribed to them on the basis of their sex that depends on particular socio-economic, political and cultural context and is affected by other factors, including race, ethnicity, and class. Gender is one of the most fundamental organizing principles that shape human life in all its dimensions that also creates and perpetuates social differences and inequalities. Lastly, gender must also be understood as a structure of institutionalized social relationships that organize power at all levels (Mahler & Pessar, 2006, p. 27).

It is interesting to combine this definition with the most updated vision of gender that englobes the GBTQQIP2SAA (lesbian, gay, bisexual, transgender, questioning, queer, intersex, pansexual, two-spirit (2S), androgynous, asexual) (Education Glossary, n.d.) or LGBTQ+. The “+” refers to anybody who believes that their gender identity or gender expression is not sufficiently represented in society. The last theorist on gender differentiates between forms of gender, making a distinction between gender, gender identity, and gender expression. With such a complexification of the concept of gender

which reflects a plurality of visions, it is interesting to consider gender as an identity marker such as age, social class, ethnicity, and others (Jørgensen, 2012).

For any feminist movement considering gender, gender identities, and gender expressions in education means to have equal access in schools of any gender form. If gender equality is an undeniable principle of democracies nowadays, it does not mean that the school systems are considering other gender concerns. As Marshall (2007) says, “all too often discussions of citizenship are abstracted from real social (gender) relations and little attention is paid to the gendered nature of citizenship ideals” (p.11). To better integrate gender in education, Marshall (2007) proposes:

We might begin by reviewing some important feminist academic insights into the curriculum, such as the fact that schools are productive institutions creating both agency and stratification through their knowledge reproducing work and that the formal and hidden curriculum (the overt and the covert) are interlocked and equally important to any understanding of gender construction (p.11).

In this sense, gender education is intrinsic to CE as it is crucial for redefining what is democratic. Moreover, gender exists in different areas, such as economics, politics, cultures, in all societies, and especially in all relationships between people but also in the relationship with oneself.

Being a diverse gender society, glocal CE promotes a concept of citizenship that breaks a binary vision of gender recognizing only a division among two genders: female and male. Moreover, GCE requires integration of a gender perspective (Marshall and Arnot, 2008) where the national curricula recognize and if needed deconstruct the binary gendered vision embedded in it. Similarly, it should deconstruct gender power dynamics presented at different levels (curriculum, school material, classroom). Moreover, it is also important to work on teachers' gender perspectives to improve GCE, and glocal CE, in secondary schools (Banks, 2008).

The gender perspective is essential for glocal CE because it contributes to equalizing the relations between genders at different levels. It complexifies the reality by dismantling the dichotomization of our societies defined simplistically by a dual vision of the world:

men-women, public-private, north-south, rich-poor, and so on. Moreover, it allows breaking from a hierarchical, patriarchal, and heteronormative organization and interpretation of our societies (Martínez Martín, 2016, p.129).

2.5.6. From digital citizenship to glocal digital citizenship

In the age of the internet and social media, it is undeniable that some skills of Digital CE are highly linked with GCE. These skills are the responsible use of technology or the ability to use the internet to find and create digital content responsibly, safely, and respectfully. Being a citizen refers to being part of a community; being a user of the internet means also being part of a digital world community where we learn, share, work and live interconnectedly. Behind the idea of being a digital citizen, there is a “civic” level of citizenship that means also having rights and responsibilities when using the internet. Having digital citizen competencies also transcends the civic level, as it also means helping to create a safe and ethical space for using technology. Digital citizenship can be defined as “the quality of an individual’s response to membership in a digital community” (Heick, 2018). It is easy to see an analogy between the glocal citizen and digital citizen. As glocal citizens, we are part of different communities at different levels as the world itself, and we act in a way to contribute to all these different levels of communities or at least to not do harm to them. In digital citizenship, we adhere to guideline that make the use of the internet ethical and we must be responsible for the interactions that the digital world offers us. Watanabe-Crockett (2017) combines digital citizenship with global citizenship by referring to global digital citizenship. He highlights that knowing how to use digital technology means also governing, seeing the world as an interconnected community, and acting for its benefit. Moreover, digital citizenship is proof that we are part of a more extensive community than the State, as we are all on the same platforms despite our social status, culture, or political and religious beliefs (Watanabe-Crockett, 2017).

Ribble (2017) identifies five different aspects englobed in global digital citizenship: personal responsibility, altruistic service, global citizenship, digital citizenship, environmental stewardship. Together with Bailey, he speaks about three different categories: respect, educate and protect, which are embedded in nine elements presented in their book *Digital Citizenship in Schools* (Ribble & Bailey, 2007). This book is

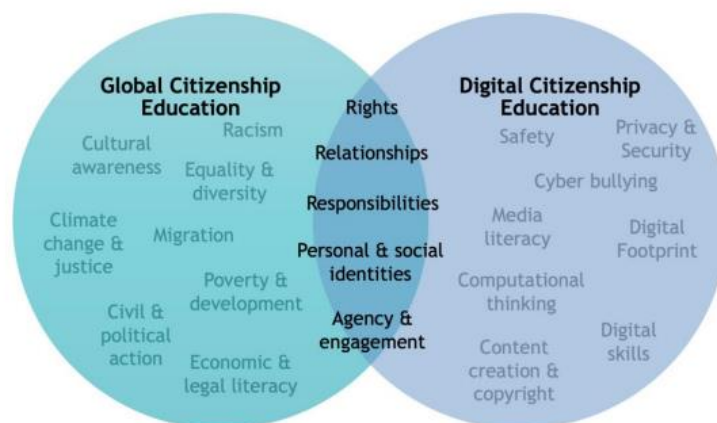
directed mainly to educators, students, parents, and administrators. They write about nine components: digital, access, digital commerce, digital communication, digital literacy, digital etiquette, digital law, digital rights and responsibilities, digital health and wellness, and digital security. The authors develop these aspects through critical and ethical lenses. For example, in digital communication, the researchers mention that educators should foster the importance of effective and respective communication skills. While in digital literacy, they highlight aspects about citing information properly or deciphering information to verify its authenticity as it happens with fake news.

Similarly, the study of the Center for Human Rights and Citizenship Education in partnership with Trocaire also presents a clear overlap between digital citizenship education (DCE) and global citizenship education (GCE). Goren and Yemini (2017) highlight the importance of empathy, critical thinking, civic participation, and activism in GCE. Andreotti and Pashby (2013) insist that the link between DCE and GCE is not just about looking for news but also having a critical eye and being able to understand the quality of news or even knowing how to recognize fake news. For them, taking for granted the benefits of technology, might lead to a lack of critical engagement (Andreotti & Pashby, 2013).

In Martinez Sainz and Barry's (2019) study, Figure 1 shows clearly these overlapping aspects:

Figure 1.

Key elements of Global [Digital] Citizenship Education.



Note. Retrieved from Martinez Sainz & Barry (2019, p.4).

Livingstone (2009) pointed out the mistaken belief that the young generation are digital natives because they were born in a digital world. Collins (2011) believes that students need the training to engage with technology, and therefore digital literacy is a must. Digital literacy englobes different aspects such as: instrumental skills, productive and strategic competence, and cognitive skills. This broad sense of digital literacy is equivalent to the concept of digital competence developed by Hatlevik and Christophersen (2013). Furthermore, engaging with technology, as suggested by Andreotti and Pashby (2013), requires being critical.

2.6. Transversal competencies: a broad concept

Many education systems worldwide focus their policy on the development of learners' transversal competencies. It means they prioritize "transversal competencies" meaning the combination of knowledge, skills, attitudes and values in general or holistic areas such as global citizenship, digital citizenship among other general education areas. Before going more in-depth with the definition of transversal competencies, I will explain what it means to be competent according to Boterf (2003). He highlights that a competent person must be able to act and react in a given context. For Boterf (2003), a competent person needs to have initiative and creativity, to have metacognitive abilities, and be autonomous. In this sense, a competent person shows that he/she has acquired transversal competencies. Other names used for transversal competencies are "key competencies, core skills, generic skills, transferable skills, soft skills, employability skills, 21st-century skills" (Sangwan et al., p.3) and the list continues. The idea behind them is that they "contribute to the learners' holistic development by making them capable according to the needs and changing demands in different situations and conditions" (Sangwan et al., p.3). As Terzieva, Luppi and Traina mention: success in the 21st Century requires knowing how to learn. Students today have several careers in their lifetime. They must develop strong critical thinking and interpersonal communication skills to be successful in an increasingly fluid, interconnected and complex world (Terzieva & Traina, 2015, p.26).

This sentence is aligned with a neoliberal vision of GCE close to the "qualification" category developed by Biesta (2006). That said, it is undeniable that transversal

competencies have always played a role in education as they are knowledge, skills and attitudes necessary in daily life.

In social sciences, there is not a standardized definition nor a unitary use for the concept of competence. Among the many frameworks, we find the ones by Binkley et al. (2012), Delors et al. (1996), Gordon et al. (2009), Lippman et al. (2015). Terzieva and Traina remind us that “notions such as “key competencies” and “core skills” have become very fashionable” (Terzieva & Traina, 2015, p.27).

It is also essential to differentiate between the terms competency and competence. Alder Köten explains that “the competence is the capability to carry out a defined function effectively and competency is the description of the knowledge, skills, experience and attributes necessary to carry out a defined function effectively.” (Köten, 2011). That said, often in the literature, the usage of the two terms is mixed up. Competencies are often divided into three groups: cognitive, affective and conative. They are aligned with the education pillars known as learning to know, to be, to do, and to live together which are also the ones followed by the UNESCO.

(Delors, 2013). These competencies do not necessarily embed a neoliberal vision but, depending on how educators introduce them, they can also foster glocal citizenship education. Moreover, Delors presented these principles by affirming that “competitive spirit is no longer compatible with the spirit of cooperation” (Delors, 2013, p. 327). He embraces a view for fighting global injustices through education and the competencies are a tool for creating a more cooperative and fair world. As we can see in Figure 2, Whittemore (2018) identifies seven essential transversal competencies (see image X): (1) collaborative problem solving, (2) learning to learn and continuing to learn, (3) digital competencies and mindset, (4) initiative and independent thinking, (5) resilience, (6) adaptability, (7) cultural awareness and expression. For Whittemore, these essential transversal competencies are the product of the “synthesis of key and definitive policy sources from the major International Organisations, such as the World Economic Forum, European Commission, UNESCO and the OECD” (Whittemore, 2018, p.5). He admits that the total transversal competencies emerged are ten, writing: “International Organisations reveals a broad emerging consensus on a common core of 10 transversal

skills: digital competencies, problem-solving, initiative, learning to learn, cultural awareness, resilience, social intelligence, creativity, critical thinking, adaptability” (2018, p.5). He excludes critical thinking, social intelligence and creativity, not because they are not more important but because they are embedded in the other seven.

Figure 2.

7 core transversal skills.



Note. Retrieved from Whitemore, S. (2018b, p.5).

The UNESCO model, (Care and Luo, 2016a) has an approach of expounding transversal competencies more extensively. As can be seen by comparing figure 2 with figure 3.

Figure 3.

What are transversal competencies.



Note. Retrieved from Care and Luo (2016b, p.6).

A transversal competency that neither Withermore (2018) nor UNESCO put in the list is empathy. Nevertheless, Withermore specifies that it is included in emotional intelligence, social intelligence and in learning to learn.

2.6.1. OECD PISA's Global Competence: a glocal competence?

Since 2018 the Programm for International Student Assessment (PISA) is assessing 15 years old students if they are “globally competent”. PISA defines the Global Competence (see Figure 4).

Global Competence is a multi-dimensional construct that requires a combination of knowledge, skills, attitudes, and values successfully applied to global issues or intercultural situations. As the name suggests, global issues are those that affect all people and have deep repercussions for current and future generations. Intercultural situations refer to face-to-face, virtual or mediated encounters with people who are perceived to be from a different cultural background (OECD PISA, 2018a).

Figure 4.

Global Competence.



Note. Retrieved from PISA (OECD, 2018b).

The main purpose is to see whether schools contribute to collective well-being and to SD. Here again, we can see the link with a neoliberal vision of sustainability. It also relates to the qualification level of GCE (Biesta, 2006).

More specifically it pretends to support students to:

- develop cultural awareness and respectful interactions in increasingly diverse societies;
- recognise and challenge cultural biases and stereotypes, and facilitate harmonious living in multicultural communities;
- prepare for the world of work, which increasingly demands individuals who are effective communicators, are open to people from different cultural backgrounds, can build trust in diverse teams and can demonstrate respect for others, especially as technology continues to make it easier to connect on a global scale;
- capitalize on inherently interconnected digital spaces, question biased media representations, and express their voice responsibly online;
- care about global issues and engage in tackling social, political, economic and environmental challenges (OECD PISA, 2018a).

All these points are relevant for schools to take a step forward and tackle the many crises that we are facing. Unfortunately, they lack a real critical glocal perspective. Moreover, assessing such competence seems quite problematic. It is relevant that Engel and Thompson (2019) remember that governments by categorizing people, “make them up”. They referred to the philosopher Hacking as:

he refers to this as dynamic nominalism, the process whereby the naming of things, particularly abstract concepts associated with human dispositions or characteristics that are assumed to be measurable, comes to determine how we understand the construct and the actions that we take as a result (Hacking 1986, as cited in Engel et al., 2019, p.6).

Plus as Conolly et al. (2019) remind us “critical global education contends that mainstream definitions of global competency privilege particular groups (i.e. those from higher socio-economic and richer country backgrounds” (p.2).

In addition, they suggest we should view PISA global competence under global consciousness lenses, which is the humanist approach of GCE. Seen that way, global

competence does not challenge sufficiently current imbalances of power and they perpetrate a specific worldview (Conolly et al., 2019, p.2).

2.6.2. Global citizenship and the curriculum

GCE can be embedded in the curriculum through a holistic approach, integrated into the subjects or as a specific subject. Concerning the cross-curricular approach, the principles and values of a school can reflect GCE. For Sant et al. (2018), the holistic approach happens through activities that take place across different subject areas (e.g. interdisciplinary projects), in extracurricular time. If we consider GC being one of the transversal key competences taught cross-curricularly, it means that “the learning objectives or outcomes are incorporated into the part of the curriculum and that are not subject bound,(e.g. school assembly”(p.29).

Terzieva and Traina (2015) also remember that:

Transversal competences may also be integrated into existing curriculum subjects. Where it occurs, learning objectives or outcomes related to digital, civic or entrepreneurship competences feature within the specific curricula for these subjects. The choice of subject is relatively consistent across countries, although some differences are apparent. For instance, the subjects which incorporate citizenship education are mostly the social sciences, languages, and ethics/religious education; but sciences and mathematics, as well as artistic education are also mentioned by some countries (p. 197-198).

The most common way to present GCE is through school assembly (Nelson and Kerr, 2006 as cited in Sant et al. 2018, p. 198), through school activities that promote solidarity at a local, translocal or global level, through an initiative that promotes political literacy or cultural awareness. Any level of GCE, from civic education up to glocal CE can reflect working toward a certain vision of GCE. On the other side, depending on how educators create these activities can perpetrate or not the status quo or stereotypes. What matters is relating CE to complexity. In the literal sense, a complex (com-plexus, to weave together) is that which brings together several different elements, that which can be described by an intersection of relationships and a complex object is a node in a network. It is both

constitutive of the network as part of it and constituted by the network since it would not exist without it (Morin, 2017). Sterling (2001) identifies four functions of education:

1. Social: To replicate society and culture and promote citizenship.
2. Vocational: To train people for employment.
3. Personal: To develop the individual and their potential.
4. Transformative: To encourage change towards a fairer society and better world (p.25).

We can also expect that in glocal CE this complexity can be tackled under the fourth function: the transformative one. While the first three, have mainly a reproductive character, the fourth function breaks this reproductive scheme. It must be said that the transformative function of education has already had its roots with Maria Montessori, Rudolph Steiner, John Dewey. Most recently, Pinar also affirms that the curriculum is not a neutral and objective document. He says that the “school curriculum is what older generations choose to tell younger generations” (Pinar, 2012, p.188).

He proposes a cosmopolitan curriculum, pointing out the subjectivity of cosmopolitanism that he calls “worldliness”. He defines it “ as a state of being between the local, and the global, simultaneously self-engaged and worldly-wise, cause and consequence of a cosmopolitan education, worldliness is a subjective supplement to cosmopolitanism” (Pinar, 2012, p.4) Pinar’s cosmopolitan curriculum is a provocation to think critically about ourselves and the world (Pinar, 2012, p.189). Thus, it resonates with glocal CE and its correspondent glocal pedagogies.

2.7. Conclusion of the chapter

Metaphorically, the purpose of this chapter is to present glocal CE as a vector made up of different points (topics and competences). It also intersects different spaces ("education of") and has almost parallel vectors (versions of global CE). In addition, it was fundamental to portray glocal CE as a vector closely related with the concept of citizenship. A concept in continuous evolution throughout its history. By this mathematical metaphor, the glocal represents the multidimensional angles that position a vector (glocal CE) in a space (curriculum). This kaleidoscopic presentation of glocal CE

is, however, only a partial view. This framework is an invitation to consider the potential of glocal CE to incorporate other knowledges that are related to CE, but that are not necessarily seen by academia as scientific terms, as was the case with Ubuntu philosophy. Thus, this kaleidoscope of terms associated with glocal CE was crucial to providing a theoretical and conceptual background for exploring the discourses that emerged in the study.

3. Chapter III: Teacher agency and teacher professional development: critical components for a glocal teacher subjectivity

In this chapter, I present two main concepts that are pivotal for this study: teacher agency and teacher professional development. In fact, teachers are the main agents of change in the school system (Bourn, 2016) and understanding their agency and the possibilities for professional development is fundamental in this study. Plus, Biesta et al. (2014) and Pyhältö et al. (2002) showed that the teachers' agency in professional development contributes to implement school reforms. However, in order to present both concepts, it seems essential for teacher agency to be related to both, personal identity and professional identity, and for professional development to be integrated into teacher education. It is in fact my intention to explore the concepts in dialogue with other concepts in the same manner I did in Chapter 2. Tao and Geo (2017) demonstrated that agency and identity are interdependent. While professional development may be crucial for teacher professional identity which reinforces teacher agency (Mockler, 2011).

To continue with mathematic metaphors, as I did in the conclusion of Chapter 2, if teacher identity might be the variable X , teacher agency is the vector and professional development contribute to its direction toward glocal CE.

3.1. From teacher identity to teacher agency: understanding the glocal teacher

As mentioned earlier, teacher agency cannot be understood without connecting it with teacher identity. Both contribute to the understanding of how teachers consider and integrate glocal citizenship in the curriculum. Having presented the two sides of the coin, I relate them to the field of glocal CE, since the identity and agency of teachers are essential to the teaching of glocal CE.

As Giddens (1991) argued, identity can be considered as a mediating force between structure and teacher agency. Both identity and agency are ongoing processes in which

teachers keep reinterpreting dynamically their own knowledge and values of the profession. It is important also to see how this continuous interpretation takes place inside and outside the school. It is pertinent to consider the following: “for teachers, this is mediated by their own experience and outside of schools as well as their own beliefs and values about what it means to be a teacher and the type of teacher they aspire to be” (Sachs, 2001a, p.6). Teacher identity helps to understand the sense of agency for teaching glocal CE.

3.1.1. Teacher identity

To explain the concept of teacher identity, it is important to understand the notion of identity. The concept might appear simple, but it is rather complex. The Cambridge Dictionary defines identity as “who a person is, or the qualities of a person or group that make them different from others” or “the reputation, characteristics, etc. of a person or organization that makes the public think about them in a particular way” (Cambridge Dictionary, n.d.).

This definition is just a starting point for a concept introduced in the social and psychological sciences in the United States in the 1950s. The definition of the dictionary highlighted how identity can refer to the individual or a collective, such as the teacher community. The events in the 1960s in the United States helped to advance the social studies on identity. The definition of the developmental psychologist Erickson (1968), who talked about the concept of “identity crisis”, is crucial. Erickson related the concept to a salient moment of American history in which the Afro-American community was fighting for their rights. Not that this claim for rights can be limited to the 1960s, but his reflections took place in that period relevant for democracies worldwide. His notion of identity had two main referents, William Jones and Sigmund Freud. Even if he was a man of his time, he acknowledges the fact that James and Freud developed their theories inherent from the patriarchal system of values. However, Erikson quoting James is still valid:

A man’s character is discernible in the mental or moral attitude in which, when it came upon him, he felt himself most deeply and intensely active and alive. At

such moments there is a voice inside which speaks and says: “This is the real me” (William James in a letter to his wife, as cited in Erikson, 1968, p. 1968)

Concerning Freud, Erickson highlighted the cultural aspects that were relevant for him such as being part of a Jewish community. To clarify, Freud was not religious person, rather he was mentioning the Jewish cultural nature. By referring to Freud and Jones, Erickson highlighted two aspects such as subjectivity and culture that are pivotal for identity. It is also interesting that he acknowledges the impermanence of identity as he defines it as a fundamental organizing principle that develops constantly throughout the lifespan (Erickson, 1968). Although he focuses on adolescent development, his broad definition is useful for understanding teacher identity. In fact, by talking about psychosocial relativity he also connects the psychosocial and social factors as elements that are interconnected and have a role in the continuous constitutions of each person’s identity. Ragaliene (2016) sums up Erickson’s concept of identity by writing:

Identity provides a sense of continuity within the self and in interaction with others (“self-sameness”), as well as a frame to differentiate between self and others (“uniqueness”) which allows the individual to function autonomously from others. (p. 97)

It is interesting to see how Erikson (1980) sees identity as an ego subsystem that is closest to social reality. He affirms:

...could be said to be characterized by the more or less actually attained but forever-to-be-revised sense of the reality of the self within social reality; while the imagery of the ego ideal could be said to represent a set of *to-be-strived-for* but *forever-not-quite-attainable ideal goals* for the self (p. 160).

Moreover, the sociologist Peter Berger (1966), coming from a phenomenological and social constructionist tradition, as well as Erving Goffman (1967), father of symbolic interactionism, have contributed to expanding the use of the word identity in sociology. This list continues in sociology with the studies of Bourdieu, Baumann, Giddens, but what counts in presenting this historical excursus is the complexity of defining identity.

Although teacher identity is a key concept for this research, it is still accurate to remember Brubaker & Cooper (2001) quoting George Orwell's sentences:

the worst thing one can do with words is to surrender them (...) a language is to be an instrument for expressing and not for concealing or preventing thought" and, "let the meaning choose the word and not the other way about (Orwell, as cited in Brubaker & Cooper, p.1).

These sentences aim to emphasize that even if the word identity is used in the social sciences, it has political and intellectual consequences. The meaning of the word "identity" can signify too little, too much, or even be ambiguous. Therefore, they invite us to find less ambiguous concepts such as commonality, groupness, or connectedness. Thus, just when identity embraces these meanings, teacher identity is a useful concept. In fact, Brubaker & Cooper (2001) affirm:

The point in suggesting this last set of terms is rather to develop an analytical idiom sensitive to the multiple forms and degrees of commonality and connectedness, and to the widely varying ways in which actors (and the cultural idioms, public narratives, and prevailing discourses on which they draw) attribute meaning and significance to them. This will enable us to distinguish instances of strongly binding, vehemently felt groupness from more loosely structured, weakly constraining forms of affinity and affiliation (p.21).

Also, Gee (2000) affirms that there are other terms, such as "subjectivity" or "core identity", but it is relevant that "identity" can be used as "an analytic tool for studying important issues of theory and practice in education" (p. 100). Most recently Mahmoudi-Gahrouel et al. (2016) have referred to identity in terms of interpretation, reinterpretation, negotiation, and integration of personal (individual) and professional (educational) relationships.

Claude Lévi-Strauss (1977) characterized identity as “a sort of virtual center (foyer virtuel), to which we must refer to explain certain things, but without it ever having a real existence” (p.332).

A fundamental way to understand identity is as a form of affectively charged self-understanding that is often referred to as "identity"- particularly when discussing issues concerning race, religion, ethnicity, nationalism, gender, sexuality, social movements, and other phenomena conceptualized as involving collective identities" (Brubaker & Cooper, 2000, p.19). For them identity is self-understanding being part of group conditions and social and political actions. They advocate for shifting from the word “identity” to a combination between the commonality of the words (referring to common attributes) and connectedness (referring to the ties between people) that create “groupness” (Brubaker & Cooper, 2000, p.19-20). All these words should be nuanced with the lenses of hybridity and fluidity fundamental for “network theorist”. In fact, Somerville, referring to Latour’s theory writes:

The actor-network perspective stresses both the contingency of networks, that is, they are not determined, permanent, or universal, and what is referred to as their emergent qualities. What this means is that networks are rarely stable for long and are continually bringing in new elements and changing the relationships between actors (Somerville, 1999, p.9).

Melucci (1995) worked with an identity-oriented approach to social movements. He believes that in the idea of identity a sense of permanence is embedded. He talks about “collective identity as a process refers thus to a network of active relationships between the actors, who interact, communicate, influence each other, negotiate, and make decisions” (Melucci, 1985, p.45).

The formation of these identities is linked with the power of the “historically variable relational embeddedness “(Somers, as cited in Brubaker & Cooper, 2000, p. 34) rather than the commonalities. This can also help to reconfigure the word identity under the concept of narrative. Unfortunately, with all the limits that the word “identity” embeds, it is used in much research around teacher education. For example, Farrell (2011) explains

that for understanding the “beliefs, assumptions, values, and practices that guide teacher actions both inside and outside the classroom” (p.54) teacher identity is crucial. Accordingly, teacher professional identity, as elaborated in the following point, serves as a link between teacher identity and teacher agency. Teachers may see themselves as agents of change depending on their professional identity.

3.1.2. Teacher professional identity

Teacher professional identity corresponds to a type of collective identity. Which starts from "an individual construction referring to the teacher's history and social characteristics, but also from a collective construction linked to the context in which the teacher works" (Valliant, 2007, p.3). Several scholars explore this concept related to how teachers construct their professional identity (Maclure,1993; Clandinin and Connelly, 1995; Gee, 2001; Mockler, Sachs, 2001; Sfard and Prusak, 2005; Flores and Day, 2006). Under this perspective, teacher professional identity is understood as a dynamic and continuous process of construction. This process does not end with obtaining a professional title. On the contrary, it embraces teachers' own trajectory linked also to their life stories, collective actions. It also depends on the surrounding working realities. Mockler (2011) highlights the complexity and untidy dimension of this “human enterprise” (p.1). She also stresses how neo-liberal tendencies do not consider such a complexity. In fact, there are personal, professional, and political dimensions involved in this construct.

Other scholars also highlight the plurality of contexts (social, cultural, political, and historical) shaping teacher professional identity (Buchanan, 2015; Kumaravadivelu, 2012; Mockler, 2011; Varghese et al., 2005). They also focus on the environments, experiences, and interactions. In reviewing Mockler (2011), it is noteworthy that she emphasizes the messiness, the non-linearity, and the value of narratives when considering identity formation. Butler states the following:

Identifications belong to the imaginary; they are phantasmatic efforts of alignment, loyalty, ambiguous and cross-corporeal cohabitations, they unsettle the I; they are the sedimentation of the ‘we’ in the constitution of any I... Identifications are never fully and finally made; they are incessantly reconstituted

and, as such, are subject to the volatile logic of iterability. They are that which is constantly marshalled, consolidated, retrenched, contested and, on occasion, compelled to give way. (Butler, 1993, as cited in Mockler, 2011, p. 105).

Other relevant components of teacher professional identity are the emotional, relational, and symbolic elements. They connect to the subjective and objective sides of being a teacher (Tardif, 2004, p. 79). Plus, the constant question behind teacher professional development is not “who am I?” but rather “who I want to become?” (Beijaard & Verloop, 2004). In this in-becoming, there is a constant dialectic between the person and the context. According to Beijaard and Verloop, (2004) teacher identity is composed of sub-identities each playing a role depending on the context. A sub-identity constituting the teacher identity could push or not teachers to embrace their moral role of being a teacher. In fact, what links teacher professional identity and glocal CE, is what Dewey named his vision of teachers “engaged, not simply in the training of individuals, but in the formation of the proper social life”. (Dewey, 1897, p. 80). Maybe, it can also be related to “the sense of purpose for teaching and being a teacher” (Rex & Nelson, 2004, p. 1317).

Among this sense of purpose, there is the “embracing of a moral role”. This role has to do with the “why” and the “what” teachers do (Mockler, 2011, p.5). Fullan (2002), a pioneer in this aspect, mentions the relationship between the “good teacher” and the “moral purpose”. He even juggles between a moral and spiritual leadership that might relate to a planetarian posture of glocal CE. Nonetheless, Freire (2006) reminds us that purpose was not enough. Wiggling and McTighe (2007) refers to how many teachers disconnect with the moral purpose embedded in teacher identity:

Over the years, we have observed countless examples of teachers who, though industrious and well-meaning, act in ways that suggest that they misunderstand their jobs. It may seem odd or even outrageous to say that many teachers misconceive their obligations. But we believe this is the case. Nor do we think this is surprising or an aspersion on the character or insight of teachers. We believe that teachers, in good faith, act on an inaccurate understanding of the role of “teacher” because they imitate what they experienced, and their supervisors rarely make clear that the job is to cause understanding, not merely to march through the

curriculum and hope that some content will stick. (Wiggins & McTighe, 2007, p. 128, as cited in Mockler, 2011, p.6)

Similarly, Campbell (2008) states that:

Yet, the moral dimensions of teaching and the ethical nature of the teacher's professional responsibilities often seem to be taken for granted in both the academy and the practitioner communities, overshadowed by cognitive theories connected to teaching and learning, effective approaches to measurement and assessment, classroom management strategies and other aspects, that while, naturally important, are rarely viewed from a moral or ethical perspective (Campbell, 2008, p.358).

Already Sachs's (2003) study showed that when teachers embrace a connection between their purpose and their practice, and they have a sense of professional identity, they connect more with the "moral purpose" of being a teacher. In this way, they fully embrace certain aspects of glocal CE.

3.1.3. Teacher agency

Considering that identity is:

multiple, fluid, constantly re-negotiated, and so on does not solve the Orwellian problem of entrapment in a word. It yields little more than a suggestive oxymoron multiple singularity, a fluid crystallization but still begs the question of why one should use the same term to designate all this and more. Alternative analytical idioms, we have argued, can do the necessary work without the attendant confusion" (Brubaker & Cooper, 2000, p.34).

In this continuum of concepts, this could be also the case for the notion of agency. Both of these notions, however, appeal to a construction process that:

is influenced by a variety of factors, such as the social relationships and interactions with others within a sociocultural, historical, and institutional

context, emotions, values, beliefs, traditions, educational background, discourses, and job and life experiences; among many others (Zembylas, 2003, p.224).

Plus, the concept of teachers' identity construction matters as "teacher identity—what beginning teachers believe about teaching and learning as self-as-teacher—is of vital concern to teacher education" (Robert, 1997, p.21). However, teacher agency is a crucial component underlying that teachers construct themselves intentionally as professionals (Beijaard et al., 2004, Varghese et al., 2005). In other words, teacher agency is a core aspect of identity formation and development (Tao & Gao, 2017, p. 347).

An essential component for understanding teacher agency, is the notion of agency itself theorized by sociologists such as Bourdieu (1977) with his notion of habitus and Giddens (1985) with the theory of "structuration". It followed Archer (1995) with the realist social theory and more recently Elias's concept of configuration (2000). These concepts served to nurture the conversation around social action by juggling between the individualistic and holistic explanations of social action both of which are central to agency.

Three main conceptualizations exist in the definition of agency: agency as capacity, agency as a variable, agency as phenomenon/doing (Priestley et al., 2015). When referring to agency as a variable means that it can be innate or is structurally determined. Agency as capacity stands for "the socioculturally mediated capacity to act purposefully and reflectively on [one's] world" (Rogers and Wetzel, 2013, p. 63 as cited in Tao & Gao, 2017, p. 347). This approach is criticized as it fixes the agency and it does not highlight its evolution. In the case of teacher agency, it can be for example possible through professional development. The phenomenon/doing approach of agency (Priestley et al., 2012) accounts for this becoming.

What it appears is that teacher agency is a critical concept in educational policy implementation (Biesta et al., 2015). Thus, it is normal to consider them crucial for educational change and reform. Teacher agency recalls the teachers' active contribution to shape their work and actively influence the classroom atmosphere, learning process, or the school setting among other aspects. Teacher identity and teacher professional identity contribute to determine teacher agency. However, when teacher professional

development is complexified, it is also used as agency. For the question of what agency is, Priestly et al. (2015) provide the following answer:

agency remains an inexact and poorly conceptualized construct in much of the literature, where it is often not clear whether the term refers to an individual capacity of teachers to act agentially or to an emergent ‘ecological’ phenomenon dependent upon the quality of individuals’ engagement with their environments. (Biesta & Tedder(2007, p.137), as cited in Priestley et al. (2015, p.3)

What associates the importance of teacher professional agency with glocal CE is embedded in this paragraph:

A glocal educational teacher agency and philosophy must be built upon respect for the individual and the local, with an understanding and respect of the history, political and cultural institution of a country or State, while, at the same time, realising a common universal understanding, interconnectedness and humanistic potential of globalisation. All these are necessary in an international corporation of education. “The glocal teacher” is a vision of such an educational institution. The philosophy of glocal teaching draws its influence from the *bildung* tradition in European educational philosophy, from public theory and from ancient roots in Greek philosophy (Are Trippestad, 2015, p.22).

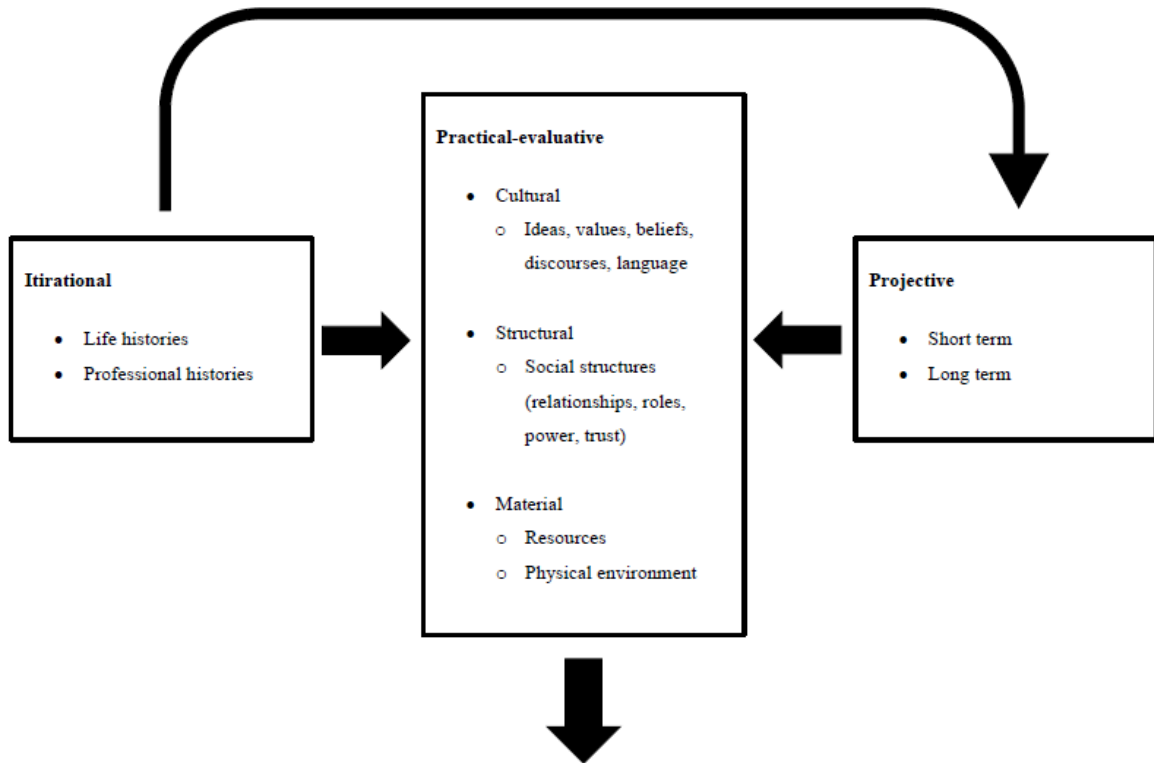
For Priestley et al. (2012, p.191), the agency is even synonymous with change. Glocal CE needs teachers that embrace this agency of change. However, Biesta (2015) reminds us that is not something that people own but agency is more something that people do. In his work Biesta emphasizes the contributions of Emirbayer and Mische:

the temporally constructed engagement by actors of different structural environments – the temporal-relational contexts of action – which, through the interplay of habit, imagination, and judgment, both reproduces and transforms those structures in interactive response to the problems posed by changing historical situations. (Emirbayer & Mische, 1998, p. 970; emphasis in original, cited in Biesta et al. 2015, p. 627).

Plus, when they combine it with the ecological conception of agency-as-achievement, they constructed in the model presented in Figure 5.

Figure 5.

A model for understanding the achievement of agency.



Note. Adapted from Biesta et al. (2015, p.627).

I question where Biesta et al. (2015) includes the affective emotional, spiritual, and psychological elements that might also determine the agency. If we think about agency for implementing glocal CE, and caring, for Danielewicz (2001) to make a change the teacher's "self is fully invested in teaching and caring" (p.165). Biesta, on the contrary, refers more to the beliefs. However, when he refers to Nespor by paraphrasing his definition of beliefs defined "affective, narrative in nature and relying on correspondence with evaluation from the past, such as a particular student being "immature" or "bright"" (Nespor, 1987 cited in Biesta, 2015, p.628). Beliefs in this sense mean that past situations and experiences affect or have an impact on teachers' achievement agency. Thus, this is the "umbrella" concept, that also Biesta et al. (2015) acknowledge. It is the importance of other components such as the emotional aspect that constitutes agency. What is clear

for all authors is how teacher professional development is crucial for teachers' agency as well as for teachers' profession for their whole career. However, the link between teacher agency and professional development, is inherent on seeing.

teacher professional identity as an ongoing process that respond to the question "who I want to become" (Kerby, 1991). To build their professional identity teachers, choose according to their identity and beliefs the professional development that mostly fits their agency. However, these notions are all deeply interrelated as, also professional development itself helps building a sense of agency. The three notions presented above cannot be separated for professional development and the relationship among them should be seen as essential for understanding teacher practice around glocal CE.

3.2. Teacher professional development and glocal citizenship education

Today's teachers are expected to play a multiplicity of roles and perform a variety of functions in order to meet the demands of our times. In fact:

Teachers throughout the world are experiencing an unprecedented transition in their role and status and demands on them are becoming increasingly multifaceted... Many teachers do not have the training or experience to cope with this changing role (European Commission, 2000, p.40).

In this situation of fast changes, teacher professional development:

constitue un vecteur d'optimisation des pratiques enseignantes sur lequel le système d'éducation doit pouvoir compter. De fait, les études comparatives internationales sont venues confirmer que le développement professionnel des enseignants demeure l'un des meilleurs moyens pour améliorer la qualité de l'enseignement offert aux élèves (Richard, 2020, p.54).

Throughout the dissertation, I use the concept of professional development. Nevertheless, this chapter also adresses in-service teacher education, since both terms serve better the purpose of agency.

However, as for professional development in global CE (An, 2014; Guo, 2014), we have to leverage the responsibility of professional development for a teacher agency allowing the incorporation of glocal CE in teaching practices. However, it is undeniable that to become a “glocal CE teacher”, professional development is pivotal. This section continues to discuss teacher competencies that can be acquired through teacher professional development. However, it is crucial to detach teacher professional development in glocal CE from the idea of a teacher that is “a passive receptor of a list of good cosmopolitan behaviors” (Rizvi & Beech, 2017, p. 128). The chapter concludes by depicting relevant models of professional development and how they relate to glocal CE.

3.2.1. From in-service teacher education to teacher professional development

A primary distinction is made around the world of teacher education between pre-service teacher education and teacher professional development. Although pre-service teacher education is marginally considered in this research, there are some key points that should be noted. Pre-service teacher education is crucial for teaching glocal CE and democratic citizenship education. Plus, the role of teacher educators is fundamental. If teachers’ educators do not embrace a democratic way of teaching (Carr, 2008) or certain knowledge on glocal CE, it is difficult to imagine teachers embracing these crucial aspects of education nowadays. Logan (2011) reminds us: “if schools are to educate for democratic citizenship, the manner in which preservice teacher education helps teacher candidates to understand citizenship and how it will be utilized in their future teaching practices, is a true concern” (p. 153). Marri et al. (2014) and Borghi et al. (2012) show that preservice teachers have a weak knowledge of concepts such as citizenship and democracy. Additionally, Gaudelli and Wylie (2012) and Rapoport (2015) claim that pre-service teacher programs do not incorporate components of global CE. The dialectic between the vague knowledge of pre-service teachers on these topics and the role of teacher educators for the implementation of global CE (Robbins et al., 2003), invites us to the relevance of teacher professional development for recovering the lack of knowledge acquired during their pre-service education.

Often, concerning teacher professional development, we see the use of the words “ in-service” which is defined as “a workshop for employed professionals, paraprofessionals, and other practitioners to acquire new knowledge, better methods, etc. for improving their skills toward more effective, efficient, and competent rendering of service in various fields and to diverse groups of people. Further, such a workshop is training designed to benefit a specific group of teachers at a particular school. Good in-service training should, via workshop trainees and improve the quality of programming for the development of teachers in service” (Nkechinyere, 2013, p.174).

Thus, we could tell that in-service teacher education is part of teacher professional development. There are several modalities for in-service teacher education such as attending exhibitions, films, seminars, conferences, etc. The particularity is that these events are solution-oriented (Alkuş & Olgan, 2014; Osamwonyi, 2016). Also, in-service teacher education refers usually to punctual activities. Nowadays the tendency is to talk about professional development. In other words, it refers to an increasingly engaged teaching process where teachers also engage in learning communities (Borko et al., 2010).

Plus, Borko, Jacobs, and Koellner (2010) explain that:

Many teacher educators, e.g., share the view that professional education for teachers should (a) be a collaborative endeavor, (b) be about the work of teaching, and (c) situate learning opportunities for teachers in the context of that work (p.175).

They highlight that the teacher classroom is not the only place where professional learning opportunities take place. They refer to Ball and Cohen (1999) for explaining practice-based professional development. It requires the identification of central activities of instructional practice and/or selecting or creating materials. These materials serve as some learning opportunities for the teachers involved. Professional development education includes all types of learning opportunities for teachers. It can be a course or a college degree, informal learning opportunities (theoretical or practice-oriented), conferences, workshops, lesson studies (Speck & Knipe, 2005). This last approach as communities of

practice or mentoring and coaching is characterized by being a collaborative, reflective process. (Coenders & Verhoef, 2019). It is also not to forget that teachers learn throughout their whole life (Hernández-Hernández et al., 2018). Hence, for a transversal topic such as glocal CE, it could have some implications in professional development. This point invites us to think about professional development that combines different dimensions: practical, theoretical and personal (Korthagen, 2017). Concerning the personal dimension, it refers to learning experiences related to personal life.

Another crucial aspect of professional development experience is evaluation. McChesney and Aldridge (2018) remind us that:

Finally, there are calls for the evaluation of professional development to be viewed formatively, rather than (solely) summatively, so that evaluation findings can inform the ongoing refinement of professional development practice, leading to increased levels of impact on teaching and learning (p. 12).

Among other literature, they mention mainly the study of Arbaugh et al. (2016) and Guskey (2014). The first one highlights the educational paper of evaluation of professional development for teacher educators and the second study tackles the effectiveness of educators' professional development.

What seems significant is that evaluation can be a positive support for teachers' professional development if it is in search of actual effectiveness complexified by several parameters built collaboratively and pursuing an educational purpose.

Through teacher professional development, teachers learn new teaching strategies to improve the quality of instruction. This allows them to make changes in the way they teach their students, incorporating innovative teaching methods in the classroom. It teaches them how to work with a variety of learning styles since not all students learn the same way. It also helps teachers change their day-to-day teaching methods, encouraging them to accept new methods based on accurate education research. So, which type of professional development seems useful to help its teachers be agents of change? For Sabri (1997) in-service techniques teachers familiarize themselves with several teaching

methods that combine the integration of technology, experiences into classroom practices, and also the use of technology. Participatory action research, although a research methodology, is a consistent way of professional development (Morales, 2016).

3.2.2. Teacher competencies for the “glocal teacher”

Several models of teacher competencies exist that can be utilized in professional development for teachers. The following pages deepen Perrenoud's (2004) model of teacher competencies (2004), since his list resonates with the transversal competencies related to glocal CE. Furthermore, there are other authors such as Sarramona (2007), Tribó (2008) and Zabalza (2007) who create models that are in line with Perrenoud (2004). In addition, it is important to note that if Zabalza's model is very similar to Perrenoud's one (2004), Tribó directly refers to Delors (2012) competencies for the 21st Century and applies them to secondary school teachers. Teachers' competencies comprise the following four sections: subject competency (learning to know), methodological competency (learning to do), social competency (learning to live together), and personal competency (learning to be). Tribó (2008) points out the importance of a holistic approach for these four competencies.

Although, it is important to regard these competencies as an ideal rather than as a requirement. Sancho-Gil and Hernández-Hernandez (2014, p181) note that they may be far from the needs of teachers. Even so, the following competencies are still an ideal-model that aligns with the idea of a "glocal teacher":

1. Organize and facilitate learning situations.
2. Manage the progression of learning.
3. Design and develop differentiation systems.
4. Involve students in their learning and their work.
5. Work in teams.
6. Participate in the management of the school.
7. Inform and involve parents.
8. Use new technologies.
9. Confronting the duties and ethical dilemmas of the profession.
10. Manage one's own continuing education. (Perrenoud, 1999)

As shown in Table 2, these ten competencies should be understood as each one being a group that embeds several competencies.

Table 2.

Perrenoud's teacher competences.

Competencies reference	More specific skills to work in continuing education (examples)
1. Organize and facilitate learning situations	To know, for a given subject, the contents to be taught and their translation into learning objectives Work on the basis of students' representations Work on the basis of errors and obstacles to learning Build and plan didactic devices and sequences Engage students in research activities, in knowledge projects
2. Manage the progression of learning	Designing and managing problem situations adapted to the students' levels and possibilities Acquire a longitudinal vision of the objectives of primary education Establish links with the theories underlying learning activities Observe and evaluate students in learning situations, using a formative approach Establish periodic competency assessments and make progression decisions
3. Design and evolve differentiation devices	Manage heterogeneity within a class group Decomartmentalize, extend classroom management to a larger space Practicing integrated support, working with students in great difficulty Develop cooperation between students and certain simple forms of mutual teaching
4. Involve students in their learning and work	Stimulate the desire to learn, make explicit the relationship to knowledge, the meaning of school work and develop the child's capacity for self-evaluation Establish and operate a student council (class or school council) and negotiate various types of rules and contracts with the students Offer optional, "à la carte" learning activities Encourage the definition of a personal project for the student
5. Working in a team	Develop a team project, common representations Leading a workgroup, conducting meetings Form and renew a teaching team

	<p>Confront and analyze together complex situations, practices and professional problems</p> <p>Manage crises or conflicts between people</p>
6. Participate in the management of the school	<p>Develop and negotiate a school project</p> <p>Manage the school's resources</p> <p>Coordinate and lead a school with all partners (extracurricular, neighbourhood, parents' associations, teachers of language and culture of origin)</p> <p>Organize and develop student participation within the school</p>
7. Inform and involve parents	<p>Facilitate information and discussion meetings</p> <p>Conducting interviews</p> <p>Involve parents in the development of knowledge</p>
8. Use of new technologies	<p>Use document editing software</p> <p>Exploit the didactic potential of software in relation to the objectives of the teaching areas</p> <p>Communicate at a distance through telematics</p> <p>Use multimedia tools in teaching</p>
9. Confronting the duties and ethical dilemmas of the profession	<p>Preventing violence at school and in the city</p> <p>Fight against prejudice and sexual, ethnic and social discrimination.</p> <p>Participate in the establishment of common rules of life concerning discipline at school, sanctions, assessment of conduct</p> <p>Analyze the pedagogical relationship, authority, communication in class</p> <p>Develop a sense of responsibility, solidarity and justice</p>
10. Manage your own continuing education	<p>Knowing how to explain one's practices</p> <p>Draw up one's own skills assessment and personal continuing education program</p> <p>Negotiate a joint training project with colleagues (team, school, network)</p> <p>Be involved in tasks at the level of a teaching order or the DIP</p> <p>Welcoming and participating in the training of colleagues</p>

Note. Table adapted and translated from Perrenoud (2001),

(https://www.unige.ch/fapse/SSE/teachers/perrenoud/php_main/php_2001/2001_04.htm

1).

These competencies are crucial for teachers to serve the economic and political needs of society. They would actually assist teachers in teaching new generations of citizens and workers. According to Perrenoud, these are not truly new competencies. Additionally, he places the word "new" between brackets which signifies that they are not really "new". Furthermore, he recalls that he listed ten competencies, but does not claim to be exhaustive. These competencies simply serve to stimulate the debate surrounding the role of the teacher and the need for professional development. Perrenoud (2001) also explains what professionalization of teachers involves: autonomy and responsibility. The authorities wish to maintain control over teachers and schools. But on the contrary, teachers do not want to render accounts. The combination of these two factors is highly problematic. To overcome this situation, professional development educators collaborate with a research department devoted to creating research in education (for real education improvement) and not on education (for political needs and detached from its main actors). In order to solve this problem, he proposes an eleventh competency that refers to the work of Gather Thurler (2021). Teachers must be able to act as collective actors, I would say, agents, to embed the change. However, he reflects on the importance of reflexive practice as well as mastering new technologies. We can also extend six crucial points of the "school as an agent of learning" for its teachers:

1. The value of diversity: the school learns when it recognizes that the strength of a living system is diversity rather than uniformity when it allows and encourages the sharing and valuing of local the sharing and valuing of local experiences.
2. The right to make mistakes: the school learns when it adopts problem-solving procedures problem-solving procedures when it accepts the provisional and unfinished nature of programs structures, that it abandons the spirit of the system and the myth of the definitive reform, that it substitutes the reform, that it substitutes concerted trial and error for directives and recipes from above. from above.
3. A realistic and critical epistemology: the school learns when it accepts the limits of knowledge of the child and of learning, recognizes the impasses and the impotence of any pedagogical of all pedagogical action, refuses magical thinking, and frees itself from defensive mechanisms and the effects of the facade.

4. The concern for method: the school learns when it gives itself the right and the means to do so, when it organizes itself to formulate problems, to inventory hypotheses, not to go round in circles, and to identify changeable variables.
5. A certain objectification: the school learns when it accepts to take itself and to be taken as an object of analysis and theorization, when structures and practices, representations and attitudes can be described and explained rather than judged.
6. An openness to the outside world: the school learns when it accepts to look beyond its own walls, to seek hypotheses, paradigms and strategies in other organizations and other social fields, to expose itself as it is to the outside world. (Gather Thurler, 2021, p.39).

Considering glocal CE, I would suggest that more than diversity, it could be interesting to use “plurality of uniqueness”. Independently on the type of professional development related to Perrenoud teachers’ competencies, it is important to point out that:

it needs to be further inquired on what such places (...) of knowledge and practice production allow and forbid, so the question of the discursive production of teachers professional development (including analysis of teaching practices) stop hearing always the same bell (De Certau, 1993, p. 718).

Zavala (2017) also acknowledges the importance of academic research for professional development but adverts:

academic research theorization investment on teachers’ professional development and teaching practices as well, entwines in a fashion that is not always dialectic two worlds with mutual otherness. Being able to tell the other, the colonial other, the subaltern other, the other just other, has always been a mirror difficult to accept in its dimension of identity reference (be it personal, cultural, social, or ideological). It certainly requires a thorough deconstruction of one’s discourse that forcibly implies its conditions of production (this is, what such place allows but also forbids (p. 718).

3.2.3. Models of teacher's professional development

Several authors tried to classify professional development under several models. Most of the models have in common the characteristics mentioned by Trotter (2006). He summarized existing theories of learning and adult development and defined some themes useful for designing professional development. Among them, we find:

- Adult should choose their learning opportunities based on interest and their own classroom experiences/needs
- Reflection and inquiry should be central to learning and development
- Adults come to learn with experiences that should be utilized as resources for new learning (p. 8).

Yus (1999) created a model divided in four types (autonomous, implicative, transmissive, community of practice). In the autonomous model, we can see how fundamental the interest of teachers is. Moreover, in this model, teachers master the way to “learn to learn” (Perrenoud, 2000). They decide what they want to learn among the offers in their institution and among online courses, readings, etc. Any learning opportunity that resonates with their professional development can be considered under the umbrella of autonomous learning. It is important that the teacher is willing to learn as engagement and interest are crucial. Active learning can be seen as a component that embeds several professional development techniques already cited, such as feedback, coaching, reflection, collaboration.

The “community of practice” model might be highly effective. Nevertheless, it has the following problem:

it is argued that while communities of practice can potentially serve to perpetuate dominant discourses in an uncritical manner, under certain conditions they can also act as powerful sites of transformation, where the sum total of individual knowledge and experience is enhanced significantly through collective endeavor (Kennedy, 2005, p. 24).

In the transmissive model, we can think about all learning processes where teachers are also an object of a banking model of education (Freire, 1970) as lectures. With the implicative, we could see how the action research of Kennedy (2005, p.246) can be a way of the implicative model of Yus (1999). What is thought-provoking in action research is the fact that its definition embeds several implications and learning opportunities for teachers. It is defined as “the study of a social situation, involving the participants themselves as researchers with a viewpoint to improve the quality of action within it” (Somekh, 1995). We can see that the action research model for professional development contains the three characteristics that are fundamental for Trotter (2006) in professional development. In addition, action research models can help to decentralize the power of professional development and educational policies within governments and research institutions. It would also appeal to the responsibility of the teachers. Similarly, action research experiences are shared in communities of practice (Burbank & Kauchack, 2003).

Additionally, we should not forget that models can be divided into two main categories, regardless of their names. We can distinguish between linear and non-linear models. The first group refers to the models from the 80s in which the learning process of teachers has several stages. Dall’Alba and Sandberg (2006) explain the linear “modelers”:

While acknowledging their contribution, we have argued that focusing on a fixed sequence of stages veils or conceals more fundamental aspects of professional skill development, most particularly the skill that is being developed. Through our critique of stage models, we sought to contribute to the unveiling of professional development. More specifically, we proposed that understanding of, and in, practice constitutes a fundamental dimension of professional skill development that is overlooked in previous models (p.405).

They invite more dynamic processes of teachers’ professional development that disconnect from a linear vision of development. When we consider that the first models were intended for empirical research purposes, we can imagine their limitations, such as linearity, as being imaginary. The non-linear models (Kinchin & Cabot, 2010) remind us that every teacher has her/his own journey of learning and career. For example, they might stop their career for a few years. Another example for understanding why professional

development is a non-linear journey is to relate teachers' careers with the context, with social and personal factors as well as changing their position in their school or changing schools (Franey, 2015).

Hunzicker (2011) focuses rather on models that reply to the question of what makes professional development effective. She finds five aspects that help “checking” whether professional development is effective or not. These five main aspects are supportive, job-embedded, instructional-focus, collaborative, ongoing. By supportive, she means that “it considers the needs, concerns, and interests of individual teachers along with those of the school or district. Considerations include teachers’ personal and professional needs, individual learning preferences, and input regarding what and how they will learn” (Hunzicker, 2011, p.177). When she refers to job-embedded, she stresses on authenticity and relevance. By relevance, she refers to connecting professional development with teachers’ daily lives. She defines authentic as what can be integrated into a school day or when they participate in activities such as “coaching, mentoring and study groups” (p.178). The expression “instructionally focused” means that it is related to students learning outcomes. The fourth aspect tackles collaboration. She refers to an active collaboration (physical, emotional, and cognitive engagement) and to an interactive one. With this last point, Hunzicker adverts about the importance of teachers sharing moments together. This could be a feedback moment after peer observation. The last ongoing point is crucial: teachers should have several opportunities for professional development. As long as we do not see the checklist (Table 3) through. Furthermore, there are questions relevant to the five elements that she perceives as being crucial to an effective teacher's professional development.

Table 3.

Hunzicker’s professional development checklist.

Professional development characteristics	Crucial questions
Supportive	<ul style="list-style-type: none"> • Does it combine the needs of individuals with school/district goals? • Does it engage teachers, paraprofessionals and administrators?

	<ul style="list-style-type: none"> • Does it address the learning needs of specific schools, classrooms, grade levels and/or teachers? • Does it accommodate varying teaching assignments, career stages and teacher responses to educational innovation? • Does it accommodate individual learning styles and preferences? • Does it integrate teacher input and allow teachers to make choices?
Job-embedded	<ul style="list-style-type: none"> • Does it connect to teachers' daily responsibilities? • Does it include follow-up activities that require teachers to apply their learning? • Does it require teachers to reflect in writing?
Instructional-focus	<ul style="list-style-type: none"> • Does it emphasize improving student learning outcomes? • Does it address subject area content and how to teach it? • Does it help teachers to anticipate student misconceptions? • Does it equip teachers with a wide range of instructional strategies?
Job-embedded	<ul style="list-style-type: none"> • Does it engage teachers physically, cognitively, and emotionally? • Does it engage teachers socially in working together toward common goals? • Does it require teachers to give and receive peer feedback?
Ongoing	<ul style="list-style-type: none"> • Does it require a high number of contact hours over several months' time? • Does it provide teachers with many opportunities over time to interact with ideas and procedures or practice new skills? • Does it 'build' on or relate to other professional development experiences in which teachers are required to engage?

Note. Effective professional development for teachers: a checklist, adapted from Hunzicker (2011, p.179).

Professional development also has a transformative character. Kennedy presents the transformative model which takes aspects from several models. According to Kennedy (2005), what makes a teacher's professional development transformative is “the combination of practices and conditions that support a transformative agenda” (p.246).

She refers to Hoban (2002) while stressing the fact that:

He draws comparisons between the knowledge-focused and contextually void model of a training approach with the context-specific approach of communities of practice model that does not necessarily embrace new forms of formal knowledge. He suggests that what is really needed is not a wholesale move towards the teacher-centered, context-specific models of CPD, but a better balance between these types of models and the transmission-focused models. (Hoban 2002, as cited in Kennedy, 2005 p.246).

Kennedy puts at the center of the transformative model the objective “the change” rather than the “how” we get there. As glocal CE is related to transformative education, then it might seem quite a logical consequence that this model fits the purpose of teacher professional development for glocal CE. Additionally, it makes sense as we are facing times with a variety of learning styles and learning needs (Rourke, 2002; Kinash et al., 2013). In this regard, nowadays teacher professional development should seek the objective to help transformation. It may be possible to achieve this transformation if the teacher educator or educational researcher is also part of the same community and not separated from the teachers (Darling-Hammond, 2000). It does not imply that theory and practice are necessarily separated during teacher professional development. It means that the theory shared with teachers in professional development “should make sense” to them also in practice. Accordingly, professional development standards should be developed by teachers and not only by policymakers assisted by researchers (Darling-Hammond, 2001). Being part of this process means that they take an active part in “policy implementation” (Levinson et al., 2009). Last but not least, these reflections align with a professional development that encourages teachers to embrace their role as agents of change by assuming their political role (Milana, 2015).

3.2.4. Teacher professional development and glocal citizenship education

Many authors point out the importance of professional development on GCE. In fact, teachers themselves admit not feeling prepared enough to implement GCE (Niens et al. 2013). While the studies of Goren and Yemini show that teachers are vague when defining GCE (Goren & Yemini, 2017).

If we expand on the previous paragraphs, professional development is one of the major instruments for teachers to acquire competencies (in the sense used until now: as knowledge, skills, and attitudes) necessary for implementing glocal CE (Schugurensky & Wolhuter, 2020). That said, the field of teacher education and professional development on global CE is not explored much (Goren & Yemini, 2017). Among the existing documents on teachers' professional development, we find the UNESCO template on GCE (2018) which was created in the Bangkok office for the Asian and Pacific region. UNESCO presents global CE under Biesta's qualification and socialization lenses (Biesta, 2006).

No matter the type of experiment of teacher education or professional development experience, it seems quite accurate what Yemini (2017) explains: "teacher education programs aimed at the promotion of GCE should place greater emphasis on the difficulties teachers often face when implementing GCE, rather than limiting the discussion to its many potential benefits" (p.74). In fact, there is a significant risk when creating professional development since it can provide an ideal discourse without addressing the problems that teachers face when implementing glocal CE in their schools. In addition, as Andreotti (2015) notes, in teacher professional development in GCE, there is the danger of creating a global imaginary in which some people perceive themselves as "knowledge holders" and others as "lacking of" and "aid dependent " (Andreotti, 2015, p. 3).

It is crucial to note that in the research containing the report of Tarozzi & Inguaggiato (2018) who conducted a comparative study, focused on a transformational approach of GCE. It served to point out concepts such as self-reflection and critical thinking as pillars for professional development in GCE. They could identify aspects related to Freiran pedagogy, but they struggle in finding Andreotti's critical approach of GCE (Tarozzi & Inguaggiato, 2018, p.15). This approach (presented in chapter 3) is the most similar to a glocal. In this study, the researchers try to highlight elements that emerge in four different countries (Austria, Check Republic, Italy, and Ireland) and focused on any sort of teachers' education resonating with global CE. Although there is an undeniable trend in some countries to incorporate GCE issues, this report explains that "further research on

teacher education is required to provide empirical evidence on a new field of education which is not well established in practice yet” (Tarozi & Inguaggiato, 2018, p.7).

What emerged in this study is the following:

To summarize the main results of this comparative analysis, it is possible to state GCE is composed of five key elements.

First, interdisciplinarity as a key element of GCE integration into teachers’ practice. *Whereas when we put it into a teacher education context, we try to encourage interconnectedness in every sense. So that might be between subject areas, themes, people, present and historic and present and future (xIE-If- 06-03.04.2017).*

Second, change perspective in teaching: where the importance of focusing not only on skills but also in the change of attitude of students.

Taking a vision of teaching - transcultural learning through the epistemological review of ethnocentric knowledge and the use of didactic models geared towards constructivism and problem-posing...

Third, the method is content: using methodologies that are learners’ centered and that are based on dialogue is a key element for introducing GCE into teachers’ practices.

First attitude of the teacher, which means to be open and reflective about the global interconnected world.”

Secondly, the global teacher need a bunch of knowledge about globalization, migration, world economy, environment and development, human rights, peace and non-violence.

Thirdly the didactic competence is highly important to implement the approaches and knowledge in the classroom, to build on the living environment of the children, to create a motivating and creative learning environment with participation and dialogue....

Fourth, important issues as GCE thematic areas: such as climate change, migration and development. Basically, three categories of GCE seminars were observed – thematic, methodological and their combination...

Fifth, the transformative role of education as keywords for GCE teacher profile are critical thinking, creativity, and responsibility.

“...we can empower the next generation to develop the skills and attitudes that promote equality, dignity and respect in your community, society and worldwide (Inguaggiato, 2018, pp.122-123)

According to Inguaggiato (2018), professional development should be based on interdisciplinary practices, help teachers focus on students' attitudes, be dialogue friendly, and detect areas in their curriculum where it is ethnocentric and deconstruct it. Additionally, teacher professional development should promote learning on the topics, skills, and attitudes related to GCE.

Another finding from Tarozzi (2018) are the five levels influencing teachers' education practice. These are to be intended hierarchically in the following order of relevance: values, theoretical and educational framework, teaching methods, classroom activities and teaching resources.

When he talks about values he refers to “ethical, political as well as epistemological and ontological beliefs embedded in the theoretical perspective that teachers chose, almost always in an unconscious form” (Tarozzi, 2018, p. 126). This vision of values it is similar to the one of Biesta et al. (2015) that discusses the role of values in teacher agency. Regarding the teaching methods, he stresses that “not always teaching methods are explicitly based on precise philosophy” (Tarozzi, 2018, p.126). This fluidity and unconsciousness of several aspects might point out the relevance of a teacher professional development at the intersection between practical, theoretical and personal (Korthagen, 2017). In fact, in their conclusion they use Korthagen's (2004) model linking the relevance of beliefs in teacher agency and thus in the effectiveness of their professional development (Korthagen 2004, as cited in Tarozzi & Inguaggiato, 2018, pp.145-146). He suggests that values are crucial in teacher education. However, as presented in Figure 6, values should be considered under several layers.

Figure 6.

The onion model.



Note. Retrieved from Tarozzi & Inguaggiato (2018) inspired by Korthagen (2004).

Another component of professional development on GCE is the role of NGOs creating a values-oriented professional development. However, often they are in contrast with the Formal Education Systems that might not share the same view. Plus, teacher professional development should be more complex and consider the three levels- values, competencies, and knowledge (Tarozzi & Inguaggiato, 2018, pp. 146-147).

Another study about teachers' professional development in GCE and relevant for glocal CE is the study of Harschman and Augustine (2013) who conducted research with 126 baccalaureate students. Although this level of education corresponds to a higher secondary school, their conclusions are quite relevant. An interesting point is that they analyzed an online discussion forum regarding global CE in order to conduct their research. By using this forum, this study "can address concerns about whose voices that are represented in work on global citizenship education in multiple ways"(Harshman & Augustine, 2013, pp.460-461). If we think on glocal CE, creating bridges through

professors worldwide allows fostering a glocal or translocal view on CE. It must be noted that these teachers were part of an "elitist" group of global educators abroad. Nevertheless, the World Wide Web is a valuable tool for professional development and is a great resource for glocalization and developing relevant skills, competencies, and values. They are essentially glocal communities of practice (Guldberg & Mackness, 2009).

In terms of the experiences of teachers at different schools in different contexts, two additional studies may be relevant to glocal CE professional development or professional development in general. These are external experts (Ainscow and Southworth, 1996) and school-based teachers' professional development (Avalos, 1998). This last aspect is recurrent in the models of professional development previously explored. Ainscow and Southworth (1996) affirmed that "external consultants must model not only a willingness to participate in discussions and debates but also a readiness to answer questions and challenges from staff. Furthermore, they need to enable staff members to feel sufficiently confident about their practice, to have a sense of efficacy (Louis et al., 1994) which enables them to cope with the challenges they will also meet" (p. 251).

However, the work of Timperley et al. (2007) questions external school experts for teachers' professional development. Table 4 portrays some pros and cons of internal and external professional development. The original scheme is produced by The Winsor Group (2019) and covers coach and professional development. We can see the following:

Table 4.

Pros and cons of internal and external professional development.

	External professional development	Internal professional development
Positive elements	Expertise outside specific school Easier to question "traditions" Fresh perspective Confidential outsider	Knows the school and staff well Has a stake in school's success Easily accessible More trusted Cheaper

<p>Negative elements</p>	<p>Less accessible More expansive Does not know school or staff May not fit community or culture</p>	<p>May not be objective Internal politics Often has other responsibilities May lack coaching/PD skills</p>
---------------------------------	--	--

Note. Adapted from The Winsor Group (2019).

Nonetheless, what seems extremely relevant for teacher professional development to be effective is its duration and its design. Anyhow, without the teacher’s commitment and the proactive attitude of school leaders, the effectiveness of professional development is limited. It appears also quite beneficial to be part of a learning community (Teaching sixes, 2021). Thus, the use of the internet might be crucial for the effectiveness of these communities that can operate in synchronous and asynchronous tempos.

3.3. Conclusion of the chapter

This chapter explored the bridges and points of resonance between the concepts discussed. Teacher agency, teacher identity, teacher professional identity, and teacher professional development are not only interrelated but crucial for glocal CE. The competencies they can acquire throughout their lives or professional development constitute an opportunity for embedding glocal CE in their teaching practices. Thanks to this chapter, I can explore which elements are crucial for a professional development that contributes to a teacher agency that fosters change toward a society willing to promote discourses going toward “ethnocentrism and absolute relativism” (Andreotti, 2011, p.395). The professional development models were crucial to recognize how essentials are certain components for glocal CE.

In sum, no matter what model we are discussing, according to Parsons and Beauchamp (2011, cited in Beauchamp et al., 2014, p.51), professional development is most effective when it is collaborative, supports the individual learner, and is an ongoing process stimulating reflection about not only curriculum and pedagogy, but also politics, communities, and the school environment. Moreover, professional development is not to be viewed in isolation from the individual identity and daily life experiences of each

individual teacher. It would be fictional to think of these concepts related to glocal CE as not embedded in a context that transcend the school.

4. Chapter IV: Design and methodological framework: research as the art of compromise.

4.1. Introduction

As stated in the first chapter, in which I explained the objectives, purpose, and the methodological perspective, it is vital to note that this case study uses both interpretive (Pizam and Mansfeld, 2009; Howell, 2013) and socio-critical (Maton, 2008) perspectives. Hence, it is essential to understand that this case study (Yin, 1993) has no claim to generalization.

Plus, before presenting the different aspects that constitute the methodological framework, I share the following Table (5) and Figures (see Figure 7 and Figure 8) illustrating the shift from a rigid research design to a journey characterized by several moments of going backward and forward.

Table 5.

Methodological framework.

<p>INITIAL PHASE I</p> <p>Document, material, experience analysis</p> <p>Specific training in human rights</p>
<p>PHASE II SCHOOLS</p> <p>Selection of the school</p> <p>Access to the school</p> <p>Collecting information:</p> <ul style="list-style-type: none"> Documents Interviews Focus groups of discussion Artifacts Unstructured observations
<p>PHASE III</p> <p>Transcription of information</p> <p>First identification of the main themes</p>

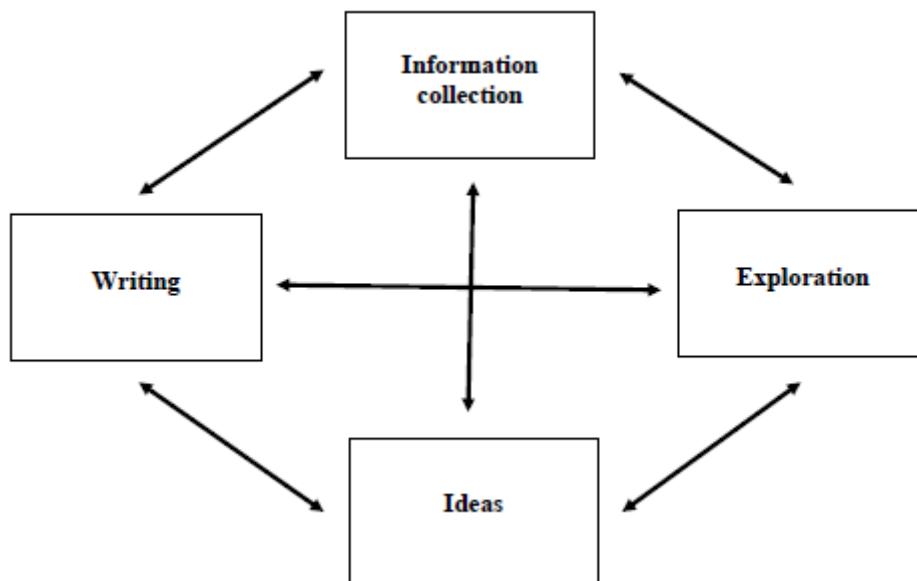
Summing up the information: categorization and codification Analysis and presentation of information Writing up the discussion and conclusion
PHASE IV Writing up the thesis

Note. Created by the author.

Table 5 provides a linear process that has to be understood as a flexible one that considers the procedure shown in Figure 7.

Figure 7.

Procedure for flexible research designs.

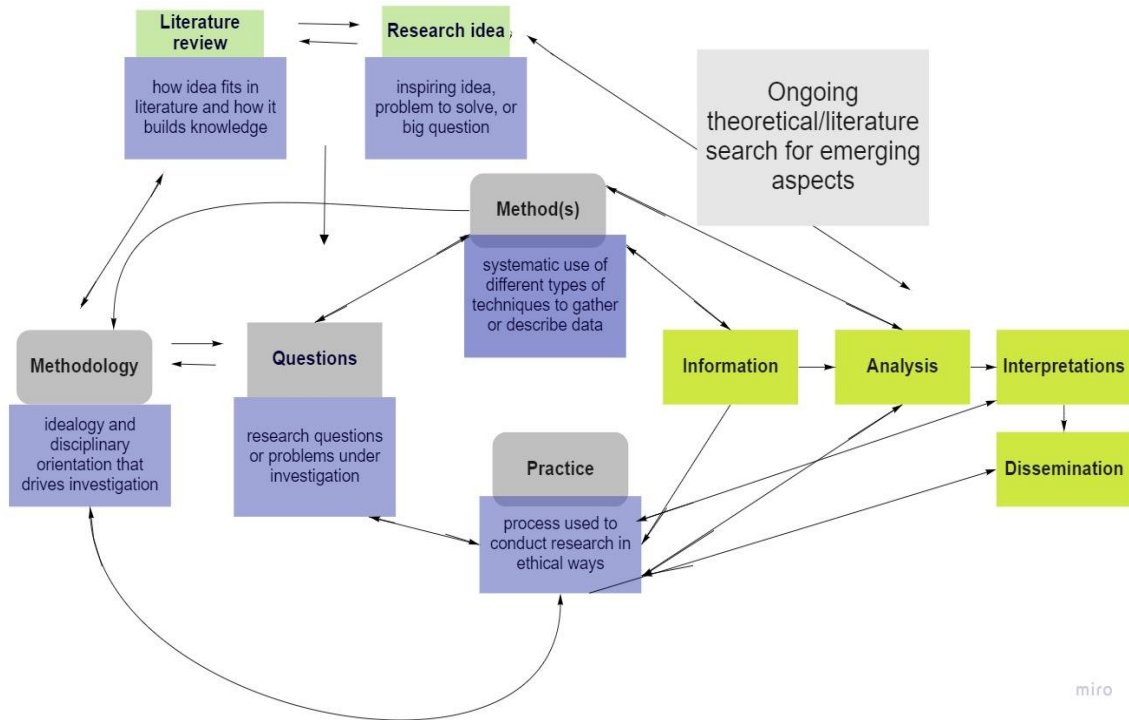


Note. Inspired by Mellor, N. (1999).

It is in Figure 8 that I picture a more realistic procedure of a flexible methodological design.

Figure 8.

Research Study Design.



Note. Inspired by *Methodologies, Methods and Practices Knowledge Making through Research* (2020), writeprofessionally.org.

A characteristic of this thesis is that it assumes impermanence and reflects it in a flexible construct. In addition, “I” as a researcher, who is more than just a “methodological self”, is part of this process, and the thesis dissertation, methodology included, reflects this learning process by embracing and integrating new perspectives I consider throughout the course of my doctoral studies.

As such, it is essential that we continue the chapter with the “I” as a researcher (Haraway, 1988). In any case, I believe that the links made in the presentation chapter with my individual trajectory are helpful in understanding who is behind this dissertation. Afterwards, I point out relevant elements of this case study such as the in-becoming process and some similarities to ethnographic studies. I do not view methodologies as rigid frameworks. The needs of the researcher, the participants, the guidelines of the doctoral program, and the research culture of the region play an important role in defining the methodology of the research and its subsequent methods. The use of a methodology

that would be ideal for the pursuit of the objectives would not be sensitive to the various contexts involved and would be quite utopian (Roller & Lavrakas, 2015). As part of this first part, I also present the crucial step of "entering the field", which demonstrates the nature of research as a negotiation process.

Consequently, I present how I gathered the information and how I proceeded to analyze it. In research that has a flexible design, I understood at an early stage that what sustains the methodology and the dissertation itself, are the ethical aspects involved. Moreover, triangulation is not just an instrument to acquire validity in a qualitative study, but also a way to be reflective in all stages of the research. Triangulation, in fact, plays a role in between the methods and the ethical aspects involved. If the scientific rigor covers more "administrative" aspects fundamental for any scientific study, the ethics of care (Hankivsky, 2006; Tronto, 2013) is the main pillar in the ethical aspects. In conclusion, I discuss the relevance of reflexivity in this study. To combine the learning process of doctoral research with the construction, analysis, and writing of this dissertation, reflexivity is essential. It is an instrument that is especially considered for analysis, but it also gives the research signature throughout the whole process

Finally, I portray some limitations faced during the construction of the methodological components. In my unconventional approach and my embrace of a certain level of serendipity along the way, I encountered not only opportunities, but also some challenges. However, once I accepted and surpassed them, it made me more reflexive.

4.2. Situating the author: "I" as a researcher, connecting my personal trajectory with the topic of the thesis.

I see the "I" as a researcher not separated from the "I" as a glocal citizen, or just a person. It is why in the introduction, I started to situate myself by referring to some „biographical accidents“ (Bourdieu, 1979) that occurred in my primary and secondary socialization. Reflecting on the "I" breaks ontologically from positivism and its credo on the dichotomy between objectivity and subjectivity.

As in Donna Haraway's *Situated Knowledges* (1988), I see that my background had

weight in deciding to research around the notion of glocal citizenship in lower secondary school. Being a low-middle-class woman from a southern Italian immigrant family that is constituted by two parents with different cultural capitals had an impact on my research. Nonetheless, defining myself through my origins, gender, and social class, I consider reductive intersectionality. Moreover, aspects such as having a genetic disease made me understand John Rawls's definition of the theory of justice named the "veil of ignorance." He sustained that:

correcting inequalities based only on race, age, gender, or social background would not be enough to build an equitable society. According to him, it was important to correct all inequalities, even those that arise from the morally random distribution of talents or other personal attributes. For example, it is morally arbitrary whether a child is born healthy or suffering from a rare disease (Rawls as cited in Grano, 2021).

The State's purpose of social justice relates to the purpose of glocal CE which is about viewing a common human ground while respecting individualities. At a first glance, it might seem inappropriate to mention such a private element in a dissertation. However, it shows the limits of intersectionality (Hooks, 1982) by having an "embodied experience". Intersectionality should be "glocalized", in the sense that it should go further into a few categories and complexify them. Thus, health is a component too often forgotten when situating a researcher. The pandemic taught us to consider this parameter but, in my case, this lesson applied long before.

Another crucial aspect that interconnects with me as a researcher, is my "wanderer" nature. In fact, I see an onto-ethical –epistemological coherence with the nickname my grandmother gave me: "girulera", in the Calabrian dialect "wanderer". This thesis tries to stick with this nickname - "wanderer" defined by Collins' dictionary as "a person who travels rather than settling in one place". For my grandmother, the meaning was "curious" and "in need to walk around". Thus, I consider this thesis as a journey in the continuum of my life journey as a glocal citizen that, according to me, is just the equivalent of a human being. Being a wanderer allows me to not stick to a rigid framework and to let myself be surprised as an explorer. It also lets me acknowledge the

critical and interpretative perspective obligations that help me situate myself as a researcher.

Exploring my personal story and history helped me understand the researcher's relationship with social structures and institutions (Kanpol, 1997). As an early career researcher, these years were crucial to understanding that a doctoral dissertation is more than "a question for research, some objectives, a theoretical framework, a methodology with its methods, and some analysis and conclusions". It is rather a "process of becoming". Plus, in this process I consider "adapting" a crucial "tool" for dealing with the obstacles found while researching. However, this "adapting" is always related to the purpose and the objectives of the study. During this journey, I am also understanding that writing a Ph.D. dissertation constitutes also accepting that your dissertation becomes a humble project in which there are no full stops, no final conclusions, just considerations that emerge while dealing with the almost oxymoronic relationship between the rigor of the research and the originality of it.

Furthermore, I would describe myself as a glocal researcher, since I am completing my dissertation at the University of Barcelona, but I am addressing a context, Ticino, which is far from this university. Therefore, I had a degree of freedom in preparing my research project, as well as when determining that this thesis would focus on teachers' needs, their difficulties in the classroom, and not serve policymakers' goals but rather would be considered as bottom-up research.

An additional word that defines the "I" as a researcher is "necessity". Rogoff (2013) pointed out that the study was motivated by the intrinsic necessity of the researcher. In my position as a teacher, a student, a citizen, and a professional educator, I see this dissertation as an opportunity to gain a level of expertise and critical knowledge by dedicating a few years of my life to a project that will allow me to share my knowledge and competencies at different levels. This happens at a time in which many countries, Switzerland not excluded, are confronted with extreme right-wing parties not very open to a concept of citizenship that transcends borders.

In a poetic vein, evoking Pessoa, I would like to conclude by reframing myself as a researcher, as one of the heteronyms or *personas* that I embrace as a glocal citizen.

4.3. Methodology as a journey

Thought does not need a method (...) Method, in general, is a means by which we avoid going to a particular place, or by which we maintain the option of escaping from it. (Deleuze, 1983, p. 110)

To pursue the objectives of the study, I opted for a qualitative approach in the process of collecting, analyzing, and interpreting the information. The paradigms followed to make the decisions of these three stages were mainly interpretive and socio-critical (Koetting, 1984). As explained in the first chapter, the study tries to understand and interpret the information to identify potential for change. Same as in the interpretive and critical paradigm, I, as the author and the researcher of the study, am not free of values, but by acknowledging them, I asserted that they influence the choice of the problem, the theory, and the methods of the analysis. I explain in this part all the components that build the case study such as characterizing the case study, why it is in-becoming, the early stages of entering the field, and how I end up choosing a case study.

4.3.1. The case study

Good research is not about good methods as much as it is about good thinking. (Stake, 1995, p.19)

The qualitative method that mostly adjusts to this research is a case study. It was a pondered decision after seeing that action research- as I explain later- was not feasible. The case study allows the use of various methods of research. It seeks an in-depth understanding through description and analysis of the case (Bisquerra, 2004). The case study is built progressively “focusing to identify key program theories, refining inclusion criteria in the light of emerging data” (Robson & McCartan, 2016, p.168).

As such, although I had always in mind the problem and the research questions, the case took form while I was entering the different contexts and engaging with the environment and its participants. Progressively discovering the different layers of the context showed the possibilities of action as a researcher (Steenhuis & Bruijin, 2006).

Similar to Yin's (1993) model, the case is a system built by different subsystems that all together are necessary for a better understanding of this unit. Furthermore, moving in the in-becoming with interpretative and critical lenses, I leveraged the weight given to each unit, and I decided to focus mainly on the micro-unit. It refers to the teachers' voices concerning GCE in their context of work. Nevertheless, the MACRO unit (the context at a regional level) and the MESO unit (the school selected for the study) have also an important role to play in a better understanding of the phenomenon. Being interrelated with the MICRO level, they also serve for triangulation purposes.

4.3.2. Explaining the “in-becoming” in the case study

The qualitative researcher should expect to uncover some information through informed hunches, intuition, and serendipitous occurrences that, in turn, will lead to a richer and more powerful explanation of the setting, context, and the participants in any given study (Janesick and Abbas, 2011, p.148)

A key characteristic of this research was its understanding that designs are flexible rather than fixed (Robson, 2016). In this qualitative study, I consider that a research design “should be a reflexive process operating through every stage of a project (Hammersley & Atkinson, 1995, p.24). I see the process of doing doctoral research going along with the process of becoming a researcher. Becoming a researcher is not to be seen as the opposite of being a researcher, but rather a state of being that influences the design of the research itself.

It was after the first academic year of the Ph.D. Program that I became aware of this state of becoming. In approaching the field, I discovered that the rigidity of the design was counteracting the main purpose of this Ph.D., which was to conduct research intended as a "re-search". A "re-search" implies letting the research reflect a dialogue between several elements such as the researcher, the participants, the culture of the Ph.D. program, and the culture of educational research within the region being investigated. Plus, I observed that the disposition of the participants was also influenced by the context of the region.

One of the pillars of the design of this study is the quest to create a methodological design that reflects the intersection between theory, practice, and ethics. Being an in-becoming researcher in glocal CE, I found it crucial to consider decolonizing research (Thambinathan & Kinsella, 2021). Thambinathan & Kinsella (2021) define this as going beyond a rigid methodological approach that involves a fixed design and following a rigid methodological recipe, without considering the pedagogical journey that is associated with the process of completing a Ph.D. As Armstrong (2001), I admit that research might be also educational and that being a researcher as becoming a researcher is a praxis for lifelong learning.

I have established from the beginning the objectives (presented in Chapter 1), which are the "what" and the "how", and I have worked toward achieving them. Yet, since the early stages of this study, I have seen that both are subject to change when, following some readings about the context, I became familiar with the environment where the study took place.

As well, my learning process (participation in seminars, exchanges with my supervisors, participation in conferences, etc.) was characterized by compromise with the topic, intuition of what could be helpful for my research, and development as a researcher. This led to a series of doubts regarding the "what" and "how". Upon reflection, I realized that they should be open boxes that indicate and delimit a journey, but I should be open to the possibility of change. In fact, in this in-becoming process, the "why" of the research was the anchor sustaining this in-becoming process. The "where" and the "when" helped also to delimitate the ground on which I have tried to build knowledge.

In terms of the "where", the canton of Ticino and the lower secondary school where the study takes place cannot be isolated from this world or the rest of Switzerland. Regarding the "when" a thesis takes a few years, and the information was primarily collected in 2018. Accordingly, the findings of the research, rather than presenting a fixed image of a period, provide insight into a broader spectrum of time. The results could contribute to the formation of future research projects and can be applied practically in the region where the research was conducted.

Due to the fact that the specific is as relevant as the general (Gubrium & Holstein, 2009), this process of becoming has enabled me to realize that I am trying to provide insights into what is happening at a particular place and time. Thus, the dialogue established between the theory and the gathered information as other theoretical aspects emerged, is neither conclusive nor generalizing. Moreover, like Rappaport (2008), I considered that “what happens in the field is more than simply collecting data” (p.7). Due to this, I needed to adapt to the environment, and the design of the instrument could not be fixed. However, although this is not an ethnography, the case study has some similarities to an ethnography because it has an interactive-reactive approach (Zaharlick, 1992). In other words, as an ethnographer I could make modifications to the research questions, design, and technique along with all the processes of this study. To illustrate, although I did not have the opportunity to conduct participant observation, I was able to conduct two rounds of unstructured observations in the classroom of each teacher, which was not planned in the first draft of the project.

At last, some keywords come out from reading Irit Rogoff (2013) such as research in necessity, and research in conditions. It is under these two big umbrellas that the in-becoming research takes place. Furthermore, these components helped to achieve coherence throughout the dissertation.

4.3.3. Entering the field

I sewed the research little by little and the design that came out was the result of a dialogue with the local parties (the Head of the Secondary School Department and the School Director) and the participants. For this reason, portraying the early stages of the research and the options explored before writing the project of this research is useful to understand how the case study was shaped.

After defining the research problem and some related research questions (see chapter 1), I could see how research in this field would be relevant. I began to investigate what has been researched in the region on this topic. I initiated a conversation with teachers and researchers of the region. In the beginning, I was interested in doing action research on the implementation of glocal CE, and I was open to conducting the study in/with more than one school. When I met the person responsible for the Department of Continuous

Teacher Education for lower secondary school teachers, the Head of Secondary School Department was able to provide me with access to the first school that was interested in taking part in my project. The director was positive about the research but he started to explain his concerns around teachers' availability, as they have a busy schedule. I saw that action research was not possible. Additionally, he told me how to proceed since he did not want to impose anything on the teachers. During a teachers' meeting on the 23rd of May 2017, we agreed to present a first draft of the project. This approach of proceeding without the director imposing anything was, in my opinion, the most effective. Nine teachers of different subjects agreed. I explained to them that the idea was to co-build knowledge around glocal CE with the intention of them participating in 2 interviews and 6 meetings.

It was just by getting in touch with the reality and the main actors of the research, that I saw that action research was not possible and that the best option was a case study.

I decided to limit it to 6 meetings and two semi-structured interviews. This part constitutes the micro-level of this case study. Nevertheless, I kept in my meetings a fundamental aspect of action research which was:

the fundamental aim of action research is to improve practice rather than to produce knowledge. The production and utilization of knowledge is subordinate to, and conditioned by, this fundamental aim. (Elliott, 1991, p.49).

Another element that changed from the first project was the pretension of finding "guidelines" I saw that the word "guidelines" was a little pretentious and that this dissertation offers focal points useful for professional development in glocal CE.

There were many episodes that illustrated the process of becoming. Among them was the intention of creating a questionnaire. As I realized that the ratio of responses to questionnaires was usually very low and that a questionnaire would have restricted the design of the FGD, I changed my mind. Further, it would have biased the findings of the research and restricted the exploration of the hidden aspects of this field. Too many times in questionnaires we ask what we already know (Alasuutari et al., 2008).

Additionally, I realized that the interviews with the teachers were more than just a methodological tool. They provide the first opportunity to get to know participants better and shape the methodology. In the course of the interviews, I developed a relationship of trust, which allowed me to add another method: class observations (Sanchez, 2014). I tackled this possibility with the school director before the first FGD. Yet, all teachers expressed their doubts just prior to the start of the FGD. Even though they gave me their approval to include class observations in the study, they stipulated that they should be non-participant unstructured observations, and that I should not record them, but instead just take field notes.

I am describing this journey of sewing the methodology because it has been just by getting to know them little by little that I could shape my methodology. It is also for this reason that I had to develop two informant consent forms (see Annex 1 and Annex 2) (the first for the interviews and the FGD, and the second for the class observations). Researching in this way, made me respect their freedom and let me create little by little a design that considers teachers' needs. In addition to these reconsiderations, they are also intended to reflect coherence between the methodological and ontological approaches with the epistemological one (Bouzanis, 2017).

4.4. Triangulation(s)

In an early stage of the study, I considered triangulation with the purpose of using more than one method to collect information on the same topic and to assure the validity of the research (Denzin, 1989). Then, I amplified the meaning of triangulation as it helped capture different dimensions of the same phenomenon. I cannot agree more with Patton (2002) that "it is in data analysis that the strategy of triangulation really pays off" (p. 556). I also admit that the following enriched vision of triangulation was extremely useful. Norman Denzin (1978) identified four types of triangulation(s):

- I. Data triangulation: the use of multiple data sources in a single study
- II. Investigator triangulation: the use of multiple researchers to study a
- III. phenomenon.
- IV. Theory triangulation: the use of multiple perspectives to interpret the

- V. results of a study.
- VI. Methodological triangulation: the use of multiple methods to conduct
- VII. a study (p.15).

Even if there is not a “researchers’ triangulation”, I consider that somehow this type of triangulation also happened. However, among the different levels of triangulation, even if a thesis is largely a solo journey, it is essential that continuous reflexive thoughts shared with fellow researchers and directors of the thesis are also considered a type of triangulation.

As well, I discovered that triangulation does not aim to arrive at “a final, correct, enlightened view” (Saukko, 2003, p. 32), but it is intended as a strategy aiming to preserve, among other factors, authenticity, credibility, as well as the complexity of the research (Denzin and Lincoln, 2015, p.1).

Moreover, I saw that triangulation could also be considered as a state of mind that requires creativity from the researcher (Decrop, 1999). I found it very relevant how the seminars I participated in during my doctoral program related directly to the topic of my dissertation. They were necessary for expanding the themes searched in the analysis of the information. I must say that triangulation is quite challenging because of the use of multiple methods and their different forms which makes the comparison difficult (Yeasmin & Rahman, 2012). More than for direct comparison, however, it does help enrich the partial views of the big picture.

4.5. Strategies for gathering the information

In this case study, I have used a variety of techniques for collecting the information to better understand the case and draft afterward some relevant observations useful for future teacher professional development on glocal CE.

I used four main techniques for collecting information: document analysis, semi-structured interviews, focused groups of discussion (FGD), and unstructured observation in the classroom (see Table 6).

Table 6.

Overview of the techniques for gathering information, material and participants.

Techniques	Material or participants observed
Documental revision	<ul style="list-style-type: none"> • Laws: Ticino School Law, Harmos, Teacher education law • Newspaper articles • The General Study Plan (GSP) • Subjects plan of study • Project of the Institute of the lower secondary school studied
Semi-structured Interviews (14)	<ul style="list-style-type: none"> • Director of the lower secondary schools' Department of Ticino • Responsible for Teacher Education Department (teacher professional development programs) • Two regional specialists in citizenship and civic education • Director of the lower secondary school • 9 teachers at the same lower secondary school • Material created during the interviews
Focus groups of discussion (6)	<ul style="list-style-type: none"> • 8 Teachers of the same lower secondary school • Material created during the FGD
Unstructured class observations (16)	<ul style="list-style-type: none"> • 2 observations for each of the 8 teachers

Note. Created by the author.

All these techniques are useful to better understand the reality of CE and teacher professional development in the region studied. By using multiple techniques of information collection in this study, I pretend to reflect on the case and build a qualitative study that allows to “understand a situation that would otherwise be enigmatic or confusing” (Eisner, 1991, p.58). By analyzing this information, I am able to gain a better understanding of the situation of glocal CE in the region (Stenbacka, 2001, p. 551). As knowledge is socially constructed, having different perspectives on reality and co-constructing knowledge with the participants facilitates a better understanding of the phenomenon. Plus, involving triangulation of several information sources is a way to “engage in research that probes for deeper understanding rather than examining surface features” (Johnson, 1995, p.4). It is in this aim that all these techniques of information collection have been thought.

As mentioned in the paragraphs dedicated to triangulation, doing it for the information collected means to compare and to contrast different information (Del Rincón et al., 1995). Nevertheless, the information collection instruments are related to the possibilities of the participants in terms of time and compromise. Those aspects have been agreed upon with the participants previously in the early stages of negotiation. Therefore, they are framed following and respecting their will. Choosing to start with semi-structured interviews allowed me to know them more and to start with them a relationship of trust. Consequently, I could negotiate to enter the classroom for some unstructured non-participant observations.

4.5.1. Documental revision

Document analysis is fundamental in this research to settle what already exists concerning CE in the region of Ticino, Switzerland. It is the first stage of the scheme of triangulation, and to approach a document analysis, I considered these 8 steps presented in O’Leary (2014) book:

- I. Create a list of texts to explore (e.g., population, samples, respondents, participants).
- II. Consider how texts will be accessed with attention to linguistic or cultural barriers.
- III. Acknowledge and address biases.
- IV. Develop appropriate skills for research.
- V. Consider strategies for ensuring credibility.
- VI. Know the data one is searching for.
- VII. Consider ethical issues (e.g., confidential documents).
- VIII. Have a backup plan.

However, although it was previously researched, the list of the document obtained has varied with time, due to the access and discovery of new material that is helpful to draft the case study.

Concerning the issues when doing document analysis, the bias of the author is relevant to be considered, especially in the newspaper articles (O’Leary, 2014). For Bowen (2009)

the text can be approached as we do with an interview. He means that the researcher is seeking some information in the texts, and it approaches the texts with a certain purpose. In addition, it is important to not forget that content analysis is a process of “evaluating documents in such a way that empirical knowledge is produced, and understanding is developed” (2009, p. 33). In this sense, it means that the text does not serve the researcher’s subjective views, but rather it provides a maximum level of objectivity and openness of new findings to provide a better understanding of the whole case study.

Another fundamental aspect for choosing content analysis is that the information presented in the text has a high level of credibility and it is fundamental to understand the official perspective of the institution researched (Del Rincón et al., 1995). As Bowen (2009) highlights it can strengthen the research. In this case study, it is especially fundamental as a starting point for digging deep in drafting the situation of CE in the secondary school system.

It is under this last element that I choose the texts to analyze. Meaning to find the position of the Department of Education of Ticino concerning glocal CE and CE, such as the general discourse and the trends in the region. As the case study focuses on teacher professional development of glocal CE, it was fundamental to explore the laws concerning it for understanding the will of the region in this sense.

Therefore, the documental revision had the main function to meet the first objective of the research which is:

- I. Analyze the notion of citizenship education and glocal CE and of the region mainly based on related aspects presented in the study plan of the lower lower secondary school of Ticino, the main school laws, and the key informants’ discourses.
- II. Deepen the regional body of information related to glocal CE and the related teacher professional development reflecting on the discourses of key informants of the region.

Nevertheless, to better understand the context in which the case study takes place, the

document analysis also serves to explore the previous and actual discourse around glocal CE and civic education in the region. The study plan evolves in function of the decision taken at a political level. Ticino benefits from a semi-direct democratic system, which implies that the community has a decisional power in educational choices such as the one taken in CE. In this sense, newspaper articles are essential to better understand this special context.

The documents that have been analyzed are of two types:

- the ones reflecting the macro reality of glocal CE and in-service teacher education in Ticino such as school law of Ticino, the General study plan, study plans by topics, Teacher Education Laws of Ticino.
- and the ones reflecting the micro-level of analysis of CE which mainly is constituted by the project of the school center and other relevant information and documents concerning activities related to CE in the center itself.

The first group of documents allowed me to better understand the frame in which CE takes place and to analyze the political narratives concerning the lower secondary school system. In the second group of documents, the information was mainly used to draft a first picture of the situation in the school center and to better characterize the case study part that takes place in the lower secondary School of Locarno 1.

All this information has been reached through a web search and by informal meetings that took place in the first stage of the research, as it happened for the school project of the studied school, which was not displayed on their webpage. At last, other documents as the Intercantonal agreement on the harmonization of compulsory schooling (Concordat HarmoS) were useful to understand the Swiss context of the lower secondary school system. To sum up, the documents are observed through interpretative and critical lenses and their use is for contextualizing the micro-level of analysis, which I considered of most relevance.

4.5.2. Semi-directed interview

Following Yin (2003), interviews are essential in a case study. Yin put in the center the

fact that case studies are mostly concerning human affairs and that through the interview; it is possible to hear the report and interpretations of each interviewee. He continues by adding that “well-informed respondents can provide important insight into the situation. They also can provide shortcuts to their prior history of the situation, helping you to identify other relevant sources of evidence” (Yin, 2003, p.92).

This is also affirmed by Marcelo et al. (1991) who also present the interview as one of the most important tools in a case study.

The interviews with the teachers are used to learn about the individual perspectives concerning CE and teacher professional development in CE, like other aspects related to the objectives of the research. More precisely the interviews help to understand subjective aspects such as their beliefs, attitudes, values, and opinions of the interviewees that would not be visible if not asked (Del Rincón et al., 1995). Concretely they help to meet the following research objective:

- Explore the positions of teachers regarding the notion of glocal CE and what are their attitudes, possibilities, and difficulties toward glocal CE.

As well as the final purpose:

- purpose of the study which is to find crucial elements for professional development on glocal CE.

To achieve these aspects, dialogue was central in the semi-directed interview (Bisquerra et al., 2004). However, I previously created a guide of topics to be covered, a sort of “raw” guides (Annex 1). These interviews help understand their perception of glocal CE and how they work on it at school. It allows deepening the meaning of what it means to be a teacher as well as aspects related to their professional development experience.

Concerning the interviews with the key informants, they pursue other objectives. Mainly they serve to better understand the situation of CE in Ticino and the potential need teacher professional development. They enrich the body of information gathered in the documental revision. Plus, for each key informant I adapt the “raw” guide depending on

her/his role in the lower secondary school system.

I recorded all the interviews with a tape recorder and transcribed afterward. It is relevant to mention that I positioned myself as an active listener, willing to use reflective listening when needed to expand the answer, and have as much relevant information as the interviewee is willing to share. In fact, as Bertraux (1981) mentioned: “If given a chance to talk freely, people appear to know a lot about what is going on” (p. 39).

Concerning trustworthiness of teacher responses, the environment I recreated or using photo-elicitation, serve to make them connect with their inner self and detect what is an important experience for them. Also, it helps sense what they consider relevant to be expressed in the particular moment of their lives while replying to the questions.

For this reason, I chose to interview in a room of the school that has a friendly atmosphere and plenty of natural light. I tried to put the interviewee in a comfortable place and willing to share their personal view. In this sense, the first meeting on the 23rd of May 2017 with the teachers and the school director was fundamental to start building a relationship of trust.

As of last, it was fundamental to share the transcription as member-checking so that they can contribute to the trustworthiness and credibility of the final report (Lincoln and Guba, 1985). It was essential for me to attain De Laine’s (2000) principle: “not saying anything in print that I would not say directly to my participants” (p.191). Rather than checking anything, these semi-structured interviews, as it is in in-depth interviews, explore (Rubin & Rubin, 1995) with the participants their experience and perceptions related to CE and their teacher education. Under this approach a “listen more, talk less and ask real questions” guides the interviews (Seidman, 2006, p.84).

Similar to the in-depth interviews where Schuman (1982) proposed a format of 90 minutes, the interviews with the teachers had a maximum length of one hour twenty minutes (due to time availability in the school). To save time. I had to send them the agreement form of the protocol of negotiation (see Annex 2) with a questionnaire with some basic questions (see Annex 3) to know a little bit about them before the interview.

The organization of these meetings was coordinated together with the director of the school. It might seem a minor detail, but the lack of time of the participants was an important element that affected the methods of gathering information. Thus, it required a constant adjustment of my methodological decisions.

4.5.3. Focus Group of Discussion with art-based methods

As qualitative is an explorative process and for this reason, flexible, reflective, iterative, and not predictable (Silverman, 2006), the number and the shape of the FGD is contextualized and it depends on the type and complexity of the research topic. I managed to do six FGD in the fall of 2018 (September- December 2018). I consider that they gave me sufficient information for reflecting on some theoretical ideas as their notion of glocal CE. According to Mishra (2016), a focus group discussion/interview is an in-depth interview designed for small groups of up to 10 people with similar backgrounds, especially when it tackles complex problems such as glocal CE in their school. I considered that the FGD was the method of collecting information that mostly served to discover participants' perceptions and attitudes, knowledge, and experiences around the topics related to glocal CE and the TE needs.

Doing a group dynamic allowed deepening certain aspects that emerged in the interviews and other new ones that appeared thanks to the interaction among participants. As a researcher, I was also the moderator of the FGD, I tried to limit my intervention role and to foster open communication. I explicitly positioned myself in a corner of a big table. I was intervening just to ask some questions that I previously prepared a very flexible road map that helped me to cover several themes in each meeting. Before every FGD, I considered the transcript of the previous FGD and saw whether I needed to ask some questions that referred to that meeting. I was also interrupting them when I felt I needed some clarification and when I saw that the same person was talking for too long. Not that a "too long" exists but unfortunately the meeting took place on a Wednesday afternoon, and I had a limited amount of time (3 hours). In this lapse of time, I had to conduct the FGD and after, I was sharing with the participants some insights around glocal CE. I was careful to not share aspects that I was exploring in the following meeting to not create bias around their knowledge, attitude, or perceptions about glocal CE.

Conducting FGD is challenging as in any other social conversation, it is hard to make everybody participate with the same intensity. I had an eye on collecting as many views as possible for enriching the case.

It did not follow a rigid set of questions, but I preferred rather covering aspects connected with the readings I did for the first draft of the theoretical framework and with the situation in their school and in the region. I also tried to create an atmosphere for horizontal communication (Gaudet & loRobert, 2018). I also considered important to inform them that there was no evaluation or judgment involved in this research process. I told them that it is rather an opportunity to raise their voices and create research where teachers' voices constitute the main corpus of the information collected. I also informed them that I was interested in bottom-up research on education in which the insights of the teachers could have been useful for teacher professional development or other research projects related to glocal CE. Moreover, FGD, contrary to separate interviews of the participants, was an opportunity to find shared narratives of the participants as differences among their opinions, experiences, or worldviews. The use of the art-based methods (explained in point 5.5.4) during the interviews and the FGD was very fruitful because they allowed to open the conversation and to find elements of shadows (Kamberelis and Dimitriadis, 2013; Van der Vaart et al., 2018). that would be difficult to find otherwise. Unfortunately, I had some FGD where there was a participant missing and in the last FGD, I had three participants missing. The last FGD had the purpose to see whether the participants wanted to add some other relevant aspects. I also asked for some clarification of certain salient points. As I always video recorded and afterward transcribed the FGD, I shared with the participant the transcript and gave them some time to have feedback in case they wanted to change anything from it. I specially invited the people absent in the last FGD to feel free to add some points in the transcript of the last FGD.

Apart from the extra interview added on in April 2019, all the other interviews took place between the 28-31st of May 2018. The total number of people interviewed is 14 (9 teachers and 5 key informants).

4.5.4. Art-based methods

First, when I started my doctoral studies, I was not yet aware of the possibilities that art-

based methods give for creating bottom-up research dynamics and conducting socio-critical research. It is when I started to participate in workshops of the Doctoral Program of Art and Education of the University of Barcelona, that I explored the relevance of using some elements of art-based research (ABR) for approaching this educational research. Being a novel researcher, I use ABR methods integrated into the other methods, such as the interviews and FGD. As Baden and Wimpenny, I see ABR as a “research that uses the arts, in the broadest sense, to explore, understand, represent and even challenge human action and experience” (Savin-Baden & Wimpenny, 2014, p. 1)

Similarly, Barone and Eisner (1997) define ABR under these terms:

Art-based research is defined by the presence of certain aesthetic qualities or design elements that infuse the inquiry and its writing. Although these aesthetic elements are in evidence to some degree in all educational research activity, the more pronounced they are, the more the research may be characterized as art-based (p.73).

This research has some elements of ABR, as it is open to visual components in the field. In my study, this sentence of Umberto Eco (1979) resonates “a democratic civilization will save itself only if it makes the language of the image a stimulus for critical reflection-not an invitation for hypnosis” (p.33).

I consider that ABR, if used for the generation of information, can be useful in one of the purposes of ABR as “positively transforming participants, communities or society” (Wang, 2017, pg.17).

Using ABR techniques such as visual elicitation (Goldstein, 2007.), drawing (Boydell et al., 2015), poetic quotes (Tucker-Raymond, Rosario-Ramos, & Rosario, 2011) in the interviews, and the FGD- or also trying to create cartographies during the FGD, was a transforming process in my journey of becoming a researcher. As Wang et al. (2017, pp. 11-12), I saw that the use of these ABR methods for gathering information was appropriate as I wanted to have an in-depth understanding. Also, I decided to research in a way that left space to surprise and potential destabilization (Rose, 2016).

Yet, the period where the gathering of the information happened was not very well aligned with the learning process of ABR methods. I could also see that the use of ABR methods required more time to maximize their potential. Nonetheless, I still consider ABR to be a good support in qualitative studies. During the FGD, I learned how an instrument such as visual cartography (Hernandez-Hernandez, 2018) required a great deal of time to explain to the participants, which was not available during the FGD dynamics. As a result, the cartographies appeared to be mind maps. They were still relevant for the analysis, and they helped generate a rich dialogue.

Despite the span of improvement of the use of ABR, as Patricia Leavy (2015), I could feel how ABR gives the “artisanal” dimension of the research and that the researcher becomes an instrument. Moreover, I felt the relevance of its holistic and dynamic character in which when we use ABR in whatever stage of the research the intuition and creativity of the researcher are fundamental aspects (Leavy, 2015). I consider ABR very valuable for seeking an onto-ethical- epistemological coherence. First, it offers in this research the possibility to break a dichotomy between Art and Science that a positivist view of social science aliments. As Haggarty (2009) says:

Art integrating educational research methodologies developed out of qualitative approaches to research, as artistically minded educational researchers, dissatisfied with the traditional positivist paradigm of research, sought to incorporate the value of art into their work and to allow the art to engender new epistemological positions in research (p.12).

Secondly, it also helps break another fake dichotomy between practice and knowledge, and it highlights their interconnection.

To conclude, if I tried to use it in the process of collecting the information, in a second moment I saw its potential and I used it in other stages, such as in the writing process. Furthermore, by allowing myself to write some parts in a more narrative style, such as in the “I, as researcher”, it was also an ABR way that emerged thanks to writing. As this style “is more readily able to provide the features for resonance and recognition that appeal to intuition, immediacy and commonality “(Swanson, 2004, p.44).

4.5.5. Unstructured observation

As a natural consequence of establishing a trusting relationship with the participants, I could do classroom observations as part of my methodology. In the first draft of the research project, there were no observations but during the first FGD, I managed to ask the participants if I could enter their classroom. My first idea was to do participative observation, but the teachers expressed their will that I could just enter the classroom. They gave me the possibility to stay in a corner of the classroom and take notes. Plus, I could take pictures of the empty classrooms. I also ask the teachers to share the material used during the lessons. Thus, as in unstructured observation, the researcher enters the field with some general ideas of what might be salient, but not of what specifically will be observed (Mulhall, 2002, p.306), I decided that it was the best technique of observation that respected their will and that was useful for the research. I did two rounds of unstructured observation with the eight teachers. One occurred after the second FGD and the second one after the fifth FGD. In the first observation, I observed a regular class and in the second observation, I asked the teachers to connect, as they want, their lesson to glocal CE. The advantage of conducting an unstructured observation was that I could take notes of the dynamics of the classroom and on some aspects that resonate with glocal CE. These are the topics treated in the lesson, aspects that refer to the democratization of the classroom, or hidden aspects of the curriculum. Unstructured observations were crucial for “contrasting” the information gathered in the interviews and the FGD. It was very important to specify to the teacher that the purpose of the observation was for better understanding and that no judgment was involved (Råheim et al., 2015). Moreover, to try to overcome the observer’s bias, I tried to take notes after having created a fluid guide of aspects that I should observe such as the structure of the classroom, teacher-student interactions, didactical aspects, etc. Nevertheless, I find that using this technique is interesting, but it is highly challenging. Especially as I was a novel researcher and felt overwhelmed by the amount of information that is necessary to collect during this type of observation.

4.6. Interviewees: selections process and their characteristics

I choose the teachers who participate in the interviews and more generally in the study through an intentional sampling process, which is defined by Goetz and Le Compte (1982, p.3) as a not probabilistic sampling. This is often the case in interpretative research.

Although the research is focused on a case study concerning the region of Ticino, in-depth information can be reached just with a small group of teachers. For practical reasons, I saw that it was better to get the teachers at the same school and who are not teaching the same subject. I follow intentional sampling for both teachers and key informants. I considered it was the best strategy to find relevant information that enriches the case study and helps to understand the studied reality.

Nevertheless, it is important to remember that I did not persuade the participants to participate because it might be counterproductive to have teachers participating in the research that are not willing to be interviewed and participate in the meetings (Richardson et al., 1965).

As previously mentioned, there are two principal categories of interviewees:

1. Key informants

Concerning the key informants, I have decided to interview the following people:

- the head of the lower secondary school department of Ticino
- the head of continuous teacher education of Ticino
- the previous specialist of civic and citizenship education of Ticino²
- the school director of the lower secondary school of Locarno 1.

For the 4th key informant, the school director, it is useful to better characterize the school

² For this specialist, the main criteria have been to interview a professor who, although he retired in 2016, knew and participated in the debates on civic and citizenship education in Ticino of the last three decades.

studied. For the other three key informants, they were allowed to deepen the information on CE in Ticino. They also provided information on teacher professional development.

Moreover, I added a 5th interviewee and I interviewed him in April 2019. Being the history expert for lower secondary school, I considered it worthwhile to add his voice in this study. In fact, he was also the person in charge of a working group for the implementation for civic education.

2. Teachers

The 9 teachers are all from different subjects at the same lower secondary school. As a condition to be part of the research, they must teach in the last year of compulsory school corresponding to the 11th grade (named *Quarta media* in Italian).

After the presentation of the project in May 2018, I obtained the agreement of the teachers in charge of the following subjects: Italian (3), Latin (1), Geography (1), History (1), English (1), German (1), Visual and Plastic arts (1), Natural Sciences (1).

4.7. Analysis of the collected information

Following a certain level of coherence, I decided to analyze the information manually, meaning that I did not use any software. There is no doubt that programs like NVivo and Atlas.ti are useful. I felt, however, that I wanted the information analysis to be “a dynamic, intuitive and creative process of inductive reasoning” (Basit, 2003, p. 143). Manual analysis was the most suitable choice. Not having any software as an “intermediary” between my “methodological self” and the transcriptions, the documents, and the artifacts was the ideal procedure. As a novel educational researcher, I wanted to maximize the reflexivity involved in the study, and I decided that by doing things manually, I could have better control of the analysis. I also thought it was the best way to reduce the information and find meaning in it. In fact, I quite agree with this statement:

Dealing with the blocks of often decontextualized and disembodied data segments that computers can churn out may, if we are not mindful, lead us to forget the huge complexities of our subjects' lives which, as analysts, we set out to understand

(James, 2012, p.568)

I chose to do thematic analysis (Braun & Clarke, 2006) as I am aware that my research is not an objective procedure. I got directly involved in the process, which results in seeing a partial reality that might not be agreed upon in general terms. In addition, as I adopted socio-critical and interpretivist paradigms, generalization was not the focus of the research.

What helped in this process was also that I worked as a teacher in projects related to lower secondary school students in the region of Ticino. Plus, I previously taught Italian and French in lower secondary schools in the region. These elements enrich the reflexivity aspect needed in the analysis. Moreover, the theoretical framework that I created helped me in the search of the themes, but thematic analysis allowed me to discover new themes that escaped the theoretical framework.

The process of analysis started already with the transcription of the FGD and while doing the interviews, I transcribed all the words without doing any reduction of information. After this first transcription, I went through the text and underlined in different colors sentences or chunks of texts about the phenomenon by using the same color for organizing these quotes in groups of coherence for a certain thematic area. The theoretical framework has been helpful for the first round of research as it allowed the search for quotes to match the themes. In regard to codification, I cannot agree more with Fendler (2015) writing that “you have to commit to picking up what you can, as you go along: you learn on the move” (p.121).

More concretely, I use a reflexive approach of thematic analysis englobing these two variations:

- I. Deductive way: coding and theme development are directed by existing concepts or ideas (Boyatzis, 1998)
- II. Inductive way: coding and theme development are directed by the content of the information gathered (Crabtree & Miller, 1999)

This combination of theory-driven information with the information-driven one is the best

way of analyzing the raw information in the transcripts. It allows us to not exclude relevant overarching themes that best capture the phenomenon.

The main stages of the analysis were:

- I. Transcribing the interviews, GFD, and the field notes of the unstructured interviews
- II. Reading the transcripts and starting to identify sentences that resonate with themes that reflect the theoretical framework
- III. Grouping of these sentences in codes and creating summaries that sum up the crucial aspects of these sentences and relating them to categories and afterward relating them to the main themes.
- IV. Relating the information in themes with references useful to deepen their understanding
- V. Selecting relevant sentences, grouping them into emergent themes, and creating summaries
- VI. Relating these emergent themes with references is useful to let emerge theory not present in the first model of the theoretical framework
- VII. Comparing this information with the memos produced after re-reading the FGD and the interviews' transcripts
- VIII. Summarizing some crucial aspects of the analysis in paper-made maps where I can physically see the results of the analysis produced with the use of the computer.

Concerning the themes, I tried to make an integrative theme “that waves various themes together as a coherent narrative” (Saldaña, 2009, p.267). These types of themes are appropriate for exploring participants' beliefs or constructs, as in this study in which the relevance is given to teachers' voices.

Categories and codes were also crucial for developing the themes. I considered these definitions for codes and categories:

Codes or categories are tags or labels for allocating units of meaning to the descriptive or inferential information compiled during a study. Codes usually are

attached to chunks of varying-sized words, phrases, sentences, or whole paragraphs, connected or unconnected to a specific setting. They can take the form of a straightforward category label or a more complex one (Basil, 2003, p.144).

As it can be seen in stages 5) and 6), I englobe an inductive procedure in the analysis which has a similar procedure with the analysis done in grounded theory (GT) (Charmaz, 2009). In fact, GT supported the procedure for thematic analysis as I was also in search of emergent themes.

Another tool that helped the reflexive process of the analysis was the creation of memos that helped to deal with a large amount of transcribed text. As Erickson (1988, p.110) mentions, taking notes allows integrating, amplifying, and nuancing the information that was coming out of the transcripts. It was also essential to keep “staying with the trouble” and thinking on the induced themes and more easily find the relationship with the theory and studies read throughout the thesis.

As it can be seen in this description, since the thematic analysis is the technic used in the analysis and I englobe GT, I must say that GT is not the only influence. Having read other methods of analysis such as critical discourse analysis, also had some influence in the process of developing the discourse around the themes. Moreover, it is undeniable that no matter the type of source (documents, interviews, FGD), discourses allow the production and reproduction of power schemes (Van Dijk, 2003).

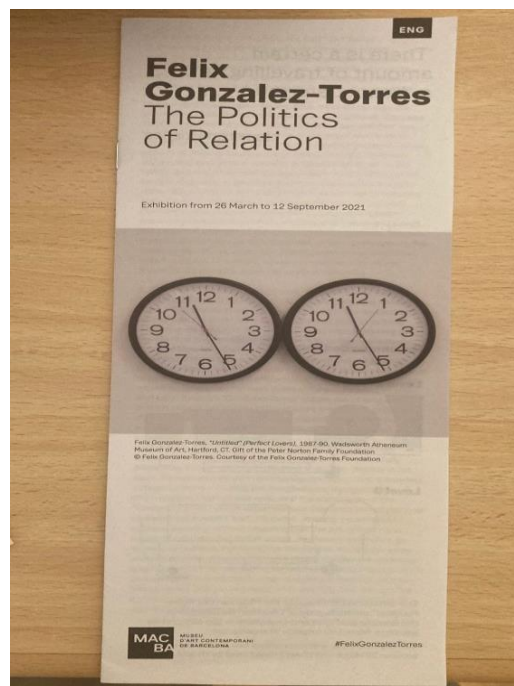
Additionally, all the information reduced and categorized was systematized in excel sheets, as a final element of this analytical process. It helped me visualize the crucial aspects that emerged in the analysis and helped me organize writing the results.

In the preparation of the dissertation Chapters dedicated to writing the crucial elements of the finding, I did a symbolic act that refers to a reflection that emerged throughout the research process. To reflect on the connection between the several themes, I use a special paper: a piece of art of the artist Felix- Gonzalez Torres exposed during his exhibition in the Museum of Modern Art of Barcelona. The exhibition was named “Relationship and Politics” (Gonzales Torres, 2021). Felix Gonzales Torres was a Cuban artist that died of

HIV in the 1990s in the United States. When I saw the exhibition, I thought of Gonzales Torres as a glocal citizen. I discovered this artist in July 2021, when I did a course on art education provided by the Museum of Contemporary Art of Barcelona. During the course, we visited Gonzales Torres exhibition (see Figure 9), in which the pieces of art were many copies of the same piece, and the visitors could bring them home. I saw an A1 paper with a black frame (see Figure 10). I had an “aha” moment (Novak, 2018) and thought that this paper would give the “artisanal” aspect to the analysis and symbolized the relevance of art in research for glocal CE. It is also a way to show to the reader that in my process of in-becoming a researcher, I saw how social plasticity (Beuys, 2021) is crucial for this study. It felt as creating a symbol or an act of disobedience (Atkinson, 2017) to invite deconstructing positivism. Arts in educational research matters “the relationship between art-based research and practice provides a fertile ground for new and extraordinary approaches to the research phenomenon” (Duygu, 2015, p.383). Plus, it is pertinent in a field of research such as glocal CE to admit that art should be used as a vector for decolonizing research. Therefore, it helps to weaken power dynamics and to broaden the understanding of what doing research often means in the "Western" world.

Figure 9.

Flyer of Gonzales Torres exhibition, 2021.



Note. Picture created by the author for showing the flyer of the exhibition.

Figure 10.

A picture showing the author thinking with the analysis through Gonzales Torres' art piece.



Note. Created by the autor and reporting the art piece of Gonzales.

Moreover, it reflected a significant moment of serendipity between my learning process in the “outside world” from the research and the research itself. A concrete moment of an expanded vision of triangulation. These papers were of A1 dimension, they were useful for me to organize the writing of the chapters dedicated to the analysis (5, 6 and 7). This final reduction stage in the papers combined with the analysis done in the Excel sheets made the analysis more concrete. It helped me to select the crucial elements reflected in the results. Although I reduced the information that was present in the documents and in the transcription, in qualitative research the amount of information collected can still be overwhelming (Richards, 2021).

4.8. Ethical considerations

Ethics in qualitative research has to do with the question concerning the conduct in terms of behavior and attitudes of the researcher (Connolly, 2003). It also concerns the adoption of an objective view by the researcher. Doing qualitative research that follows an interpretative and critical paradigm, was impossible and it was not the purpose to avoid subjectivity. Through the methodology and its corresponding methods, I have tried to minimize this aspect. At the same time, I also embraced subjectivity thanks to reflexivity, a broader view of triangulation, and being transparent by situating myself as a researcher.

Concerning the participants, I found it crucial to share participants' voices and not try to objectify them but rather treat them as a subject of the study (Guba & Lincoln, 2012).

Another dimension that concerns the ethics of the research is the respect of the people involved in it. To pursue this aspect, I tried to establish a relationship of trust in which I agreed on the steps that I needed to do to gather the information. I created the protocol together with agreement form (Annex2) to be signed by the participants for the interviews and the FGD and secondly for the observations in the classroom (Annex 4).

I had their informed consent, and, in that document, it was clearly established that they were free to quit the research at any time. The protocols, the informant consent, and the guarantee of confidentiality of their names were the three main aspects that I used in the ethical aspect. For Angulo Rasco and Vázquez Recio (2003, p.21) this approach is fundamental for following an ethical approach while being in contact with the participants.

This procedural ethics are also crucial for respecting the rights of the subjects and avoiding potential misunderstanding or inconvenience. Concerning more practical ethics, defined by Guillemin and Gillam (2004), ethics in practice, which for these two social researchers is more problematic as often researchers are facing ethical dilemmas during their fieldwork. In this sense, I consider that the use of reflexivity was what most helped me to overcome potential ethical dilemmas.

4.9. Scientific rigor

As Aroni et al. (1999), I consider that demonstrating integrity and competence within the study were elements that described the scientific rigor throughout the thesis. As I was and am a novel researcher, I considered integrity is shown through explaining the journey of coherence. As well as the corresponding decisions that I made that follow a process of reflexivity rather than a prefix recipe that is not submitted to continuous questioning of the decisions taken. As for competence, I always tried to account for the learning process of the research by situating myself and being clear with the paradigm chosen for the case study.

Moreover, as explained above, presenting the procedure involved in the analysis for finding the overarching themes was a way of demonstrating the transparency around the decisions involved in the analysis of the information gathered thanks to the participants (Charmaz, 2006, p.187)

Going back to Guba and Lincoln (1982, 1989), they advanced that interpretative and qualitative research based on an interpretative epistemology could not be sustained by the criteria of validity of positivist research. Therefore, it is important that the concepts on which the rigor of the research is based are also aligned with the nature of the research. Savoie-Zajc (1990) talked about four other criteria such as credibility, transferability, reliability, and confirmation, which I think do not fully reflect the nature of this research as another set of criteria that did. It is true that credibility was considered by sending the transcribed interviews and FGD to the participants to validate them. This procedure could also be considered to achieve transferability and confirmability. Nevertheless, I find more fit a set of criteria related to the reflexive, interactive, and ethical dimension of interpretative/ qualitative research. In fact, among the main criteria that establish rigor, I consider that the triangulation (presented previously in this chapter) and reflexivity (presented in the next point), are together with an ethic of care, the aspects that give rigor to the research. Triangulation helped address trustworthiness in the study. Credibility was, as by Lincoln and Guba (1985), due to ethical restrictions. However, by sending the transcribed interviews to the respondents to validate, I was able to enhance the credibility, transferability, dependability, and confirmability of this study. Ensuring trustworthy findings that a reader could transfer and generalize in a similar space.

4.10. Ethics of care

The ethics of care in social sciences research involves considering the ethical challenges highlighted by feminist scholars (Denzin & Lincoln, 2011). It entails explicitly considering creating research methodologies that are critical, reflexive, inclusive, and that pay attention to research relationships (Stige et al., 2009). Thus, I considered them while drafting an in-becoming case study. Also, I attempted to horizontalize to the maximum the researcher-participants relationship throughout the entire research process. During the interviews, class observations, and the FGD, for instance.

I considered the ethic of care as a framework of “justice” during the development of the research. By talking about it as a fundamental part of the methodology I, as the researcher, acknowledge all social relations as partial, responsive attentive, and contextual (Tronto, 1993). It is important to remember Tronto’s (1995) crucial points about care:

- I. Care is a fundamental aspect of all human life.
- II. All human beings are interdependent by virtue of being part of ongoing relations of care.
- III. People are entitled to care because they are part of ongoing relations of care (p.146).

In this sense, the ethic of care is a pivotal aspect for building this research within a “response-able” way. It implies being able to respond and adapt the research according to the participants’ needs. A clear example was that although I video-recorded the meetings, I had to explain to them that it was just for helping in the transcription and for the interpretation of the information and that their face would not appear in any report. Even though they signed a protocol at the beginning of the first FGD, privacy issues arose, and it was necessary to make them feel protected.

Moreover, the ethic of care is also a philosophical element for interpreting the information by being “care-ful” meaning full of care towards the participants (England, 2010). Therefore, the participants have always had a time for changing elements in the transcript of their voices, which constitutes one of the main bases for the analyses. As said, guaranteeing them an anonymous profile was part of this “care” while interpreting the information collected with them. In addition to this, the positioning of myself with this broad narrative regarding my connection to the field and the topic of glocal citizenship was the first step toward developing an ethic of care. It helped me to engage with care by considering the implications of my own subjective position and the implications it might have.

Quoting Tronto, who is part of the second-generation theorists around care and its ethic, seems accurate as it is highly connected with glocal CE. He refers to care as a moral and political concept that transcends borders and he defines it as: “species activity that

includes everything that we do to maintain, continue and repair our ‘world’, (...) That world includes our bodies, our environments, all of which we seek to interweave in a complex, life-sustaining web” (Tronto, 1993, p. 103).

Going back to this research means acknowledging that participants, as human beings, exist mutually interconnected, interdependent, and often with unequal relations with each other. Recognizing a certain vulnerability of the participants is necessary since I treat in this study such a political topic as “glocal citizenship” in secondary schools. Moreover, as in any school, there are power dynamics. Thus, I paid particular attention to when and how to quote participants’ words. In fact, not just the anonymous profile but also the care for them during the narrative in the dissertation was fundamental for sharing the insights of the participants that will help advance the field further.

Tronto (1993, 2013) highlights five elements in the integrity of care:

- I. caring about- attentiveness
- II. caring for responsibility
- III. care receiving- responsiveness
- IV. care giving- competence
- V. caring with-solidarity

All five elements are considered in the design of the research. The first three points, I have already indirectly explained in the previous paragraphs. I must say that “care giving” and “caring with” were also part of the design. In fact, after the FGD. I decided to offer to the teachers a moment in which I shared my knowledge around the subject. It was a way to thank their participation and retribute them for what I was learning.

The ethic of care is highly linked with “participatory methodologies” (Edwards & Brannelly, 2017), intended as an umbrella term, in which also this case study could be considered as one. The participation of the teachers is in a certain way considered fundamental for the co-production of knowledge that emerged through their shared thoughts. Furthermore, it is crucial to decolonize research by breaking power dynamics. Although the ethic of care was originally thought for marginalized social groups, I

consider that any social collective such as the teacher community that participated in the study must be protected as it is potentially vulnerable. In fact, Senvenhuijsen (1998, p.289) affirmed that “all people are vulnerable, dependent and finite, and that we all have to find ways of dealing with this in our daily existence and in the values which guide our individual and collective behavior”.

Concerning the how, I cited Hankivsky's (2005, 2006) key principles, which, although they refer to an ethic of care embedded within globalization, are also relevant to a research context. They are mainly three:

- 1) Contextual sensitivity refers to the fact that “the basic knowledge of an individual requires full comprehension of that person’s particularity (2005, p.32).
- 2) Responsiveness which means perceiving the other on their own terms (2006, p.104).
- 3) Promoting the well-being of all peoples while also accepting their autonomies and differences (2006, p.104).

As she said, “all principles do not necessarily have to be seen as impersonal, abstract, and rigid rules” (Hankivsky, 2005, p.32). The author stresses the need for researchers to be flexible and be able to adapt to particular issues and situations, as well as open to different processes of analysis and their corresponding outcomes. Following an ethic of care also means not having any pretension of abstraction, universality, or uniformity. This is rather an opportunity to conduct research that opens up new ways of understanding problems.

Considering the above, Neil Nodding’s (1984) approach, which puts caring as the foundation of morality, is still relevant as it is considered a relational ontology. The main focus is based on caring relationships “rooted in receptivity, relatedness, and responsiveness” (Nodding, 1984, p.2).

Both care and ethics are indeed interwoven with gender and the continuous reflection on feminist interpretations and feminist points of view. However, I also include the adjective “feminist” for the sake of historical accuracy. Feminist thinkers, after all, have since the 1980s, most clearly drawn attention to an ethics of care and responsibility. In doing this, they had a political objective: to expose the sexism and gender-blindness in moral

philosophy and to give space to the moral considerations of women and “feminine” moral voices and considerations”. (Sevenhuijsen, 1998, pp.34-35). Moreover, the second-generation care ethicists shifted from a feminine morality (linking the ethic of care to motherhood) and to a feminist morality in which the ethics of care helps achieve feminist aims in any field, as it can be in educational research. This is why I consider Tronto’s and Handkivsky’s approach more accurate, as they focus on healthy caring relations no matter the gender, and they are detached from a mere “feminine” vision of care.

Finally, yet importantly, the ethic of care resonates with reflexivity, as it is a crucial point for doing research and writing comprehensively and with empathy, integrity, and relevance (Stige et al., 2009).

The next point presented, reflexivity is the best practice to foster care along the whole journey of doing qualitative research.

4.11. Beyond Reflexivity

Defined as “self-critical sympathetic introspection and the self-conscious analytical scrutiny of the self as a researcher” (England, 1994, p. 82), reflexivity draws together ethics and care throughout the research process.

In a research project planned as not a rigid corpus of actions, reflexivity (Charmaz 2006; Hammersley & Atkinson, 2007) was one of the pivotal aspects of the project. Unveiling the researcher positionality, as “I” as a researcher was a crucial first step in this journey of reflexivity. Reflexivity is mainly seen as a tool used throughout the whole research process to achieve the validity of qualitative research. It prevents “the critical framework from becoming the container into which the data are poured” (Anderson, 1989, p. 254). Furthermore, defining reflexivity just as a tool might limit the potential of reflexivity itself in the research process. The whole Ph.D. journey has been a reflexive process and reducing reflexivity just in the process of analysis and a consequent transfer into results would reduce the meaning that this word takes along this study. Being reflexive meant also going through a continuous re-writing of several aspects of this thesis, nonetheless some methodological parts. Moreover, reflexivity was not just fundamental for the

composition of the several aspects that constitute this thesis but also redefined permanently who I want to be a researcher, and it also helped learning from this research as a human being. Identifying bias and systems of beliefs is an aspect fundamental for being a glocal citizen. Together with the ethic of care (Hankivsky, 2004, 2006; Noddings, 1984; Sevenhuijsen, 1988; Tronto, 1993,1995, 2011) these parts of the methodological chapter helped me in this process of becoming a researcher and they were not just operative tools to gain validity or credibility. Following a critical paradigm, it could not have been different. Therefore, I consider reflexivity more as an opportunity rather than a problem (Gentles et al., 2014). The “reflexive moments” (O’Reilly, 2012) reconstructed the epistemological and methodological stances. This is why being reflexive means much more than being reflective. Two adjectives that look similar, but they are definitely not. Reflecting on the information gathered is just the first stage of reflexivity.

Being reflexive also was fundamental while I was in the field with the participant of the research, as I was constantly examining my own judgments, practices, and belief systems. From a critical and interpretative paradigm, I also account that, although I collected several voices around the same topic, there is a power relationship dynamic. As I am the one that is writing the final report and as a researcher, I am writing what I have found. Moreover, even though I have been applying reflexivity throughout the whole research process, I have to say that as researchers we always face the risk of unintentionally influencing the outcomes of the research. During the analysis of the information collected, reflexivity was a consistent part throughout the whole process of identifying several relationships and themes. In the memos, reflexivity was fundamental.

As a researcher, being a unique subject is a bias that cannot be avoided; it can only be accounted for. In this regard, identifying a kind of "biography" that is related to the topic of the research chosen and the context; is the first step towards uncovering some of the potential bias. Reflexivity was fundamental for taking responsibility for the emerging epistemology coming out of my thesis.

As Erickson (1988, p.110) mentions the notetaking allowed to integrate and amplify and shade information that was coming out of the transcripts. Constant rewriting of the thesis and gaining a narrative style were also points related to this reflexivity. Being reflexive

in the discussion of the information meant also understanding my order of reasoning. In this, the narrative style implied when writing was fundamental because it shows the story in my head and why I did a particular reflection, or I let a certain theme emerge.

For Dwyer and Buckle (2009):

qualitative researchers are not separated from the data collected from individual and their subjectivity is not lost in a pool of numbers. Instead of that which is in a form of “words”, represents experiences that are clear and lasting that retreating to the “distant researcher” role is impossible (p.61).

For this reason, the value of reflexivity is giving this holistic perspective that shows a level of integrity of the researcher.

4.12. Conclusion of the chapter

In her article “Writing as method” Gibbs (2007) says:

Method, I aim to show, refers not only to the process of research, but also to the process of making sense of that research in and through writing which does not come afterward as a ‘writing up’ of what has previously been discovered, but is actually continuous with it, and, in large part, produces it (p.1).

In this sense, the decisions taken along the way were fundamental parts of the constant exercise of reflexive practice. The power dynamics or tension involved in the research such as a dialectic between the researcher, the culture of research in the region, and the participants, have influenced the decisions made for approaching the field, doing the research, and its subsequent report. Although it has been challenging, the methodology was part of an in-becoming process of “re-searching” and understanding that not being orthodox in the methodology was challenging but it was also definitely the journey that best fitted the purpose of the research and the purpose of this dissertation: becoming a researcher.

As a novel researcher that is experimenting with the methods, I encountered several limits. Some information could have been gathered in a different manner, the absence of a participant had an impact on the dynamics of the FGD, and I could not obtain the information I was looking for. Also, how the lack of time of the participants limits the participants' ability to provide feedback and engage more. To show the full potential of artistic methods of research, it would have been necessary to frame the research in a completely different way. This research gave me ideas for further research. Additionally, I consider that the decision taken to conduct all stages of this study, as well as the writing style employed in this study, resonates with many of the dialectics embedded in this study.

PART II

Presentation of the findings

In chapters 5, 6, and 7, I report the main findings that emerged in the analysis. The three levels of analysis that constitute the case study are: the Cantonal level (Chapter 5) , the studied lower secondary school (Chapter 6), the teachers' voices (Chapter 7). These three levels of analysis constitute the base from which I then respond to the objectives of the research (chapter 8). In these chapters although the main focus was to reply to the objectives of the research, I add some pivotal components that complement the case. I would like also to remember that the reflexivity, the critical notion of triangulation as well as the ethics of care presented in chapter 4, constitute the base for choosing the elements worth to be pictures in this part of the research. In fact, the "multilevel" triangulation and the serendipity (Roberts, 1989; Rescher, 2001) resonating with this research contribute to sharpen the critical eye involved in the analysis and this consequent report of its findings.

Concerning the order of these chapter, I would like to mention that although teachers' voices constitute the third part of the findings, they are the most crucial for this case study. If the other two levels (Cantonal and studied school) contribute to understand the difficulties and possibilities around teaching glocal CE and a correspondent potential teacher professional development, through teachers' voices, we can better understand their real needs. Thus, it is a first attempt to be bottom-up research.

The discussion (Chapter 8) provides a dialogue with theory to reach the objectives and the purpose of this study. That said, having conducted a critical thematic analysis, the dialogue with the theory (chapters 2 and 3) is essential in the findings chapters (chapters 5, 6 and 7).

5. Chapter V: Ticino lower secondary school system and glocal citizenship education

In this chapter, I portray the main outcomes emerging from the information analysis based on the documents relevant for the region under study and the key informants.

This level of analysis was crucial to pursue the first two objectives of the research:

- I. Analyze the notion of citizenship education and glocal citizenship education and other related aspects presented in the study plan of the lower secondary school of Ticino and the main school Laws.
- II. Deepen the regional body of information related to glocal citizenship education and its related teacher professional development by reflecting on the discourses of key informants of the region

For some documents that I analyzed, I decided to add the abbreviation here to facilitate the understanding of the text (see Table 7):

Table 7.

School Laws.

Legge della scuola (del 1° febbraio 1990) <i>School law</i>	LSc (1990)
Regolamento della legge della scuola 24 (del 19 maggio 1992) <i>Regulations of the school law</i>	RLSc (1992)
Legge sulla scuola media (del 21 ottobre 1974) <i>Lower secondary school law</i>	LSm (1974)
Regolamento della scuola media (del 30 maggio 2018) <i>Lower secondary school regulations</i>	RSm (2018) le
Piano di studio della scuola dell'obbligo ticinese (2016)/ <i>General study plan of Ticino Compulsory School</i>	GSP (2016)

Pianificazione quadriennale della formazione continua dei docenti (2016-2020) <i>Four-year planning of continuous teacher education</i>	PCTE 2016-2020
Regolamento sulla formazione continua dei docenti (2015) <i>Regulation of continuous teacher education (2015)</i>	RCTE (2015)

Note. Created by the author.

At a regional level, I considered mainly these key informants:

- K.I.1 The head of the Lower Secondary School Department of Ticino
- K.I.2 The specialist of citizenship education
- K.I.3 The history expert for lower secondary school
- K.I.4 The head of Continuous Education Department of Ticino

In this chapter, I decided to not include findings related to the moments of research with the teachers (interviews, focus groups, observations, and related artifacts). I considered that it is more important to present links between the levels (cantonal, school studied, and teachers) of analysis in the discussion section. Exposing the analysis in this way helps to visualize better the different discourses that emerged and to differentiate the teachers' voices from the other level of analysis. It is in the discussion part (chapter 8) that there is an overview of the crucial elements that respond to the objectives pursued and the reflections linked with the theory. Additionally, I would like to remind the reader that the purpose of reporting these results is not to offer exhaustive information on glocal CE in the region, but rather to describe some salient factors that contributed to understanding the case under study.

I start with presenting the notion of citizenship education emerged in the region by combining the findings of the laws and the main documents (as the GSP of 2016) with the interviews with the four K.I. Then, I highlight the elements that emerged in the main laws and in the GSP that offers spaces for teaching competencies and topics related to glocal CE. There is also a part dedicated to the subjects but due to the importance of history as a subject for delivering glocal CE, I dedicated a part just for all elements concerning history.

In a second part, I portray the elements that help the second part of objective 2:

- Deepen the regional body of information related to glocal CE and its related professional development by reflecting on the discourses of key informants of the region

In fact, by analyzing what is the legal and institutional framework in which teacher professional development takes place together with the relevant information provided by the K.I, it is possible to better understand what are the possibilities for teachers' professional development in glocal CE.

5.1. The different notions of citizenship education emerged in the region

At first, from what emerges from the analysis, it appears that there is not just one vision of citizenship and citizenship education in the documents or the key informants' discourses. Discourses around the notion of civic education and a "State-oriented" vision of citizenship are present in the Cantonal school laws. In the GSP several levels of citizenship emerge directly or indirectly from civic to global citizenship and even some elements related to glocal citizenship. Concerning the key informants, they provided also their insights around these levels of citizenship education as well as the tensions around the reconsideration of civic education in Ticino.

5.1.1. Preliminary considerations: gender and "western" discourses and "unsituated" knowledge

Since gender is a crucial dimension of global CE, I would like to share my first observation that throughout all the analyzed documents gender is completely invisible and the masculine vocabulary is what is employed even in the GSP of 2016 or the RSm of 2018. Countries like the United Kingdom showed that the legislative fiction of "male includes female" can end and be replaced with a neutral gender guidance language (Bailey, 2020). It is true that English is a language with easier solutions than Italian but if we look at sentences such as "lettura matura per dare risposta ai problemi dell'uomo che attraversano i secoli" (GSP, p.130). In English: "mature reading to respond to man problems across the centuries".

If in English the word “man” can be easily changed with “human”, in Italian the expression “i problemi dell’uomo”, maybe it could be changed with “i problemi delle persone” or “i problemi dell’umanità”. In Switzerland, the Federal Chancellery (2000) created a guide that gives gender principles for writing legal texts in French. Being a *neolatin* language, the suggestions in the guide could also apply to Italian. However, this was not the case. The texts analyzed do not embed a gender-neutral vocabulary.

Another example of this use of masculine vocabulary, is the use of the word “lo studente”, masculine version of “the student” throughout all the legal texts”. Moreover, it contradicts the fact that gender equality is one of the founding social values in public schools. In the GSP we find it:

(Disposizioni generali, Capitolo I, Scuola pubblica) Art. 2 d) promuove il principio di parità tra uomo e donna, si propone di correggere gli scompensi socio-culturali e di ridurre gli ostacoli che pregiudicano la formazione degli allievi³(GSP, p.15).

Apart from this explicit statement, which has also a very reductive vision of gender by speaking in singular masculine and feminine (“l’uomo e la donna” in Italian), there are no other references to gender in any other part of the texts analyzed. There is an overall lack of gender perspective not just linguistically but generally. In light of this, we know that society goes faster than changes in the way we write laws or any other public administration text, but picturing this issue was relevant, as it is a pillar of glocal CE.

To provide a last example concerning gender, in the GSP there is the use of “allievo” or “allievi”, masculine singular or plural for a student even if when the GSP cites the Italian version of the Intercantonal agreement named Harmos that uses the expression “le allieve e gli allievi” meaning “students (f) and students (m)”.

³ In English: (General Provisions, Chapter I, Public Schools) Art. 2 d) promotes the principle of equality between men and women, seeks to correct socio-cultural imbalances, and, reduces obstacles to pupils' education and the socio-cultural imbalances and, reduces the obstacles to pupils' education.

Another aspect that should be noted that is present in the documents as well as in the discourses of the key informants, is an undiscussed “western”- centrism in the documents and in the discourses of the key informants. Plus, there is not an attempt of “situating knowledge” (Haraway, 1988) of the key informants. They do not position themselves. This “Western” centrism is evident in sentences such as: “understand that the study of language-culture-civilization as a whole led to the discovery of mankind in his complexity and globality” (GSP, p.130).

It is undeniable that languages refer to culture and vice versa, this is a highly western viewpoint that implies the dominance of culture over nature. This extract comes from the part concerning the subject “Latin” and it continues with “to be able to use the knowledge of Greco-Roman civilization and culture for a more conscious and thoughtful reading of the present” (GSP, p.134). Although this sentence justifies the importance of Latin for “reading the present”, it is framed in a very western centered way in the Study Plan. It would be useful to study, for instance, the Greco-Roman civilization in comparison with other civilizations and look for similarities. This example is one of many that shows the western-oriented cosmovision and language use in the documents analyzed.

These preliminary observations, as well as the fact that GSP does not refer to literature, are not just merely anecdotal, but they show a lack of critical glocal CE perception in the composition of the document.

5.1.2. “Neutral” visions of civic education embedded in a nation-State dimension

Concerning civic education, in the GSP there is a direct reference about the importance of teaching the political system and the functioning of the institutions. In fact, in the LSm (1974), it is explicitly written:

Art 1 b) To ensure that the student receives a valuable moral, cultural and civic education and the possibility of choices and scholastic orientations in accordance with their aptitudes and interests⁴(LSm, 1974).

Also, it is clearly mentioned that students must know the political system and the functioning of the institutions. It says: “some aspects of knowledge about the political system or the functioning of institutions are addressed in the social science disciplines” (GSP, p.53).

These sentences refer to the first level of CE defined by Puig as a cognitive area which includes knowing the institutions (Puig, 2010, p. 23).

Also, the key informants reinforce this idea of the importance of civic education. For example, K.I.2, in his vision of citizenship mentions “citizens have rights which are clearly specified and always within a context, a community and one is always a citizen of one community rather than another” (K.I.2, interview).

In this sense, he clearly envisions citizenship as State-oriented. K.I.4 talks about CE as “a pupil who can consciously and critically integrate into society both from the institutional point of view, i.e. the democratic functioning of society, and from the cultural point of view, but also linked to the issues of justice and freedom” (K.I.4, interview). He highlights the institutional point of view as well as the democratic functioning of the society and the cultural aspects. Referring to culture, it is a general statement without specifying whether it is connected to the region of Switzerland, but the singular use of “culture” suggests that it is related to the region.

K.I.3 links citizenship with participation and engagement with the society at a local level which goes more in line with the second level of CE (Puig, 2010). He mentions “but, by citizenship, I mean participating in the society in which one lives, possibly actively, in order to change it (K.I.3, interview).

⁴ Whenever the Italian language is not fundamental to explain a quote, I decided to provide a literal translation of the information collected in Italian. Here again, I left “the student” but in a gendered neutral language would be translated “the pupils” and framed the whole sentence in the plural.

Also, the Head of the Department of Continuous Teacher Education (K.I.4), talks firstly about knowing the Institutions, then mentions the democratic participation to the society about cultural, justice, and freedom issues. He articulates: “a learner who is able to consciously and critically fit into society both from the institutional point of view, i.e. the democratic functioning of society, and from the cultural point of view, but also related to issues of justice and freedom” (K.I. 4, interview).

K.I.4 with this sentence, as K.I.2 refers directly to democratic citizenship (Castro & Knowles, 2017). In fact, he mentions that “citizens have rights that are clearly specified and always within a context, a community, and one is always a citizen of one community rather than another” (K.I.2, interview).

When he talks about rights that are limited to a community or a context, it is not clear whether he refers to State-nation or as Andersen (2016) we can imagine that there are different levels of communities that go from local to global. It is hard to understand if this sentence embeds a strictly nationalistic vision or it transcends this level. The notion of “community” is not problematized. He does not talk about citizenship in school or “non-national” Swiss students. Plus, he stresses a lot on the “right” to be a citizen.

5.1.3. Between democratic and critical visions of citizenship education but for which “future” citizens?

All key informants associate citizenship with democracy. However, no one really articulates a clear definition of it, and they assume the Western liberal democracy to be the lens for seeing a “universal” world.

Going back in the lines of democratic citizenship at school, the GSP states:

teaching must be based on the values of respect and democratic relations, so that education for citizenship begins with the model of the adult teacher and then ends in every action that pupils perform (...). The construction of citizenship is not only manifested through inclusion in a social and civil context but through an active

contribution to the construction of civil coexistence and the development of a critical and conscious approach to the forms and modes of social life. (GSP, p.53)

In the GSP there is a clear connection with a critical approach of citizenship education, and there is also a clarification of the plurality forms and modes of social life. It shows a clear necessity to break from a stereotyped mode of social life and promotes students to embrace and critically understand a plurality of lifestyles coexisting in the same community.

Nonetheless, in the GSP there is a clear combination of the concepts of citizenship, democracy, and justice. It also connects citizenship with social integration and asks for a reflection on the meaning of diversity. That said, it is unclear in the following extract whether the regional school system must tackle diversity in a glocal, intercultural or multicultural approach. In the GSP there is written: “We need to devise heterogeneous and creative spaces and differentiated pathways for both general education and subject areas (inspired by social integration, being a citizen, justice, democracy, reflection on the meaning of diversity).” (GSP, p.12)

And at page 16 (GSP), it continues with the point 1.2:

The State school takes on the task of educating and transmitting social values.

In particular, it ensures the promotion of:

- a) respect for the rules of life in the community.
- b) equal opportunities in terms of school success.
- c) integration by taking differences into account.
- d) the development of the pupil's balanced personality as well as his or her creativity and aesthetic sense.
- e) the development of a sense of responsibility for oneself, others, and one's environment, solidarity.
- (e) the development of a sense of responsibility towards oneself, others, and one's environment, solidarity, tolerance, and a spirit of cooperation.

f) the development of the faculty of discernment and independent judgment. (GSP, p. 16)

If all these sentences prove that the role of the school is to pursue a more holistic approach to citizenship, it still seems that it is based on certain "unquestioned" universal values. School is in charge to maintain, reproduce and transmit these values, which are the founding values of (western) democracy. In this framework, a "student" is naturally seen as a "citizen" within a context (the school) that provides her/him with a series of rights and duties.

Similarly, this extract of the GSP that mentions the School Law (1990) shows the equation student-citizen:

(General Provisions, Chapter I, Public School) Art. 2 1 The school promotes, in co-operation with the family and other educational institutions, the harmonious development of persons capable of taking on active and responsible roles in society and of increasingly realizing the demands of justice and freedom (GSP, p.15)

Although it does not directly refer to "citizen" but rather a "person", on page 16 it is written:

The school lays the foundations and ensures the development:

(d) (of) knowledge and behavior as an individual member of a community and as a citizen; involving the acquisition of skills and behavior as an individual member of a community and as a citizen. (GSP, p.16)

This sentence also recalls the definition of citizenship provided by most key informants. This perception of the student is quite controversial, and it clearly represents a Western ideology of the program without questioning it. It seems that the problem around the equation "student= future citizen" is not visible in the documents. In the same order of reasoning, there is not a comment on how to embrace CE with non-Swiss citizen students.

Another observation is that it promotes “justice and freedom” rather than “equality, freedom, and justice”.

In the documents, both logics are present. The “freedom-right” serves to protect from power abuses by institutions and the “rights-debts” (Constant, 2000) are the social rights that are fundamental for the independence of each individual. On a note, the “obligations” of the students are also highlighted in the key informant’s discourses and in the laws and GSP.

5.1.4. Global citizenship(s) visions: from the predominance of a multicultural component to an embedded glocal perspective

If the civic level of CE is present as well as a more integrated CE and a democratic approach of citizenship education, these visions coexist also with different levels of global citizenship education. In these two extracts of the GSP, we can see how one of the functions of the school is to make students acquire a global awareness and help them deal with uncertainties linked to a globalized world (Bauman, 2007). In the GSP, these two sentences reflect this idea:

Over the years, society has undergone major changes and schools can no longer take account of the new needs arising. The acquisition of knowledge is no longer sufficient, it is necessary to reinvent what school has demanded (GSP, p.29).

Concerning the students, it explains it is “helping them to find their individual path in an increasingly complex and uncertain globalized world.” (GSP, p.50) Moreover, in the GSP part dedicated to CE, it directly refers to “know local, national and global political institutions to be able to analyze the challenges of a globalized society, to take a stand, and act within projects of education for durable and sustainable development” (GSP, p.53).

In the sector of the GSP dedicated to economy and consumption “the principle of sustainability is a key element with which to explore the forms of civil life in relation to others and the environment and to read them in a historical perspective” (GSP, p.55). It

is interesting in this part how this global awareness interconnects with a neo-liberal vision of GCE (Harvey, 2005). This vision has an individualistic stamp rather than a collectivist one, and plus, it is directly interconnected with an oxymoronic sustainable development (Latouche, 2006). We can see it here:

(...) of knowledge and behavior as a citizen and social actor; which imply the acquisition of skills and behavior as an individual, member of a community and citizen; which develop a practical and critical use of information and communication tools and technologies; which integrate an approach to the economic context, as part of a process of scholastic and professional orientation. (GSP, p.16).

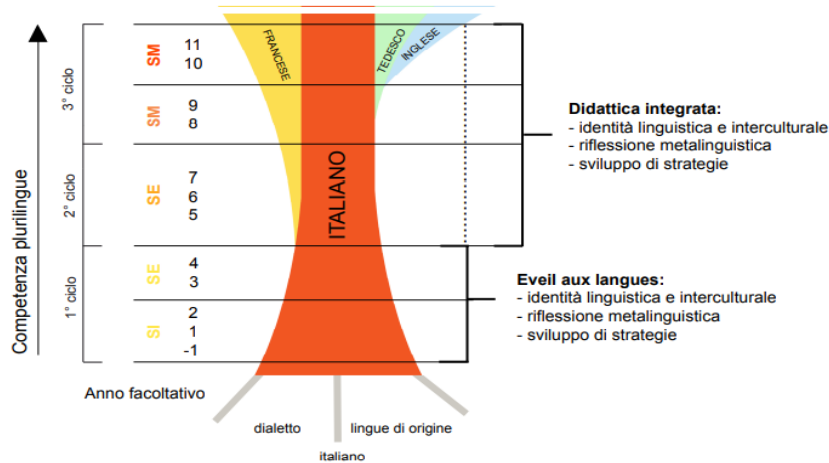
There is a connection to a neo-liberal vision of being a citizen. That said, it is true that when the word “sustainability” appears there is a more neutral vocabulary that can be related to this global or glocal awareness. It shows that in the same document different positions coexist.

In the part dedicated to “languages”, there is an intercultural positioning. We can see it when picturing the “plurilingual competence” (see Figure 11), the GSP connects this competence with interculturalism. But also, when it highlights:

all languages are expressions of different cultural realities and provide access to cultural manifestations. This is why learning French, German, and English at school goes far beyond the mere linguistic acquisition of these languages. The comparison with other cultures leads to relativizing one's own culture and distancing oneself from stereotypes. It also develops a sense of respect for all languages and cultural heritages. This enrichment results in significant personal growth from a cultural and social point of view. Many people consider the experience and knowledge of other languages and cultures to be an integral part of their identity. (GSP, p.114).

Figure 11.

Plurilingual Competence.



Note. Retrieved from GSP, p.114.

However, there is a presence of multicultural characteristics, they can be detected from several extracts of the GSP. For example, when it is written “learning two other national languages + English: allows you to come into contact with other cultures. Openness to other cultures leads to greater understanding and better coexistence. and makes you much more eligible for the labor market.” (GSP, p.93)

Although all these are undeniable aspects, it is true that there is an evident multicultural approach as a vision of “our language” versus “the other languages”. It considers the other two national languages and English as the core foreign language. It could be useful to have a topic such as “world languages” in order to make students really acknowledge the existence of 7000 languages on this planet. Employing the word “coexist” refers directly to the “multicultural coexistence” as important for coexisting. Here again the word “coexisting”, highly refers to a multicultural approach. There are other parts of the GSP that provide a similar reasoning, as: “Presence of numerous languages: a heritage to draw on for the construction of a culturally diverse society based on mutual communication and peaceful coexistence of different communities” (GSP, p.112).

This discourse sounds “multiculturally” oriented, even though it embraces different languages. It is dividing the society strictly in communities owning culture and language.

Here again, there is a stereotype of a society that does not embrace the existence of glocal citizens that identify themselves not under a mono-cultural imperative. Even though it might not be the intention in the GSP, the way it is written again does not reflect the complexity of being a student and a citizen in society. The “presence of numerous languages: a heritage to draw on for the construction of a culturally diverse society based on mutual communication and peaceful coexistence of different communities” (GSP, p.112) constitutes an oversimplification. Switzerland and the Ticino region are home to a significant number of students who are multi-cultural and multi-lingual. This multicultural approach continues here with “knowledge of other people's social codes and cultural heritage to facilitate interaction” linked “to contribute to feeling part of a multicultural and multilingual society” (GSP, p.127). I wonder who this “other” is? Then in the part of GSP dedicated to CE named “Living together and citizenship” in this quote “getting to know a different culture, discovering other ways of living together and other reference values. Discovering plurality of values is the basis of an education in respect for diversity, which is essential in a multicultural world (GSP, p.129).

When it refers to the plurality of values, it also seems as if there are again two stereotyped equations “one culture=some reference values” and “culture1+culture2+cultureX=world”. The world is much more integrated and complex than this cosmovision and it is questionable to assume that students identify themselves with the culture of origin that others assign to them.

Among the key informants, the multicultural perspective is very much evident with the opinion expressed by K.I.1:

In this respect, I believe that in “Quarta media” there are very beautiful and significant examples of encounters and activities with different cultures. There are multicultural projects that are developed in the schools (...) the presence in the lower secondary schools of pupils who come from all over the world. So, there is strong multiculturalism, there are different regions, different languages. (K.I.1, interview)

K.I.3 speaks about “very diversified cultural realities”. He refers to the different nuances of the multicultural lens, as the adjective “diversified” embraces a higher level of complexity than the adjective “diverse”. It should be noted, that most of the key

informants were professionally active in the regional school system already in the 1980s. It was in the 1970s and the 1980s that multicultural education started with the purpose of providing support for students and teachers for understanding and appreciating cultural diversity. Banks (2008) defends multicultural education as fundamental for raising awareness against stereotyped ethnic judgments and discrimination(s) and for valuing the cultural richness of the society. Furthermore, as Taguieff reminds us, multiculturalism is implicitly based on cultural essentialism that undermines the foundations of any political order (Taguieff, 2014). Thus, the presence of a multicultural vision has its limits because of the oversimplification when teaching CE.

The K.I.2, who was a Professor of Philosophy and Education for future primary school and kindergarten teachers at the University of Applied Sciences and Arts of Southern Switzerland (SUPSI) and who also participated in several research groups, admits that during his course *Citizenship Education and Intercultural Education*, he never used the term “global citizenship”. He said that even though he did not use the term, the course was going in the direction of GCE. He linked intercultural education with global citizenship. This vision is the predominant vision of a humanist approach of GCE which is also the one supported by UNESCO (2015). K.I.2. also highlights the connection between GCE with migration and human rights, envisioning a civic education that is not disconnected from the principles of human rights:

The other aspect that seems important to me as far as education for global citizenship is concerned is that of human rights. Let's say that when it comes to education to citizenship there is a very strong aspect regarding civic education to refer to principles and values that are valid for our State, within our Constitution, according to our positive law in force. Here, without extending the discourse to broader references that are the 48th Declaration on Human Rights, the European Convention on Human Rights, which are in any case important, fundamental documents, our legal framework and our Constitution also refer to, so this aspect of training in human rights is always very present. I think it is a very fundamental aspect of citizenship understood in a broad sense, on condition that we do not want to reduce it to the training of the citizens of a given State. (K.I.2, interview)

Concerning migration, the key informants relate it directly to a problem derived from globalization. It is especially linked to the multicultural approach of “how to deal with

diversity”. However, they do not think of themselves as having “white privilege” but rather their discourse is linked to how to deal with a sort of “otherness” that is vaguely explained. They embody primarily a multicultural perspective as their references or knowledge while speaking is purely European. Maybe just K.I.4 while saying “In my opinion, education for citizenship, at world level, also means knowing how to meet others in a different way, with a more important decentralized perspective”, seems to be closer to a glocal vision with a word “decentralized”. Nevertheless, when he uses the expression “meeting the other”, it is far from planetarian citizenship, humane education or Ubuntu approaches of GCE where we are all humans and “the other is within us”. According to Swanson (2015), “Ubuntu undoubtedly emphasizes responsibilities and obligations towards a collective wellbeing” (p.36). Ubuntu offers a vision that rejects “alterity”. Going back to K.I.4, it is interesting to mention that before being the Head of the Department of Teachers’ Continuous Education, he worked several years as a psychopedagogue in a Low Secondary School. This means that he was confronted with several pupil profiles that were not the “mainstream” student type if one exists. He links glocal CE with the complexity paradigm (Morin, 1992) when he expresses:

There, for me, one enters into what is the paradigm of complexity and the conception of the citizen in what is a network that presupposes nodes and threads that hold ties. Our actions do not have consequences only in our local reality, in the small, micro reality, which can be that of my family, circle of friends, the communal or the cantonal, but it has consequences on a global level. (K.I.4, interview)

In the GSP there is also this ambiguity of talking about interculturalism but referring to multiculturalism, for example when it states “Attitude: cultural and intercultural openness (competence required to deal with a situation)” (GSP, p.122) or “Areas of competence: oral and written comprehension, oral and written production, plurilingual and pluricultural dimension (attitudes)”. or with “Understanding that the expression “intercultural dialogue” can only have meaning if one is seriously aware of one's own cultural identity.” (GSP, p.133). Here it seems that the GSP defends an intercultural approach. However, it is not clear what they mean with intercultural, and throughout the text, the accent is on the multicultural (see for example when using the word “coexistence”). Or, for example when saying “one is seriously aware of one’s own

cultural identity”, the primacy of the cultural imperative shows more a multicultural approach rather than an intercultural one. The perception of belonging to the same “human” community is weak. What might be more related to glocal CE is when it mentions:

- To develop a dynamic relationship with the context in which one lives, developing a sustainable approach to consumption and exploitation of the environment
- Consciousness about life habits. Awareness of world economic imbalances, the meaning of consumerism, its limits, limited resources
- To be critical in front of development models, to know how to evaluate the environmental impact
- Awareness of the natural and human environment
- Awareness of limits in relation to environmental exploitation and knowledge of sustainable development (GSP, p.54)

It can also be perceived a certain presence of a glocal approach in this part of the GSP titled “Contexts of Experience” and dedicated to interdisciplinary school projects. These projects refer to:

the preadolescent, who has been made aware of the problems of consumption, economic development, and respect for the environment in previous years, will be involved in more concrete projects of action on the ground, from school to regional but also learning about projects in the rest of the world. (GSP, p.54).

The limits to offering a glocal CE perspective, as it works on three levels (the school, the regional, and the world), is that for the global level it contemplates just a presentation of projects or a “welfarist” approach. In the list of possible interdisciplinary actions appears the “organization of initiatives in which pupils take an active part in projects linked to consumption, to the development of other living populations in different economic or environmental conditions”. A real glocal approach would present a translocal level of

activity in which both parties are mutually active and interdependent. That said, this part of the GSP invites a certain level of criticism and it questions the current economic system. Although some of the sentences presented in the list, as “to be critical in front of development models” might be aligned with a degrowth approach (Latouche, 2006), the use of the mainstream term “sustainable development” goes in contradiction with the degrowth purpose.

The glocal vision appears again in specific subjects such as geography or natural sciences. For example, in the subject geography, more specifically in the part dedicated to cultural geography, we see:

- Reconstruct the spatial and temporal spread of literacy and demographic revolution to define social contexts of cultural innovation.
- Detect cultural transformations in continental and global contexts (e.g., secularization, new religious identity phenomena) to formulate scenarios of accommodation and elaboration on a regional scale (GSP, p.195).

The same glocal approach appears also in the part named “Natural Sciences”, as we can see here:

Phenomena under study in natural sciences are often complex in nature and have their impact on both global and local scales. During compulsory schooling, the student keeps an open eye on the world, but at the same time exercises his or her skills, especially in relation to the reality of the territory. It will therefore be essential to work closely with local, national, and international authorities who can be a valuable source of information and data. Their analysis and critical discussion can be the ideal engine for exercising in the future one's rights as a citizen in a constructive and proactive manner (GSP, p. 219)

This extract shows a connection between the purpose of natural sciences and helping students to become glocal citizens. Moreover, in natural sciences, the vocabulary used reflects a more collectivist approach that is linked with critical glocal CE. It talks about “human community”, “complex realities”. Plus, it explicitly mentions that the purpose of

natural sciences is to “Help shape critical, proactive, and responsible thinking” (GSP, p.219).

5.2. Glocal citizenship education in the curriculum

In this part, I present some crucial observations related to the possibilities offered to the various conceptions of glocal CE (from civic education to glocal CE) in the GSP. As well as the ones portrayed by the key informants.

5.2.1. Questioning civic education as a subject

First, a certain concern emerged in the interviews with the key informants around the implementation of civic education as a separate subject. Although all the interlocutors were attentive to not express any opinion related to this political initiative approved by the majority of the Ticino population voting, they certainly expressed some concerns. Even K.I.1, who limited herself to describe the political initiative “*Sì alla civica*”, said:

The vote that has just taken place, with a very large majority that strongly supported the introduction of this subject, which was already there and was linked to history, shows that there is an interest. However, as I said at the beginning of our interview, there is an interest in the notions... the notion aspect...so much that we will be obliged to have a civic education manual. (K.I.1, interview)

She explains that History Experts will create the subject based on a previous school book. As we can see in her words:

the inclusion of some chapters that seem important to us. For example, the chapter on the diffusion of the press in Ticino and in Switzerland, which is fundamental for the diffusion of information. And then precisely related to the practical organization of the State, therefore the various executive, legislative and judicial powers, the various organs, etc. Here, K.I.1 points out that despite the notionist approach, in the book there is a space to link the media with civic education (Martinez Sainz & Barry, 2019).

Also, K.I.2 expresses his opposition to this initiative by mentioning:

so, let's say I was also against this initiative, as were other people who were active in schools in Ticino. Now we'll see what will happen with the implementation of this initiative in middle⁵ school and in high school. Frankly, I continue to maintain a certain skepticism. (K.I. 2, interview)

Also, the expert in history, K.I.3 explains his concerns:

the current situation we know, in which politics has entered in a very heavy way in deciding what to do. That is, I have to say that the autonomy of the school in dealing with civics and history, which has always been linked to history and civics, has now been taken out of context and put on its own in its own right. (K.I.3, interview)

With this sentence, the expert in history highlights also a problematic situation of semi-direct democracy: its capability to change the public-school curriculum without all the main stakeholders, as the teachers and the experts. Agreeing with the same opinion, the Head of continuous teacher education, K.I. 4 said:

the political situation in Ticino, wants Ticino to actually be a land of closure rather than openness...Here, in my opinion, either because of the current political discourse there is, or because of the level of cultural openness ... Ticino is not very mature to deal with these issues...Switzerland has a great tradition of multiculturalism and respect for diversity. This kind of attitude, in my opinion, is gradually being lost. (K.I. 4, interview)

He associated it with the vote for the political initiative “Sì, alla civica” which promotes that students must know Swiss Institutions. He reminds us of two possible scenarios:

It will remain to be seen what the curriculum will look like with respect to content and targeted skills. Thus, estimating the two possible extremes. So, if civic

⁵ I made a literal translation of the transcript excerpts. In this case middle School (in Italian "scuola media" is Lower Secondary School

education will be interpreted as a knowledge of the Institutions... knowing that there is a parliament composed of a Council of State, National Council, the Federal Council and the name of the Federal councilors (...) then the impact will be limited, meaning that the learner, i.e. the citizen will know what a Mayor is, a City Council and so on. The existence of these institutions. But this will not guarantee the conscious assumption of the role of the citizen in moments of political life. If instead, the curriculum goes in the direction of offering a conscious, critical look with respect to the democratic functioning and values of democracy and to bring the experience of these moments, then it could have a greater impact. There are some great examples in the past as with the educator Alberto Manzi, who was an Italian pedagogue who organized the classroom in a very democratic way. (K.I. 4, interview)

K.I.4 highlights the importance of practicing democracy in the classroom. He cites the Italian pedagogists Mario Lodi (1974) and Alberto Manzi (1990). They were two humanist pedagogists who fostered democratic practices and experience by saying:

they organized the classroom as a moment of discussion, sharing. An education to citizenship also through everyday life and the organization of the various school disciplines. So, they didn't need the civics lesson, but they did it by doing school. (K.I.4, interview)

Additionally, this political initiative runs in the opposite direction of a tendency to implement glocal citizenship. Hence, this was part of the motivation for conducting this research. Despite this, it had no impact directly on the teaching practices of the group of teachers with whom I conducted the research. I focused on teachers who taught in the last year of the Lower Secondary School (“Quarta media” in Italian). While the implementation of civic education with the Quarta media began in the school year 2019/2020, a year following the meeting with the teachers. The civic education school book was ready in April 2019 meaning after I did all the fieldwork.

5.2.2. Transversal competencies and glocal citizenship education: between subject-oriented competencies and transversal competencies

In contrast to the previous GSP, the current one is competence-based. In addition, “it ensures that what is learned can be developed in the student beyond the classroom. It is not the accumulation of specific information” (GSP, p.20). These competencies are transversal as well as disciplinary ones. The statement in the GSP of acquiring “tools” to deal with “real life” might be related also to the emphasis of the student as a future citizen. Nonetheless, single subjects are still at the basis of the secondary school structure. The GSP is competence-oriented as it is a trend taken by other European countries. For Ryen and Josok (2021) “the basic idea underlying the ‘competence-turn’ is that education should lead to measurable outcomes that can validate whether a student has achieved the necessary knowledge and skills (and sometimes values and dispositions) to cope with challenges in real-life situations”(p.1).

However, the language suggests a vision of education that wants to “produce” a type of individual “capable of making their own free and independent judgment” (Biesta 2006, p.19). In this sense, his competence-based GSP is oriented to both visions of GCE, the qualification and the socialization one (Biesta, 2009). For example, it is aligned with OECD’s values that put schools as having a key role in making “students cope and succeed in an increasingly interconnected environment” (OECD PISA, 2018, p.5).

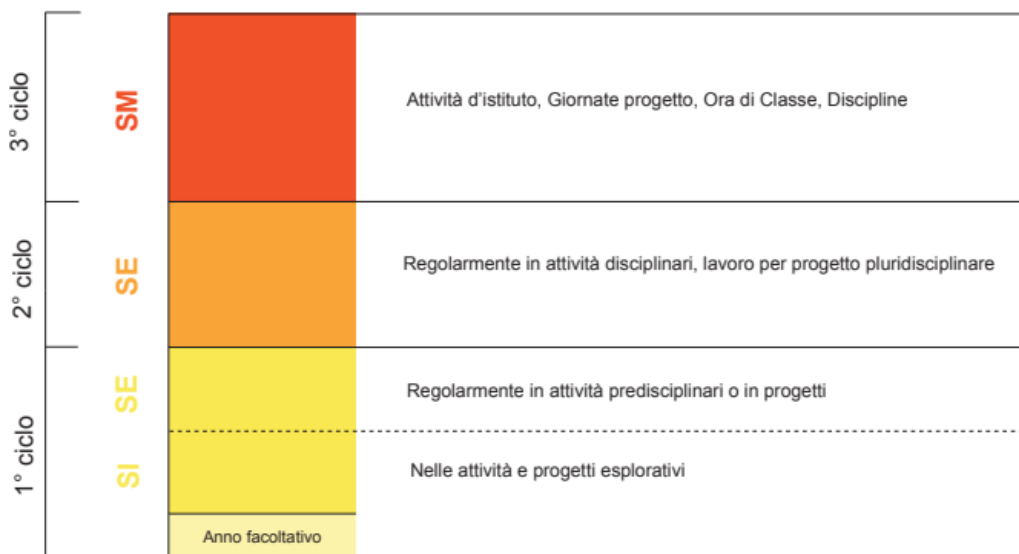
In the GSP we find: “To be considered when teaching a subject: disciplinary and transversal competencies and skills. Transversal skills are foundational dimensions of personal development (collaboration, communication, critical thinking, creative thinking, personal development) (GSP, p.22).

The “General Education” part is related to social values and students need them to enter in professional and social life. The inherent aspects of “General Education” are health and wellness, living together and citizenship education, use of technologies and media, economics, and consumption. For the GSP they, together with transversal competencies, transcend a single subject and must be learned throughout the whole educational process (GSP. p.29).

That said, in the GSP there is a fully organized timetable (Figure. 12) with an education based on disciplines. The GSP explains that the aspects linked with “transversal competencies and general education contexts” are the subjects/disciplines that mainly work on them. Plus, if we see:

Figure 12.

Transversal competencies and general education contexts



Note. Retrieved from GSP, p. 43

It (see Figure 12) shows how compulsory school tackles “General education contexts and transversal competencies” by projects or multidisciplinary activities throughout the whole school year but at a lower secondary school level the projects are “day” projects. At a low secondary school level, other spaces for working on the “general education contexts” and transversal competencies are the activities organized by the school in the so-called “class hour” (l’ora di classe).

Terzieva and Traina (2015) highlight that

a commonly recommended approach to teaching transferable competencies is to provide an interactive learning environment that facilitates active learning. These learning environments, which promote collaborative and multidisciplinary

learning, are increasingly technology enhanced. They allow several competencies to be addressed simultaneously (p. 30).

Glocal CE and correspondent competencies can be the pivotal center of the “class hour”. It is an hour per week where all the students of a class meet with their main teacher to discuss issues that concern the class and that are not necessarily subject related. For the “project day” there are five weeks available per year and it could be a time to work on longer projects related to glocal citizenship and transversal competencies. Unfortunately, the school timetable divided by subjects makes it quite challenging to create transdisciplinary projects. Thus, it is more challenging to focus on transversal competencies. In addition, it is to see whether the “project day” is planned as a project or it is just a unit of interest (Hernández, 2000). I report this aspect mostly in chapter 7 dedicated to teachers’ voices.

In this GSP based on transversal competencies, it seems that students own a certain autonomy in their learning process. The GSP seems to be centered in students’ agency or at least there is a perception of an active student, being a fully capable person. It breaks “adultcentrism”. Furthermore, the amount of responsibility projected on the pupils implies a lot of expectations about their achievements. This might have controversial implications. We see it when there is written that “ideas and concepts are no longer transmitted but constructed and organized by the learner” (GSP, p.9). Also, it explains the importance of “methodologies that stimulate students' ability to act and foster their reflection” (GSP, p.19). These parts go in the line with projects that foster critical thinking or collaboration to co-build knowledge and competencies. Also, the sentence defining a competent student as “knowing how to assess a situation in a context” (GSP, p.24) reflects the importance of a glocal posture in critical thinking. Reflective and critical thinking is promoted in the GSP through “appealing to the learner's autonomy, inviting him to relate objectives and means, analyzing his own way of working and assessing the effectiveness of his path” (GSP, p. 40). Although, this principle is written as the fact “The pupil has the possibility to (partially) choose his curriculum, enjoy a certain autonomy” (GSP, p.13). It is to see whether this autonomy is real or how it takes place in the student life in the classroom. It sounds rather problematic as the priority is the disciplinary goal. Plus, the classroom is separated in the last two years of lower secondary school in levels. These

levels do not depend on the interests but students' school results. Nevertheless, it is undeniable that all the transversal competencies (personal development, communication, reflective and critical thinking, creative thinking, and learning strategies) mentioned in the GSP and the learning strategies of the GSP are aligned with glocal CE. In the following quotation, we see the transversal competence "personal development" defined as:

All dimensions of school life (disciplinary, organizational,) can contribute to developing pupils' personal, social and cultural identities by bringing them into contact with varied universes of knowledge, broadening their horizons, mobilizing their faculties and encouraging them to take responsibility in the contexts of action (GSP, p.29)

In this extract the principle of glocal citizenship education is shown through different layers of identity- not just the cultural one- and mentions the plurality of universes of knowledge. Nevertheless, it is thought-provoking that rather than using the term "creativity", it uses creative thinking". Also, Whittemore (2018) did not include this competence in the list, but he affirms that it is embedded in the other competencies. Furthermore, when he refers to the ten competencies presented in international organizations, he refers to creativity and not creative thinking (Whittemore, 2018, p.5).

What the GSP curriculum does not mention is *Global Competence*. When I asked the key informants about this competence, it is relevant the answer of K.I. 2 who says:

So, formulated in this way, there are possibilities to decline it in different disciplines, maybe not in all of them, but in some of them, it is certainly possible to do it. I think in fact that in most of the disciplines it can be done, for example, history, geography, music education, science education, a bit less as far as mathematics is concerned, or maybe physical education... or maybe physical education, yes, for some aspects, for some aspects of physical education maybe yes. So, let's say the opportunities are there (...) So let's say that starting from the fact that in middle school there are teachers who teach two or three subjects, the

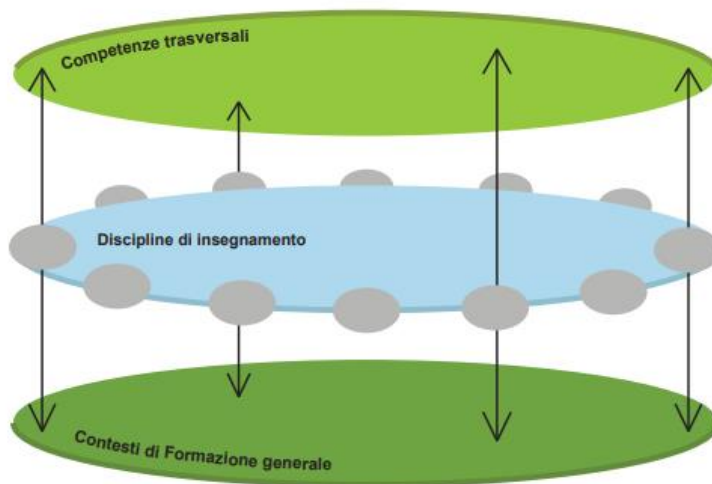
more subjects they teach, the more it is possible to do something like that. (K.I.2, interview)

K.I.3, the other key informant that has expertise on CE, remarked that “it would now be interesting to see what the criteria and procedures are for -how to say-(...) the PISA procedures for testing these global competences”. The problem around whether such competence can be evaluated is an object of discussion (Engel et al., 2019; Conolly et al., 2019).

As previously mentioned, the subject-based competencies seem to be of greater importance, making it difficult to focus on transversal competencies. We can see this in how the GSP is drafted (see Figure 13) with the three dimensions (transversal competencies, disciplines, and contexts of general education).

Figure 13.

The three dimensions of the study plan.



Note. Retrieved from GSP (p.20).

We can see that at the center there are the disciplines of teaching and that there are arrows going in one direction: from the disciplines to the general competencies and to the contexts of general education. That said, there is a link between discipline/subject - competencies and transversal ones.

On a note, before continuing with this reasoning, subjects are divided into “learning areas”, as we can see in Table 8:

Table 8.

“Learning areas” and their subjects.

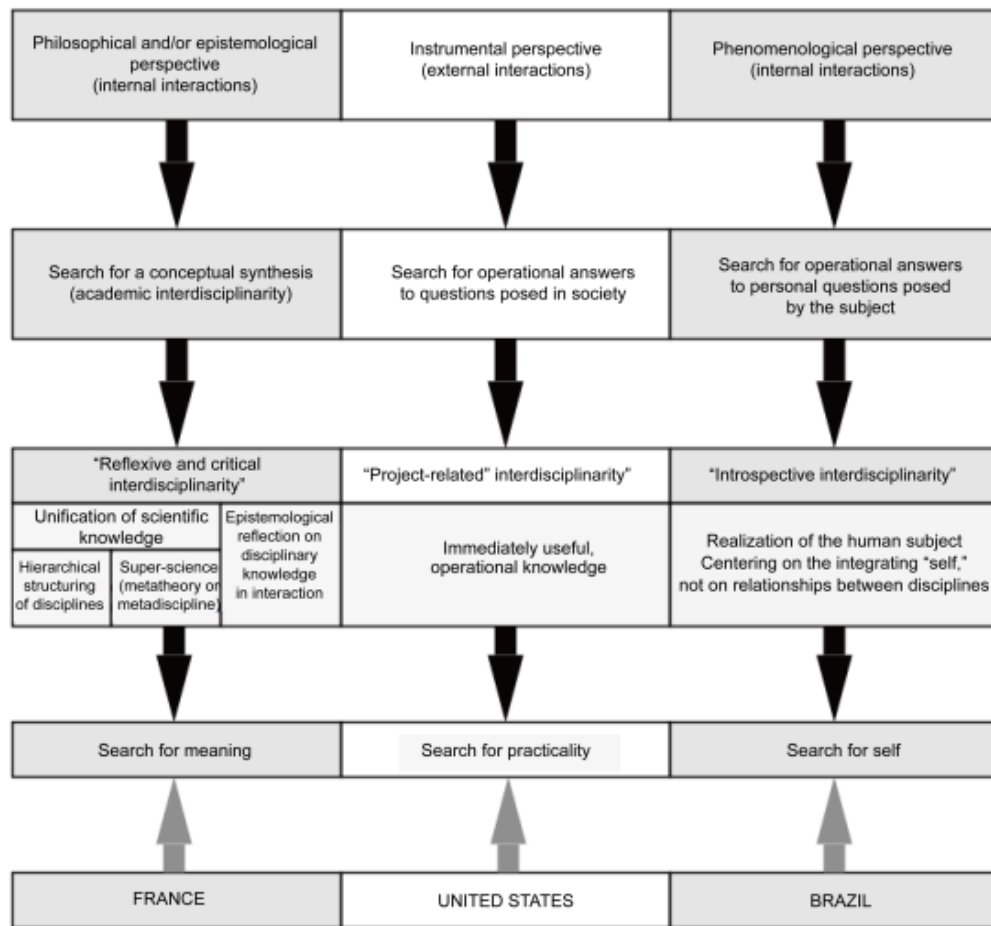
Languages Area	1. Italian
	2. Second languages
	3. Latin
Mathematics area	4. Mathematics
	5. Environment dimension
Human Social Sciences Area	6. Geography (3 rd cycle)
Natural Sciences Area	7. History and civic education
	8. Natural Sciences (3 rd cycle)
	9. Nutrition education
Arts Area	10. Visual education
	11. Plastic art education
	12. Musical education
Motricity Area	13. Physical education
Others	14. Religious education
	15. Orientation options in “quarta media”

Note. Recreated from the information in GSP (p.4)

In Table 8 we can observe that in areas such as “human social sciences- natural sciences” in the first and second cycle of education (meaning before low secondary school), this area is under the environmental dimension. It gave more opportunities to study the subjects on the same topic meaning at an interdisciplinary level. When I mention interdisciplinarity, I mean a combination of three different “interdisciplinarity postures”. These are meaning, practicality, and self as Lenoir and Hasni (2016) sum up in Table 9.

Table 9.

Three distinct readings of interdisciplinarity.



Source. Retrieved from Lenoir and Abdelkrim (2016, p.2437).

The glocal embedded in the subjects

Going back to the subjects, we can see in Italian (the main regional language) the linguistic competencies are divided into five main areas: listening, speaking, reading, writing, and grammar (GSP, pp. 97-98). Regarding the section “reading”, among the main aspects appears "internalizing new knowledge and points of view different from one's own, including enriching one's view of the world" (GSP, p. 103). Or if we go in the part dedicated to writing, the transversality of this competence is highlighted. Furthermore, it explains that in the different types of texts (that the student learns to compose) there is an undeniable link with competencies such as creativity or again critical thinking. About the argumentative text, it is written the following:

the arguments are decisive texts for the maturation of critical and reflective thinking of the individual ... in the third cycle, the argumentative text is designed to help the student to formulate opinions on the reality that surrounds him and the evaluation of different opinions, with particular attention to the logical development of the argument, the strength of the arguments and the recognition of any fallacious arguments (GSP, p.108).

The GSP explicitly relates the subject of Italian to transversal competencies areas such as communication, personal development, collaboration, reflexive and critical thinking, creative thinking, and learning strategies. We can catch a glimpse of a certain glocal or translocal vision when the GSP does not link the Italian language with its own culture. Additionally, it serves to “understand better the complexity and the richness of the human soul and of the world” (GSP, p.95). This sentence resonates with a planetarian vision of CE (Morin, 1999). Also, it is written that studying Italian grammar is useful for better understanding second languages or the languages of the students whose native language is not Italian.

Each subject is somehow related to aspects of glocal CE. In the Second language sector, there is this glocal approach, as there is the belief that by learning a language, students can learn other languages based on similarities. Plus, the second languages area stresses the importance of pluralism and diversity. Glocal is not just understood as an adjective related to space, but also through history. It is relevant that in Latin there is a “glocal vision”, as Latin is useful to understand the construction of European languages (GSP, p.129) Plus as a key learning process, we find: analysis of elements of continuity and discontinuity between ancient civilizations and the contemporary world (GSP, p.131). Also, the ability to translate from Latin to Italian constitutes an exercise of glocal CE as it is “recreating in another code and with absolute precision and honesty the meanings communicated by the source text” (GSP, p.133).

Elements of glocal CE are present throughout the whole GSP. It is true that in the part dedicated to human and social sciences and natural sciences, all the topics can be somehow related to glocal CE. For example, Geography focuses on studying the “local-global” phenomenon. Geography highlights how all its curriculum is based on CE and

the importance of doing activity in the territory around the management of natural resources (GSP, p.198). History also has a glocal approach as it focuses on the history of humanity and the relations between civilizations. Both geography and history mention the participation in projects such as “La Gioventù dibatte” (La Gioventù dibatte, s.f.) (explained in chapter 7) or Schulen nach Bern (). History also mentions the dialogue between generations as fundamental. It also invites students to critically approach the “Western model of development” (p. 207). All these aspects can be linked to a humanist approach of GCE or even a critical one. It explicitly considers society aspects related to political, historical, and economic issues, as well as democracy, other political systems, and governmental components. These last ones are closer to civic education. History embeds transversal competencies, it highlights creative thinking and reflexive thinking to build and argue opinions. However, the collaboration serves the purpose to find together information but not to co-build common opinions. A certain level of individualism prevails over co-creating a collective ground of different opinions.

The section dedicated to Natural sciences explicitly refers to glocal citizenship education. It says: “phenomena studied in the natural sciences are often complex in nature and have their impact on both a global and local scale” (GSP, p.219). Just the fact that it treats ecosystems, reflects working on a level of complexity pivotal for glocal CE.

In Mathematics, they connect the importance of “real contexts” with “consumption and economics”. Regarding CE, the link with mathematics happens only in the aspects referring to the behavior of the students in the classroom (respects of rules, listening, etc.) and on the importance of studying proportions to understand better social phenomena (GSP, p.165). It seems that the potential of mathematics is not maximized in the GSP. Unfortunately, I do not have any participant in the study that teaches mathematics.

Nutrition education, in the last year (Quarta media) of lower secondary school, is an optional course done by a few students. In the program, there is a clear connection between food and poverty. Nevertheless, there is a “western vision” of seeing poverty just in “underdeveloped countries”. It is a stereotyped vision of poverty that does not complexify and glocalize the issue. It also stereotypes the “western countries” as suffering from problems related to bad alimentation. It is known that many countries face this

problem. It also highlights extensive food production, genetically modified food, or the hyper industrialization of the food industry. These are all aspects relevant to be treated in glocal CE. Yet, it is very relevant that it also discusses the importance of good nutrition for well-being and links nutrition to moral issues. Both aspects also reflect layers of a glocal CE. Also, the collaboration and the importance of sharing with different levels of the community (family, classroom, friends) are important elements of glocal CE. Students are also invited to use the technology for creating and discovering recipes from different cultures and religions as well as becoming aware consumers. These last two aspects refer more to intercultural (multicultural or glocal education) and degrowth or sustainable development education. As for the other subjects, it all depends on the teachers how they implement these elements in their classes.

In the GSP arts area (visual arts, plastic arts, and musical education), arts are presented as “universal” languages that are essential tools for developing and fostering processes of exchange between different people and heterogeneous cultures. These sentences reflect the planetarian perspective of CE (Morin, 1992). In the sense that arts are a common ground for the whole of humanity (GSP, p.229). In addition, it highlights the importance of feelings and embracing “the most effective techniques and languages for transforming an idea or an emotion into a creative, expressive and communicative act and, finally, into a completed product” (GSP, p.229). It resonates directly with Maturana’s (2003) notion of connecting reason and emotions and the poetic process.

Moreover, it highlights extra-cognitive competencies such as motivational components, social and affective competencies. As well as collaboration in the class group. There are also aspects related to civic education such as focusing on rules (GSP, p.231). Arts are directly connected with glocal CE by fostering the knowledge of the local and the global heritage as well as by creating activities related to being part of a multicultural community. In the art area, there are also elements related to sustainable development or even degrowth. In fact, it mentions the importance of limiting consumption, knowing the life cycle of the materials, and promoting recycling (GSP, p.244).

However, although the glocal CE embedded in the arts area is evident, there are elements such as “adequate cultural references” or “on the basis of a centuries-old speculative

tradition, the absence of the concepts of goodness, truth, justice, and freedom” (GSP, p. 228). This resonates with a Western-oriented vision of arts.

As of last also the link with transversal competencies relevant for glocal CE is explicitly mentioned but contrary to other subjects the “emotional aspects” and “sensorial” (affective and perceptive). Due to the nature of the subject, it also talks about creative faculty rather than creative thinking.

Interdisciplinarity and transdisciplinarity and glocal CE

Already in subjects such as Italian, there is a clear reference to transdisciplinarity when it is mentioned: “it is useful for pupils to make connections between disciplines and to discover that the use and construction of texts are transdisciplinary, and not exclusive to Italian itself” (GSP, p.110). Or, when it refers to “Language education as an objective of all disciplines -> reinforcing its transversal value” (GSP, p.142). There is a clear reference on a project’s pedagogy that has to integrate daily experiences and develop transversal competencies.

Without explaining the presence of the projects as glocal CE instruments, a tool that serves civic education and CE purposes is the “youth assembly”. Moreover, if we see the School Law of 1990 (LSc, 1990, Art. 26[48]), we also find that any lower secondary school can create a School Board. The school stakeholders of the School Board are members of the governing board, three representatives of the teachers’ board, three parents and three pupils as well as up to three representatives of the communes concerned. Their mandate has a potential to contribute to fostering glocal CE at a school level. In fact, all the following missions can be related to promote it:

- a) discuss problems concerning the relationship between school, pupils, parents, and the social environment;
- b) drawing up the general program of the school's cultural activities and the use of school facilities;
- (c) give its opinion in consultation procedures;
- (d) discusses the Governing Board's annual report and expresses its observations, if any;

(e) give its opinion on the use of the annual credit. (LSc, 1990, Art. 26[48]).

This Assembly could be a tool for a real democratic approach for the whole school community. In fact, there are representatives of the students, the teachers, the community of the school, and the members of the governing board. They can make observations to the board at several levels, from social activities to the annual credit.

In art. 39 and art. 40 of the LSc of 1990 another democratic tool is mentioned completely dedicated to students: The Pupils' Assembly. It explains:

Art. 39 1-The student's assembly, subject to the following paragraphs, is the plenary meeting of all the students enrolled in an establishment; it is the representative body of the pupils. 2- shall be established as from the second two years of secondary school. 3-Special forms of assemblies may be adopted in part-time vocational schools.

- Tasks Art. 40 The students' assembly: a) brings the students' requests to the attention of the other organs of the school; b) expresses the pupils' opinion in consultations; c) decides on matters referred to it by the laws and implementing provisions; d) appoints its representatives to school bodies open to the pupils. (LSc, 1990)

While in the Regulation of the School Law (RLSc) of 1992, there are the following dispositions around the Pupils' Assembly:

Art. 60[74]1 Beginning with the second two years of secondary school, the pupils shall form an assembly.

2 The assembly is constituted after the pupils have been informed by the school management.

3 The bodies of the assembly shall inform the school management in due time about the decisions taken.

4 Meetings may also take place during school hours; in that case, they may be held in the classroom.

Art. 61 The pupils' assembly is governed by rules adopted by the assembly itself; these rules are approved by the school management.

Meetings of pupils of one or more classes

(Art. 43 para. 2 LSc)

a) purpose

Art. 62 The pupils of a class or several classes may be brought together to examine and discuss school and extracurricular problems of the class or classes.

b) Meetings

2. Meetings take place, as a rule, outside school hours; they may be called from the middle school onwards; the teachers concerned take part in them.

3. Meetings are convened by the board on its own initiative or at the request of pupils or teachers. (RLSc, 1992)

The students' meetings presented in the Art. 43 of the LSc (1990) constitute also a space for the application of democratic practices. It can foster students' agency, autonomy, self-affirmation, collaboration, and critical thinking. It is interesting to mention that none of the key informants mentioned these two instruments that exist already in lower secondary school law.

Other instruments that are named in the laws or GSP, are the projects "La scuola dibatte" (La gioventù dibatte, n.d.) and "Schulen nach Bern" (Schulen nach Bern, n.d.). Their potential link with glocal CE is presented in the chapter dedicated to the school (chapter 6), as there is more information emerged in this level of analysis.

Another important tool that is an opportunity for glocal CE is the five weeks of "day projects" per school year. In fact, the potential of the projects resides in the fact that teachers take it as a substantial experience. Hernández (2000) writes:

una «experiencia sustantiva» es la que no tiene un único recorrido, permite desarrollar una actitud investigadora y ayuda a los estudiantes a dar sentido a sus

vidas (aprender de ellos mismos) y a las situaciones del mundo que les rodea (de lo local a lo global). (p.42).

Hernández (2000) highlights among several aspects of working by projects the importance of:

- 1) A way of learning that considers that all students can learn if they find the right place for it.
- 2) An up-to-date approach to the problems of disciplines and knowledge.
- 3) It is not forgotten that learning linked to doing, to manual activity and intuition, is also a way of learning. (pp.49-50).

In this last point is crucial that:

la presentación de un proyecto implique recuperar toda una serie de habilidades que nuestra cultura tiende a minusvalorar, pero que es indudable que dotan a los alumnos de nuevas estrategias y posibilidades para dar respuesta a las necesidades que van a ir encontrando en sus vidas (Hernández, p.50).

He refers to all the abilities that are not necessarily conceptual but rather manual or craft skills. He also remembers that through projects students participate with what they can offer, and everybody has “her/his gift” to share. All these points are pivotal for glocal CE. It depends on the type of project and on what the school and its teachers intend to do with it. Also, the potential to conduct the same project for more weeks is important. In the GSP, we dispose of the information that this tool exists. Thus, we can see it as a starting point for creating cross-curricular projects.

However, the history expert, K.I. 3 says: “Sometimes one has the impression that some activities are a bit extemporaneous or one does not understand well the connection they have with the disciplines or the activities of the school in general” (K.I. 3, interview)

When he talks about the project’s day, he seems more to refer to units of interest or activities rather than a concept that follows a real project cycle. Yet, these weeks

dedicated to projects can be seen as constitutive of glocal CE. As the K.I.4, the Head of the Continuous Education Department, articulates:

is to organize a school space, school life, that when you promote... when you say 'the ability to examine the "local, the global and issues-themes" in order to understand and appreciate the perspectives of the world from other points of view as well', it really means to set the school towards dialogue, towards cooperation, through cognitive dissonance in bringing different points of view, different world views.(K.I.4, interview)

As the person charged with ensuring the professional development of teachers has a glocal perspective, this may be a sign of greater openness in professional development for teachers to bring a glocal perspective to these "project days".

5.3. Teacher agency and glocal citizenship education

In this part, I present the aspects connecting with the role of the teacher resonating with glocal CE.

First of all, it is crucial to note that in the GSP the focus is on "what to teach" or "what students should learn". According to the GSP, the teacher becomes a "mediator". This role is aligned with the vision of the teacher as a content curator. Considering the fact that we also teach references from the Internet, this point is particularly important. In fact, working with the resources available on the internet for learning purposes is not something new. (Siemens, 2011; Cormier, 2015)

Nevertheless, we see sentences such as "the teacher is called upon to mediate between the naive, spontaneous knowledge of each pupil and the mathematical disciplinary knowledge expected by society, an integral part of the culture" (GSP, p.140). In this sentence, rather than mediation, it seems more of a top-down approach in which the teacher is the only holder of knowledge. Plus, it seems to appreciate the spontaneous knowledge of students.

Art.45 (2) and art.46 of School Law of 1990, help us to understand the teacher role in lower secondary school:

Art. 45. 2 By means of an effective cultural and didactic activity, teachers must ensure the education of their pupils, foster the acquisition of knowledge, and promote their critical elaboration, stimulating the participation of young people in the processes of socio-cultural renewal.

Freedom of teaching and teaching autonomy

Art. 46 1 Teachers are recognized as having freedom of teaching and teaching autonomy, in accordance with the law, the executive provisions, and the curricula.
2The teacher must carry out his or her activities with respect for the rights of the students, considering their age, the particular nature of the educational relationship and the pluralistic character of the school. (LSc, 1990)

In article 45, it is evident that teachers can embrace a certain moral purpose (Mockler, 2011, p.5). Moreover, they are invited to help students to be critically engaged in society. It resonates with Dewey's sentence about teachers: "engaged, not simply in the training of individuals, but in the formation of the proper social life" (Dewey, 1897, p. 80).

In fact, naming words as "pluralistic", in this law, or diversity, most of the time is related to a "geographical" or cultural diversity. It is interesting to switch this word with "uniqueness" as Montes (2018) does when referring to the iceberg model of the anthropologist Edward. T. Hall. He uses it to show that what we see is just a partial view of culture.

Regarding student identity, we can imagine that "uniqueness" hits the nail in the head by showing that there are invisible aspects of students' "identities" or "agencies" that are "hidden". Embracing the moral aspects of being a teacher means then also acknowledging rights and giving voice to the complexity of humanity made of uniqueness.

Moreover, within a “competence-based curriculum, teachers seem to be entitled to adopt a role that breaks from the “banking model of education” (Freire, 2005). It calls for a more horizontal relationship with students. Again, by highlighting “adulthood” over the “naive” student, it reinforces the verticality typical of the banking model. In addition, social, or institutional knowledge are taken for granted and not questioned under the lenses of several “uniqueness” of teachers or people in the society. As of last, it also goes in the opposite direction of Hernández (2000, pp.49-50) when he highlights that in a didactic by projects, typical for example in a competence-based curriculum, “a cooperative attitude prevails and the teacher is a learner and not an expert (as it helps to learn about topics to be studied with the students)” (Hernández, p.49). He also stresses the pivotal role of intuition. By saying “It is not forgotten that learning linked to doing, to manual activity and intuition, is also a way of learning. Intuition, it is also a form of learning the moral role of being a teacher” (Hernández, 2000, p.50). In addition, this aspect seems undervalued in the School Law.

In the Regulations of the School Law (RLSc) of 1992, (referring to Art. 38 LSc), we can identify the role of the teacher by:

a) Assignment

Art. 57[73]A class teacher is assigned to each class in secondary and post-compulsory schools.

b) duties

Art. 58 The duties of the class teacher are

a) to meet and chair the class council except in the case of Art. 52 letter e) of these regulations;

b) to see to the smooth running of the class and to ensure contact with the families and, in the schools for apprentices, with the trainee teachers;

(c) monitoring the overall workload of the pupils, in particular with regard to classroom tests and homework;

(d) assessing individual pupils' problems at school and making himself available to help solve them

(e) preparing periodic school evaluation reports on pupils;

(f) cooperating with the school and vocational counselor, the pedagogical support service, and other services. (RLSc, 1992)

Considering points f) and d), we can see how they are relevant and are aligned with the moral role of teachers in helping students discover their life path. Teachers can also help students with problems that go beyond academic challenges. Moreover, if the teacher assumes a moral role, students can benefit from a "way of learning that takes into consideration that all students can learn if they find the right place for it" (Hernández, 2000, p.50).

5.4. Teacher professional development and glocal citizenship education

The professional development of lower secondary school teachers is coordinated by the Department of Continuous Education. Its mandate is the development and renewal of teacher professional development (considering the evolution of knowledge, teaching methods, and changes in society). Given that social change may play an important role in helping teachers to implement glocal CE at school (Mannion, 2015). As such, the priority seems to be on the development/implementation of their own disciplines and scientific competence annexes. It is also related "to new educational needs and taking into account the social and anthropological changes of the pupil". It seems that teacher professional development is also connected to research. According to the "Four-year plan for continuing teacher education (2016-2020)" (PCTE) (Dipartimento dell'educazione, della cultura e dello sport, 2015) there can be identified the following components: a propensity for research in the educational field, a critical reinterpretation of their professional actions and a careful examination of pedagogical innovations and the theoretical evolution of teaching and pedagogical methodologies; (...) promote research projects within the school with the help of tools defined by local, national and international research institutes. (PCTE, pp.12-13)

The potential openness with international and national research institutes might be crucial. In fact, it could be a stance towards research in the region less tied to political decisions. Being connected with "outsiders" researchers that might have a different

understanding and glocalize the learning opportunities for teachers. Moreover, many teacher educators have a background in school teaching (Murray and Male, 2005). Unfortunately, their research expertise is not very rich as their only real encounter with research was with the methodological part of their Master's dissertation and the courses are taken at a Master's level. This is why collaborating with researcher "outsiders" of the region might be an opportunity.

Even in the Lower secondary school law of 1974, in its Article 9 there was already written "the experimentation of programs and methods shall be encouraged to allow the school to continuously update and renew itself" (LSm, 1974, art.). This relevant point for school transformation, might require great a combination between educational research and teacher professional development. It shall be carried out according to scientific criteria, coordinated, and supervised by the competent authorities.

It is fundamental for the collaboration between teachers and researchers that embrace "scientific criterias" that are connecting theory with practice and foster critical thinking, creativity, collaboration, and break power dynamics. The renewal of the school can happen just with bottom-up dynamics and collaboration with researchers who consider teachers, not just research participants but effective interlocutors and agents of the research and change.

Participating in research is a form of teacher professional development; it is considered also part of their public role. Teacher professional development should juggle between the subjective needs and the needs of the educational system. Thus, it would be stimulating for teachers to participate in research projects that embrace their multiple identities and agency.

Like Perrenoud's (1998) view, teachers are responsible for their own professional development. As Perrenoud (1998), says: "Sería importante que cada vez más los profesores se sintieran responsables de la política de formación continua e intervinieran en ella, de forma individual o colectiva, en los procesos de decisión" (p.138).

Maybe a way that would acknowledge this responsibility and agency would be a strong connection between research and teachers' professional development.

Additionally, lower secondary school teachers strive to have a more predominant role in influencing educational policy makers. Moreover, the *Movimento della Scuola* (Movimento Scuola, n.d.), we see the following sentences concerning “La scuola che verrà”:

It should perhaps be remembered - and we say this with regret - that none of these acts were enthusiastically welcomed by the teachers themselves, who were not infrequently kept on the sidelines of the drafting processes

The Department of Education, Culture and Sport has mostly preferred to manage these acts with internal procedures or through working groups appointed ad hoc but without any real representation of the “teaching staff” (Movimento Scuola, 2019).

This open letter of school professionals shows a crucial problem highlighted by Perrenoud (2000): authorities want to keep control over teachers and school institutes. The failure of this project was also due to the fact that teachers were not "really" considered. The sentence on the homepage of the “Movimento della scuola” quoting Brunner seems rather symbolic:

No education reform can get off the ground without the active and honest participation of teachers, willing and ready to help and share, to offer comfort and support.

Learning in all its complexity involves the creation and negotiation of meanings in larger culture, and the teacher is the representative of that culture.

A teacher-proof curriculum cannot be created, any more than a parent-proof family can be imagined. (Brunner, 2001 as Cited in Movimento della scuola, 2020)

Concerning the offer around glocal CE or global CE, there are no existing specific programs in glocal CE nor of any other variants presented in the theoretical framework⁶.

⁶ However, in this level of analysis, I would like to mention that I created an 8 hours workshop (see Figure 14) divided in three days that was approved for the school year 2016/2017. Unfortunately, it did not take place due to a lack of inscriptions. Before the pandemic, in 2019, I prepared another teacher professional development workshop for lower secondary school history teachers. The topic was again “glocal citizenship education”. It was approved by the pool of history experts but also this offer did not take place due to the

Plus, it shows that teachers have an obligation towards pursuing professional development activities. This was regulated by the Regulation of Continuous Teacher Education (2015):

Art. 3 The Department shall draw up every four years:

- A. the policy document for the continuous training of teachers of schools of all levels.
- B. the planning of continuing education activities for teachers at all levels. (RCTE, 2015)

These activities, as we can see in Art. 4, are “approved by the Department after consultation with school bodies and associations representing the teaching profession”. The Department also monitors the implementation and verifies the consistency of the educational offer with the guidelines set out in the four-year plan and to regulate the allocation and use of financial resources. This shows a certain centrality for the coordination of the professional development offer. What seems rather limiting for teacher professional development is the Art. 5 of the RCTE establishing:

- I. Each teacher is required to undertake recognized and diversified continuing education activities for at least eight days in total over a four-year period. These shall include both compulsory and optional activities. [6]
- II. If a teacher has already completed 8 or more days of compulsory continuing education, the competent departmental sections may authorize him/her to undertake up to 2 further optional days under the same conditions as those set out in Art. 8, para. 1.
- III. Each lecturer is required to document the recognized continuing education activities. If he wishes, he may also document his personal activities. (RCTE, 2015).

In this article, we see that teachers should do just eight days of professional development in four years. This can include the activities in the offer of the Department of Continuous Education as well as other activities such as participation in research. If we think about the several models, it is quite difficult to imagine an implicative model of professional

pandemic and a lack of inscriptions. I comment these two teacher professional learning opportunities because are the only two workshops directly exploring this notion.

development (Yus,1999). Nor even professional development through participation in participatory action research (Somekh, 1995). The Department asked them to participate in several ranges of professional development activities. However, if we think that the overall duration of an activity is eight hours, it means that they can do eight workshops in four years. This long excursus about the RCTE proves the structural limits of teacher participation in professional development. That said, it is true that the “autonomous model” (Yus, 1999) where the teacher participates under his will can be limited, as there is also a possibility to participate in more of these activities (two extra days). If we think about Hunzicker’s (2011) criteria for professional development, such as effectiveness, it is hard to imagine that in this short span of time the authenticity of job-embedded or ongoing criteria can be achieved. That said, maybe these aspects for teachers’ professional development effectiveness can be obtained with an opportunity of activities in schools.

Similarly, if in this law (RTCE, 2015) there is written that the activities can take place with entities outside the Department, the decisions in the last years have been to privilege activities that come from professionals in the Department itself. Thus, it can be a missed opportunity to diversify the offer. However, two articles of the RCTE stipulate these options:

Article 15. Training or research leave shall be granted annually to a limited number of teachers in cantonal and municipal schools who meet the requirements established by law.

Article 22. Requests for temporary transfers for continuing education purposes (RCTE, 2015)

Both opportunities allow teachers to have a longer professional development experience. This instrument can be used fruitfully for professional experiences abroad that are for teaching glocal CE (Klein and Wikan, 2018).

Continuing with professional development related to glocal CE or other forms of global CE, the organization Education21 has a federal mandate for education that concerns sustainable development. That said, the webpage (www.education21.ch) offers a vision

of global citizenship. This vision was introduced in the Italian version of the webpage after 2018. Surfing through all their educational offers there are no activities directly referring to global citizenships. Nevertheless, in the part of the webpage dedicated to school materials, they share books on Degrowth (Jackson, 2011; Latouche, 2015), Butera (2021) on complexity. That said, all professional development is oriented to sustainable development and not glocal CE. Exploring the webpage, I saw it offers links for teachers to implement activities. On the part dedicated to “citizenship”, although there are activities linked to migration, human rights, etc, none of them refers to the concept glocal or global CE. As they are in charge of professional development in sustainable development and they created a document for teachers on sustainable development (éducation 21, 2016), it was interesting to see that throughout the document there is no reference on the concept of global citizenship education. They link it more to human rights or citizenship. Concerning human rights, there is Rinaldi’s work “Challenges for human rights education in Swiss secondary schools from a teacher perspective” (2018). This is quite surprising since many authors acknowledge the connection between these two “umbrella education on” terms (Gough, 2018).

Also, in the education21 newsletter dedicated to teachers and educators, there is not a single paper or connection that directly mentions glocal or even global CE. The only workshop titled “Politische Bildung – Beitrag der Schule zur Gestaltung der Gesellschaft” (<https://www.phsz.ch/ph-schwyz/aktuell/termine/>), will just take place in the german speaking part of Switzerland. It relates to civic education and takes place years after my fieldwork. They relate civic education with human rights. Another professional opportunity for indirectly working on glocal citizenship is offered by Education21 (2018) through “North-South” partnerships until 2018 (www.education21.ch/it/partenariati-nord-sud). For the record, Ticino participated, but with social work students (future social educators) and not with the department of education and at a pre-service level. What is also quite thought-provoking is the name of the “North-South” partnerships, although many partnerships are with Eastern European countries. Looking at this title with critical eyes, it embodies a power dynamic. The other institution that offers teacher professional development is “La Gioventù dibatte”. As debating is a component of the democratic game and the topics emerging from their webpage relate to glocal CE, it somehow justifies the importance of professional development on glocal CE. With glocal

citizenship lenses, teachers could help complexify the topics to debate without stereotyping them.

Other emergent aspects on teacher professional development

In addition to juggling between participating in professional development that addresses personal needs or educational system needs, teachers are encouraged to focus on specific aspects of professional development. These are technology, collaboration, or personal development.

For the use of technology, which already for Perrenoud (1998) was a pivotal element of teacher professional development more than twenty years ago, K.I. 3, the expert and teacher educator for history teachers shares these words:

The digital aspect is an unavoidable aspect...the network as a set of great potential on the one hand and therefore of use, but of critical and conscious use, on the other hand, however, the risks let's say" "we have a generational change at this point, so we have many young teachers, and young teachers are obviously also more familiar with these tools to make use of them and therefore from this point of view both for history and for citizenship, a critical analysis of these sources are absolutely fundamental. (K.I.3, interview)

K.I. 4., the head of the Department of Continuous Teacher Education, brought to the interview a document which refers to Perrenoud's principles:

1. Organize and animate learning situations.
2. Manage the progression of learning.
3. Develop and develop differentiation devices.
4. Involving pupils in their learning and work.
5. Work as a team.
6. Participate in the management of the school.
7. Inform and involve parents.
8. Use new technologies.
9. Addressing the duties and ethical dilemmas of the profession.

10. Organize one's own continuous education. (Perrenoud, 1998, p.138)

Concerning collaboration, teachers are invited to develop a collaborative culture. In the Continuous Education Plan for 2016-2020 (PCTE. We find the following elements:

While the need for collaborative working is generally shared, it should be remembered that for teachers, operators, and school managers this can represent a real cultural change that requires a relatively long time and opportunities for continuous training that provide teachers with adequate tools and skills (PCTE, p.12)

And continues with “promote collaboration between teachers, training them in the use of forms of teaching that include teaching co-teaching (coteaching, team-teaching)” (PCTE, p.13)

Collaboration is a crucial element in every non-linear model of teacher professional development (Kinchin & Cabot, 2010; Hunzicker, 2011). The question is how it can be implemented through small formats of professional development and not an ongoing process. In the documents, we can see this will of implementing collaborative practices and methods with the goal to create a more transversal and interdisciplinary teaching-learning environment. However, it seems that it relies on the “autonomous model” (Yus, 1999) of professional development or simply on the “teachers will” to foster skills related to collaborative practices.

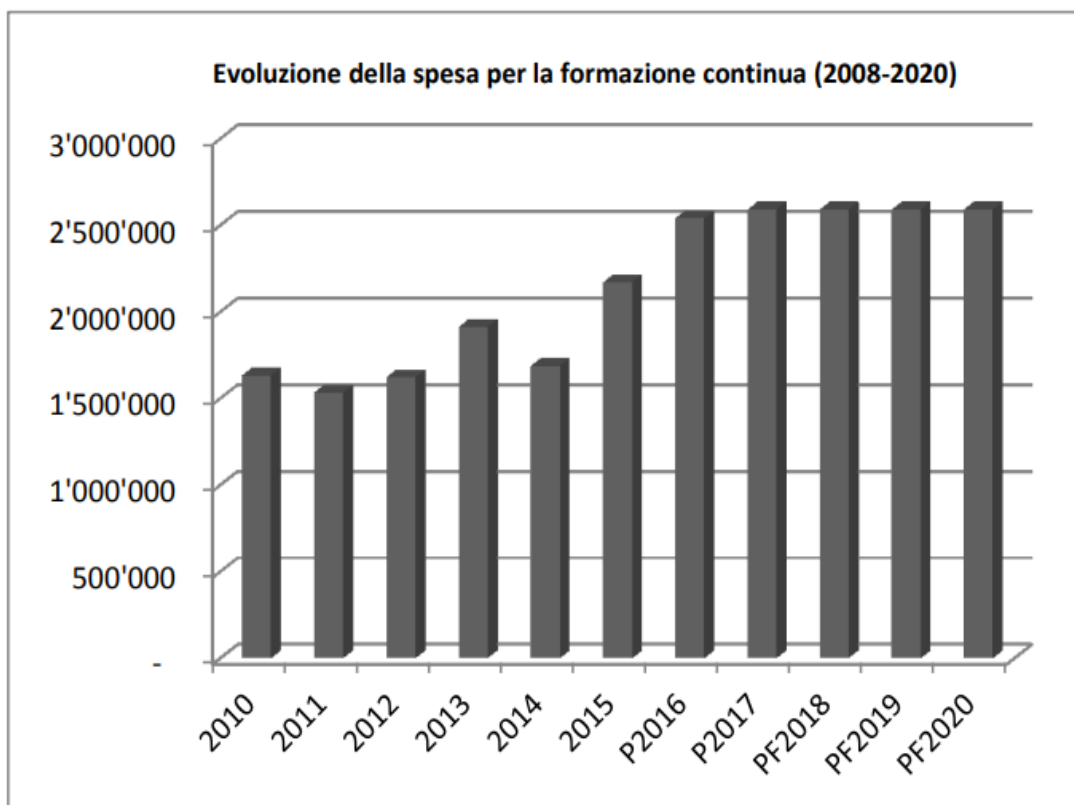
It is noteworthy that in the PCTE (2016-2020) professional development is separated in three lines: pedagogical-didactic-methodological field (A), disciplinary field (B), personal and social development field (C). Dividing the professional development courses in this way might be limited to the creation of courses that combine different aspects. What is undeniable is that having a disciplinary field is still needed.

As for the personal and social development field (C), for example, we can see that “help the teacher in the search for communication tools that can foster an effective educational dialogue with the student and with the components of the school” (PCTE, p.13) as well as other communication skills as the management of conflicts, are all aspects highly

related to glocal CE. Dialogue is crucial for glocal CE and for example linking it with the other two levels (pedagogical-didactic-methodological field (A) and disciplinary field (B)) of professional development identified by the institutions shows the limit of this subdivision. We can imagine a professional development on dialogue by deepening disciplinary knowledge (i.e. in natural sciences, Italian, history, geography, etc.) or interdisciplinary knowledge while fostering a topic (i.e. the impact of overconsumption on the environment) and using several transversal competencies (critical thinking, collaboration). Such professional development would touch these three subdivisions. For all of this, they are responsible for 2'500'000 CHF per year for continuous teacher education (see Table 10).

Table 10.

Evolution of the budget for continuous education 2008-2020.



Note. Retrieved from Dipartimento dell'educazione, della cultura e dello sport (2015, p.24)

It might seem like a big budget, but in order to diversify the offer, just by knowing how the budget is used, we could know more. It might have implications on the type of actors

and courses that can contribute to sustain teachers in their professional development toward competencies such as the annexes to glocal CE. It is thought-provoking to see that the support of the government varies depending on the institution providing professional development. Thus, the necessary dialectic between internal and external experts (Ainscow & Southworth, 1996) might be limited due to overprioritizing in the budget the most centralized activities. By knowing how the proportion of this budget is spent, it would help to describe some power dynamics as well as some change toward a better inclusion of external professionals for a more extensive period of assessment. In fact, time was a crucial aspect for the effectiveness of professional development (Parsons & Beauchamp, 2011).

The “discipline experts” presented in the RSm (2018) are in charge of the following functions:

- a) scientific and didactic advice and supervision of teachers;
- b) coordination and evaluation of disciplinary teaching at cantonal level, also in relation to the curricula of compulsory and post-compulsory schools;
- c) promotion of innovation in terms of curricula, methods, and didactic means;
- d) deepening and promoting the cultural and didactic aspects of the discipline as well as the transversal and general training aspects of the curricula and teaching, also through continuous training initiatives. (RSm, 2018, Art. 91)

Although disciplinary experts can have a great impact on teacher professional development, it might be quite challenging as they are also ordinary teachers and are confronted with several tasks. It seems quite overwhelming for them to have time to focus on long-term projects on professional development. This concern about time is shared by K.I.2 who affirmed: “it also means giving the right amount of time to training, and not reducing training to a few moments on-site without the possibility of in-depth study.” Also, K.I.3, who is the expert for history shares the same issue and he adds “they need moments of reflection, even moments of theoretical reflection. Here, to help these groups and to work and to give help and advice. So, it needs to be done more”.

5.5. Conclusion of the chapter

In this chapter, an attempt has been made to present the different facets found in cantonal documents as well as in key informants' discourses around glocal citizenship. In a second step, aspects that recognize the teacher as a driver of change such as his or her opportunities to benefit from continuing education were outlined.

Subject to the limitations of the interpretive nature of the study since this relation is one of the possible depending on the reflexivity of the researcher, another important limitation that needs to be mentioned is the limited access to documents. Surely access to information regarding subject matter experts would have provided a somewhat more complex picture of the situation. In any case, some elements emerge from the information analyzed that deserve reflection. First, a plurality of overlapping discourses are denoted by juggling elements that relate to multiculturalism, interculturality to visions of citizenship that transcend the cultural aspect and could be related to a planetary vision of CE as a glocal approach of CE. At the curricular level, the competency-based curriculum provides space for a glocal vision, and in several school subjects there appears an intention to dialogue disciplinary knowledge by relating it to problems in today's world. Plus, the notion of competence itself seems oriented to both a neo-liberal and a humanist vision of global CE.

However, the moments for transdisciplinary or interdisciplinary opportunities for teaching glocal CE might be limited by structural issues such as the rigidity of timetable. Having said that, it seems that even the laws grant a "political" or moral teaching role to teachers- Teacher training is crucial in this regard but it is found that although there is a legal basis for promoting interesting dynamics unfortunately at the level of continuing education the mandatory requirement of only 8 days every four years, leaves teachers with the responsibility of training themselves. In addition, it remains to be understood how far there is the possibility of offering longitudinal and needs-centered pathways for faculty within the same location that can truly train professionally in such a central area as glocal CE.

The little information regarding continuing education does not allow for an understanding of the scope for implementing teacher professional development that contributes to change in educational practices. On the other hand, as for glocal CE, one would also need to understand how much the discontent of the School Movement of the decisions suffered from above such as the initiative that approved a "return" to civics would limit professional developments that would put forward a proposal for glocal CE.

6. Chapter VI: Glocal citizenship education in the studied school

This chapter focuses on the relevant elements in relation to the third objective of this study, which is to identify factors related to glocal CE in the lower secondary school of the study. Associated with the second part of objectives four, which is addressing the possibilities and difficulties teachers face in teaching glocal CE, this objective helps respond to the purpose of the study, as it provides valuable insights for understanding teacher professional development needs in glocal CE. The school under study must be understood as a venue in which teachers may embed agency that embeds change (Biesta et al., 2015).

However, the amount of time spent in the studied school was limited due to what I could agree in-the-making process of this research. Still, I think I have found some important components that deserve to be shared. Essentially, when "triangulated" and reflexively analyzed, they become crucial for the discussion chapter devoted to summarizing these already reflexive analysis. Throughout this chapter, I focus mainly on the findings derived from the "School Educational Project"(SEP), the interview with the school director, the unstructured class observation, and other items related to the case study, such as photographs.

In this second level of analysis, elements that were not considered in the theoretical framework start to appear. For example, these are the several facades of the hidden curriculum, the relevance of architecture, or the importance of the arts in glocal CE. These components are crucial if we think of agency in terms of also non-agency. Such as when there are hidden or veiled factors that do not help teachers to be an agent of change.

6.1. Preliminary information about the studied school.

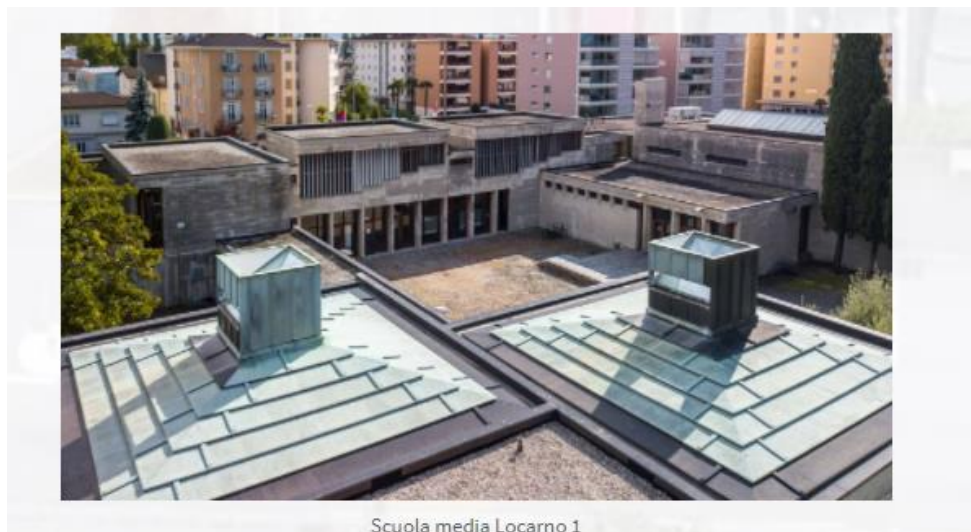
In this part, I present relevant information about the studied school. These elements are mainly information gathered through the homepage of the Scuola Media of Locarno1 (<https://locarno1.sm.edu.ti.ch/la-scuola-media-di-locarno1/>) and the pictures taken

during the visits. The main aspects concern its members, the implications of the daily schedule, and the peculiar architecture of the school.

The school hosts 255 students divided into 13 sections (8th grade to 11th grade). Normally it has between 240-260 students and 40 teachers are working in this school. It is one of the two lower secondary schools in the city. Plus, there are a concierge and an assistant concierge, an educator, four school janitors, a (half-time) librarian, a secretary, and an assistant secretary. Although it might be understood as anecdotal, I would like to share a gender consideration: the order in the original text is different, it puts all the male figures prior to the female ones. First, I thought that the order related to the educational role involved as in the second position there is the educator. Then, after seeing that the librarian is after the concierges and the secretaries, the only logic I could see, is that male roles appear before women roles.

Figure 14.

Lower secondary school of Locarno 1.



Note. Retrieved from the webpage of the school of Locarno 1 (<https://locarno1.sm.edu.ti.ch/la-scuola-media-di-locarno1/>)

This school also has a “Special school”⁷ section. This descriptive and contextual component does not escape reflection on glocal CE and the Swiss educational system or

⁷ Special school in Switzerland is the term used for a school with students with “special needs”: it can be a separate school or a dedicated section in a school, as in the case of the studied school.

in this case the school itself. There are still very few experiments of integration of students with differentiated learning needs due to a physical or mental condition. On one side, the Federal Constitution of 1998 shows the same rights for everybody with the art.8, cpv.2 “No one should be discriminated, especially because of a physical, mental or psychic deficiency” (Confédération Suisse, 1998). On the other side, the art. 62 (Confédération Suisse, 1998) gives autonomy to each Canton to organize the education of students with special needs. Also, the United Nations with its Convention on the Rights of Persons with Disabilities (United Nations, 2007) contains clear guidance, particularly in article 24, regarding school integration. It stipulates that contracting states must ensure "an integrative education system at all levels". On May 15th, 2014, the UN Convention (2007) became effective in Switzerland. However, in Ticino students with special needs are most of the time in the so-called “special schools”. Thus, a school that excludes a part of its students cannot really be considered structurally democratic and promoting glocal CE values. The students excluded are “students with learning disabilities (IQ below 85, severe cases of dyslexia and dyscalculia, a tiny fraction of 0.5% with physical disabilities) and behavioral (mainly hyperactive youth)” (Caratti, 2022, p. 1).

Balestra explains that integrating or separating those with the most difficulties is an open issue in Ticino. There, experimenting with inclusive classes has been done for ten years. As a rule, these classes have no more than 3 pupils with special educational needs and count on the contribution of a specialized pedagogy teacher. There are currently 33 inclusive classes in Ticino, 15 in kindergarten, 14 in primary, and 4 in lower secondary school. In addition, there are several special classes for those with special needs. The trend seems to be that of strengthening the path to inclusion (Balestra, as cited in Caratti, 2022, p.2).

Balestra together with Eugster and Lieber conducted a longitudinal (2008-2017) study with data from 50.000 students. The main purpose was to assess whether the presence of students with special educational needs negatively affects the rest of the class. They discover that up to 15% of students with special needs in the classroom are not an issue. They suggest further studies to research the positive side of “inclusive classrooms”. That said, they remind us that “the Swiss school system tends towards early specialization, selecting pupils from the age of 12, often penalizing foreign pupils or those from a lower

social class” (Balestra et al., 2019) This problem is reflected in the low secondary school of this study. On the other side, Canton of Ticino has adopted the model of differentiated integration. The special school classes are in the regular school; The purpose is to create exchange among peers and the possibility of creating opportunities for collaboration and integration with the other classes. That said, it does not seem like a real integration as it happens in other countries such as Italy. In fact, “special section” is a separate section and students are not part of the classrooms but are in a classroom apart. Thus, the contact between students is limited. Concerning the curricular division in the classroom, a crucial question is the real democratic approach in a classroom. The curricular differentiation based on performance as the “special section” system seems to be in accordance with a neoliberal model of global citizenship. Regarding another structural component, the hours for each subject is reflected in Table 11:

Table 11.

*Subjects Schedule*⁸.

Subjects	Grades			
	VIII	IX	X	XI
Italian	6	5	6	6
Mathematics	5	5	5	5
French	4	3	-	-
German	-	3	3	3
English	-	-	2.5	3
History	2	2	2	1,5
Civic education, citizenship, and democracy			0.5	0.5
Geography	2	2	2	2

⁸ All students take the 12-hour computer literacy course; the course usually takes place during the first semester and it is taught by a faculty member at the school. B. The teaching of history and civics, citizenship and democracy education shall be taught by the same teacher. C. Teaching of one hour per week lasting 10 weeks is included in the history hours and is supplemented by a day arranged by the teacher of civics, citizenship and democracy education, for a total charge of 18 hours per year. The day shall be included in the 4.5 weeks in Article 46(3). D. Instruction is supplemented by 2.5 days arranged by the school leadership for a total charge of 18 hours per year. The days are included in the 4.5 weeks in Art. 46(3). E. Included is the nutrition education course of 2 hours per week for 12 weeks that takes place for half sections; half sections that do not take the course are engaged in the natural science lab. The course also includes 2 hours per week out of hours for mealtime and re-grooming. F. Of which 2 of laboratory (<https://locarno1.sm.edu.ti.ch/wp-content/uploads/sites/33/2021/08/Opuscolo-informativo-di-sede-SM-LOCARNO1-2021-2022.pdf>) b

Natural Sciences	3	2	4	3
Visual education	2	2	2	-
Music education	2	2	1	-
Plastic arts	2	2	-	-
Physical education	3	3	3	3
Religious instruction	1	1	1	-
Religious history	-	-	-	-
Class hours	1	1	1	1
Orientation Option	-	-	-	2
Expressive and technical skills option	-	-	-	2
Latin option	-	-	2	4
French option			2	2
Total hours	33	33	33	33

Note. Adapted from the webpage of the Scuola Media Locarno1 (<https://locarno1.sm.edu.ti.ch/la-scuola-media-di-locarno1/>)

A school week has a total of 33 “school” hours. The lesson is 45 minutes. Looking at the schedule might seem a simple observation, but they can affect and complicate the potential of working creating inter/ multi and transdisciplinary activities. As Drake and Savage remember us “time to collaboratively plan is essential when implementing transdisciplinary teaching and learning” (2016, p.14).

Another crucial structural element that can affect glocal CE, is the peculiarity of the architecture of the building. This school is what we might call “a school museum”. It was built by the architect Dolf Schnebli in the ‘60s, inspired by his trips to the East (Schnebli et al., 2010). Also, reading several authors inspired his projects such as Platone, Montaigne, Cartesio, Rousseau, Pestalozzi Montessori, Platone, Roth, and Schiller among others. He was even inspired by Palladio’s drawing of a school in Ancient Greece (Schnebli et al., 2010, p. 21). The idea of the school is to reproduce an “open house” that pretends to reproduce a small city. It is distributed in two main sectors. As Schnebli et al. (2010) explain:

the so-called "common" one comprises the gymnasium and changing rooms to the south, close to the entrance, the main hall, and administration on the ground floor, and the special classrooms on the first floor. The other sector, "school", to the northwest contains the articulated volumes of the classrooms, the city's "houses". In the center of the structure is a square-shaped amphitheater. In this school, Schnebli succeeded in combining the quality of the individual spaces with collective areas of great spatial richness. This derives from the use of natural light and its direct relation to the exterior. The richness of the composition is constantly highlighted by the detail in the execution that makes this building a rare example of architectural coherence. (p.18)

Three crucial examples that we can see are in Figure 15 (exterior view of corridor and amphitheater), Figure 16 (corridor) and in Figure 17 and Figure 18 showing the benches in hexagonal. In fact, for the long corridor, he reproduced a Stoà which in ancient Greece was a place of dialogue between the elderly and teenagers. Also, the structure of the amphitheater as the central square of the school was an ancient Greece inspiration. Concerning the benches in hexagonal, we might think that it comes from his trip to the Iranian valleys where he saw the elderly speaking in circles under a tree with kids. Nonetheless, we see some limits to accessing this space, as the doors to access are closed and there is no tree providing a shadow. Thus, didactically, these benches are quite difficult to use for prolonged periods of time. Although they serve a fascinating purpose, their use is limited.

Figure 15.

Exterior view of the corridor and the amphitheater.



Note. Created by the author.

Figure 16.

Corridor.



Note. Created by the author.

Figure 17.

Benches in hexagonal (showing sun exposure).



Note. Created by the author

Figure 18.

Benches in hexagonal.



Note. Created by the author.

As we consider how Schnebli envisioned the construction of the school, we are able to perceive the construction of a glocal school in his project. It was inspired by the fusion of an architectural reading of the school at a historical, geographical, cultural, social, and even spiritual level. Unfortunately, and fortunately, it is a protected architectural piece of the region and many architects come visit and study this school. Thus, it is extremely difficult to imagine that students can participate democratically in small changes of their school, such as intervening in the wall. These are my preliminary reflexive thoughts about the potential of the school when I saw it. At the same time, I saw that certain spaces were thought of as spaces for dialogue and the democratic life of the school end up not being as accessible as originally planned. It is due mainly to two reasons: preservation and maintenance of the space, and difficulty for the teachers to control the students during the breaks. Moreover, the students do not have access to the whole green area during the breaks. It is important to recognize the importance of architecture in education; however according to Baroutsis and Mills (2018) in schooling there are three types of spaces:

- Relational spaces, that focus on school relationships, and interactions
- Material spaces, predominantly focusing on the learning environment, and

- Pedagogical spaces, that focus on approaches to teaching.

The material space such as the studied school and its spaces can affect the other “two” spaces, the pedagogical or the relational one for good or for worse. In this school, there are plenty of possibilities given by the openness of the space. However, limiting the possibility of change of the structure with more flexible furniture, or walls that can be used, might limit a pedagogy for glocal CE. In this order of reasoning, Boroutsis and Mills share this thought:

When school learning spaces are configured in ‘non-traditional’ ways, the possibilities are endless and can potentially shift the composition and function of school spaces. Some alternative schools describe their learning spaces as ‘studios’ rather than classrooms. This is more than an exercise in nomenclature. The studios are not filled with front-facing desks lined up in rows, nor other traditional layouts. Instead, they are spacious multi-purpose environments with kitchens and lounges and other comfortable furniture that could be found in a home. (Baroutsis & Mills, 2018, para. 28).

Further aspects of this research concerning spaces are discussed in the chapter dedicated to teachers’ voices. Nevertheless, reflecting on the main purpose of this study that concerns teacher professional development, it was thought-provoking that in the “teachers’ lounge” a professional development experience can perfectly take place as there is a certain feeling of “home” with couches, big round table inviting collaborative, and democratic dynamics. This flexibility of the furniture does not exist in the classrooms (see Figure19). However, the architect wanted to promote cooperation and a connection with the exterior. He explained:

Regarding my first school building, I would like to just say a few words about the square plan of the classroom. Of its four walls, one offers a view to the outside, the other three can be used for group work, and the important condition is a natural and uniform illumination of the three walls.

The plan and section are sketches from a school project on which I collaborated in 1953 at the Architects Collaborative. The squared-off floor plans of the classrooms, the pyramid roof with lighting in the center came from sketches of buildings in Turkey. I was convinced by the ventilation chimneys covered and lit from the sides. The Iranian sketches also show the spatial arrangement of the equal spatial arrangement of the same elements, namely the chimneys above the domes. These domes, allow the passage of natural light and air circulation. (Schnebli, as cited in Schnebli et al., 2010, p. 23).

Although the building was restructured by Bardelli and Büchler in 2002, it is the original project that allows us to understand the possibilities of the dialectic between these three types of spaces that are necessary for any school project with glocal CE. Whether the architectural component is a crucial component is deepened by teachers' observations in chapter 7.

Figure 19.

Classroom.



Note. Created by the author.

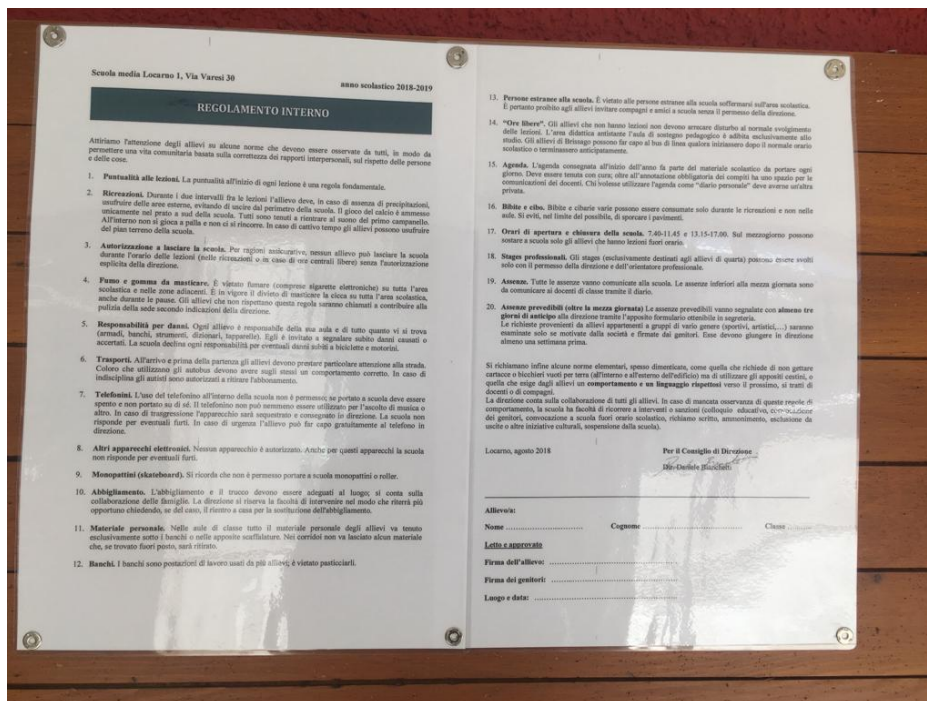
Other elements that resonate with glocal CE are “how the school faces rules”. Figure 20 and Figure 21 show the rules on the wall of the school that students follow.

Figure 20.
School rules and administrative information.



Note. Created by the author.

Figure 21.
School rules.



Note. Created by the author.

When speaking with the director, it emerged that these rules are decided in a top-down way. In fact, he shares the following thoughts:

With regard to becoming a citizen, there is also a question with regard to respecting the rules... And respecting a school regulation does not mean just writing rules and enforcing them but it means generating rules, deepening them, and respecting them, because we are dealing with adolescents... a critical analysis of what a rule is. (K.I.5)

He was referring to the fact that teachers have also to respect the rules that they impose on students such as the dress code. Students do not take part in the decision process of the list of rules. Plus, K.I. 5 shares the idea that a school is a place for CE by affirming “we show them (the parents) the article of the Constitution where it says that a school is a democratic action, and the ultimate purpose is to promote citizens”. Furthermore, he highlights that students in elementary schools are “scholars”. He explains that this term for him means that they just receive information. While in the lower secondary school, according to him, they have more responsibilities.

Concerning the director’s vision around glocal CE, he juggles between a multicultural approach (Banks, 2008) and a glocal one. When he says about the “multicultural day that every student presents the specialties of her/ his ethnicities”, this might perpetuate stereotypes by prioritizing the cultural aspect of a student identity by objectifying her or him. Also, the parents can participate on this day. However, when he defines “la cittadinanza mondiale”, in Italian “mondiale” refers to the world and not global, he remembers that the GSP gives space to treat glocal CE. He also highlights some topics such as migration, inclusion, sustainability and he talks about the importance of ecology by saying that glocal CE treats any topics that relate to the earth. He also stresses the role of the school to help students become actors. The role of the principals for implementing CE (Remi & Wagstaff, 1982) or glocal CE is pivotal. Since the principal was interested in my research on glocal CE and consequently permitted me access to the teachers to discuss it, the school has already taken the first step towards implementing glocal CE. In the same manner as the other key informants, he envisions several components of glocal CE while using a multicultural worldview. Another aspect, that was relevant was when he highlighted the importance of “flipping the classroom” with the use of technology and how it could be an instrument for teaching glocal CE and horizontalizing the teacher - students learning relationship. He, for example, opted for investing in the school on the

“visualizer” and not on a “digital board”. He considers that the “visualizer” allows having a class that integrates technology in a very flexible way and it has easy access. He mentioned that he ponders to which extent a digital tool really serves didactic purposes.

6.2. Glocal citizenship education within the School Educational Project

To better understand some elements of the the School Educational Project (SEP, 2015) and whether it reflects some aspects of glocal CE, the words of the School director are interesting:

Citizenship education is a path that we do in four years, which starts from the knowledge of the territory and then goes to the knowledge of the other, to inclusion, and then goes to the world of work....and then ends... since the eleventh grade we have students who are teenagers...a reflection in perspective on what are the strengths and weaknesses of each, what are the dangers, what are the actions that, being already a person of 15 years, will involve responsibilities for better or worse (K.I.5, interview).

Also, the opening of the SEP is crucial: “Our institute education project⁹ is intended to be a blueprint for our teachers so that they can provide students with the tools that will make them responsible and active citizens” (SEP, 2015, p.3).

Thus, the SEP entitles the teachers to help students to become citizens. In this sense, it explicitly invites teachers to embrace their moral role. It goes aligned with Dewey’s words “engaged, not simply in the training of individuals, but in the formation of the proper social life” (Dewey, 1897, p. 80).

Also, these other sentences reflect this moral role that connects with glocal CE:

⁹ “Institute education project” is the English literal translation of “Progetto educativo d’Istituto”. However, I use the abbreviation SEP standing for its equivalent “school educational project”.

Promote the figure of the student as a citizen, accompany the student to make informed choices (...) Accompany students in the acquisition of an increasingly clear and in-depth view of cultural and social reality. (SEP, 2015, p.5)

Nevertheless, the word “tolerance” might not be perceived as embracing a glocal CE view as it refers to the fact that people “tolerate” the other because they are different (Van Doorn, 2014). Linking tolerance to ethnicity is quite problematic because tolerance embeds acceptance of anything someone dislikes, disapproves, or disagrees with. Thus, it assumes that people from different cultural backgrounds need to be “tolerant” when it might be that it is not even an issue for them.

There are other elements that embed the importance of diversity and uniqueness such as:

It is the school’s task to make everyone feel accepted despite the differences they have. It is necessary to be open to different realities, to promote tolerance and understanding of the other. In a complex social situation such as the current one, it is necessary that the school promotes respect for human rights and the recognition and appreciation of diversity, through knowledge of its territory as well as different cultural and social realities (SEP, 2015, p.23).

In these sentences, tolerance is used, but the discourse is more open to several types of differences (social, cultural, personal realities) that may lead to different views. Thus, the use of this word might play a different role.

Plus, the following extract shows the importance of students deepening the knowledge of themselves and complexifying it:

accompany the students in the acquisition of an increasingly clear and in-depth vision of cultural and social reality

Another objective of our Institute is to promote and develop self-knowledge. For the student, in fact, it is necessary to discover their own identity, acquire

motivation, responsibility, critical capacity, and civic sense in order to effectively interact and cooperate in society. (SEP, 2015, p.25)

That said, it is true that multiculturalism is present in the whole document. Furthermore, a sentence such as “a peculiarity of the venue is to be multicultural, representative of an urban reality such as ours” (SEP), highlights an aspect that is quite the same throughout the whole region. In fact, the vast majority of students go to the school in the village or city closest to them. The school reflects the whole urban or village reality. This is a great opportunity because in the same classroom there are students from different social, cultural, economic backgrounds.

In the SEP it emerged an idea of “working together in a climate of well-being that fosters individual and collective growth in a dynamic, improvement-seeking learning community” that could be associated to glocal CE.

Moreover, it also refers to collective care. It seems to assume a really important role within the SEP. There is a manifestation of a holistic perception of the school's environment. However, these general statements are again not sufficiently explored. It is hard to understand their implementation.

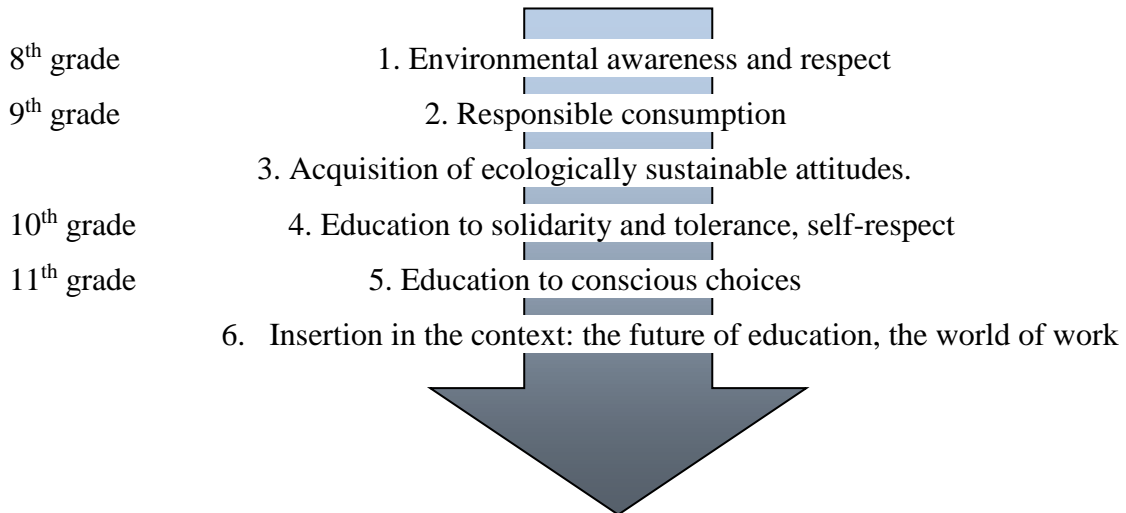
For example, among the main SEP's transversal axes, the individual and collective wellbeing defend:

We will promote learning that considers both the cognitive dimensions and the personalities of the students (...) consider the peculiarities of the students (...) the school is a living environment in which the relationships between all actors are central (...) The formation of the character, of one's own identity (SEP, 2015, p.23).

All of these aspects relate to glocal CE since humans' wellbeing is central to glocal CE. Again, the SEP identifies the mission, but does not elaborate much on its implementation. The SEP also highlights six transversal axes that are interconnected and are linked with glocal CE (see Figure 22).

Figure 22.

Becoming active citizens and fostering personal growth.



Note. Created by the author based on the SEP transversal axes.

Another crucial aspect that we find in the SEP, is the importance of reflexive thinking linked with students' evaluation. Nonetheless, the evaluation process is not unveiled. Evaluation could also be a relevant aspect for teaching glocal CE. Here it, rather seems that it is not a collaborative procedure but just an opportunity for the students to reflect on their work/results.

Also, when it mentions that it is important to maintain a certain coherence between the objectives and the didactic and pedagogical practice, the statement is quite vague. It does not offer a real explanation of how this coherence should be implemented.

6.3. Projects or activities related to glocal citizenship education in the studied school

In this part, I highlight the projects that emerged from the analysis in which teachers take part such as La Gioventù dibatte, Il Festival delle lingue. These are not the only projects, but they are the ones that I could have relevant information about. Plus, the picture of these activities will be completed in Chapter 7 when I share teachers' voices about several aspects around glocal CE in their school.

The lower secondary school studied participates in the Cantonal Project “la Scuola dibatte” by the association “la gioventu dibatte” (www.gioventudibatte.ch). As already mentioned in this dissertation, this organization promotes political debates. Debate relates to both levels of CE: democratic CE and civic CE. However, if it serves the purposes of a glocal approach of CE, the answer is more problematic. Looking at their webpage, we see the following questions that can be debated:

- GMOs: a threat to environment and health?
- Tighter constraints on finance and food?
- Cooperation against world hunger?
- Abolish meat from the food diet?
- Second road tunnel at the St. Gotthard?
- Federal Council from 7 to 9 members?
- All vegetarians one day a week?
- Unrestricted freedom for satire?
- Bern, a gym to debate
- Migration: one flow, two poles (La gioventù dibatte, 2021).

Exploring the debates that are on the webpage (Gioventù Dibatte, s.f.), I found even debates around being vegetarian once a week. This topic could be a topic treated in a Humane Education Program (Weil, 2009). highlights the importance of animal protection. Plus, in the debate, students are invited to mention experiences outside the region of Ticino. Nevertheless, the experiences highlighted are western centered (from Canton Vaud, Belgium, New York). Also, when they are invited to raise “scientific opinions”, “western scientism” is again highlighted by mentioning two male scientists, the Italian Oncologist Prof. Veronesi and Prof. Demment from the Californian University. There are, for example, so many “non-western” voices around vegetarianism, such as Vandana Shiva. This debate took place in a lower secondary school.

Among the questions for debate, it appeared one concerning migration that could be related to glocal CE. The question was “Should European States place strict limits on migration from Africa and the Middle East, caused by poverty, hunger and lack of rights? While reading the pros and cons that appeared in the students' debate, students provide answers that come from a neo-liberal vision of GCE and also a multicultural vision of the world. The lenses to debate these aspects are economy and culture. Due the complexity of the subject, it is quite reductionist. Therefore, it could be envisioned a necessity for teachers involved in this project to master glocal CE. It would support students to expand their lense. They could have real instruments to face these topics related to glocal CE. Otherwise, there exists the risk of not just dichotomizing the opinion but also perpetuating stereotypes. What I see interesting in a debate, speaking from an experiment that I did in a classroom¹⁰ is learning how to empathize with ideas that are different from the ones we have, it means to expand critical thinking and empathy in general. What can be problematic in the project “La scuola dibatte” is the tool of the debate itself. It is true that it fosters critical thinking, but which type of critical thinking are we talking about?

Gerzon (2006) stressed the fact that debate and dialogue have a different basis. In a debate, people assume that there is a right answer and they have it, while in a dialogue there is an assumption that “many people have pieces of the answer”. Plus, dialogue seeks collaboration and finding a common ground. I would say it seems a quite more adequate tool for glocal CE. We can also reflect a step forward with Kumar (2008) who speaks about the importance of a dialogic approach rather than a “dialogue”. He defines dialogue “as shared inquiry or talks amongst consenting adults” (Kumar, 2008, p.44) with “dialogic” he points out “the interactive, responsive, democratic, fair and impartial nature of dialogue” (Kumar, 2008, p.44). Dialogic also embeds the power of change that goes through engagement. In this sense, the procedure through a dialogic approach is about the whole community, which could be a class, posing a problem, locates “a dialogue within the context of change, learning and engagement” (Kumar, 2008, p. 44). It is a “real democratic” approach that puts the action at the center as the priority is to give a response to a problem through dialogue and action coming from the outcomes of this dialogue. In this sense, there is no dichotomized approach, there is nobody willing to impose her/his

¹⁰ I taught in a lower secondary school of Ticino as a substitute teacher. Nowadays, I collaborate in projects related to language learning in lower secondary schools in the region such as “Il festival delle lingue”.

opinion over the other. This happens in debates such as “La gioventù dibatte” (www.gioventudibatte.ch). The early roots of this dialogic approach could be in stoic dialogue that sets the basis for a collective approach of dialogue. What was missed in ancient Greece was the transformational process (Hooks, 1982). What would be fascinating is to move from a debate to practical phronesis. It is only through a dialogic approach that glocal CE can be transformative. Scheunpflug (2012) talks about a “transformational identity” (p. 38).

The school studied participates in “Il festival delle lingue”, a “languages festival” where students from the 11th grade take part to ateliers or workshops where they discover foreign languages. What is interesting in the program is the variety of languages and that students get in touch with a language by doing. I was myself teaching in this Festival with a workshop on Tango. Students learn some basic Spanish meanwhile I share a metaphor between dancing tango, its history and several aspects related to glocal CE such as cosmopolitanism. In this workshop, as in other, there is a learning process that goes through kinesthetic. There are metaphors at different levels that concern the connection between human beings and the responsibility we have toward each other. This activity is, for example, developed following the glocal CE framework. There are languages from all over the world and a sign language workshop. It seems quite an opportunity for glocal CE. However, depending on how these workshops are settled they can break or perpetuate stereotypes. Unfortunately, as I was teaching at the same time that the other workshops took place, I could not collect notes on the other activities. However, it is just a single day of school- Thus, it is almost anecdotal but still worth mentioning it.

Also, the director of the studied school mentioned other projects and interdisciplinary activities such as “the medieval cuisine”, a cycle of activities around the “International Holocaust Remembrance Day”. In chapter 7, other activities will be discussed, that surged from the interviews with teachers. Also, teachers’ perspectives will be presented as they can enrich the overall picture of the activities, projects that can be related to glocal CE that exist in the school.

6.4. The studied school curriculum(s) and pedagogies related to glocal citizenship education

This final part of presenting crucial elements of glocal CE in the school is based on reflections that emerged after the unstructured class observation in the classroom of the teachers participating in the research. I could take field notes during two class hours for each teacher. Thus, the following pages just reflect what I observed and analyzed. They do not reflect the teachers' daily work. The idea behind these classroom observations is to have two different observations for each teacher. In the first class, the teacher was just continuing with her/his school program and in the second class, the teacher was linking the lesson with glocal CE. The findings are mostly related to curricular aspects. Also, aspects of the hidden curriculum emerged from the analysis. As a classical curricular component, we find the topics and competencies vehiculated during the lessons. The elements observed here will amplify the discussion about the case study objectives linked to teachers. More precisely about teachers' perspectives around glocal CE, their difficulties, needs, and attitudes, and their professional development needs (objective 4 and the main purpose of the study).

In the following sections, I first describe the reflections pertaining to each subject, followed by those that relate more to the ecology of learning and the hidden curriculum. The teaching of glocal CE can, in fact, be embedded in any subject taught by participants.

6.4.1. Content related to glocal citizenship education

I portray here the content emerged that relates to glocal CE that emerged after the analysis of the information gathered in the unstructured class observations. Concerning the Italian teacher (T3)¹¹, she was doing an activity related to the project "La gioventù dibatte". Observing the procedure, I found that it followed a rather rigid approach in creating a debate in the classroom. When I refer to rigidity, I mean that there was no co-creation of the lesson between the teacher and the students. The material provided was giving clear

¹¹ I use the "T" followed by a number for each teacher to guarantee anonymity. Furthermore, although I had a form filled out to typify the teachers, I decided not to share additional information in the writing to further protect their identity. However, these questions served me in the process of reflexivity in the analysis and writing of the dissertation.

instructions and using the verb “must” a lot. There was a resonance between the lesson and “the banking concept of education” (Freire, 2005). It also contradicted the idea that the debate was intended to foster critical thinking. The space for creativity is very limited and the activity ended up being a directional and frontal lesson. Similarly, the articles provided for discussing the abolition of the legal hour were all provided by the teacher. The class was very instructional. Plus, paraphrasing the teacher, the “debate” offered a dichotomized approach of reality with “pros and cons” and “correct position” or “wrong position”. Although the teacher stressed the importance of respecting the others’ points of view, the debate is framed as a competition with “winners or losers”. This dualistic cosmovision does not reflect a glocal CE but rather a neoliberal view.

Concerning the English (T8) and the German (T1) teachers both think of doing a class of “geography “. The English teacher did exercises around a city in the United Kingdom and related it to tourism. He connected it with a potential real trip and made a comparison with local tourism. The German teacher made the students present their country of origin. If presenting a new place of speaking in English might help to enlarge students knowledge of places around the world, it would be thought-provoking to know whether the English teachers present only countries such as the United States and England or also Countries as Liberia or Ghana by having the opportunity to explain the difference between English as primary language (in Liberia) or as lingua franca (in Ghana). In Countries as Vietnam, there is even a debate around glocal English (Oanh, 2012). Concerning T1, although it is a German language exercise, defining the student under “its origins” might be a forced construct that normalized under multicultural lenses.

The teacher of natural sciences (T9) in the 11th-grade program treated genetic diseases, which are a pivotal aspect to “complexify” intersectionality (Crenshaw, 2017), and going further from gender, social class, and race. The importance of having a vocabulary on glocal CE is pivotal. In fact, in one moment the teacher talks about a “normal” body, and then he rectifies himself by knowing it was not an appropriate word to use while talking about such a sensitive topic. In his second lesson, he linked genetics with a video sponsored by the trip advisor momondo.com named “DNA Journey”. He explains how this genetic test works for understanding that each of us has very different and varied

roots. He also connects DNA with Rhesus blood group. Afterward, he connected it with blood donation. The topics that emerged here linked with glocal CE are racism and health.

The history teacher (T5) continued her program by discussing imperialism in one lesson and totalitarian regimes in the second lesson. Both are historically significant for understanding issues of glocal citizens nowadays. That said, the parallelism or the link with current affairs is quite limited. In fact, the program does not mention much about “decolonial” discourses which are pivotal for re-reading history nowadays. Furthermore, the use of visual materials was central to visualizing the facts. The material provided gave clear directives. However, her use of metaphors in the exercise seemed useful. For example, the metaphor “it is impossible making a “frittata” without breaking eggs” refers to the British empire. The use of metaphors might help students remember. Nevertheless, it is still the teacher offering the input. In her second class, also the use of videos for explaining fascism was very significant as it is a language that students easily connect with. She linked it with the Universal Declaration of human rights which is a pivotal element of glocal CE. That said, there were no references to any version of global CE or to glocal CE.

Concerning the Latin lesson, the Latin teacher (T2) discussed topics such as gender when talking about the legend of Lucrecia and slavery. There was an attempt to link these topics to the present events. However, the lenses of gender perspective were hard to understand. For example, in the vocabulary concerning gender, the vision provided in the material as well as when talking was binary (man/woman). The connection with nowadays slavery was barely mentioned. In fact, there was an attempt to make a link with the past-present. Nonetheless, it was a quite reductive view, as she stressed a narrow vision of reproducing stereotypes of slavery as just an African matter. Not that she said it explicitly, but there was a lack of complexity in the statement. The visual arts (T6) class is based on learning a drawing program. Students work independently on a computer following the instructions of the teacher. The potential link with a topic of glocal CE was not evident in the first class that was observed with this teacher. However, in the second class, he talked about technology, more precisely about the automotive sector. He tried to link it with consumption to connect it with an aspect of glocal CE. Unfortunately, it was a class where he explained and drew and the students listened. The creativity potential of the

class was not used when they were supposed to create a lesson on glocal CE. Unfortunately, being a class where students learn to use software, it is quite hard to combine it with glocal CE until they are not familiar with the drawing program. Then the teacher can tackle many aspects linked with topics such as sustainability.

The geography teacher (T4) explained meteorology from a historical and geological perspective. She briefly connected it with weather phenomena such as high temperatures, natural disasters but these aspects have been just marginally mentioned in a few sentences. She uses a video game to understand the earth offered by the National Geographic review. However, it seems quite clear that some of this descriptive information could also be linked to global warming. Thus, it would allow connecting with geography sustainability issues which are an ax of glocal CE.

What was observed is that any subject offers the possibility to connect with glocal CE. All the teachers indirectly touched upon both their classes' aspects related to glocal CE. However, none of the teachers in the second-class observation mentioned glocal/global or cosmopolitan citizenship. Plus, all the topics linked to glocal CE such as racism, sustainability and, health were treated without a clear conceptual framework by the teachers.

6.4.2. Hidden curriculum embedded in classroom dynamics

In the following paragraphs I will report some reflections that concern the hidden curriculum at several levels (relational-dialogical/ didactical/ structural-architectural). Cornbleth (1984) referred to the hidden curriculum as:

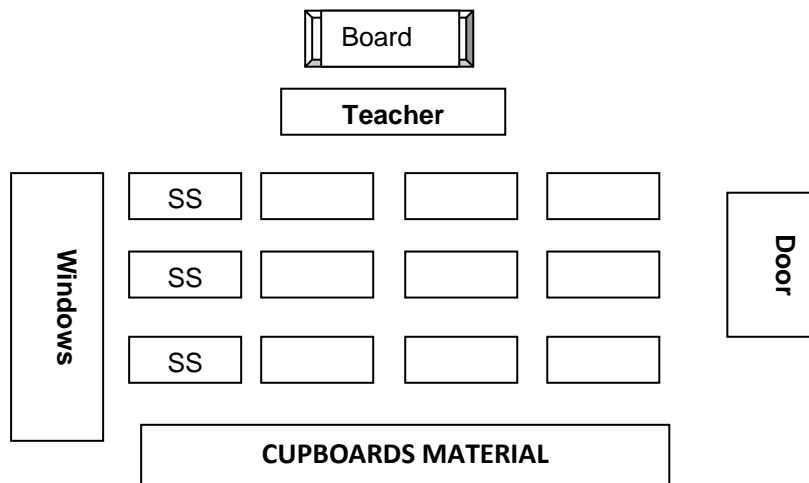
This learning, which includes information, beliefs, and ways of behaving in one's society, is often attributed to a 'hidden curriculum' of schooling. With few exceptions, this hidden curriculum is portrayed as a powerful, detrimental force that undermines the professed commitment of the schools to foster intellectual development and a democratic community. (p.29)

In the words of Cornbleth (1984) we can perceive how relevant a component of glocal CE is, such as fostering a real democracy, in the classroom. As said, during the analysis

these elements emerged in the unstructured class observations. Talking about the hidden curriculum means somehow being also aware that it, unfortunately, became an implicit curriculum because its status in the past century has been normalized. No matter, how we name it, as already since McLuhan (1994), in the finding we can see how the classroom and the school, in general, can be a medium sharing a predominant message which is also the mainstream discourse in the society of the moment. The classroom of 11th grade itself is organized for offering a frontal lesson (see Figure 23 and Figure 24). This classroom disposition is a normalization of power dynamics, and it limits the potential for a horizontal relationship to develop between the pupils and the teachers and, also among teachers. Gruenwald elucidated that “it is largely the organization of space, together with the often-unconscious experience of places, that facilitates and legitimizes any cultural production. Space is the medium through which culture is reproduced” (p.629).

Figure 23.

Classroom Map.



Note. Created by the author.

Speaking of it, even in the classroom for Latin, which has just four students, a class is not organized in a circle. If we continue highlighting other structural-architectural elements that emerged, there are aspects related to the timetable, the classrooms (Figure 24), and the material at disposition. I could find the same as Cornbleth (1984) that the hours' schedule has an impact on the teaching. In fact, she mentions that

the phenomena referred to as constituting the hidden curriculum are tacit in so far as their presence is implied and often taken-for-granted rather than directly acknowledged and examined—for example, the segmentation of the school day and programming into fixed time periods for supposedly separate subjects (p.29).

Figure 24.

Classroom disposition.



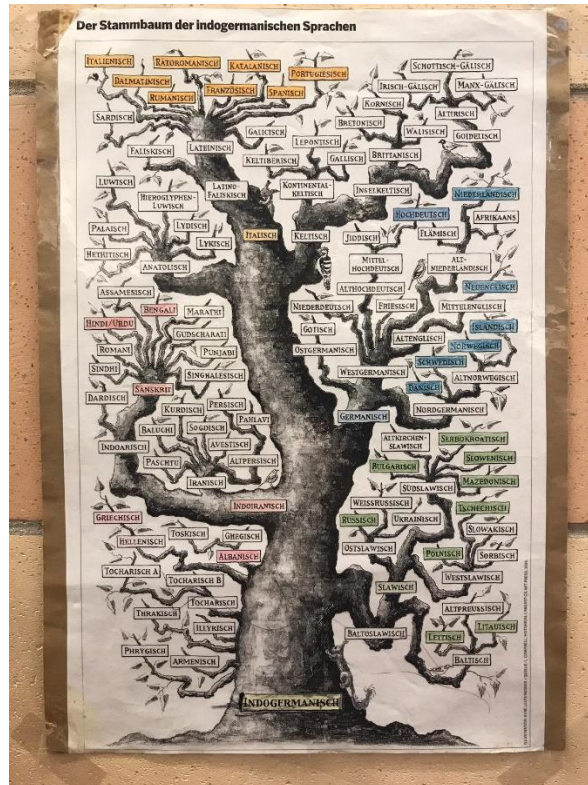
Note. Created by the author.

For example, apart from the German teacher¹², the other teachers are going to the classroom of the students. Therefore, teachers move all day. Thus, changing the classroom disposition might seem a challenge for the teachers. I could observe that the class format of “45 minutes or 1 hour 30 minutes per subject”, has an impact on the structure of the lesson. In the class observed, the teacher's priority is to provide content information and secondly, they give limited space for dialogue. We see here how there is an interrelation between structural components of the hidden curriculum with relational ones. A curriculum by subjects also means a compartmentalized cosmovision, rather than an integrated approach which is more appropriate for glocal CE.

¹² The German teacher was the only one using the wall for her subject purposes. There was a tree representing connections between world languages (see Figure 25) which resonated with glocal CE by identifying that all languages are interrelated. Other teachers move from one classroom to another.

Figure 25.

Language tree on the wall of the german classroom.



Note. Created by the author.

Before going into the relational “hidden aspects”, I identified another structural component. It was related to technology and the digitalization of the classroom. The internet connection and access to technology can be a potent tool for breaking a mainstream vision and fostering critical thinking in the classroom. Also, it can help students embrace their role as digital citizens. Although most of the teachers used the internet, they did it directionally, by showing what to watch. In other words, they used the internet as an expansion of the descriptive material but also gave a more contemporary flavor at the end of the lesson. This was the case with the geography and history teachers. The natural science teacher (T9), as well as the history and the visual art teachers, used youtube videos. The natural science teacher used youtube as the basis for the conversation in his lesson concerning glocal CE and genetics. However, his classroom (see Figure 26) limits the possibilities for collaborative work and the frontal class is even more reinforced by its amphitheater characteristics.

Figure 26.

Natural science classroom 1.



Note. Created by the author

Figure 27.

Natural science classroom 2.



Note. Created by the author

Going to the relational-dialogical aspects of the hidden curriculum, several observations emerged. Concerning the disposition of the students, I observed that the girls were sitting

at the same table and boys also with boys at the same table. Only during the English lessons, did I observe that girls and boys were sometimes sitting at the same table. These binary gender classroom separations might somehow perpetrate some certain gender dynamics. That said, I leave here the question of whether a different disposition or changing your “table partner” might change classroom dynamics. Plus, connected to the structural aspects, horizontal teaching dynamics were almost absent. The lessons provided were mostly frontal moments. The organization of the speaking time was also very much decided by the teachers most of the time. Thus, I could observe a proportion of 80% of teachers speaking versus 20% of students. Considering that there are on average 20 students per class, we can see that the time of participation and democratic dialogue is very hard to seek. The teacher is the voice that says which question is pertinent, which is not, and which one is not necessary to be commented on. An example is a student in Latin class who starts a comparison between slavery in the ancient Roman Empire and the Chinese workers working in very poor conditions nowadays. This comparison was an opportunity to treat a topic of glocal CE through the paradoxes of a globalized labour market, but the teacher invisibilized the comment. The reasons why the teacher did that can be many, such as the time available for the lesson. There is no value of judgment involved in this finding but this episode among others showed the power that teachers have in reproducing or not a democratic dialogue in the classroom.

There are also situations in which the teacher makes a question to the student, and if the student delays the reply, the teacher gives the answer or asks somebody that already knows the answer. The verb “must” and the imperatives are used quite often by some teachers. The same happened in the exercise papers when the use of directional sentences reproduces the frontal class even when they are doing exercises. It seems that the program marks the rhythm. Apart from a few exceptions in the 16 class observations, I cannot say that I could see a student-oriented classroom but rather a bancary lesson (Freire, 2005). It perpetuates power schemes and limits the opportunity of working on transversal competencies such as collaboration, critical thinking, and creativity. While the first two competencies have been detected on some occasions, the use of creativity in the didactics was almost neglected. That said, these are just two class observations per teacher, and they are not sufficient to draw any conclusion. However, it would have been thought-provoking to see if the dynamic in the classroom would change and if the hidden

curriculum present in the teacher-students and students-students relationships would be different. What made me think is that the relational-dialogic aspects reflect a didactic strategy as the classic lecture used by the teachers. When the teachers used group work it was almost an anecdotic moment during the class. Another aspect that was part of the finding concerned the emotional regulation of the classroom and the eco somatic aspects implied in the curriculum. In fact, in the lessons observed the students were not having a space for embodying the lessons, it was all mentally and verbally processed.

I could not observe any eco somatic learning space for embodying the topics related to glocal CE for example through role-plays or similar practices (Barrow, 2018). Nevertheless, I could observe that every time there was a moment for laughing, it was distending the atmosphere and inviting the students to proactively engage with the lesson. However, it was also the power of the teacher to decide what students can laugh about and whatnot. Even this intuitive ability for helping to understand glocal citizens' dynamics was overshadowed by some teachers.

6.5. Conclusion of the chapter

The information collected about the lower secondary school allowed me to make some reflections on the various visions of CE that the school embeds. The role of the directors in implementing CE (Remi and Wagstaff, 1982) or glocal CE is pivotal. In this school, the director seems to have a multicultural as well as a glocal approach to CE.

Concerning the School Educational Project, it entitles the teachers to help students to become citizens. In this sense, it explicitly invites teachers to embrace their moral role. Concerning whether teachers implement glocal CE in their teaching practice, all teachers relate their lessons with aspects that embed CE or some topics or competence related to glocal CE as critical thinking.

Moreover, it appeared aspects related to the hidden curriculum such as the importance of the space as a place that might facilitate glocal citizenship pedagogies or difficult them. This school was built as a place to foster democratic teaching practices. However, their potential is limited due to the fact that the building can be considered a "school-museum" with some areas protected. Also, the timetable limits working at an interdisciplinary and

transdisciplinary level glocal CE. Going back to aspects related to CE observed in the classroom observations, as part of the hidden curriculum, we can also find aspects related to the hidden curriculum. For example concerning structural aspects, horizontal teaching dynamics were almost absent. The lessons provided were mostly frontal moments. The organization of the speaking time was also very much decided by the teachers most of the time.

Yet, the chapter is maybe the one that most reflects a partial view of the school and the teaching practices. It is due to the limited amount of opportunities to enter the field and that I could only write notes. If I could have extensively participated in the teachers' lessons or the school life, in the corridor or in other places of the school, where there are opportunities for glocal CE, the observation would have reflected the reality better. However, the findings that emerged in the analysis of the unstructured class observation and the ones concerning the hidden curriculum, when they are crossed with the theory, show us how important they are to be unveiled. They are crucial when reflecting on teacher professional development needs. To understand the power dynamics involved in the teaching and collaboratively overcome them, there is a need to work toward the promotion of a glocal citizen who is creatively and collaboratively critical of certain status quo dynamics in the classroom. These dynamics can then be reflected in their social and political life.

7. Chapter VII: Teachers' voices on glocal citizenship education.

This chapter reflects the findings of the voices of teachers around their vision on glocal citizenship education (CE). The main aspects covered are their perspective toward citizenship education and the implementation in the school in a broad sense (disciplinary, interdisciplinary, and transdisciplinary) as well as their teaching opportunities. In addition, I present the difficulties or limits that emerged as well as their professional development needs or their vision concerning professional development. That said, due to the delicate relationship between the Cantonal educational departments and the teachers, although teachers signed an agreement of participation and use of their material; many internal dynamics show resistance at some level to share all the material we created in the focus groups of discussion (FGD). Thus, I share only the material and the quotations in the analysis that are essential for solving the case without failing to protect the participants or their will. If I followed just their informed protocol agreement signature and their approved review after any transcript, I would have been able to show more than what I did. However, I prefer to be precocious and present only the elements that I consider sufficient for this dissertation. In addition, the purpose of this chapter is to use the narratives of teachers as evidence and, nothing speaks more convincingly than using their own words (Hara & Good, 2017) to support the discourse of the chapter. Moreover, regardless of the length of each result chapter, I consider this chapter to be the most important since it is the first time that teachers are involved with such a participatory methodology and its annex methods in research related to CE in the region of Ticino. Thus, the content of this chapter is valuable at many levels. It constitutes the first step toward a change of paradigm in the inclusion and democratic approach in doing research with teachers in the Italian part of Switzerland. At least for what it concerns the topic of glocal CE and CE in general by lower secondary school teachers. Including teachers' voices in this research is fundamental for the purpose of the research meaning reflect on the characteristics a professional development in glocal CE should have.

7.1. Teachers' perspectives on glocal citizenship education.

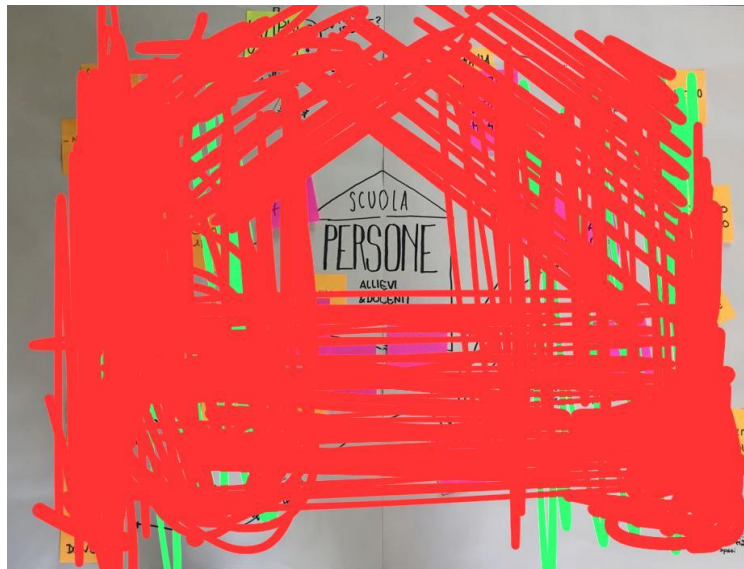
Concerning how teachers see citizenship education and glocal/ global citizenship

Education (GCE), it should be said that as in Puig (2010) a plurality of visions around glocal CE emerged. No matter what is the school vision or the regional framework, any teacher has his/her personal view. Teachers emphasized topics from civic education, to democratic citizenship education up to humane education approach. I report these confluent approaches by highlighting some crucial quotations.

A salient moment was when I invited them to map CE or glocal CE in one or two A1 papers, they decided to put in the middle the word “people” (in Italian “persone”) by highlighting that any person is a citizen. They switched immediately in the first FGD to a vision where the citizen is not only linked to a State but also to the world. The non-State perspective of citizenship education emerged (see Figure 28), even more than during the solo dynamics of the interview. The discussion for creating the maps allows the teachers to all together reflect on the fact that every person is a citizen.

Figure 28.

“People” in the center of their CE definition.



Note. Created by the author showing the part of the cartography/map of the teachers that portrays people as citizens.

As mentioned, all the 8 teachers, all agreed to put the “people” in the middle, nonetheless, they have complimentary views, and everybody has her/his own singular definition. Among them, the German teacher stressed “the possibility to influence, to decide, to make changes for the better, to improve things, to respect others and nature” (T1, interview).

This teacher had a vision of citizenship that linked active citizenship and the connection between politics and nature as it happens in glocal CE that embeds degrowth. However, she did not go any further with this definition.

T3 also defined the active citizenship aspect: “to be active, responsible, critical citizens, who are then able to juggle in society by taking an active role” (T3, interview).

She stresses, for example, the importance of not invisibilizing certain discourses as the ones that concern racism:

Counteracting perhaps the passivity with which we tend to resign ourselves to accept, perhaps even then as citizens. I was also thinking of more political phenomena, to let comments or totalitarianism expand, racist drifts or not, the fact of not keeping silent, of staying inactive (...) is mainly about doing, taking a stand, as opposed to the passivity of saying and doing. So, in the face of an article, a stance, keeping silent in the face of...I don't know...looking the other way, avoiding not seeing the problems, simply (T3, FGD1)

However, another teacher seems to refer more to a condition that people own: “citizenship is a matter of awareness of playing one's role and what one is called upon to do, to give, what one is called upon to do well” (T6, interview).

In addition, when I asked about the notion of citizenship to the teachers, using photo-elicitation (see Figure 29 and Figure 30) by showing them a Swiss flag and a world map, the visual art teacher stressed on lenses that prioritize the cultural component. As it occurs in a multicultural or intercultural approach. He said:

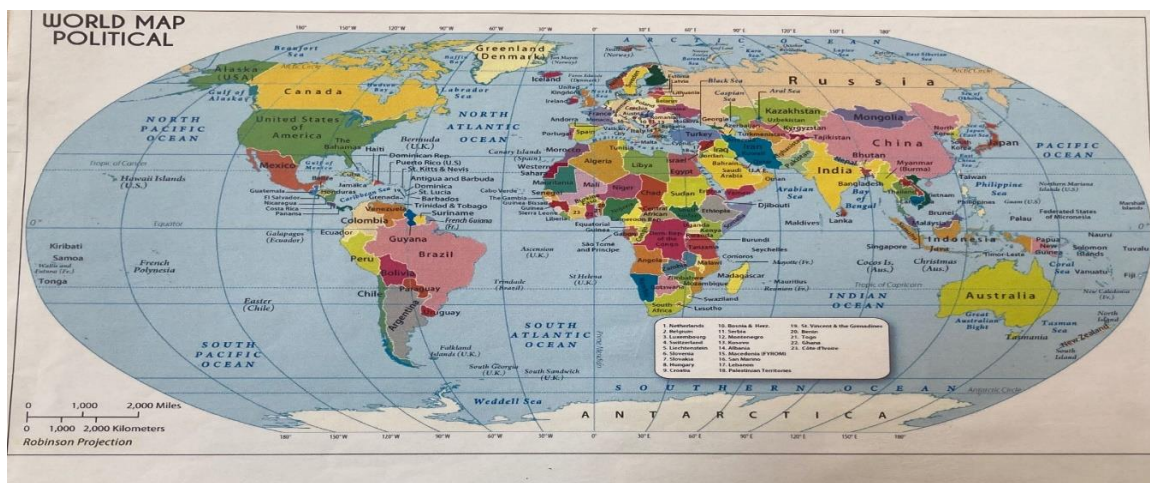
Belonging to a certain place, but I wouldn't understand it as something purely geographical, the notion of citizenship, but also sharing a set of ways of saying, doing, thinking, and conceiving the space that is shared among citizens. Therefore, citizenship is a mixture of identity and rule, and therefore aspects of morality and aspects of culture. (T6, interview)

Figure 29.
Swiss flag.



Note. Created by the author. Reproduces the photocopy used with a swiss flag picture retrieved from <https://www.shutterstock.com/es/search/switzerland+flag>

Figure 30.
World Map.



Note. Created by the author. Reproduces the photocopy used picturing a world map picture retrieved from <https://worldmapwithcountries.net/>

For example, also in the FGD, he put an emphasis on culture and inclusion:

inclusion, identification, sharing. The right must be something shared, identifying to a community gives rise to a nation. It can give rise to a nation and inclusion; it is a value that every nation should aim for. (T6, FGD1)

All teachers, as the Italian teacher or the Latin teacher in these two extracts of their interviews, emphasize the importance of being a citizen as being part of a community:

education to citizenship according to me then apart from the simple meaning of belonging to a community, to define what is this community, also more than anything else an ethical and moral value, that's why it means to share values and these values must go beyond the political wind (T8, interview)

what a conscious citizen is, also about what one can do for the community...towards others (T2, interview)

If we think about the imagined communities of Andersen (2016), although he used this expression as the main cause of nationalism, an imagined community could also be small as a family and big as the entire planet. That said, it can be linked with the urge to avoid separating CE and glocal CE in two different maps. Moreover, it views that as human beings we are part of the same big community. They put the word school next to “people” writing close to this word teachers and students meaning that all students and teachers are equal citizens. They did not mention the fact that some students will not own Swiss citizenship. The interpretation can be these two ways: an invisibilization of such an issue for CE or glocal CE or rather that in their teaching practice they help all students as potential new citizens. However, in the debate that gave place to the construction of the map, T5 says:

I put "nationality", referring to citizenship, as rights that are connected to citizenship and the future. Because those who do not have citizenship are also mortgaged a future in the rights (T5, FGD1)

In this part, we can see how the Geography teacher raises her concern about the problem that students depending on their nationality they have, will or will not have the same rights. Plus, all teachers emphasized the first level of glocal CE, meaning civic education. Among these voices, we can portray extracts such as:

- being a citizen with an awareness of rights and duties (T2, interview)

- the ability to interact, precisely by respecting the rules that society has imposed, or has put in place, but with the awareness of knowing how to choose (T9, interview)

The participant T7 who did not take part in the FGDs later due to maternity leave emphasized this cosmopolitan view of becoming a citizen that involves both rights and obligations, by stating:

It is a very broad concept, in my opinion, I don't know if I should think of something strictly political and therefore knowledge of the political system in which one lives, the right to vote, the right to duty, the duties of a good citizen. But I consider this word in a more global way and therefore certainly aware of one's rights and duties, therefore a citizen within one's own nation, but also within something more general, therefore European, and worldwide, but I would also see citizenship as centered on historical awareness (T7, interview).

In her curriculum, the History teacher expressed the meaning of being a citizen:

therefore, to have rights, to be protected by these rights, to be protected by the State for these rights, therefore to have freedom, not absolute but relative, but also security and therefore it is a path for the “Quarta media” that is taken from the third (“media”). The historical past from which we arrived from the Bill of Rights of 1689 to the American Declaration of Independence, the Declaration of Independence of man and the citizen, therefore to build rights and then from the rights built, give a thickness and an identity today. This identity, what these rights mean today. (...) to know my right but also to exercise and know my responsibilities related to this right (T5, interview).

We can see that the History teacher focuses on the responsibility towards the rights one has. Furthermore, she speaks about topics related to the world: “Citizenship education, in theory, should also focus on personal resources, so how does a citizen deal with the problems of the world?” (T5, interview). However, she seems to be talking more about

the civil responsibility that a citizen has towards the planet rather than the right for being a human being and breaking the nation-State vision of citizenship.

The emphasis on rules seems to be higher than on the rights to dialogue to build the rights of the students in the school. Also, responsibility seems to be a quite important aspect that teachers are referring to when defining citizenship. In fact, in the map they create when talking about citizenship, we see how the geography teacher also gives importance to responsibility: “I put responsibility as t8, but it is a bit 'encompasses all these aspects, in the sense: responsibility to be active in the sense of society, not to live it passively” (T4, FGD 1)

Similarly, the English teacher sees responsibility as a priority:

“I put responsibility and now I explain why. So why are we here, in our path, that is to build activities to create a sense of responsibility or at least awareness, this is the second word I could have put, but it was just one to our students towards what it means to be citizens. And, I think this is very important... We see every day that civic sense is..., it's not always well observed in many small things related... and so I find it interesting (T8, FGD1)”.

It is thought-provoking when he speaks about the “small things” explaining that responsibility is also about small actions in the classroom.

The Latin teacher, T2, in this conversation about responsibility, also mentions the following:

I put civic sense so I take up a bit of what t8, t5 said, that is, the civic sense of being a citizen, responsible, with rights but also with duties as you said, that is. You have spoken of rights but the citizen also has duties, in my opinion, he must know them in order to contribute to the good performance of society (T2, FGD1)

On a note, it is relevant to share how during the first FGD, using mapping as a tool for discovering their vision on citizenship, their opinion expressed during the solo interviews

are collectively reinforced or deepened. This is thanks to making them create a map. The creative process facilitated the dialogue among teachers and sharpened what they intended with citizens. In fact, for example, T2 takes over the discourse of T8 to stress again the importance of citizens' duties. They mention many times the importance of a citizen to know or to be aware of its rights and duties. While they do not mention much the co-construction of the code of conduct of the school together with the students.

Concerning that the citizen "has to know", they also stress knowing the Institutions. For instance, the German teacher talks about the political structure:

(...) how a State is structured, if there are two chambers, if there is a democracy, direct and indirect democracy and so... this is more civic. T1 because now he told me politics, politics can also go into sensitive issues. Civics is just in my opinion how a nation is structured, after citizenship (...).

The history teacher also sustains the same view:

to know the institutions of the State where I belong and then to know the means by which I can intervene directly, I don't know, if I'm thinking of Switzerland, the right of initiative, the right of referendum, or even the right to exercise the right to vote, how to exercise it, because it doesn't mean just putting across, it's very complex (T5, interview).

T8 differentiates between civic and global citizenship. As civic education refers to a territory no matter what:

Civic education has to do with the territory in which one lives, both at the microscopic level of the municipality, and at the macroscopic level of the nation. In China, for example, there are several nations...that is, and this concerns the structure of the single nation, of the microcosm and the macro cosmos, while the second, that is, you spoke to me of world citizenship, that is, of ecology, of the environment, that is, of the sense of the human being, and in my opinion, it also

has to do with the rights of man and of the citizen, the UN, I see it very well (T8, interview).

He also stresses the difference between civic terms and citizenship. Seems that a global dimension is intrinsic in the very definition of citizenship, while civic is more related to a "nation-based" dimension and mindset.

These aspects above relegate what citizenship is for this group of teachers. Several other elements constitute what they intend with citizenship education. The fact that they represented citizens as equivalent to human beings in the map created, shows already how they embrace a sense of openness towards an expanded concept of citizenship.

It was thought-provoking that the Latin teacher referred to citizenship education as a tool to fight against populism: "because today if we think about the drift of certain political movements, it is a very big risk that we run" (T2, interview).

The English teacher also highlighted this aspect as "derive di pensiero" (in English similar to "the drift of thought"):

So, it's urgent as a reflection because there is a historical urgency and we need to buffer and we need to educate because above all we see the drifts of thought that are extremely serious (T7, FGD1).

Among the elements that are closer to CE, we see that there are again aspects linked to norms such as "how they have to dress in the school, or their behavior" (T1, interview). Concerning the behavior T7 highlights, is the role of the teacher to not let go of certain behaviors such as students making a racist comment. He talked about the importance of using it as an opportunity to make students reflect on their inappropriate views. Also, T8 spoke about the fight against racism as being important in CE.

Among other aspects, they also refer a lot to the link between transversal competencies and CE. For example, T6, the professor of visual arts explains that CE occurs even when students collaborate to tighten up the room at the end of the classroom. Furthermore, the

teacher of visual art, as the teacher of the natural sciences explains the importance of education about dialogue and overcoming difficulties together. They speak about how students' conflicts happening inside and outside the classroom as being a form of teaching CE. Relational aspects of CE, for T6, occurs even simply as:

For example, I change classrooms, I change subjects, I also change my desk neighbor, so it could be an opportunity for some people to show themselves, to know how to be aware of themselves even next to other people, and then every time I enter a classroom, I find it clean or I find it dirty. If I find it dirty, it's an important moment to think about how important it really is to leave a space (T6, FGD).

The Italian teacher identifies a moment of CE when after a more disciplinary activity such as “reading in the classroom”, students have space to share and debate about the issue of the article. This aspect relates CE to critical thinking. However, it seems more about living an open space of reflection in the classroom rather than a didactic of following a dialogic dialogue (O'Connor & Michaels, 2007). Moreover, when a teacher directs the dialogue is more a monologic dialogue. As O'Connor and Michaels (2007) remind us:

when performed by a teacher, who is institutionally the most powerful person in the class, it is obviously more monologic than it might be if it is performed by a student giving a presentation. The form might be the same, but the power dimension might be different... monologic discourse is less open to challenge, less open to change, more “authoritative”, then, of course, the power and social status of the speaker will contribute to its overall perceived value on the continuum of ideological stance (p.277).

However, it is important to break a binary vision in which a dialogic dialogue is always better than a monologic dialogue. What O'Connor and Michaels (2007) explain is that unfortunately, a dialogic dialogue requires a practice of the teacher that is not spontaneous but learned.

When they extend the meaning to various versions of global CE. We can see that embrace a global view of CE. We can see it in the words of the Latin and the German teachers. The Latin teacher for example said:

or better, what are the common points of man regardless of where he lives, what are the values, what are the common problems that are found, do not close in your garden, but think globally, that's it ... (T2, interview)

The Latin teacher emphasized finding “problems” that human beings must solve together, while the German teacher sees the importance of global CE through naming some topics related to glocal and global CE:

This is what is happening even a little bit in the world, yes also to be able to express that is especially here in our areas where you can express your opinion. There are also States that ... where it is not possible, yes, a bit of that. t1 (themes of citizenship) The environment, human rights, women's rights, children's rights, child labor, respect, but maybe this is more general, also ethical, religious, I don't know... mmm, yes, I do (T1, interview).

T1's words reflect the vision of the other teachers who also see embedded in citizenship education topics such as the environment that is a main concern for the whole planet. In that sense, we could sense a glocal vision of global CE. However, it is hard to be certain about it as they provided a list of topics without deepening much. Plus, it seems that there is an externalization of certain problems such as “freedom of speech”. There is this idea that in Switzerland people can express their opinion while in other countries they cannot. On a note, also Switzerland faces issues with freedom of speech as all western countries. I mention this aspect because it shows that the topics detected as being part of glocal CE or CE are not described through critical lenses. However, the Italian teacher, T7, also gave a very similar opinion to the ones of the other eight teachers who participated in the FGD with: “for me, citizenship means being aware of the role of being citizens and inhabitants of this world” (T7, interview).

However, a certain critical approach toward global CE, can be seen when they admit the privilege:

But it makes me think above all the isolation of what should be resisted. Thinking of Switzerland as a rich nation, that is, a nation with many comforts, many luxuries, and it makes me think of a kind of discrepancy, of a small island in the middle of a Europe that is also a bit closed in on itself (...) (T3, interview).

The geography teacher also talks about privileges: “then be critical of what Switzerland's role is in the world because we can't just think of Switzerland as an economic paradise, there are other realities too” (t4, interview).

This critical vision starts from highlighting the privileges rather than explaining the power dynamics embedded in the world system. These privileges could refer more to a neoliberal vision of global CE as in Biesta (2006). In addition, there is a debate around the fictional character of being a global citizen. They highlight that everybody following the Human Rights Declaration should have the same rights everywhere. However, they continue by mentioning that at an institutional level, this does not happen. t5 mentions that, in education, we talk about an ethical level of global citizenship. T8 considers that this level of citizenship is impossible to achieve. He explains: “until a Palestinian does not have accessible drinking water, global citizenship is a fake construct”. T2, the Latin teacher, also says the same by expressing that they cannot define themselves as world citizens until they tolerate or allow this lack of human rights among human beings. These last affirmations are going further of an acritical neoliberal approach of global CE. They criticize the existence of such a term as “global citizen” if, in the end, its use makes power dynamics invisible. It is similar to a critical approach of global CE of Andreotti (2015). Nevertheless, it is undeniable that there is a certain level of perpetrating a worldview where “Europe is the civilized world”. There are sentences such as:

Perhaps education to world citizenship is perhaps to think that one can, however (laughter) also hypothesize and dream of having in places where even certain rights are not guaranteed, basic things, but also dignity, to be respected and try to spread these principles, these values all over the world...(T3, interview)

She stresses that “Europe”, the civilized world, can expand values and rights elsewhere. In this sentence, as in others, there is a discourse that divides the “us” (meaning the

Europeans) and the “others”. Their voices do not reflect the complexity of the existence of a multitude of worldviews as human beings. Also, t8, when he reflects on people from “religious minorities” speaks about the difficulties of a dialogue. Generally, there is this presence of a “us”/ ”them” dichotomic discourse.

As said before, there are also teachers that embrace a more glocal CE, such as T6:

I would start with the map of the world because it represents on a different scale what happens in smaller contexts. (..) So precisely, because we can move in a more facilitated way and therefore meet people who say, think, and do a whole series of things in a different way from us. It is good to understand which are some fundamental aspects because we have to know how to live with our neighbor, but we also have to know how to live with the Alaskan inhabitant of the North because we do not share the same domestic walls, but we have a roof over us that is the same for everyone, so if the roof collapses it hurts us as much as it hurts the Alaskan inhabitants (T6, interview).

We can see his glocal approach as a planetarian worldview (Morin & Ciurana, 2004) where we share the same planet and are all interconnected. For understanding this glocal approach, he sees topics such as energy and migrations as crucial. For migrations he refers to an activity where:

That's what I think was interesting because it led them to conceive of the fact that people are in certain situations, but it could be us. That is, there is no predetermined right or wrong...There are other causes that often end with certain types of migration, and this well...could be an activity that led them to at least consider that in life one can be on one side or the other without them deciding it (T6, interview).

He continues with energy sources: “(...)energy sources are an issue, both local and global, that has to do with strong cultural aspects in countries, and understanding and appreciating others' perspectives and perceptions of the world are crucial because progress happens through interaction” (T6, interview).

What he also sees as crucial is the understanding of oneself through:

If one learns to do, tries to know, he can probably discover himself and a community made up of people who are probably all able to know themselves well is probably a community where everyone can find their place within this group and then live together. That is without frustration, stress or psychological reasons that are at the base of the malaise of communities around the world (T6, interview).

He refers to Delors (2013) “learning to do” as a pivotal element for being a glocal citizen and being part of any community. T5 also sees it as an approach similar to humane education (H.E.) or deep ecology which are crucial for glocal CE. In fact, she sees human beings as just a species among other species:

The idea of citizenship education, in my opinion, is also within the idea of an occupation of a planet where we are one species among many. Unfortunately, we are also the one that determines many negative outcomes but being a citizen of the world is not only the relationship between me and my nation and neighboring nations. It's being a thinking person who occupies a space, uses resources, will leave a trace, it's a little deeper than international relations, or I don't know rights (T5, interview).

Finally, T4, the geography teacher, highlights the several levels of being a teacher from local to global.

Thus, summing up the critical view around the term glocal CE exists, the comments are juggling between eurocentrism and glocal approaches, and the nation-State as a producer of this “glocal” CE identities. The nation-State seems to be more important than other powers in place or a transnational power. Besides, concerning the cultural aspect of global CE, we can see how the multicultural, cosmopolitan, or even glocal views coexist in this group of teachers. What is undeniable is that the cultural parameter is prevalent, and subcultures are not present in the debate around glocal CE.

Furthermore, teachers' worldviews seem mainly seen through nation-State power dynamics. The theory of governance does not seem to be part of teacher discourses. If the discourse on the relevance of private transnational actors in *State and Market* (Strange, 1994) is a recognized aspect of our contemporary history, teachers do not emphasize this aspect. The importance of non-State actors in the international scene and their political influence is quite irrelevant for the teachers when discussing glocal CE. It might be because it is simply a forgotten aspect or simply invisible as it is normalized. That said, the cultural and national parameters of citizenship overshadow other crucial elements that are pivotal for glocal citizenship. For example, the glocalized identity of students that thanks to the internet might feel closer to people from all over the world, or the power of multinationals that can be creators of identities, are aspects that are invisible in the teachers' discourses. What teachers highlight the most is the country of origin of the student as an added school value because in this way students are confronted with diversity. This positioning seems to be clearly multicultural.

The following paragraph shows a multicultural approach:

some respect, coexistence with other cultures, with other opinions... of course, I think in our school it promises to be quite easy to teach this skill because we are a multicultural school, that is, more than half are not even Swiss, they are foreigners. That is, to say racist things to students is said very little while if I go out in the street I hear a lot, so ehhe, the fact of being quite mixed helps me find students that live together (T1, interview).

Similarly, we can see multicultural perspective in the next passages:

Exactly, we had to do a research on the origins from the parents to the grandparents and up to where they were able to recover from the data and everything that concerns interculturality to be able to see it here... I have a class of 18 boys who come from 12 nations and then also presented to this type of work (T3 interview).

That is world citizenship in the sense of sensitizing the boys to the ... the differences that there are between the various countries and what can be done (T2, interview).

This multicultural approach of global CE resonates also in the “multicultural school day” that is also reported in chapter 6, but here is presented from the teacher perspective. For instance, the history teacher highlights:

We also had a multicultural party where the accent was also on getting to know the cultures through the work that the kids did, posters and we had different backgrounds, but from all over the world, so basically if education to citizenship is also learning to be together with our differences and our differences I must say that here we live it to the full, I must say that here we live it maybe even without realizing it (T5, interview).

The cosmopolitan view seems crucial for the history teacher. She explains that it is a multicultural school but that she works with interculturalism lenses. According to her, these lenses are significant for cosmopolitanism. She sees interculturalism as a previous step before cosmopolitanism. More precisely, she explains: “But it is true that we are in an intercultural dimension where the cosmopolitan dimension can be an objective” (T5, FGD3).

She also explains:

I see it as an ascending climax, the multiculturalism that is what makes up the classes (...) so considering it as an ascending climax: I start from what I see in the classroom, therefore a diversity, a variety to an intercultural approach, where the various cultures that I propose, civilizations are put on, with differences and peculiarities and with certain characteristics that are put on an equal footing. And for me, this is essential to have a cosmopolitan vision (T5, interview).

Concluding with this quote of the history teacher is pivotal, as she is the one that can tell the school what is and what it is not CE in any of its forms. That said, this plurality of visions might reflect the fact that any teacher has their own opinion on glocal CE and CE based on educational background. These concepts and their different ways of presenting them were not part of their formal education but rather of their personal background. We can see that the history teacher speaks more concretely on several levels of citizenship, while the others spontaneously embrace different positions on citizenship and citizenship

education (glocal, global, critical, cosmopolitan, multicultural, neoliberal, etc...). However, it does not seem that they see a real implication of using these different visions in their curriculum. That said, all teachers independently of their subjects highlight the fact that they teach glocal CE in their classroom.

It is in the following point that I explore glocal CE in the curriculum under teachers' lenses.

7.2. Teachers 'voices about their possibilities and difficulties for teaching glocal citizenship education

The possibilities presented in this part are mainly referring to curricular aspects. I divided them into a disciplinary level, topics, and competencies for CE and glocal CE and interdisciplinary/transdisciplinary teaching opportunities. For the difficulties, I will refer to the elements that emerged that limit the possibilities of implementing glocal CE throughout their curricula (at any level, overt and covert). This part of the findings is crucial to reply to the third objective that refers to the "attitudes, possibilities and difficulties of teaching glocal CE". Concerning the attitudes, it refers a lot to the elements referring to teachers' agency and their moral paper. In point 7.3, I present these elements.

7.2.1. Subject possibilities for teaching glocal citizenship education

In teachers' discourses, there is a certain ambivalence between their discourse about what they are doing concerning glocal CE during their lessons and their discourse about the lack of opportunities for doing it. The coexistence of these two arguments might be due to teachers' different visions of what CE and glocal CE is. However, during the FGD in an exercise of mapping what resonates with glocal CE with their subject, every teacher found several points in common between their curriculum and glocal CE.

Both Italian teachers highlight that Italian, as it is the main language, is a tool for vehiculating topics related to glocal CE. The following quotation of T7 sums up the idea of both:

Well, in Italian it is quite simple. Let's say because it's suitable, an Italian teacher can bring texts that can talk about any subject and has great didactic freedom, and this is great freedom that we Italian teachers have (...) they can propose books on current affairs... Then they can bring texts on a subject that can be ecology, politics. And then they can think about these topics, or even bring newspapers into the classroom, so reading a newspapereh...(...) for what I mean, yes, even when I was in middle school I did it, it was always done, I didn't call it citizenship education, but there were many topics that dealt with these issues (T7, interview).

Her Italian colleague also refers to the argumentative potential and the importance of learning to express an opinion and argue it.

The Latin teacher sees certain topics of the Latin program related to glocal CE:

by doing a little bit of culture and civilization, comparing the situations of ancient civilization with ours, modern civilization...I don't know when we deal with the theme of slavery, we can also take it in a current way, the condition of women in ancient times, the condition of women now, what situation we have now (...) we study the institutions of antiquity and antiquity has left us a heritage at least in our western society. The forms of society, I don't know about slavery, like the foreigner in ancient Rome... I think there can be some spaces... the question of women, as I was saying, childhood, food, that is, aspects of daily life. (...) concept of the Roman society with slavery, which in our reality apparently there is no more slavery, but if you look around the world there are still some phenomena, some conditions where man is not really free... (T2, interview)

For the other languages such as German and English, teachers also mention certain things related to glocal CE. For the German teacher this is:

yes, when there were the elections in Germany of Merkel and I showed a sequence of a news program made for children in German, um, yes, to,..to show something authentic, to engage them to watch even a little bit of German channels ... um ...

because just so, so they feel authentic texts, they are at home, in another context, here to encourage them a little bit (T1, interview).

The English teacher claims that its aspect requires a certain open-mindedness:

My subject matters. It implies a certain open-mindedness because I project them...into other worlds, so that if you want citizenship education. To show that the world also works in a different way, as soon as I can, I put cultural examples in what I teach because at the end, it is perhaps what remains more, in some cases, unfortunately, and then to contextualize what you do. (T8, interview).

That said, he claims that there is a lack of focus on the cultural aspects of its topic.

because the emphasis is placed on something that seems to have been forgotten in my field, which is the cultural aspect. There is always a tendency to teach something very practical, very usable, I mean, as they say, for everyday use, while in truth you can deepen some aspects, I mean, even a little cultural, because now maybe I say something a little exaggerated, but it is important to know something else besides knowing four new words (T8, FGD2).

The English teachers emphasizes that the English program overshadows the potential of teaching glocal CE.

T6, the Visual art teacher, as he is in charge of a “technical subject”, thinks that he is teaching glocal CE through fostering competencies such as collaboration or the responsibility towards the material

as far as the teaching methods are concerned, also because in any case of collaboration I talk about it in class a lot, or you have to collect the material, and there are those who have yet to finish gluing and the companions who have finished give a hand to those who have finished, so you give him a few more minutes and you can help him, since the next time he may be the one who needs a few more minutes (T6, interview).

The Natural science teacher also has in his program energy sources or genetics which he sees as part of the curriculum that relates to glocal CE. In fact, he says: “something can be put in for example when dealing with energy in the fourth, however, with global warming, all the problems that exist lately, you can make a speech that starts from the local reality and then expands to the global” (T9, interview).

It is symbolic how the history and geography teachers decided to create a map that connects their subject with glocal CE together, by doing a unique map. T5 mentions:

Now, specifically citizenship education, I don't think it is an underlying discourse so that it doesn't have to be specific so "now we do citizenship education". For example, with T4 we have themes between history and geography, for example, the characteristics of cities, the birth of cities, the areas favorable to urbanization or not, which clearly have elements of citizenship education, "ça va sans dire", that is, the city-civis, what it is like, what rights it has, so very often it is not made explicit but I think it is done.(...) So it is open discourse, I don't think we have to be explicit every time that we do citizenship education. If there are shared places, they are then made explicit in the process of making (T5, FGD2).

Both teachers consider their whole program as inherent to glocal CE. However, their struggle is how to treat glocal CE didactically. This aspect will be considered for professional development that derives from the part they struggle with.

Teachers mention several topics that they relate to glocal CE and that they treated in their subject. Among all:

-vote: T4 for example talks that through the vote you can treat laws that have an environmental or social impact. T5 even re-creates a referendum in the classroom. She explains that the referendum is related to “what is going on in real life.

-environment: t6 emphasizes the aspects such as going occasionally to “clean the grass” or also that he would like to measure CO2 during his activities.

-migration: geography, Italian, and history teacher treated migration with the idea to raise awareness on the fact that everyone has a migratory past. Italian gives the opportunity to treat migration through literature.

-gender: concerning this topic, it is interesting how they have a definition that highlights “the condition of men and women”.¹³

From what emerges in teachers’ discourses around CE and glocal CE in the subject curriculum, is that they have plenty of opportunities for embedding CE in their lessons. However, the German and the English teachers seems to have more limited possibilities for it. If the Geography and the History teachers see it as inherent to their program there are teachers as the Natural Science and the Italian science that see how their subject offers possibilities to treat glocal CE in their classes. In fact, if in Italian the teachers through literature books and argumentation can link her class with glocal CE, in natural science there are many topics that resonate with glocal CE such as genetics or environmental issues.

7.2.2. Competencies and glocal citizenship education

Teachers seem to see the curriculum by competencies as opposed to the subject curriculum. They share the opinion of T8 that the high school curriculum is subjects-based by subjects and therefore if they work by competences there is a conflict with how high school is approached. He thinks that working by competencies is didactically interesting but that the world requires notions. Although I understood that they refer to high school, it seems a vision that does not stress the link between competencies and subjects. They separate these two notions as opposites. In the words of T8, it seems quite clear:

I see what I am asked to do in terms of teaching skills, but what the world outside then wants, you go to high school... and they ask for old-fashioned things, so we are here to do from a certain point of view some wonderfully beautiful things, modern contemporary, super... from the didactic and pedagogical point of view, but the world then afterward requires some notions, then point (T8, FGD3).

¹³ These elements emerged in the FGDs and in the maps they created reflecting on what they do in the class that relates to glocal CE.

T5 says that working by competencies makes teachers lose time with the subject program they must follow:

the competence approach, however, requires a certain amount of time, because to do all the topics they ask you to do for competence, that is in two hours, no... all the teachers are tired of being told that the approach is either for competence -the paradise- or everything else means that in the collective imagination we are doing a frontal lesson (T5, FGD3).

Furthermore, it seems also that in their discourse subjects are more important than competencies:

the disciplinary way is reliable and also continuous, you don't have much respect for the students' time and also for our time, because you don't have respect for teaching things that are much more important, more fundamental, and more basic to teach in middle school... I honestly don't think that you really learn by doing, but sometimes you really learn by studying, ...by really doing things in an old-fashioned classical way... And I think that many times it is also to give the right value to the subject that you teach because it seems to be all trivial, all easy, all mixed with everything ... it is not so (T8, FGD4).

In their subjects, they see also the competencies as a vector of glocal CE. About the discourses around PISA global competence (OECD, 2018), they see its limits in the evaluation.

Evaluation is not evident, also because I do not know how to "engage open and appropriate interactions with people of different cultures", how can I as a teacher see this? And, acting for the welfare of the community and sustainable development, well I can do that, collaboration and knowing how to put the collective interest before the individual interest, yes, those are two aspects that I can evaluate. I saw a year ago one of my students pick up a handkerchief that she had dropped on the floor and throw it in the trash, but then it was the only thing that this student did well... (laughs...) yes, I would give this answer (T6, interview).

When T6 talks about the anecdote about a student throwing a tissue in the bin. He ironically says that the only thing that he could evaluate concerning the part regarding sustainable development in the PISA global competence. This shows how complex it is to determine whether students acquire these competencies. Maybe what teachers can work in school is on dispositions rather than competencies.

T7, for example, stresses the time needed by the student to really acquire a competence. She sees that this evaluation should not happen through a written test. More precisely, she explains:

I don't think we can evaluate, or better, in my opinion, it is our task as teachers to launch those that are hooked and if they come or don't come it depends on the personality of the student, how much they are really able to grasp, for me, there can be a form of evaluation in the oral sense, a discussion, a debate, in which we can understand how much the student has perceived, but it is also true that the student usually needs time to mature, so maybe even an experience that at the time may not tell him anything, then afterward he can (T7, interview).

However, they mention competencies that they manage to embed in their subjects and that they identify as linked with glocal CE. Among these competencies, they see:

- “dealing with otherness”/ awareness of privileges: for most of the teachers glocal CE is what the history teacher mentions as the importance of knowing other realities so that they compare each other. She uses the verb “decenter” not just geographically but also historically. The Italian teacher put an accent on the cultural aspect of this “otherness”.
- creativity: is just mentioned by the visual art teacher but it is not stressed by other teachers. It is interesting that he links this competence with the “learning to be” of Delors (2013).
- critical thinking: they link critical thinking with being able to give an opinion as well as being able to be critical toward her/his culture and other cultures. All teachers linked this aspect with glocal CE.
- collaboration: it is the competence that they see automatically embedded in any subjects as it is inherent in the process of learning together in a classroom

A competence that they seem to associate with glocal citizenship is digital competence. All teachers reflected on the importance of helping students navigate in the digital environment. The teachers of languages were mostly focusing on being able to analyze news, recognize fake news and navigate through huge amounts of information.

They also mention digital literacy as crucial for being able to use it in a positive way as glocal citizens. There is a concern for T8:

this global citizenship plays an important role in this area so I would include a whole list of things. The web is real chaos, in the sense that students...must have skills to learn how to move with confidence (...), it seems that the internet gives that sense of immediacy to kids, the sense of sacrifice the internet doesn't give. They tend to believe that everything is immediate and the sense of sacrifice, this is important to teach, and this happens more and more, it seems that everything is easy, you have to teach the effort for the goal (T8, interview).

At the same time, t6 goes in-depth about why we should be able to live without technology:

Technology allows us to live with what is access to a multitude of knowledge (...) To keep the phone off is not educational, it is coercive, to say "no you can't and that's it" instead we should be able to increasingly understand what ways and modalities we should put in place to ensure that children take advantage otherwise children grow up with the idea that it is a negative thing (T6,interview).

Thus, acquiring a digital competency means also being able to use it proactively for learning purposes (Kellner & Share, 2005).

7.3. Interdisciplinary projects as an opportunity for glocal citizenship education.

The teachers are concerned about not seeing CE as a school subject, but it is rather a transversal discourse. As T8 mentions: "I fear the moment when citizenship education

also becomes a breakdown in the classifier, with a space indicated, a subject in its own right” (T8, FGD2).

At a school level they all mention “the multicultural day”, as the natural science teacher:

I think the best example is the multicultural day that we did, which I think is a beautiful example of education to citizenship where different nations were represented with stalls, there was the culinary part, but there was also ... the historical part of the presentation, even with the typical clothes, with the curious news of their nations, and this, in my opinion, was very, very enriching ... Too bad that is done only every 4 years even if I can understand that the burden to organize it is extremely high, that in my opinion is a great example (T9, interview).

In the previous quote, we see that T9 presented the multicultural approach. Plus, didactic-wise, T6 stresses the fact that the outcomes of the products are more important than the learning process itself. He explains:

There are some multicultural days, maybe you have heard about them from other students, this could be one thing, but the way they were carried out, I don't identify too much with them, they were a bit dispersive and very executive, and not very empowering. There was a lot of focus on the fact of making a mass, that is, having a lot of things, that is, a certain amount of food, posters, visible things, but it is a pity because it is a quite rich situation where one could work a little bit more... (T6, interview).

Also, T4 and T5, explain that showing the origins of some students puts in perspective being a foreigner as something positive:

You can certainly see the diversity, so the diversity of food, starting with the objects, the language, the monuments. (---) (T8): an incredible pride in what they are, lately it's transpiring a lot (T4, FGD2) being a foreigner becomes something positive, lived well (T5, FGD2)

The visual art teacher, T6, sees this school activity problematic, as he says “from the point of view of my subject, I see it as debasing. It is a mess.... However, it becomes a “sagra” rather than becoming an exhibition” (T6, interview). He sees that the potential of his subject is not maximized.

Plus, as T4, mentions:

we are bringing this aspect of pride, of being a foreigner, as something positive that t5 said before. We could instead ask ourselves if through this event we can reach aside, that of accepting the other, respecting, knowing and therefore to a certain extent fighting against forms of racism or however of derision...now, I think however it is much more difficult to evaluate and, in the end, also to obtain (T4, FGD4).

She also admits that there is a lack of time for deepening many aspects. Similar to t6 who explains that there is not enough time to discuss and reflect. It ends up being quite superficial and diversity seems reduced to a bunch of colors and foods. This activity fits perfectly in what Banks (2004) called one of the four stages employed by school programs for adapting to multicultural education. It is the “contributonal approach”. In this approach, “themes that bring attention to the culture such as special days, activities and traditions pertaining to that culture, and important people, types of food and music that have formed an impression (on other cultures) may be expressed in a superficial way” (Alanay and Aydin, 2016).

The top-down way of organizing this activity seems also limiting its potential. T5 explains, referring to students: “Are divided according to origin and nationality. So, let's see, in my case the assistant director came by, and he asks in the classes their origin, nationality, or where they come from. Then groups are made. If there are too many they are redistributed” (T5, FGD1).

The vice-director decides who does what according to their nationality. This, in a certain way, tends to reduce the student to a passive “cultural subject”. Then there are 15 groups created and each group works with two or three teachers. They proceed as follows:

In every class, we have moments where we meet, all these students with all these teachers, and we decide what we want to exhibit. So, we represent the continent of Europe or the continent of America, or...a nationality, depends, and what we present, so in class we decide what to present. The dances, or important monuments, or what kind of politics... (T4, FGD).

What T8 claims about this day is the following:

However, the idea of street food has taken over a lot, let's be clear, in my opinion, it is also a bit bad because let's say it is *Zeitgeist*. Let's say what people associate with multiculturalism, I'm not at all against it because basically if you want it's expendable, tangible, fashionable today. In the next few years, it could become something else. (T8, FGD1)

In his words, he manifests a certain status quo when recognizing that it is a project that might perpetuate a reduced vision of citizenship based on a limited vision of national identities. Nevertheless, there is not a real reconsideration of this project.

Concerning the other activity “*La gioventù dibatte*”, they see it also as a way for students, not only to learn the art of debating but also to work on intercultural or multicultural views, as the Italian teachers say:

make sure that young people can also defend themselves from certain prejudices, concepts, commonplaces, that they can express themselves according to their opinion, according to what they think. (...) For example, even if we had to deal with a theme, as part of “*Youth debates*”, a path that we started and carried out this year in fourth grade, even if out of 20 students there was only one with an opposing opinion, we would discuss it together and try to understand it (T3, interview).

This quote was referring to the fact that a student from “other cultures” might think differently. It can be linked to an intercultural or multicultural approach.

These are the two main activities that emerged in the FGD that are associated with a post-national view of citizenship. However, as said before, teachers create other activities that contain glocal CE. An interesting activity that emerged through the Italian teacher is:

Then, for example, I often correspond with the students, that is, with a class abroad, and this is also a project, or I evaluate it as a project and I find this very useful... because many skills are required, they must already write, they must know how to ask interesting questions and then they must also read and deliver a timely work (T1, FGD4).

The geography teacher identifies some activities regarding the mapping of the city as an activity that concerns glocal CE. Similarly, the teacher of the natural sciences when doing activities out of the classroom concerning local natural resources also relates it to glocal CE.

Again, as in chapter 6, we can see that teachers confuse the terms “unit of interest” with “project”. In fact, as La Cueva (1998) explains “no son proyectos todas aquellas actividades en las que el problema y la metodología ya vienen dados y donde las niñas y los niños se limitan a actuar” (p.3). The same idea is conveyed by Hernández (2000).

7.4. Difficulties, possibilities, and needs for teaching glocal citizenship education

At this point, it is crucial to present which elements constitute an obstacle for teaching glocal CE and which are the possibilities. I present mainly what emerged concerning their didactical strategies, the hidden/covert curriculum and finally I stress the dialectic between teachers and other educational stakeholders. All these points are crucial as they can lead to a better understanding of their need for professional development.

7.4.1. Didactic issues and pedagogies for glocal citizenship education

First of all, T4 and T5 see their whole program as inherent to glocal CE. However, what they struggle with, is finding a didactical approach to treat glocal CE in their lessons. The word of T4 sums up this idea:

If I might add, just because there are so many themes under global citizenship and so you can reconnect and you can fit it into the program even at the same time, actually. The difficulty is maybe finding that teaching method of how I present it to the kids now (T4, FGD2).

An aspect that emerged was the teacher's vision of democratizing the classroom. As mentioned in the theory, "Democracy in schooling requires a learning environment where teachers and students are encouraged and empowered to engage in mutual dialogue over matters to do with teaching and learning" (Leach, 2018, 181) in the classroom means "Different voices emerged". We can see in the following paragraph:

I have the impression that we have a kind of democratization that is being implemented, but it is much more implicit than explicit. With some students, I use some criteria and with others, others. ... I don't say this to everyone, I don't talk about democratization, now let's have a clear discussion on this. In the sense, that it is a question linked to the relationship with the teacher and the ability to read the attitudes and wishes of the students (T8, FGD4).

In this quotation, T8 seems to see the democratization of the classroom through active listening of students' needs rather than through the systematic approach of opening a space of dialogue for co-building the lesson. T2 also refers to listening to student's needs and embracing changes in the lesson plan:

Or sometimes, I get that I have "different meat on the fire", I might tackle different topics and I ask "what do you feel like doing today? Would you rather do write than reading or grammar?" and for me it's indifferent and if they have a preference, it's better. Sometimes I think I'm doing one thing but they're in the mood to do

something else and it's all the same to me and that's fine, we go with the flow, the flow... (T2, FGD4).

Also, here T2 says something similar: “Oh, I don't know, in Latin, for example, sometimes we delve into themes because they show an interest, for example, this I don't know if it can be an example of democracy, yes of sharing with what is the school activity...” (T2, FGD4).

T6 explains that students do not feel responsible for their learning journey:

They take learning into their own hands in every way. In my opinion, this is missing a lot in today's school, because students are used to coming in, feel for a few years to be told what we expect from them and the frontal lesson exists, maybe in a different way without trying to change... yes, there are these modes for projects where before or after they go on the responsibility of some aspects of work, but they are never protagonists, and in a democracy, one must feel a bit like a protagonist, if not...(T6, FGD4).

Plus, he highlights that it does not exist a democratic relationship between teachers and students as it does not exist a students council. In fact, he argues that students do not have a space for democracy in the school as teachers do. He explains: “We have class councils where often these things are brought to us through various avenues, they don't have a student council where they evaluate "what the teachers are doing", they also know little sometimes” (T6, FGD5)

For T4, the position is different:

then they have to do the research because they have to create the project, they have to create the presentation, whether it's written, or whether it's personal in front of the class, they have to go to them and look for the information and choose what's important what's not important and create discussions, discussions in the class afterward, discussions through questions and through the teachers and the students, ...so putting what they presented into play (T4, FGD5).

She stresses more the fact that students can be responsible for their education.

In the last FGD, it is interesting that the visual art teacher highlights a glocal pedagogy (Mannion,2015) that starts by approaching local problems but by linking them with other environments. Plus, he explains the importance of deciding together with the students:

Then I also saw it because of education for citizenship because there can't be an education at the local level that leads to an education at the global level that makes sense, so it's a bottom-up construction. ... If instead, we wanted to broaden the perspectives by learning to know each other, learning to establish values that perhaps these values would emerge in other nations, in other territories, in other cultures...and then starting from a sharing you decide to address a common theme with a certain momentum and a certain commitment (T6, FGD6).

In the FGDs, I could see that apart from the history teacher, none of them cited experiences where they engage with the body to understand better situations such as social injustices that are related to glocal CE. She mentions these two role plays:

when they ask me " why are slaves brought on the slave ships lying down", it wasn't just a question of space, it was actually a question of nullifying the will, it was a question of humiliation. So, let's try, there I ask of course who wants to lie down on the ground dressed, not naked like a slave, not fed, not tied up. Then there are two or three who simply pass by, look- they had a delivery- and then you ask those who were lying down: how did you feel? And then you can understand that how they were stored in the slave ships as pieces was also a matter of being able to humiliate people and nullify their will to rebel. Or even I don't know through little games. During the "Memorial Day of Second World War" ... writing the number and then ... try to call the students only with that number and at the end of the day they can tell you that your name reflects your identity and then the first step is to see the enemy as a thing to be disposed of is to take away his personality, his identity, so, for example, calling him with a number. So little games of this kind are even done with the body I like very much. (T5, FGD4).

This aspect might deserve to be deepened in professional development as it does not seem to be explored enough by teachers. However, as the history teacher said it helps students to have an embodied understanding. We can think for example of Boal's oppressed theater as a method for glocal CE (Silva & Menezes, 2016).

7.4.2. Covert/ hidden curriculum aspects

Due to the wide range of topics, teachers agreed on the words of the English teacher:

then in my opinion, as I understand it so far, we do a lot more global citizenship education than we think we do. Since it is a very broad and wide subject, and you can take it from various points of view. (T8, FGD)

This means that, as seen in the previous pages, of this chapter there are plenty of opportunities for teaching glocal CE or any other related aspect. Nevertheless, there are crucial elements related to the covert or hidden curriculum (Ayesh Alsubaie, 2015).

The first aspect is the time:

The time for a discussion however is always limited to a few, few moments, because however, the time does not have to be a priority dedicated to the execution of the job, therefore a little' for my same matter I am limited to take some moments but very, very scattered, very distant the one from the other (T6, FGD5).

They also explain that it is extremely complex to organize interdisciplinary activities as the time available is limited. The timetable is organized by subjects and divided into 45 minutes lessons. It limits the creation of synergies. Nevertheless, they create them, but the timetable determines the didactics. Concerning this aspect, it refers to how the daily life in a school is structured, it also reflects a certain cosmovision (Sterling, 2011; Noddings, 1999). Secondly, as also shown in chapter 6, teachers see how the space limits their possibilities:

We, in this location have a condition because of space issues, the classrooms are put in a waypoint blank and so, I find myself working in a bit of an artificial situation because we are in a computer room with more students than I have

computers. So, if I have to push on collaboration it comes across a little bit artificial as a thing. And extra visual classrooms there aren't any. I could make more use of the exits, then the students also tell me "we are here to learn how to conceive an object"(T6, FGD4).

In the following sentences the natural science teacher portrays the same difficulties:

also, in science, I find myself in a limited space having to do a frontal lesson, so sometimes I find myself in difficulty. (...) in Cevio I have the "islands", so a different structural situation, I change as I can, I can work in groups much more managed, here it's difficult... as he said (t6), it's very artificial (...) We have a location that imposes... it's beautiful because there are many elements. This is a place that has an enormous cultural value, but it is not always possible to use it in the best possible way... For example, the science classrooms are very beautiful because they take you to a dimension that is already almost university; they offer a very particular working environment. (T9, FGD4).

He explains how they live in the paradox of being a school museum: planned to be an open space but then trapped in the architectural relevance of this project:

Theoretically, these doors could not even be opened, but instead, they are the architect's sign of creating an open, shared space that can have access to the outside and the outside can (...) it has details that reflect a certain way of thinking, but we are a bit too much of a museum, a museum that is not very interactive (T6, FGD4).

I also discovered that even the wall painted in the school limits somehow teachers-students' creativity. In fact, the paintings, see for example Figure 31 and Figure 32, are all around the school walls. It seems that creativity is for other professionals rather than a didactical potential for "living" inside the school.

Figure 31.

The school with paintings on the walls- 1.



Note. Created by the author.

Figure 32.

The school with paintings on the walls-2.



Note. Created by the author.

How we organize, utilize, and pay attention to places constitutes a form of communication with the students on how to exist in our society. Gruenwald (2003) explains that "it is largely the organization of space, together with the often-unconscious experience of places, that facilitates and legitimizes any cultural production. Space is the medium through which culture is reproduced" (p. 629).

In addition, the constant movements of the teacher from one classroom to another is also seen as a limit. T8 explains: “the fact that I don't have a classroom weighs heavily on me, I almost don't put anything out, because it has to be shared, and I feel like I disturb almost all of my colleagues and students, so I avoid colonizing the premises” (T8, FGD4).

Teachers not being able to make the space warm for their students has an impact, as Orr (1990) writes: “without anyone saying much, students learn the lesson of indifference to the ecology of their immediate place” (p. 210). He was also referring to not just placing didactical material but also connecting the classroom with nature and making it homey. Teachers did not mention this component, but what seems already interesting is that they say that the school does not reflect the purpose of the architect to connect it with the natural environment and to recreate a space where students feel like active “citizens”.

During the second FGD, this aspect also emerged in this extract:

Interviewer: If I understand correctly, having the history and geography classroom together would facilitate an interdisciplinary discourse? (...)T4: yes, of course, because then on the wall we can put the history and geography things and you can see all the connections already (extract, FDG 4).

It seems that they see that the school structure can be reviewed to maximize the learning potential. However, it does not appear that they take sufficient distance from a school-oriented on acquiring knowledge sectionalized by subjects or units of interest. It goes in accordance with Weathley (2006) who remembers that educating by subjects, does not help to educate students that feel part of an integrated system. This structure of the school schedule divided into subjects does not help the purpose of glocal CE to see “the world is, in reality, more a fuzzy network of interconnected energies than a set of separate objects with neat mechanical relationships” (Callenbach, 2005, p. 43).

Actually, when they speak about the competence-based or subject-based curriculum they do see more of a structural or organizational problem. However, it does not appear that for a competency-based curriculum to be effective active participation of the students in the curriculum is required. On the contrary, some of them seem to defend a top-down

approach as T5. It can be depicted through these words: “This “let the students decide what they like to learn how they like to learn and how...”: tell me that is a provocation?! Tell me: this is a provocation? ...In my classroom there is an absolute monarchy, except for certain aspects” (T5, FGD4).

She again explains why she provides the material and chooses the classroom dynamics:

I explain very clearly that ... we are not equals: I am an adult and therefore I have expendable knowledge. I am the adult of reference and I give them the tools so that from time to time they grow, but that they do not imagine or say, “we are in a democracy”. “No”, I tell them, “Not at this time”. (T5, FGD).

The dialectic between a competency based-CV with a subject-based structure is their main struggle. Most of them see that these two models are not compatible, or they make them lose time in their lessons. In fact, they see the competence-based curriculum as a way of being able to justify the use of transversal competencies in their lessons. It seems impossible that students are actively involved as important stakeholders in the construction of the curriculum as for example it is recognized by Kelly (2009). He reminded us how important is the participation of learners as a condition for innovative curriculum development (Kelly, 2009, p.134). In this model, the school is a human social institution and the participation of all components of the school is required. This means a shift in the creation of the curriculum paradigm where coercive, rational, or normative models (Morgan et al. 2007) are questioned. Moreover, as we see it already in Bernstein (1990), a competence-based curriculum is linked to democratic ideals where all members of the learning community are peers and participate actively in its creation.

What seems to be recognized is more a rational level of the model developed by Morgan et al. (2007), meaning that it all depends on the will of the teachers. This was shown in point 7.4.1 when I reported that teachers decide when it is a good time to collect students’ concerns and change the lesson in accordance with their requests. It seems one of the only spaces for active participation of students in the curriculum. For improvement, they can modify their curriculum with students’ interests. In this extract we see how teachers see that the students are motivated when the topics meet their own interests:

can also be very motivated when they have an internal motivation... When we read the poems of Montale, Ungaretti, or Saba and it is not an expendable knowledge, concrete usable as when we do the linguistic registers, the ability to distinguish from the formal, informal, of the concrete communicative situation that they can use I know, for a job later, in the bank... (T3, FGD5).

Glocal CE could be an opportunity to link the subject curriculum with life competencies or a glocal cosmovision.

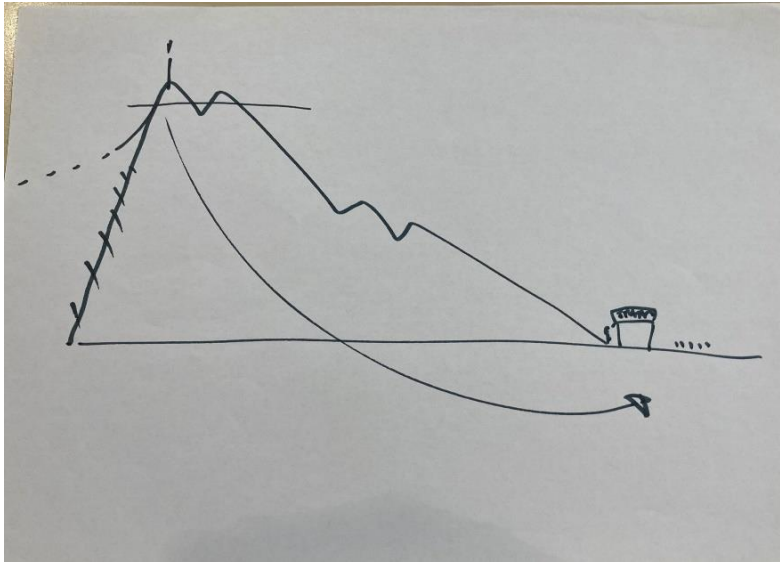
7.5. Teacher agency and glocal citizenship education: assuming their political role

Seeing whether teachers embrace a moral role when teaching, is an aspect important to reply to the attitudes that they have towards glocal CE. It means seeing whether they consider it important to have a moral or ethical role in education and whether they consider relevant aspects related to glocal CE or to embracing an ethical role in education. Teacher agency refers to discovering their attitudes (objectives 4) when teaching. It also helps to understand whether they embrace glocal CE.

In the interviews as well as in the FGDs, I could see that teachers do embrace the moral role of being a teacher. By making them draw during the interviews, they could better express what they mean by “being a teacher”. T6 drew a hill (see Figure 33). He compares himself to an expert guide that conducts students to the highest point of the hill, and then he leaves them as he has to help the next turn of students. He mentions he helps them to face obstacles, but the main goal is to achieve the students’ independence. We can see how T6 sees himself as a mentor.

Figure 33.

T6 drawing.

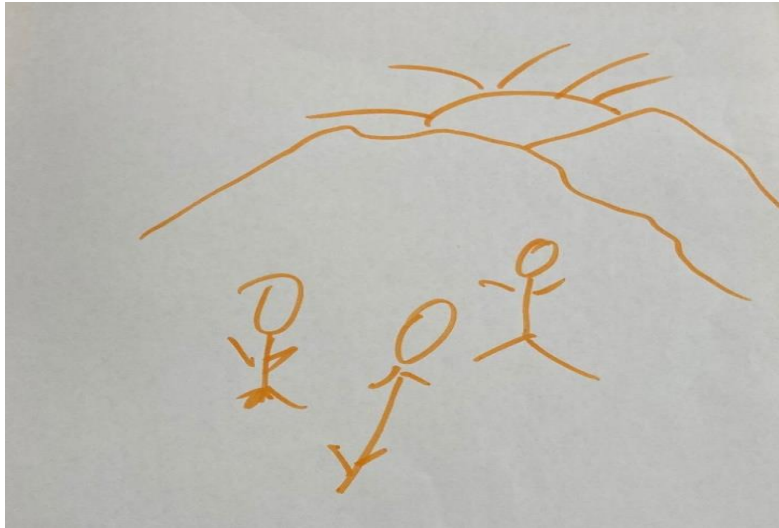


Note. Created by the autor: a photography reporting T6 drawing.

Also, T3, the Italian teacher, sees her role as a mentor but she portrays through the image of the sun behind the clouds (they do not appear in the drawing of Figure 34 but she explains it) that the teacher must be there but must also be able to listen attentively to student's needs. She chose the sun because the teacher must be a source of energy and the mountains are the obstacles. The teacher is there to give energy to the students, but the students are the ones that climb the hill.

Figure 34.

T3 drawing.



Note. Created by the autor: a photography reporting T3 drawing.

Another teacher, T1, by drawing a gardener and a forest (see Figure 35) focuses on another value- freedom of expression. She thinks that even though the teacher plays the role of a gardener in a forest, it is important to protect students' uniqueness. However, she considers that for the peaceful coexistence of everybody it is better for the classroom to be like a "garden". She compares it with the importance of organization. More precisely, she says:

a forest comes to mind...what would I be? I mean more...what would I be then? Gardener. The students are the forest, the garden...Here's a little bit of a garden sometimes a little wild, sometimes a little less wild, but it's always beautiful even it's wild, and then to give a little bit of a shape Obviously this symbol is delicate because the forest is beautiful even if you don't touch it, the forest must be a garden, because if it is a garden it starts to grow and we can't live anymore... we have to create a garden, we have to shape it, because the forest mustn't be touched... because I don't think it's right to oppress the students, of course, we need some order and they have to respect it, but if the students are afraid and keep quiet, I don't think this is the right way. So, if they have the possibility to be a little bit like they are, obviously always within the limits, they don't bother the others, I always think to be able to let them be as they are if a pupil is maybe...can be a little bit boring

because he is a little bit lively, I don't try to limit him too much because I don't want to limit them too much (T1, interview).

Figure 35.

T1 drawing.

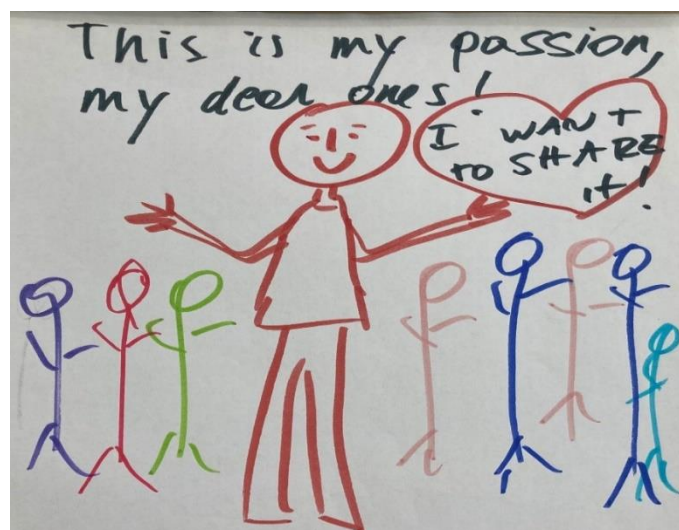


Note. Created by the autor: a photography reporting T1 drawing.

Other teachers, such as T8, the English teacher, stress more the fact that the teacher is there to share his passion (see Figure 36). However, he also mentions that for him students are like family meaning that he cares about them.

Figure 36.

T8 drawing.



Note. Created by the autor: a photography reporting T8 drawing.

It is during the fifth FGD, that t4 highlights another aspect shared by all her colleagues: “yes, we are educators not just teachers” (T4, FGD5).

This quote, in combination with their curiosity and attitude towards embracing topics and competencies related to glocal CE, shows how they embrace this agency of change. Furthermore, they knew participating in a study concerning glocal CE in their school meant already seeing themselves as moral agents. This is aligned with these words of Robandi et al. (2017):

In conclusion, moral agency is the human capability to interpret self, begin from the meaning discovery and fundamental values for human life, evaluate it qualitatively, articulate it in a form of high moral purposes, and implement it in life consistently and comprehensively (p.273).

Another crucial element that showed them embracing this moral or ethical role as educators, is when they wrote utopia on a map defining glocal CE. They explained that their mission in education is to educate about this utopian vision of equality among human beings worldwide. However, this vision is quite problematic if there is not a reconsideration of the status quo in the school community. Freire (1994) linked utopia with critical hope, his position can be summed up with the following words: “We need critical hope like a fish needs unpolluted water” (p.8). However, if pedagogy of critical hope is related to forms of teaching which are dialogic, situational, and transformative (Canaan, 2005), it is hard to see through their voices that they are agents of critical hope.

What might give us hope is that, as Ainley and Canaan (2005), teachers have expressed their willingness to avoid a conflation of learning and assessment. Although the teachers were not so radical, they saw the assessment as something that does not define students. However, they still do not include students in the evaluation process. It might be an aspect of teacher agency that reveals to what degree the teachers are able to help students become glocal citizens in their learning process and their assessment.

Unfortunately, it was hard to go in-depth in aspects regarding teachers’ agency. It appeared in some extracts (as the one previously mentioned) that teachers do embrace a

moral and ethical role. They often reply to questions by saying what students should do rather than doing a self-analysis. The type of answer is “I am there for them, but they have....”. In these answers, they tend to elaborate on students’ actions, behaviors, or attitudes rather than their own ones. It was rather difficult to make them express their opinion on teachers’ roles. What seems clear is that they know they are crucial for students’ growth and their role transcends teaching only their subject.

7.6. Professional development on glocal citizenship education

In this point, I report what emerged from the analysis related to teachers’ discourses on professional development on glocal CE. This point is crucial for replying to the fourth objective of the research. Moreover, the previous point concerning teacher agency showed that even if they proclaim themselves some sort of agents of change (Biesta, 2006), they tend to perpetuate a status quo by not adapting to pedagogies that foster glocal CE or critical hope (an aspect that they developed). The necessity of the teachers to navigate between the department of education mandate and their purpose to help students learn about glocal CE shows there is a need for professional development. There are several aspects I want to present in the following section, such as how teachers learn and the tension between the educational administrators and teachers. This last point is crucial, since it limits the potential of effective professional development. Finally, I will talk about teachers’ needs.

7.6.1. How teachers learn

Inspired by the project APREN-DO of the Esbrina research group, (Esbrina, 2015), I discovered that it was crucial to ask teachers how they learn to reflect on their professional development in glocal CE. In fact, concerning how teachers learn Sancho-Gil and Coscollola (2020) consider: “the need to question the narrow and excessively cognitive approaches to learning, often disregarding its corporeal, cultural, social, and affective dimensions” (p.1) This idea has been reinforced by the answer of some of the teachers who confirmed the importance of visual, corporeal, and affective dimensions to learning.

As T5, the history teacher said:

I hate refresher courses, where there's something where someone tells me something and I can learn it, good; but the one where I'm forced, caged sitting, I have fewer learning channels, I only have my hearing at the end (T5, interview).

She stresses the importance of the five senses to learn. What seems interesting is that she seems to be the only one using this way of learning with her students. According to her story, students learn better when she uses a “sensory” pedagogy. For example, she mentioned she does role-play experiences for sensitive topics such as slavery and Nazism.

Then there are teachers as T8, that acknowledge a more classical, cognitive approach to learning, he affirms: “I learn by studying, of course, then I learn by reading, I don't learn so much by playing, I learn with a sense of sacrifice and with passion, absolutely” (T8, interview).

T6 refers to learning through a hybrid model that combines analog and digital. He gives the example of the digital paper:

a book, if I have to consult it in paper form, it takes a number of hours of time, a number of minutes more than leafing through it online, because ... it's a moment to leaf through it online and go and look for the various information in a more selective way. Then they are also tools for recording one's experiences. So, photographs and videos and also now, most likely, many will switch to the digital sheet ... It is also convenient the fact that it allows you to have a notebook on this device ... It also allows me to interact with an approach that is also more natural than that of writing by hand. In other words, they are feasible and closer to the working methods we are used to (T6, interview).

Moreover, it is interesting that as a visual art teacher, he stresses the “learning to do” (Delors, 1996), and for it, the instrument matters. The other teachers were more concerned about learning content useful for their classroom rather than acquiring teaching strategies.

Here T6 stresses also the importance of digital platforms. He affirms: I learn from the practical, from the visual, I am very happy that nowadays youtube is an immense source

of information where obviously selections must be made (...) one has access to knowledge that is shared, clearly this knowledge must be filtered a little (T6, interview)

The way of using digital tools for learning is quite different for T2 who uses blogs. She mentions: "Maybe I follow the blogs of people I'm interested in, yes, yes, that's right... but they don't really have... they have an impact not on what I teach, but on the discussions that are generated in the classroom "(T2, interview).

Also, T4 emphasizes this point:

So, I personally spend every day on my mobile phone looking for information of all kinds that obviously concern my subject, I keep up with current news, politics, economics, social, scientific and so on, as much as I can I follow the training courses that we have...eee...so very self-taught let's say, then I subscribe to magazines that I receive monthly always let's say in the field of geography, yes (T4, interview).

Then they also learn through their personal interests, as it can be reading a book:

reading a book can lead me to want to explore a topic with certain children. I listen to a radio conversation that interests me on a certain topic, then I want to go into that topic with the young people. I talk to a teacher, to a person, and so it's the same thing, so I realize that even the more personal paths that I have created I have also created them on the basis of my interests, and learning from the university point of view I can no longer do it, in the sense that I can no longer put in hours and hours at a methodical level, I can't do this, it's more targeted, so if I have a stimulus then I can go into depth, I read and point in that direction (T7, interview).

Her words sum up the idea of the other teachers around how personal life situations can constitute a learning opportunity. Nevertheless, if I would have disposed of more meetings with the teachers, I could have explored how they learn through discovering more ecosystems. A visual method that could have helped was cartographies. In the study

what emerged was the combination of their personal and professional lives, along with the importance of the digital media as a learning tool. Being able to treat glocal CE at school means having some competencies and knowledge about it. This implies that there is a need for professional development that makes teachers learn through different senses. Hernández-Hernández et al. (2018) use it as both an epistemological tool and as an instrument for creating dialogue among the participants during the research. Unfortunately, from the teachers discourses, I could only perceive that they consider their personal life as part of their learning process.

Among the ways in which they learn, they give importance to: their personal life, their professional life, and digital technology, which can also be considered a tool but also a space for learning. The way teachers describe their method of learning is mainly about learning content. However, we know that glocal CE can be taught not just through combining the subjects with topics related to glocal CE, but also through transversal competencies. Yet, it seems to lack information on how they learn to work these competencies in the classroom. Not mentioning them, might reinforce a discourse in which teachers' priority becomes content-based rather than competence-based learning. As of last, the lack of not mentioning - apart from two teachers- sensorial learning, could show that it is a relevant component of glocal CE.

7.6.2. Between policy makers' needs and teachers' needs.

The relationship between the Department of Education and teachers to embed some complications. This point of the dissertation, 7.6.2, can be considered as in between the covert/hidden curriculum for glocal CE and the point developed later about teachers' professional development. In fact, the power dynamics between teachers and other education stakeholders have a "hidden" impact on the curriculum development as well as the development of professional development.

T4, as other teachers, stresses the fact that:

Every year we find ourselves producing new projects that end up there, but what's the point? (...) afterward, there are the geography updates, then the geographers and we were asked to do some workshops; but half, I would say, even more, it

will be sixty percent of the one hundred percent of the people who took part in the workshop, when they were asked "so are you going to do it again next year?" So, for this and that, but then all these materials and so on, if they do not become expendable, then we are here, hours and hours and hours to make the most beautiful path and then next year we do not do it anymore. So, I ask myself if it is not better to make small formats of two lessons, of something that remains, done well (T4, FGD3).

Her voice emphasizes the massive work behind the creation of school material, but then they are not able to reproduce it. This material is created in the "laboratories" organized by the Department of education. The purpose is to align the curriculum of each to the competency-based curriculum.

T4 ended up considering a "Conference-model" professional development more useful. This is because in the "laboratory" even though they work on creating activities, there is also a lot of paperwork to justify all the choices they made and which competencies they touch in the activity. She says:

Then there must be the practical part. A conference like this enriches me a lot so that I can then get the main things out of it that I can then communicate, obviously in the simplest way possible(...), i.e. now absolutely with this "School to come"¹⁴ you have to make a text like this (she showed a "big quantity" with her hands) for a lesson of one hour; but as teachers, we don't have only and simply the school, i.e. with 240 students, i.e. sorry you can't do this for everything so I don't know let's try to get to the things,... I don't know a little more practical (T4, interview).

The teachers refer to another reform, Harnos, for which they had to also participate in "laboratories". Ultimately, they were quite disappointed by the dynamics:

I honestly don't feel enriched by what we did in Harnos. T5: no, me neither... T9: honestly, we didn't understand what it was. T5: no. T6: then it was a bit of both,

¹⁴ The "School to come" is in Italian "La scuola che verrà" which is a reform project partially

in theory, they were supposed to train us to then build formats. T9: instead, they made us build immediately without training us (T9, extract, FGD5)

They explain they had to create formats without receiving any previous training on how to do these didactic journeys.

In these words that were supported by the other teachers, it appears quite clear that teachers feel they are not considered in professional development or research about the school, but they rather have to participate in a top-down dynamic. The history teachers express it quite clearly:

“we would need an interpenetration, for the researcher not to do research using the school, but to enter the school (...) to become aware of reality (...) Perhaps we need to review some structural competencies that are lacking” (T5, FGD3).

She also refers to some ateliers where they created school material as we can see in this sentence: “If, on the other hand, these maxi-projects, now those elaborated in the ateliers, are very often beautiful, on paper, they are beautiful, in the classroom, they need adjustments, in my opinion... because they are not adapted to the school reality” (T5 FGD3).

7.6.3. Teachers professional development under teachers’ lenses

If the importance of the content matters for all the teachers and the sentence of T4 can be valid for all of them:

but I don't know, I was talking about geography, what is necessary for it is definitely the updating. For what we teach to be something that makes sense to them... so if you're not up to date with things that are a bit current, then you struggle to engage with them. (T4, FGD3).

There is also a certain need to link theory with practice. The German teacher emphasizes it by remembering her teacher’s initial education:

I would now perhaps take the example of the teacher because I had to learn this profession anyway. There were several studies to read, to do, quite theoretical.

And I would say, you certainly need the theoretical part, but as a teacher, I have often learned by doing ... if, for example, the experts told me “Well don't do that why?” Well, I had to experiment to notice the error and so I understood (T1, interview).

This idea of “learning by doing” resonated in all the FGDs. Also, T9, like others, believes that in order to learn he must see the link with his future practice:

I learn when I come out of training when I get something usable in the classroom. So, something that I can use in the classroom (...) I mean, there is little sense in those training where they overwhelm you with theory, but then, ok,...nice, but these things with the students, how is it that (...) if I go to a “refresher” course for teachers, whether disciplinary or for class teaching, I expect to come out with something more than what I already have, that is, I expect to use it in class (T9, interview).

This argument of being able to learn things that they can use in the classroom was a relevant aspect that teachers are worried about. It is because teachers need professional development that is “learner-centered” meaning that teachers manifest their needs of what they need to learn in order to use it in their daily work (Day et al. 2007).

Another aspect that emerged is the need to collaborate with peers, as illustrated by T3's words: “a theoretical basis has certainly been fundamental, important, but also comparing myself with others and surprising myself a little bit” (T3, interview).

Collaboration seems what they enjoyed most when they participated in ateliers or laboratories in which they were not very enthusiastic about the learning journey. Moreover, they are very open to peer collaborations. It seems interesting to link it to a type of collaboration that can start from the school itself. For Sebba et al. (2012) the benefits of collaboration are maximized when it meets local needs and it is based on the relationship of trust. This trust can occur between teachers at the same school or of the same subjects in the department.

It also seems that even though they see professional development at a school level as a useful possibility, there is a narrow space for professional development in their school reality. We can see from this conversation extract that:

T9: boh that I know of, there is little, there is not.

T2: bom, what we did in August with the ethologist

T2: I mean, sometimes we have extemporaneous proposals, that is. Or there have been conferences proposed by the parents' group, or sometimes there are posters, every now and then there's something. (...) yes, then there are these initiatives proposed to parents, wider and not only to us. Or, they are invited from outside... for conferences. (Extract, FGD6).

In the literature, already Kolb (1984) defended that a workplace is a critical place for experiential learning. In addition, it offers the possibility to learn from real situations and actions. This is an ideal site. There are a number of stakeholders at the school that can provide feedback, such as colleagues, pupils as well as a mentor from outside the school (Opfer et al., 2008).

In conclusion, they emphasized the following elements for their professional development:

- peer collaboration
- a collaboration with researchers knowing the field and active listener
- professional development based on a mix between theory and practice
- school-based professional development, as well as subject-based professional development.

7.7. Conclusion of the chapter

In this chapter, I explored the importance of portraying teachers' voices and complexifying certain aspects around glocal CE. I could see that teachers have different visions of CE and that a glocal posture, as well as multicultural or neoliberal ones, coexist. I could see that they embrace their moral and political role of being teachers and that

teaching glocal CE is part of this role. Nevertheless, they struggle with how to implement it. If on one side, they believe they are doing it through their curriculum, on the other side they admit that the discipline learning objectives are sometimes hard to combine with glocal CE. Moreover, it depends on which subject we are talking about. History, geography, natural science, and Italian teachers feel they are covering glocal CE in their subjects more than the German, English, and visual art teachers. Concerning the transdisciplinary activities as “the multicultural day”, the way they portray it seems to perpetuate stereotypes. Moreover, "La Gioventù Dibatte" emphasizes the competitive nature of political debates, which is not very in line with glocal CE. It also appears in other activities such as fundraising activities conducted by the geography teacher. It is also possible that this approach might foster a "welfare" vision of global CE and might lack a critical perspective. However, just with active participation in the organization of these events, I, as a researcher, could really express a more precise view on these activities. Concerning the limitations, they mainly are structural and linked with the hidden curriculum as it is the case of the constraints of the timetable or, the rigid classroom structure or the school curriculum divided by subjects. They also lack professional development (theoretical and practical) around how to include glocal CE effectively in their curriculum. Yet, it appears that glocal CE is a moral priority in their job. Concerning their professional development, they need a better dialogue with policymakers, trainers, and researchers in order to build professional development supporting their practice. Furthermore, they seem to value collaboration among peers and being open to school-based professional development or to any approach that is beneficial to their daily teacher life. They also recognize their personal life and the digital environment as instruments, spaces and content opportunities for learning. As last, based on what emerged in their discourses, it appears the personal, professional, and digital spheres, as well as experiences through the senses, might constitute integral components of teacher professional development within the glocal CE.

8. Chapter VIII: Discussion and conclusion

Two main sections comprise this chapter. In the first section of the report, 8.1, I examine the objectives and purpose of the study by drawing on the findings of Chapters 5, 6, and 7. In the second section, 8.2, I discuss the main contributions, their limitations, and future prospects. I also sum up the major findings and reflect on the learning journey. The final point of this essay is a more personal epilogue on the journey toward becoming a researcher in areas such as glocal citizenship education (CE) and teacher professional development. This second section is not a "full stop" but rather a combination of "... " and "?" points. Thus, the conclusion can be understood metaphorically as the moment when the seeds penetrate the soil, but, depending on how fertile the soil is at the time- among other factors- the grain will grow.

8.1. Discussion

This first section aims to respond to the four objectives of the study and its primary purpose. To do so, I reflect on the findings presented in Chapters 5,6, and 7. Thus, I divided the discussion into four parts. I first present the visions of CE that emerged in the Canton of Ticino as well as the main elements related to teacher professional development. As a way to achieve this, it was crucial to intersect key informants' discourses with the information derived from Cantonal documents. Secondly, I present the idea of CE as it was conceived in the school under study. The third part discusses, on a theoretical level, the position of the teachers, as well as their attitudes, concrete actions, and the difficulties they face when willing to implement glocal CE. These four objectives serve to respond to the study's primary purpose: portraying the foremost professional development aspects of glocal CE that emerge after critical considerations at the regional, school, and teachers' levels. Only through knowing their difficulties, needs, and possibilities of teaching glocal CE could I draw some preliminary recommendations.

That said, I consider that although in a classical thesis dissertation the part where we talk about the objectives is named the discussion, I would like it to be interpreted more as a dialogue. In fact, the idea is that by solving the objectives and responding to the research questions, I also entail a dialogue with a different type of potential readers, as are the

principals, teachers, researchers, and policymakers of the region. It is to be understood as a starting dialogue for further research.

8.1.1. The regional notion of glocal citizenship education and the professional development possibilities related

In this first part, I mainly highlight the crucial aspects that respond to these two objectives:

2. Analyze the notion of citizenship education and glocal CE and of the region mainly based on related aspects presented in the study plan of the lower lower secondary school of Ticino, the main school laws, and the key informants' discourses.
3. Deepen the regional body of information related to glocal CE and the related teacher professional development by reflecting on the discourses of key informants of the region

In relation to the notions of citizenship and citizenship education

There is a plurality of visions emerging from the analysis of both, the documents concerning the region and the key informants' discourses.

Among these visions, it seems that a critical approach to citizenship or global citizenship education does not consistently appear at a legal level (School laws). The General Study Plan (GSP) of the Cantonal Compulsory School System, by being competencies-based and by reflecting on the local/ global connections, might invite to glocal CE. However, the GSP is written with a "mainstream" masculine discourse in contradiction with a glocal CE approach. A Western-centrism appears to be clear in both levels of analysis, documents, including the GSP, and key informants' discourses. It might be noteworthy that none of the participants or the author of the documents appears to approach the discourse from a stance of situated knowledge (Haraway, 1988). There is no critical reflection on "from where/ who/ and why" the GSP decisions are taken.

In the analysis of the laws, the discourse around civic education seems predominant. They refer mainly to the first level of CE that for Puig (2010, p.23) is the cognitive aspect that

refers to knowing the institutions. Additionally, the key informants associated CE in particular with civic education. Plus, the discourses that emerged around civic education do not include the problem of doing “civic education” with students that are “non-national”.

The second vision that is present in the discourses of the key informants is democratic citizenship (Castro & Knowles, 2017) linked to the fact of being a citizen in “a community and not another one”. It is a discourse based on a nation-State level of community.

Even though the key informants do not seem to be reticent to glocal CE vision, none use terms such as global citizenship education (GCE) or glocal CE. Instead, their discourses are mainly around the notions of civic or democratic citizenship education. Moreover, all the key informants associate citizenship with democracy. Furthermore, it is difficult to discern how they articulate this connection. It is essential to note that they appear to assume that Western liberal democracy is the lens through which we may view a "universal" world.

When a certain global vision of CE emerges, it is predominantly neoliberal (Biesta, 2009). It means a GCE that refers to qualification: having the skills for being effective in the neo-liberal world. As an illustration, in two extracts from the GSP, there is a direct link that gives the school the capacity to enhance students' awareness of global issues and help them deal with uncertainty in a globalized world (Bauman, 2007). In this first part, I wish to emphasize the crucial aspects that address both of these concerns. In fact, the GSP mentions: “Over the years, society has undergone major changes and schools can no longer take account of the new needs arising. The acquisition of knowledge is no longer sufficient, it is necessary to reinvent what school has demanded” (p.29).

The neoliberal position is summed up with this quote “helping them to find their individual path in an increasingly complex and uncertain globalized world.” (GSP, p.50). Moreover, the GSP part dedicated to CE, directly refers to “know local, national and global political institutions to be able to analyze the challenges of a globalized society, to take a stand, and act within projects of education for durable and sustainable development” (GSP, p.53). A neoliberal perspective is reinforced when GCE is correlated

with sustainable development. Additionally, in the section of the GSP that relates to "Economy and Consumption", sustainability is of fundamental importance for global awareness. "This vision has an individualistic stamp rather than a collectivist one, and plus, it is directly interconnected with an unquestionably oxymoronic sustainable development" (Latouche, 2006).

About the cultural side of CE, the multicultural discourse seems to be predominant. For example, in the GSP this multicultural vision can be perceived through words such as "other" or "coexistence". For the adjective "other", we see it when the GSP presents the languages under the lenses of "our language versus the other languages" or when it mentions "other people's social codes and cultural heritage to facilitate interaction" linked "to contribute to feeling part of a multicultural and multilingual society" (GSP, p.127).

Also, the word "coexistence" may refer to a multicultural approach. Jahl Metha's (2010) distinction of three levels of policy (policy solution, problem definition, and public philosophy). In this sense, it is framed as a policy solution where the coexistence is cultural and it refers to education, language, and cultural exchange. In a glocalised world, this policy solution has its limits. Also, the key informants juggle between a multicultural and intercultural position. For example, one key informant mentions "very diversified cultural realities". He refers to the different nuances of the multicultural lens, as the adjective "diversified" embraces a higher level of complexity than the adjective "diverse". As Taguieff (2014) reminds us, multiculturalism is implicitly based on cultural essentialism that undermines the foundations of any political order. Thus, the presence of a multicultural vision has its limits due to its embedded oversimplification of worldview. However, they seem to also have an intercultural approach, as the one supported by UNESCO (2015) but with a mere "European" perspective. Even when there are discourses which seem to be decentralized, the expression "meeting the other" is too frequently employed. "The other is within us" of the Ubuntu approach (Swanson, 2015) is not the closest approach to their discourses.

Concerning the school subjects, a plurality of discourses can be related to glocal CE. In fact, if civic education falls into the subject of history, a GSP based on competencies shows that a broader version of citizenship such as glocal CE falls into all subjects. Yet,

key informants appeared to be concerned about the initiative of “Sì alla civica”. They seemed worried about a subject-based and notionistic implementation of civic education as it could be counterproductive for broadening citizenship education.

Concerning the curriculum of each subject, we see the presence of a more glocal vision that is close to a planetary approach of CE in a subject such as geography or natural sciences in the GSP. Geography highlights how all its curriculum is based on CE. It stresses didactic practices in the territory and the importance of the management of natural resources (GSP, p.198). The fact that history focuses on the history of humanity and the relations between civilizations is also definitely a possibility for a glocal approach. Plus, history stresses the dialogue between generations. It also invites students to examine the “Western model of development” (p. 207). These are parts where at least a humanist and critical approach to GCE emerges. In history, we see aspects from civic to glocal CE. When the GSP links the subject with transversal competencies, it mainly refers to reflexive thinking and critical thinking. Collaboration does not seem to be fully integrated in the learning process. As an example, students participate in projects such as "La gioventù dibatte" where rather than co-building a common ground of ideas students are asked whether they agree or disagree with a given statement. Expanding a practice such as dialogic dialogue could be beneficial to students. As Pannikar mentions:

The *dialogical-dialogue* is not a simple conversation, not a mere mutual enrichment by the supplementary information that is contributed; it is not exclusively a corrective of misunderstandings ... It is the joint search for the shared and the different (Pannikar as cited in Labajos & Barcenilla, 2002).

The highly complex issues facing our planet emphasize the necessity for dialogue rather than dichotomizing opinions.

At a legal level, the lower secondary school has key opportunities for implementing dialogic dialogues as a didactical approach. An opportunity could be during the School Assembly. Furthermore, the “class hour” (l’ora di classe) could also be a central moment to install this strategy.

At a lower secondary school level, other spaces for working on the “general education contexts” and transversal competencies are the activities organized by the school in the so-called “class hour” (l’ora di classe). In fact, during this hour, students can have constructive dialogues about the main concerns of their social life in the school.

The subjects of the art area (visual arts, plastic arts, and musical education) directly present arts as universal languages that are essential tools for developing and fostering processes of exchange between different people and heterogeneous cultures. By doing so, we can see the art area as an opportunity for embedding in its related subject a glocal CE similar to planetarian citizenship education (Morin, 1992). The GSP directly mentions that arts are the common ground for the whole of humanity and “the most effective techniques and languages for transforming an idea or an emotion into a creative, expressive and communicative act and, finally, into a completed product” (GSP, p. 229). We can even see Maturana’s (2003) concern with linking reason and emotion in the learning process. However, when we analyze it further, there are overlaps between concepts including degrowth and sustainable development, multiculturalism and interculturalism, or even the presence of a cosmic vision. In this regard, it is relevant to note that the GSP speaks of creative thinking instead of creativity. Although Whitemore (2018) believes that creativity is embedded in other transversal competencies, he still believes that it's important to speak about creativity as opposed to creative thinking, which is a partial and rational view of creativity.

However, the 5 weeks dedicated to “project day” might facilitate a learning environment for active learning through collaborative and multidisciplinary learning (Terzieva & Traina, 2015, p.30). These days can be an opportunity at interdisciplinary and transdisciplinary levels for expanding glocal CE in the school curriculum. Glocal citizenship and transversal competencies can be strengthened through these moments. However, we can see structural problems that limit the potential of these “project days” such as the timetable being divided by subjects. So, if the GSP purpose is “to devise heterogeneous and creative spaces and differentiated pathways for both general education and subject areas (inspired by social integration, being a citizen, justice, democracy, reflection on the meaning of diversity)” (GSP, p.12); that practice can be strengthened through these “project days”. However, there is a real risk that these spaces are more

“thematic units” rather than real projects that help students to be glocally engaged citizens. However, they provide the possibility of creating projects that, as Hernández-Hernández (2000) explained, are:

una «experiencia sustantiva» es la que no tiene un único recorrido, permite desarrollar una actitud investigadora y ayuda a los estudiantes a dar sentido a sus vidas (aprender de ellos mismos) y a las situaciones del mundo que les rodea (de lo local a lo global). (p.42).

Nevertheless, the discourses of the key informants concerning PISA’s global competence (OECD, 2018) were mostly reflecting on the limits of assessing and evaluating such a complex competence. This limit is what Ryen and Josok (2021) link with the “competence-turn”:

the basic idea underlying the ‘competence-turn’ is that education should lead to measurable outcomes that can validate whether a student has achieved the necessary knowledge and skills (and sometimes values and dispositions) to cope with challenges in real-life situations (p.1).

As shown in Chapter 5, the key informants were quite skeptical about the possibility to measure competencies such as the global one. However, they sustain that it can be built through interdisciplinary and transdisciplinary approaches.

Finally, in this section on the essential elements of discourses that can be linked to glocal CE, we can assert that State education includes educating and transmitting social values. It is already in this first mandate that we can see that school can help students to be glocal citizens. On the “how”: teachers’ professional development is an important instrument. In the following section, I discuss how the space for professional development is crucial to helping teachers carry out this educational task.

Professional development spaces for glocal CE documents and key informants' insights.

In this part, I try to “deepen the regional body of information related to the possibilities for *glocal* citizenship education teachers’ professional development by reflecting on the discourses of key informants of the region” (objective 2). First, it is important to note that despite the discourses that emerged, these discourses do not exclude the possibility for teachers to be accountable for their own professional development (Perrenoud, 1998, p.138). There is no doubt that it would be beneficial if teachers could participate in the formulation of policies pertaining to professional development. However, the main responsibility is of the Department of Continuous Education which has also to consider the evolution of knowledge, teaching methods, and changes in society. Together with the concern for professional development for “new educational needs and taking into account the social and anthropological changes of pupils”, these elements could potentially contribute to professional development fostering glocal CE at school (Mannion, 2015). However, the most primary priority is the development and implementation of their disciplines and the related scientific competencies.

It also seems somewhat reductive to assume that such a change can be achieved in just eight days over the course of four years of mandatory professional development for secondary school teachers. In addition, the Department of Continuous Education also monitors the implementation and verifies the consistency of the educational offer with the guidelines set out in the four-year plan and regulates the allocation and use of financial resources. This shows a certain centrality for the coordination of the professional development offer. Teachers might just benefit from a couple of extra professional development days.

Although the Department seems to be open to inviting teachers to the learning process such as also participating in research, it is hard to imagine how they may participate in an implicative model of professional development (Yus, 1999) such as participatory action research (Somekh, 1995). In fact, I could not find any incentives or recognition that would motivate teachers to participate in more days of professional development than they have to. It seems that their professional development depends a lot on their teacher agency.

Plus, on paper, they seem open to international and national research Institutes. Yet, it is difficult to know how many external projects of research with teachers exist without being centralized by the Cantonal Department of Education. However, the fact that this possibility is contemplated, seems a potential opportunity to glocalize the learning opportunities through research participation for teachers. Collaborating with researchers outside the region may offer great opportunities for collaboration with educational researchers who bring a different perspective.

A further encouraging statement appeared already in the Middle School Law (LSm) (Repubblica e Cantone del Ticino, Gran Consiglio, 1974), where article 9 says: “The experimentation of programs and methods shall be encouraged to allow the school to continuously update and renew itself” (LSm, 1974, art.9). This renewal is the case for example of three pivotal components for teaching glocal CE such as collaboration, the emotional dimension, and technology. Also, the key informants stress these aspects. The collaborative culture in professional development is central in every non-linear model of teachers’ professional development (Kinchin & Cabot, 2010; Hunzicker, 2011). What is problematic is how to be effective in small formats of professional development and not school-centered “longitudinal” professional development. The availability of time for professional development is also a concern among key informants. We can see it, in these extracts:

“it also means giving the right amount of time to training, and not reducing training to a few moments on-site without the possibility of in-depth study” (K.I.2, interview).

“they need moments of reflection, even moments of theoretical reflection. Here, to help these groups and to work and to give help and advice. So, it needs to be done more” (K.I. 3, interview).

Both appear to recognize the need for a structural change in teacher professional development. This last affirmation will be discussed in greater detail in point 8.1.4.

8.1.2. Glocal citizenship education in the studied School

The glocal CE aspects that emerged at the lower secondary school level are a very partial view. Other methodology such as ethnography would have allowed deeper reflection in this part of the discussion. Also, students' participation in the research would have enriched the case study as they could have brought some precious insights on teachers' practices. Despite the fact that I mainly gathered information of the school through the unstructured observation in the classrooms, the school educational project (SEP) and by taking pictures of elements in the building that resonates with glocal CE, I still was able to draw some consideration about the school studied as a space for glocal CE. The school studied can be a space that can be both- an opportunity and a challenge- for teachers for implementing glocal CE. I try to "Identify elements related to glocal CE that emerge in the lower secondary school of the study" (objective 3). The reflection presented here, makes us think about the importance of a school "culture" that fosters glocal CE. Being school the place where teachers embed change (Biesta et al. 2015), the studied school itself can be a place where teachers can pursue professional development on glocal CE by collaborating with their peers and acting on the possibilities and challenges offered by the school studied. The main reflections on the school studied and aspects that could help or hinder the implementation of glocal CE include elements related to the hidden curriculum and the unique architectural characteristics of the building, as well as the potential embedded in the arts for glocal CE.

As we continue to discuss these aspects, it is important to note that they partially reflect the possibilities and the difficulties that teachers face when addressing glocal CE (see Objective 4).

At first glance, mentioning that the school is highly multicultural appears to be a primary condition to have glocal CE embedded in the school. However, if then we see that students with special needs are not integrated into the classes but have a separate school section, this proves that inclusion understood just in terms of the cultural background has its limits in glocal CE. This is the first element that can be extended to all lower secondary schools in the region. Concerning other organizational elements having a direct impact, we see the timetable with its 33 hours divided by subjects. It is undeniable that it affects the creation of inter or multidisciplinary activities. Another element that paradoxically might

limit glocal CE practices is the architecture of the building. Even though built under a democratic approach with a Greek inspiration with spaces for dialogue, the Schnebli's designed school, unfortunately, lacks its original purpose as it became a building to be conserved for architectural interests. This school might be called a "school museum". Maybe what could help this school, as well as others is what Baroutsis and Mills (2018) call "non-traditional" spaces where rather than having classrooms we have studios. It would be also interesting if teachers and pupils could maximize Schnebli's ideas and modify what is not convenient.

When school learning spaces are configured in 'non-traditional' ways, the possibilities are endless and can potentially shift the composition and function of school spaces. Some alternative schools describe their learning spaces as 'studios' rather than classrooms.

Further, the school rules that are posted on the wall of the school and that are part of civic education are not discussed with students, but follow a top-down model. I could also see that these more structural changes, as well as the modification of the (School Educational Project) SEP, depend on the principal of the school. In this school, his decision to participate in this research represents one of the first steps toward glocal CE. This study shows, however, that principals with a multicultural approach of global CE may contribute to its perpetuation. In order to implement CE effectively, the principals need to play a significant role (Remi & Wagstaff, 1982).

However, as presented in Chapter 6, the SEP as the regional laws or the GSP, entitles the teachers to help students to become citizens. In the SEP there is written: "Promote the figure of the student as a citizen" (SEP, 2015, p.5). In this sense, it explicitly invites teachers to embrace their moral role. The discourses emerged are predominantly multiculturals but there are also glocal and intercultural perspectives. For example, it uses words such as "tolerance of the other" (Van Doorn, 2014) that are not part of a glocal and critical vocabulary. However, there are other elements in the SEP that highlight uniqueness and diversity which combined might be understood as a glocal posture. Throughout the documents and class observation, I could see that the school participates in several activities related to CE. The "Festival delle lingue" is the more glocal activity but it is reduced to a single day. Concerning "La scuola dibatte", through the observations

in the classroom, I could see the limits of the debate that does not explore a real democratic experience of a dialogic approach (Kumar, 2008).

Through the observation in the classroom, I could see how there is a lack of critical, decolonial, gendered-based, transformative components. Also, I could also see how the disciplinary content is itself a crucial element for fostering glocal CE. Symbolically, in the history program, I could not detect “decolonial” lenses which are pivotal for re-reading history nowadays. However, I cannot make any conclusive comment as I could just observe two classes per teacher. The idea is to share some reflections and considerations for further studies. In fact, in the observation where teachers were supposed to link their lesson with some aspects of glocal CE, all teachers managed to combine their topic with CE. Still, it was not clear which lenses they used. It does not seem clear whether they have a glocal CE conceptual framework.

Last, but not least, what emerged in the findings are all the components of the hidden curriculum that affect glocal CE. The most important is the lack of practices fostering real democracy in the classroom (Cornbleth, 1984). This occurs through the predominance of the teacher speaking (80% of the time was speaking the teacher), the configuration of the tables in the classroom, and the lack of time for a student to give an answer as there is the stress of “covering the subjects”. Glocal CE is possible if we break banking lessons (Freire, 2005). Unfortunately, I could not see it in the unstructured observations. Although these comments refer to a limited amount of class observations, the aspects mentioned in these final paragraphs constitute material for reflecting on teachers’ professional development in glocal CE.

8.1.3. Teachers’ notions of citizenship education and their attitudes, possibilities, and difficulties toward teaching it

In this part, I discuss, mainly based on teachers’ discourses and class observations, the notions identified by the teachers around citizenship and the attitudes they have towards it, and the difficulties they encounter when teaching it. I will mainly respond to objective 4: Explore the positions of teachers regarding the notion of glocal citizenship education and what are their attitudes, possibilities, and difficulties toward glocal CE. To respond

to this objective, I show the teachers' perspectives. This is the most important part that tries to give an answer to the main purpose of the study which is to find crucial elements for the professional development of glocal CE.

Concerning how teachers see citizenship education and glocal/ global citizenship education, it should be said that all levels theorized by Puig (2010) concerning CE emerged. Plus, teachers connected directly CE with a glocal vision. They even went further, rather than talking about citizens, they preferred to focus on "human beings". It made me think of a decolonial lens of GCE which is Ubuntu (Swanson, 2004). Plus, no matter what is the school vision or the regional framework, any teacher has his/her personal view and this view seems more related to their personal life and their moral reason for being a teacher. Concerning the topics, teachers underlined themes proper to civic education, democratic citizenship, or humane education approaches. More precisely: migration, genetics, energy, environment, gender, media literacy. When approaching these topics some teachers seem to embrace a glocal perspective. Plus, it is connected to the importance of Delors (2013) "learning to do" as a pivotal element for being a glocal citizen and being part of any community. We can see in some discourses a glocal approach embedded as a planetarian worldview (Morin et al., 2004). Especially when they stress on sharing the same planet and being interconnected.

There were also discourses that seemed similar to critical GCE. However, this critical vision is based on highlighting the privileges rather than explaining the power dynamics embedded in the world system. It might be reconducted to the socialization level of GCE of Biesta (2006). That said, when they do parallelism between global citizenship and human rights, they talk about the fictional status of the existence of a global citizen. They all agreed that they cannot feel they are "world citizens" until they tolerate or allow this lack of human rights among all human beings. This discourse might seem closer to critical GCE (Andreotti, 2015).

Furthermore, I consider it relevant to mention that teachers' worldviews are mainly related to the nation-State power dynamics. The theory of governance does not seem to be part of teacher discourses where transnational and other also have consistent power (Strange, 1994).

Similarly, aspects concerning intercultural, multicultural, and glocal postures emerged. If sometimes the discourse with a multicultural printing “us and them” are present, it is also true that some teachers feel the urgency to speak about a multitude of worldviews and be more glocal. However, the multicultural level is reflected in the way teachers approach “the multicultural day”. What seems crucial is that the history teachers, responsible for civic education, appears to embrace a cosmopolitan view as the “final objective to tend to”. She sees interculturalism as a previous step before cosmopolitanism.

Around the attitudes, all teachers embrace the moral function of being a teacher. They all seem close to Freire’s (1994) discourse linking utopia with critical hope. However, these beliefs need to be sustained with teaching practices that are transformative. Concerning glocal CE, they see opportunities throughout their subject’s curriculum to teach glocal CE aspects.

The history and geography teachers were seeing their whole subject as an opportunity for glocal CE. Both Italian teachers stressed the importance of argumentation and the fact that through Italian you can treat pretty much any related aspects concerning glocal CE.

However, even if they associate the classroom with a critical thinking space, the practice of it seems more about living in an open space of reflection in the classroom rather than a didactic of following a dialogic dialogue (O’Connor & Michaels, 2007). The risk of mainly being trapped in monologic discourse is there. It might have some pedagogical implications as the power and social status of the speaker will contribute to its overall perceived value on the continuum of ideological stance (O’Connor & Michaels, 2007, p.277).

The German, the visual art and the Latin teachers saw few possibilities to teach aspects of glocal CE. The Natural science teacher and the Latin teacher see clearly a link between their subject and CE. Plus, all of them are concerned with teaching “civic education” (Puig, 2010) through fostering rules in their classroom.

What seems the main struggle is how to have pedagogical practices that are a “win-win”, meaning that they can follow the subject program while deepening an aspect of glocal CE. Plus, they are concerned about working on competencies. In fact, it seems that when they work by competencies they have to justify all their actions and it becomes time-

consuming. In addition, they see that students will study again in a subjects-based manner in high school. Thus, some consider it even counterproductive. Concerning the global competence, they do not see it as realistic to define whether a student has the PISA's global competence through a written test. In regard to the main transversal competencies, they primarily consider a competency of being able to “decenter” historically and geographically. They also acknowledge critical thinking and collaboration as crucial. Also, creativity is stressed by the visual arts teachers which also refers to a fundamental competence linked to the “learning to be” (Delors, 2013). The link to glocal CE is also the digital competency as it is crucial for learning purposes (Kellner & Share, 2005).

Even though teachers have many possibilities to implement glocal CE in their teaching practice, there are several difficulties or limitations that appeared in the study. When I talk about limitations, I mainly talk about structural ones, such as the difficulties of working on an interdisciplinary level due to organizational issues, the timetable by subjects (Callenbach, 2005), and the calendar of the school or the objectives for each subject. The space was also a component, previously discussed, that teachers confirmed to be affected by. They explained the paradox of teaching in a school thought for democratic practices and active pedagogies that became a museum. Some teachers, such as the science ones, have real problems creating collaboration dynamics in the classroom. The teachers' words resonate with Gruenwald (2003) who could not be clearer by saying “Space is the medium through which culture is reproduced” (p.629). All these limitations can be reduced to a broad meaning of the hidden curriculum (Ayesh Alsubaie, 2015). Going back to space, the lack of natural components (e.g. plants) present in a classroom can also affect somehow the relationship to ecology (Orr, 1990).

Through their discourses and the class observation, I could sense a certain difficulty in democratizing the classroom (Leach, 2018). There are some spontaneous moments where students take the lead on what to do in the class, but from the teachers' discourses, it seems quite anecdotal. The decisions are also mostly taken “top-down” and some teachers seem to be supporting that it is the “how you do” things in the lower secondary school. This approach seems to be justified because they consider that students “have an expectation to be told what to do” and not “to proactively build their learning journey”. Another concern is the need to learn also practices that help them embody their understanding of being a glocal citizen. This reflection comes from the discourse of the

history teachers who sometimes use practices that helps students to embody their understanding. It made me think about the importance of theater in education for glocal CE (Silva & Menezes, 2016).

Another aspect, that would be more referred to as a „non-agency,, of change is the resistance already mentioned about teaching with a “competency-based” curriculum. A competency-based curriculum offers the first step toward democratic citizenship (Bernstein, 1990) and glocal pedagogies (Mannion, 2015). Nevertheless, this reticence is also due to external factors such as the disconnection between the policymakers and educational researchers with the school reality and the teachers’ lives, together with the lack of effective professional development around a competency-based curriculum. Without mentioning the fact that even if the GSP advocates for teaching by competence, professional development is especially conducted at a subject level. It seems that teachers are overwhelmed in this situation of several contrasting elements converging.

8.1.4. Teacher professional development in glocal citizenship education.

In this part, I share some reflections that help answer the main purpose of the study which is to: Identify teachers’ professional development needs for teaching glocal CE.

First, in order to reply to this objective, it was crucial to respond to the previous objectives because they offer some relevant information that reflects the main purpose of this study. For professional development to be effective, the attitude towards pursuing it should be aligned with a teacher agency that, according to Biesta (2006), connects teachers that embrace being an agent of change. The fact that the group under study was willing to participate in this research could be considered the first element of this agentic component. However, in their teaching practice, there is a certain tendency to perpetuate a status quo as glocal pedagogies or transformative ones are not observed. That said, it is important to remember that these are just reflections based on a limited number of observations and meetings. Thus, it cannot be considered a “truth” but just as a reflection that needs further research. Their agency is also limited by their relationship with the department of education, the curricular constraint of each subject, and the GSP which was planned by competencies.

However, the different notions of glocal CE emerged and the struggle in implementing it. This is proof that there is a need for theoretical and practical professional development. But how?

The first concern regarding professional development could be linked to how teachers learn. Through the findings, I could see how, the sentence of Sancho-Gil and Coscollola (2020) “the need to question the narrow and excessively cognitive approaches to learning, often disregarding its corporeal, cultural, social, and affective dimensions” (p.1) is very accurate. It settles the base of a teacher’s professional development in glocal CE that considers teachers as human beings that have other learning environments different than the school and the professional development spaces. The key to ensuring affective glocal CE professional development is identifying how they learn and creating learning opportunities that facilitate this process. It would be contradictory if we educate teachers for glocal CE without teaching the same pedagogies we want to practice with students such as through competencies and active pedagogies. Delors’ “learning to do” (2013) can be combined with *phronesis* for glocal CE. Although a teacher’s professional development that clarifies the pedagogical implications around the notion of an affective glocal CE and its components (topics and competencies) can be given also under a lecture format, it is undeniable that the school where the teachers teach is the ideal place as it offers the possibility for experiential learning (Kolb, 1984). The main advantage is that, in the school studied, teachers are able to reflect on concrete problems. They can also benefit from the feedback of other actors in their school such as their peers, the principal, and the pupils (Opfer et al., 2008). Responsibility of the whole school community for the professional development of the teachers is required. Also, other figures such as researchers or mentors are needed.

Unfortunately, it is quite difficult to imagine the participation in longitudinal professional development projects based in a school where they can learn from their existing practice. In other words, which practices related to glocal CE should be changed, created, or deleted. As the FGD and some instruments used in the FGDs and interviews made me think about how crucial these spaces were for professional development. I will, in the following paragraphs, present some reflections that emerged by observing the importance of art-based methods in research but also in professional development. In fact, in the case

of this research, the two things went together as it was crucial for me that the FGD and the interviews were “indirectly” spaces for learning and reflection for the teachers.

Although in chapter 5, I presented the quite narrow possibilities given to teachers for professional development that seem to be just 8 days every four years, there is another possibility for teachers’ professional development. This last one depends on the agency of the principal. If he wants to engage in a transformative professional development process with his teachers, she/ he can accept an exterior mentor or researcher to collaborate in the school. I allow myself to share this information in this report, although it came after the analysis of the information gathered. It was a possibility that I did not find in other documents but through an engaging conversation with a director that took place at the end of this research process. Engaging with the in-becoming means also not excluding this reflection.

Research with teachers as a glocal citizenship education professional development.

I realize through teachers’ participation in FGD how important it is for teachers to have a space for sharing their perspectives and comparing their needs and struggles. Moreover, Powell and Single (1996) say that “the interactional, synergistic nature of the focus group allows participants to clarify or expand upon their contributions to the discussion in the light of points raised by other participants” (p.550). Cavey (1998), based on observations during an FGD conducted to facilitate the discussion of teachers’ problems, explains that FGD can be a highly resourceful way of data collection, as well as an opportunity that “allows new kinds of ideas to emerge other than the pre-designed structured topics” (p.77).

From what emerged also in the FGD, there is a gap between having critical conceptual knowledge and their teaching practice. As Dundar et al. (2017), this FGD experience provided me with more insight regarding the necessity for "regular meetings" or "peer coaching" for teacher professional development in glocal CE.

Teachers’ voices are crucial for professional development itself as through dialogue they can build up knowledge. Crossing this meeting with specialists could be an added value

that helps foster the link between theory and practice. Plus, it also shows the importance to act at a school level with professional development (Cavey, 1998).

Furthermore, in the interview and in FGD, I discovered how the potential of the use of art-based instruments such as photo-elicitation, mapping, cartography, collage, poetry, pictures, drawing (among any other instrument that is artistic) is a crucial way to create a space for professional growth among teachers. I could see its potential to work on their professional identity when I made them draw (Gouthro, 2018). Drawing gave them the opportunity to question their own beliefs and to see whether they embrace a moral role when teaching. Plus, as McKay and Sappa (2019) highlight: “also it requires teachers to be able to think outside conventional or usual boxes in order to generate novel solutions to complex dynamics associated with their work” (p.2). They also stress that “the ability to think differently and reflect critically and creatively does not only depend on the individual cognitive and metacognitive skills, it is also a matter of opportunities to experience differently” (p.3).

For example, during the conversation in the FGD around the multicultural day, I could see, how FGD is quite an interesting moment of the research that seemed to be highly pedagogical. A moment that came up for bringing up the discussion about a real opportunity for teaching glocal citizenship education was the “multicultural day”. Some teachers seemed to be aware of the limit of such a day. Furthermore, they explained that it is the vice-principal who decides what a student does in accordance with the student’s nationality. It is a top-down dynamic.

Another crucial moment was when I used some pictures found on the school wall where they portray an image of the typical fundraising postcard with African kids. I asked whether these pictures perpetrate a certain cosmovision or not. And, there was a very engaging debate led by the visual art teacher who showed through my computer an image of a kenyan banker and asked everybody why we do not portray this image of Africans. Photo elicitation in this sense was very important to foster critical thinking. In fact, it helps unveil participants’ attitudes, beliefs, meaning, and views (Harper, 2002).

The following segment represent the extracts of this discussion about the pictures:

T6: then I wanted to ask the group if an image like this had been presented on the wall.

T5: it depends on the context, it depends on a lot of things

T5: exactly. And what I was saying an image has a context. I have to have a context.

T6: an image like that can also help perpetuate stereotypes.

T5: sure, but any image

T6: any less, that is, I find that an image like this one (the one of Kenya) carries a little fewer stereotypes than that one (picture in the classroom) (extract, FGD2)

I could also see the difficulty to implement techniques as cartographies in FGD and how they can constitute a technique itself. Hernández-Hernández and Sancho Gil (2018) allow linking abstract concepts with their spatial dimensions (Mason, 2002; Sclater 2003). Cartographies are also “both instruments and signifiers of spatialization... maps are models of worlds crafted through and for specific practices of intervening and particular ways of life” (Haraway, 1997, p. 135). To conclude, I believe that cartographies allows teachers to experiment a professional development for glocal CE that foster an affective creative critical phronesis. In other words, putting theory into practice creatively.

8.2. Conclusions

What we call the beginning is often the end
And to make an end is to make a beginning
The end is where we start from.
(Eliot, 1974, p.208)

In this part of the paper, I provide a brief summary of the main results of the study that relate to the main purpose of the study. All four objectives discussed in Part 8.1 are crucial for reflecting upon the focal points for developing teachers' professional development in glocal citizenship education (CE).

In addition, I emphasize the contributions of the theoretical and methodological parts by examining their relevance for further research in glocal CE. In these times of profound

changes, the critical lenses that were used in the composition of these two parts have implications that are significant not only to this research but also to future research. As an early career researcher, I would like to share these insights as contributions to the field.

I then present the limits and prospects of the research. In this in-becoming process, I discover how the limits are fundamental for understanding better the prospects that this research can have. It concludes with reflections on the experience of conducting in-becoming research and how these years helped to clarify some relevant dynamics of educational research. Also, I am clearer about what kind of researcher I want to be in education.

Although it is a conclusive section, the idea is to understand this conclusion as initial considerations. They consist of the first step for further research in the field of teacher professional development on glocal CE in the same region but they might help research on glocal CE in other settings. The study also deepens the knowledge around glocal CE in the region. Terzani's book title *La fine è il mio inizio* (2004) perfectly describes how writing this conclusion feels. "The end is my beginning" signifies that this conclusion is a starting point for the direction of educational research that I would like to follow.

8.2.1. Summarizing the main findings

I would like to sum up in a few paragraphs the discussions that emerged in the points 8.1 to 8.4 as these reflections also respond to the problem where I highlighted the lack of information around glocal CE.

First, thanks to the composition of the theoretical framework, I could detect that several visions of CE and GCE coexists in the Canton of Ticino at all levels (regional, studied school, teachers) A glocal approach partially exists in the General Plan of Study (GSP) and in the key informants' discourses. In addition, there are some elements also showing some attempts at using critical lenses in the GSP. However, the fact that the GSP does not embrace a gender-based perspective or the embedded combination of positions around ecology, such as the presence of both sustainable development and degrowth, do not seem to be aligned with critical glocal CE. Regarding competencies, we also see the existence of all pivotal competencies for glocal CE. Nevertheless, as the GSP is still

mainly organized by disciplines, it might limit the potential of the competency-oriented approach within the GSP. It seems that this GSP is a first attempt to work with competencies but toward disciplines' lenses. As for the space accorded in the GSP for working by projects (5 weeks per year), it is not clear if it follows a project pedagogy as presented in Hernández (2000) or if it is based on school days where teachers create "units of interest". In this regard, it may provide a promising opportunity for developing glocal CE pedagogies in lower secondary schools. However, it is important to switch from creative thinking to creativity to make the most of the potential of the "project pedagogy". In fact, the GSP talks about "creative thinking" rather than creativity. Including creativity as a transversal competency could promote a discourse of glocal CE pedagogies more aligned with Beuys' (1978) vision of "everyone is an artist". In fact, it is through embracing creativity that students can really become active glocal CE.

In analyzing the visions that emerged within the school, I found that different approaches coexisted. It is interesting, however, to note how at a cultural level, the multicultural perspective dominated their practice while when examining the teachers' discourses, there was a coexistence of glocal, intercultural, and multicultural discourses. At the school level, several discourses were present in both the School Educational Project (SEP) and the classes observed. It was not until the Focus Group of Discussion (FGD) that the multicultural vision was discussed as anachronistic. What I observed affecting glocal pedagogies in the school were elements concerning the hidden curriculum (monopolization of speech by the teachers, schedule divided by subject, and several top-down dynamics in the school).

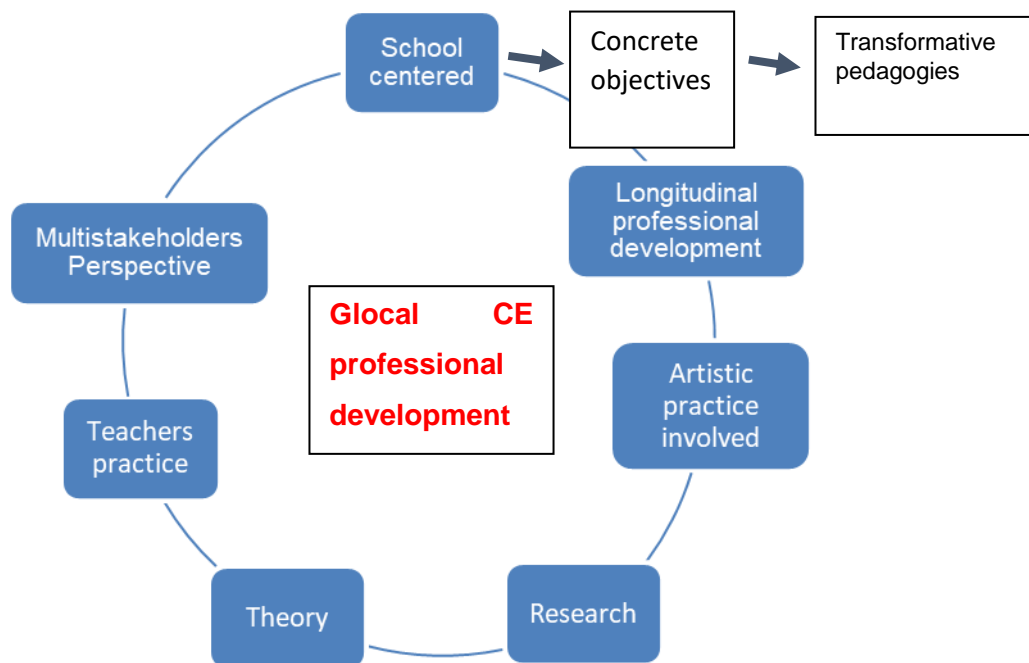
Regarding teachers' discourses, it was important to note that they see themselves as agents of change (Biesta et al., 2015). Also, in their discourse, they do not differentiate between citizens and human beings. This point connects to a more critical vision of GCE or even a glocal approach. Moreover, their critical perspective emerged when they observed how "human rights" education is not linked to a larger discourse of glocal CE.

As part of the professional development for teachers about glocal CE, it seems evident that tying theory to practice plays a significant role in becoming aware of the importance that certain approaches generate cosmovisions that engage in dividing and differentiating rather than promoting equality between citizens.

These three levels of analysis showed that teachers should be supported in developing glocal pedagogies through professional development. There is a need for professional development that links theory and practice. The ideal scenario would be for it to be deployed in the school where they are employed, so they would be able to gain the feedback and collaboration of their peers and other stakeholders. The use of art in professional development for glocal CE might be crucial as it also helps foster the other transversal competencies related to glocal CE. In fact, we cannot expect to teach glocal CE in a competence-based curriculum when we do not experiment with it in the learning process. In Figure 37, I represent a summary of what emerged to be crucial for professional development in glocal CE.

Figure 37.

Pivotal elements for professional development in glocal CE.



Note. Created by the author.

For it to succeed, it is not just the teacher agency that matters but also the professionalization of secondary school teachers. It would be central that the regional department of education fosters their role as interlocutors and values their active participation in research and school reforms. In fact, even if Perrenoud (2004) reminds us that teachers should be responsible for their learning journey, it is undeniable that valuing them might be helpful for transforming the school system. Lastly, in the thesis, I reflected

on teachers' professional development in glocal CE, but I want to emphasize the importance of initial teacher education. Thus, it could be essential for lower secondary school teachers to acquire glocal lenses already in their initial teacher education (Laurenço, 2018b).

8.2.2. Reflection on the theoretical contribution

The worst thing one can do with words is to surrender to them.

If language is to be an instrument for expressing and not for concealing or preventing thought, let the meaning choose the word, and not the other way about.'

(Orwell, 1953, p. 169-170)

The theoretical chapters have been crucial for conducting the case study. When deciding what to consider when framing the theory needed for the case study, I decided to make a critical exercise as a researcher to “glocalize” not just geographically but also historically the concepts that I used. For the part concerning glocal CE (chapter 2), I interrelate and contrast it with other perspectives and show how other “educations of” can be directly connected with glocal CE. However, before doing so, it was important to look at the concepts of glocalization and citizenship under historical lenses. Plus, presenting critically the potential topics and competencies of glocal CE shows how glocal CE touches several aspects. This first part of the theoretical framework was thought as a “constellation” of aspects that are related to glocal CE. However, are the lenses that researchers, teachers, principals, or any other educational stakeholders use that make glocal pedagogies effective. Thus, a starting point in teacher professional development is to start the conversation from these plurality of perspectives around CE.

I was able to operationalize the thematic analysis more effectively than I would have if I had not constructed such a broad theoretical framework concerning glocal CE. Teachers do not use the same terms as academics and considering the various pivotal elements of CE in the theoretical framework, allowed me to find several layers behind the analyzed documents and the transcripts. This had a direct impact on the findings, allowing the observation of different facets of glocal CE. Plus, this theoretical framework proves that words matter. In fact, creating chapter 2 around the word “glocal” rather than global

citizenship might have some practical effects. Especially for research in regions of the globe where the research projects in education that are governmentally funded are the ones that foster civic education and are still reticent to projects related to GCE (Burrige, 2018, p, 55). This could be the case, for example, for the region under study, Ticino. Plus, it is relevant to remember that there are other countries such as Brazil where the word “global” has other connotations. For de Sousa Santos (2007, p.45), it can be easily associated with the dividing terms of Global North and Global South but also between “conhecimento” and “saber”. This is why he considers the term “planetary” citizenship more accurate than “global”. When we speak in Portuguese about “conhecimento”, we refer to a more academic dimension while the “saber” is more holistic. While in the neoliberal academic western culture it is mainly the first that is considered “scientific”. However, both are pivotal to the advancement of the social sciences. Based on this critique, I made the decision to discontinue this dichotomy in the theoretical framework. Glocalizing my theoretical framework meant also embracing a wider range of “CE”. In fact, I linked glocal CE to planetary citizenship, Ubuntu, and Humane Education. Using the word “glocal”, as Mannion (2015) might neutralize the words charged with neo-liberal and western “values” of “global citizenship” in several ways. Writing about glocal CE means accounting for a plurality of versions of glocal CE as it depends on geographical places, historical moments, and educational stakeholders' visions. The adjective “glocal” acknowledges the complexity of doing citizenship education in a world where the theory of governance (Cutler, 2002) is still valid twenty years later. Plus, glocalization itself shows how human beings, by acting as glocal citizens, can have an impact at different levels through other instruments and actions that are not only the civic participation that occurs through a vote. In addition, as presented in the theoretical framework, using the word “global” is too strongly connected to sustainable development which, under the critical view of Degrowth, is oxymoronic. Despite this, doing a reflective exercise of constructing the theoretical framework, as I said in chapter 2, it is also important to recognize that GCE is equivalent to glocal CE if teachers can create educational practices under decolonized, affective and critical lenses. As Mannion reminds us “we have seen how policies advancing a response to globalization often miss a local standpoint, and how the perspective of ‘the global’ must always be understood to be coming from some position.” (Mannion, 2015, p.8). Thus, producing research that stands for the term “glocal” offers a possibility to rebalance the dialectic

between the global and the local and also among several “locals”. Plus, “glocal” is an adjective that respects the ecology of knowledge (De Sousa Santos, 2007). Furthermore, glocal CE was never as crucial as now for the construction of planetary consciousness. For Morin (2011) this consciousness started to be formed in the second half of the twentieth century for two main reasons that are unfortunately relevant nowadays too: the formation of a planetary ecological consciousness and the persistence of a global nuclear threat. Plus, the pandemic is proof of the importance of feeling as glocal citizens to collectively find solutions at local and global levels. Using the word glocal allows also to decolonize the notion of citizenship and its correspondent education. Glocal pedagogies are crucial and creating research that builds a body of knowledge using this construct is a very much needed act of disobedience from the mainstream vocabulary. In addition, as mentioned already, using the word “glocal” Gaudelli refers to the importance of glocal CE. It gives the opportunity “to perceive ourselves: from isolated to integrated, disconnected to interconnected and separated to inseparable” Gaudelli, 2016, p.163) or simply just “human”.

Concerning chapter 3, I think the main contribution is the scientific work that connects teacher agency with professional development and with the relevance of teacher agency for teaching glocal CE. In fact, the teachers’ professional development on glocal CE depends partially on teachers’ agency. As Imants and Van der Wal (2020) say:

From a scholarly perspective, the teacher agency model might serve as a bridge between professional development and school reform research and theory, where both fields mostly study teacher change in their separate traditions. As such, the model can show methodological implications for research that aims to grasp the complexities of professional development and school reform (p.2).

Moreover, presenting historically and critically other concepts related to teacher agency such as teacher identity was crucial for understanding why it is important to not talk about teacher identity but rather use a dynamic approach to teacher agency (Biesta et al., 2015). Thus, I also considered it pivotal to include the roots of the term identity. Nevertheless, presenting in the theoretical framework the relevance of teacher agency does not mean being blind to biases of the concept. Priestley et al. (2012) remind us that the possibilities

for “agentic action” are overestimated as well as the fact that the system perceives them as already restricted.

As a final note, I would also like to mention that even though this theoretical framework served the purposes of a doctoral dissertation, on the other side the Chapter 2, without any pretension to include all aspects that glocal CE involves, is also thought of as a writing body that wants to be open to the link between “conhecimento” and “saber”.

8.2.3. Methodological contribution

What was troubling, yet also accurate, in this research journey, as described in the introduction and in the methodology, was assuming impermanence and reflecting it in a flexible design. Additionally, since I have been clear from the beginning that I embrace an "I" as a researcher who is not merely a "methodological self", I hope that helped clarify from which perspective the thesis originated. In the process of becoming a researcher, this point was essential because it allowed me to enrich the methodological aspects of the study during both its design and analysis.

Understanding that becoming a researcher is not the opposite of being a researcher has relevant implications. During these years, it taught me the importance of being reflexive at any stage of the research process and to remain open to the moments of "serendipity" that I encountered. In thinking about serendipity, I recall many "aha aha" moments that came to me while I was working on something other than writing, transcribing, analyzing, or any "pure" research task. These moments occurred during seminars and courses, but also while viewing an exhibition or simply while biking. During my doctoral studies, I discovered the importance of timing, non-linearity, and the role of "real life" in developing critical eyes.

The major contribution of this doctoral dissertation is that it is an invitation to other Ph.D. students to "stay with the trouble" and to embrace the constant feeling of impermanence and adapt their methodological design in accordance with the academic culture, the setting where the fieldwork takes place, the participants, and who they want to be as researchers. I found the journey to be frightening, but I think that by rewriting and reassessing if the methods chosen were the "best I could do", I feel that I was not only

responding to the research objectives, but also to the "methodological" learning that occurred during this process.

In Italian, there is a phrase that I use when a student is ashamed of mistakes: "non si nasce imparato", which means "we are not born knowing". I believe that the methodology should be based primarily on a strong ethical framework that secures the respect and protection of the will of the participants involved. Nonetheless, it would also be beneficial to embrace the "imperfection" of the in-becoming as an iterative process, since it allows us to discover what we would be unable to achieve by being too rigid in the methodological design. Through the methodology employed, I was able to achieve relevant findings that I hope will spark a dialogue with regional policy-makers in education.

8.2.4. Limits and prospects

Limits as opportunities.

Talking about limits means talking also about opportunities. I see them as two faces of the same coin: In this continuous and multi-layered "becoming" the limitations helped me to understand what matters as a researcher while conducting this study, and for creating or participating in new research in the field of glocal citizenship education.

The limits and prospects are also highly interrelated with the discussion of the objectives. Achieving them and digging deep into the problem of this case study, was not exempt from limits. Nevertheless, the continuous adaptation made me discover some thought-provoking derives that constitute the prospects of this research.

I present here some limits and show how at the same time they can be interpreted as an opportunity. Doing in-becoming research represented the first major limit and also an opportunity. Moreover, embracing the in-becoming at several levels, such as the methodological one, means doing research that is not exempt from discomfort. It also means accounting for the learning journey of a doctoral study and not pretending to be anyone other than an unachieved researcher in continuous evolution. This Ph.D. dissertation is my first encounter with a consistent research project. Omitting the journey

and presenting this study as a static one, would not have reflected the several struggles that I faced as a researcher. In fact, I wished I would have mastered better some research methods before starting to tackle the field. The particularity of a Ph.D. research project is that we learn by doing. As I said before, timing matters. Although I started to have some knowledge about art-based methods when I created the first draft of the research, it was by learning from my “mistakes”. I also learned more about their use and how to expand their potential through seminars, books, and shared experiences with other researchers. However, I consider that the way I employed it, was the first step for both “myself” and the “participants” of the research to have a flavor of how much these research strategies matter for creating dynamics that are also pedagogically valuable. In fact, I experienced that whenever there was an artistic method involved, it always turned into a moment of deep reflection for the participants and for myself.

Another struggle was to do the critical thematic analysis manually. Going through hundreds and hundreds of pages manually was a hard task. However, it was what best suited the onto-ethical-epistemological approaches of this thesis. I think that manual coding, although it is a very long process, helped to find aspects that I was not considering or expecting to find. Plus, it is not a case study that pretends to give some transferable conclusions. However, the manual process of the analysis suits the purpose to find some aspects that can be crucial also in other contexts.

I also should say that the problem and its annex questions were quite broad, and they complicated the research design. I would have preferred to have the possibility to do action research or a proper ethnography. However, drafting a case study that covers all three levels (regional, school, and teacher) may serve as a preliminary study upon which another study of a specific aspect of glocal CE may be built.

Keeping the research design flexible was presented as a methodological contribution. However, it also gave some vertigo to continuously ponder what suits better the questions, the purpose, and the objectives of the study as well as respects teachers’ needs. It also gave some vertigo to keep adapting in all stages of the research. Moreover, I discovered that “adaptation” is pivotal in educational research. In fact, researchers work with people and in each context, the relationship of trust between the researchers and the participants

changes through several encounters. Thus, it is very fruitful to start the research not with a rigid model but rather to adapt it to the possibilities that each context and participants give us. The in-becoming design was an opportunity also to understand the importance of being a researcher able to “re-search “. Meaning continuously pondering about the lenses that were used and that she or he accounts for the mistakes as an intrinsic part of the research. Plus, I could observe how this research became a learning opportunity for the participants of the research.

Luckily, I gathered the information before the pandemic started. However, I considered it highly relevant to draft a research design that embraces adaptation as a value rather than an “imperfection” or a “failure” for academia. The pandemic showed the academic world that all research projects can be forcedly reviewed and redrafted due to “exterior major causes”. Keeping the design open from the beginning meant accounting for this dialogue with potential methodological changes and responding to the many power dynamics existing along the process.

I must admit that when I started the research, I had an idyllic idea that teachers had more time to dedicate to the research. Unfortunately, each of them missed an FGD and it was a pity that the last FGD was just composed of 5 out of the initial 9 participants.

Furthermore, if there was something I was not much aware of before starting the journey, it was the “research culture” of the region as well as how teachers feel under pressure and potentially judged. It was very important for me to make them feel safe. Therefore, whatever they ended up not wanting to share, I agreed. Although, I knew that it would be some rich information for my study. Therefore, I decided for example not to share the maps that they created or other material that they shared with me. It would not be a problem legally, as they signed the protocols, but I think as researchers we know what can be “really” shared and what not. This experience showed me the importance of creating research in the region that is really “bottom-up”, which helps teachers raise their voices. The disconnection between the policymakers and the teachers is strong. The researcher should create dialogue and consider teachers not just as participants but as real interlocutors. For this to happen it is essential to create research in education and not on education and at the service of the policymakers.

Concerning the policymakers, their discourses on aspects related to glocal CE and professional development emerged through the documents and some key informants collaborate also as policymakers. However, I had access only to the material that is officially available. It would have been interesting to be able to visualize other internal reports that would make the case study more complete. I think that the thematic analysis of the documents aided in discovering the several citizenship educational discourses present in the region as well as the opportunity available for a potential glocal CE professional development.

I must also say that conducting research independently and not linked to any other local project was both a challenge and an opportunity. This premier study on “glocal” CE in the region, if, on one side, it gave me lots of freedom to build the research. On the other side, the collaboration with other researchers was missed. This is why the suggestions of my supervisors along the journey were fundamental. Plus, I also met with other researchers during conferences, and seminars, and used any other opportunity for sharing the progress, ideas, questions, and doubts of my study. It was a way to “triangulate” differently the information gathered, and it was undeniably a tremendous support in this solo journey.

Prospects.

When I drafted the research, I thought about the potential outcomes but also about the learning journey and what I wanted to have an expertise on. In light of these findings, and by having the experience of researching in this field, I can see what further studies can be necessary for the region.

The main purpose of the thesis “finding pivotal elements for professional development in glocal CE” (discussed in section 8.1.4) constitutes the ground for any prospect linked with this study. Thanks to this research, I detect a concrete need for professional development about glocal CE at a theoretical and practical level. I see the relevance to co-create together with the teachers a study linked to professional development that contributes directly to their teaching practice and that helps to overcome some difficulties they face in their school. Thus, for further research, I believe it is fundamental to be able to observe the classes for a longer period of time. This would allow more field notes. This needs to

be aligned with the teachers' needs and the analysis of the possibilities and constraints given by each school setting as well as structural and legal limits. Therefore, I think that the three levels of information gathered (regional, school, and teachers) are all crucial for any further research.

The theoretical framework can be a useful support for creating, both, research and teacher professional development that links their theoretical and practical needs to teaching aspects of glocal CE in their subject or at an interdisciplinary and transdisciplinary level.

However, I see the importance of connecting research on glocal CE with "decolonizing" the school curriculum. To understand it, the observation that emerged concerning the hidden curriculum was pivotal. In the documents, in the key informant's discourses, and in the teachers' words, we see lots of mainstream vocabulary on education taken for granted. Critical and decolonized lenses were a rare element that emerged throughout the research. I believe that questioning teacher lenses is a first step in working on glocal CE. The schools, the documents, and each teacher or principal might keep perpetuating a "status quo" about a past cosmivision that does not serve the purpose of glocal CE. It is crucial to create research that helps visualize these "invisible" aspects. But, how to do this?

The response emerged more from the combination of the reflections on the analysis based on the fieldwork together with my personal experiences from my professional development or teaching. I do not have a clear answer, but it might be to push for a glocal affective critical citizenship education. But again: how? I believed in the power of art to break from mostly a neoliberal vision of global CE and shift into a glocal CE. It might be a quite broad answer. Anyhow, we need more professional development practice that can combine Beuys' social sculpture together with *phronesis* equivalent to glocal CE. It should put theory into practice but also link the concept of citizenship to the one of a cosmic human being.

In fact, at the end of my journey, I came across literature that compared critical global CE with Aristotelian *phronesis*. Thus, also glocal CE can be explained as "planetary '*phronesis*' to invoke a sense of connection to an imagined planetary community that

encompasses nations and localities, harnesses the interconnected and dependencies existing in both GCE and sustainability, as inevitable powers” (Anastasiadou et al. 2021, p.12).

Concerning social sculpture, any artistic practice in research or professional development that helps the participant see the not-so-invisible power dynamics could be adequate. It should also help co-build pedagogical dynamics that use art to work effectively with glocal CE and transversal competencies. If, as Beuys said, “every man is an artist” (Beuys, 1978), I would correct it by saying every human being is an artist. Teachers might need to rediscover this aspect that is so crucial for critical affective glocal CE.

Thus, methodologically speaking, for both, research and professional development, the world of cartography is the first encounter with glocal CE through art practice. Cartography offers the possibility to generate pedagogical knowledge and, at the same time, be affected by the creation process. Plus, it can also be used for experimenting within the classroom. What is interesting about cartography is that it is:

a powerful and versatile evocation of personal/social learning trajectories; as a connector of experiences and knowledge of design, abstraction, and translation that localize the movements of the learning experience, as well as an increaser of knowledge and appreciation of oneself and the very environment in which the learning takes place (Onsés, 2014 as cited in Hernandez, 2018, p.106)

Plus they reflect the need for research in glocal CE as they are:

not only a visual strategy that makes possible narratives and experiences but a space of entanglement in which all these substances - bodies and things, texts and situations, affects and intensities, movements, and crossroads, ideas, and ideas - can be used to create a space in which they can be used in a variety of ways (Atkinson, as cited in Hernández, 2018, pg. 106-107).

In this sense, cartography is a way of researching that, more than mapping, can represent teachers’ journey with encounters with glocal CE in the school and outside. In fact, it

allows to not detach “personal and professional knowledge...from the biographic, cultural, social, technological, and emotional and affective experiences of the learners” (Hernández-Hernández et al., 2018.p. 106) which are all components crucial for understanding glocal CE.

8.2.5. In-becoming personal journey: what the thesis taught me

Some elements of my journey of doing research in glocal CE have been suggested indirectly in the section on prospects and limits. Nonetheless, I would like to describe in this section what this journey meant to me and what I was able to learn about educational research.

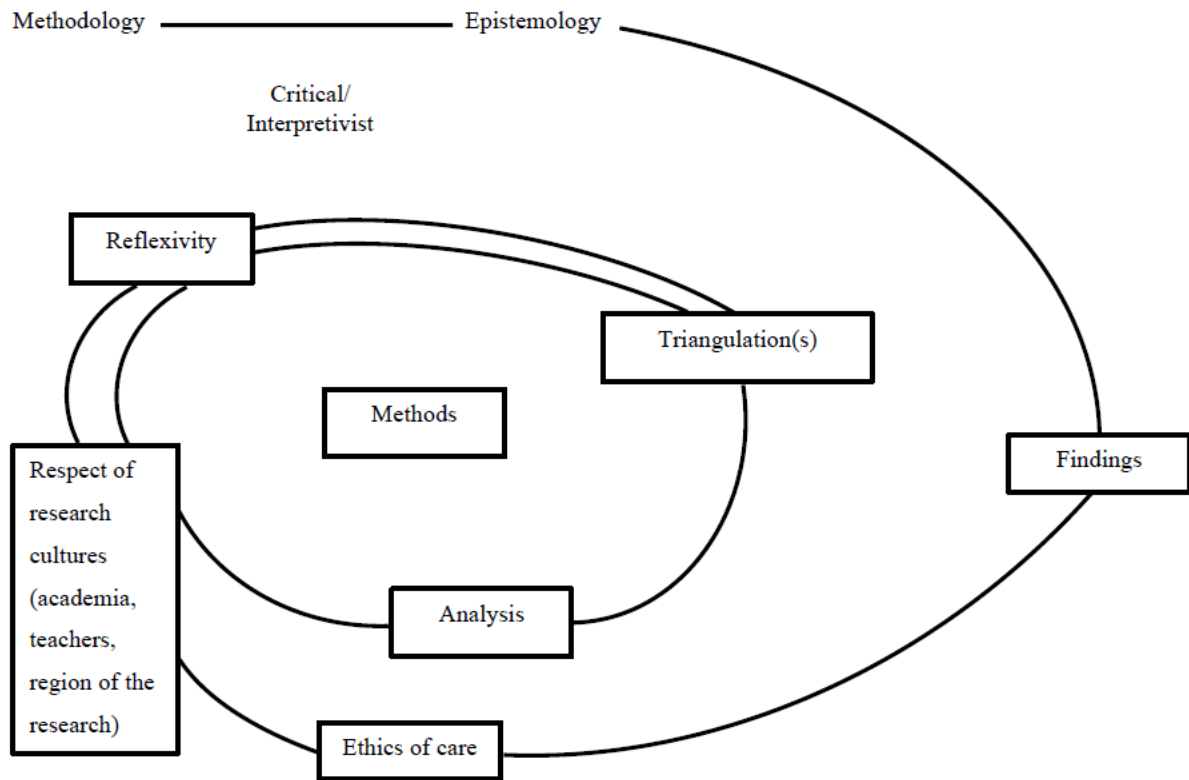
"Stay with the trouble" guided my entire journey, ever since I decided to take on this delicate problem of glocal CE and the resulting professional development for teachers. I came up with the idea of this research much earlier than 2017 when this thesis started. I have always been a glocal citizen concerned about the importance of schools having the instruments to teach topics and competencies related to glocal citizenship. I believe that without this first strong motivation to dig deeper into this problem and try to find lines and derives to solve the research problem, it would not be possible to complete this thesis. I have faced many struggles over the past six years. I do not want to be misunderstood. Academicians are privileged people because we have the opportunity to deepen our knowledge on topics we are passionate about. However, I wanted to create “actions” (teaching on this topic, writing as a journalist using glocal lenses) while I was doing my Ph.D. Unfortunately, the pandemic deeply affected this “juggling” journey. The equilibrium was fragile and it broke. It was a shame for me for a long time, but now, in the name of all other doctoral researchers who have endured similar difficulties, I am glad I can admit it. By reaching this point, it has become clear that the value of a glocal researcher- or simply a researcher- lies in their ability to adapt at all levels. As said too many times in the pages of this research- but as I learned by doing sports and in school “through repetition we also learn”. The practical issues made me understand that also adapting the design is fundamental for social sciences researchers.

When I started the research, I was unaware of the many practical issues that I was supposed to solve during the fieldwork. As I did not have much research experience, I

thought it would be easy to find schools available for research and that teachers would be more proactive and spend more time on this research. I am incredibly grateful for their participation, but I have to report that teachers are facing challenging times due to reforms not negotiated with them, the so-called “top-down” dynamics. This factor, among others- their busy schedules- had directly impacted their availability to open their classroom and speak freely. However, I still consider that I was fortunate enough to convince them I was interested in building a relationship of trust and that this research might serve them to reflect on glocal CE. It was essential that they understand that I was there to listen to them and that their words matter. Together with students- they are the main stakeholders in secondary schools. Feeling how they are disappointed with research that does not listen genuinely to their needs proved the importance of working on research that considers teachers as actors in the research. The dialectic of how I proceeded in my research and which steps were the most important are summed up in the following spiral scheme (see Figure 38).

Figure 38.

Spiral of the research journey.



Note. Created by the author.

Furthermore, the constructionist perspective was also pivotal. It required being constantly reflexive with other participants' words or critically engaging with the documents by thinking about the written words and the dynamic behind them. In this thesis, I tried to represent critically the many voices that emerged at the regional, school, and teachers' levels. I am aware that I do not share any "illuminated truth", but it gave me comfort when I was in a lower secondary school in the region for giving a workshop (that combines glocal CE, dancing, and language learning). There I spoke with teachers or principals of the school about some reflections related to this study, and they resonate with their main concerns around teacher professional development and embedding glocal pedagogies in their practice. Therefore, I consider that I reconstructed the main concerns around the possibilities of glocal CE and relate them to teachers' educational needs.

To conclude with a metaphor, I understood that research is like a tango. We need to embody radical empathy toward ourselves (as a researcher), our partner (the participants), and the dancehall (intended as several settings where the research takes place). Plus, together with the music (the possibility given by the previous three together with the ethical aspects) and the movements (what we do with them) make the tango (the research). This research is always different as everything continuously changes. Thus, as a researcher, it is crucial to embrace impermanence and imperfection as the only constant. As in humane education, in research about glocal CE, the principle “do the most good with the least harm” (Weil, 2010) might apply.

8.3. *Conclusiones*

What we call the beginning is often the end
And to make an end is to make a beginning
The end is where we start from.
(Eliot, 1974, p.208)

En esta parte del documento, ofrezco un breve resumen de los principales resultados del estudio que se relacionan con el objetivo principal del mismo. Los cuatro objetivos analizados en la parte 8.1 son cruciales para reflexionar sobre los puntos centrales para el desarrollo profesional de los profesores en la educación ciudadana glocal (EC).

Además, hago hincapié en las contribuciones de las partes teórica y metodológica, examinando su relevancia para futuras investigaciones en la EC glocal. En estos tiempos de profundos cambios, las lentes críticas que se utilizaron en la composición de estas dos partes tienen implicaciones que son significativas no sólo para esta investigación, sino también para investigación futura. Como investigadora que comienza su carrera, me gustaría compartir estas percepciones como contribuciones al tema.

A continuación, presento los límites y las perspectivas de la investigación. En este proceso en-devenir descubro cómo los límites son fundamentales para comprender mejor las perspectivas que puede tener esta investigación. Concluyo con reflexiones sobre la experiencia de realizar una investigación en-devenir y cómo estos años han ayudado a

clarificar algunas dinámicas relevantes de la investigación educativa. Además, tengo más claro qué tipo de investigadora quiero ser en educación.

Aunque se trata de una sección conclusiva, la idea es entender estas conclusiones como consideraciones iniciales. Consisten en el primer paso para futuras investigaciones en el campo del desarrollo profesional docente sobre el EC glocal en la misma región, pero podrían ayudar a la investigación sobre el EC glocal en otros entornos. El estudio también profundiza en el conocimiento sobre la EC glocal en la región. El título del libro de Terzani *La fine è il mio inizio* (2004) describe perfectamente el sentimiento al escribir esta conclusión. “El fin es mi comienzo” significa que esta conclusión es un punto de partida para la investigación educativa que me gustaría seguir.

8.3.1. Resumen de los principales resultados

Me gustaría resumir en unos pocos párrafos las discusiones que surgieron en los puntos de 8.1 a 8.4, ya que estas reflexiones también responden al problema en el que destaqué la falta de información en torno a la EC glocal.

En primer lugar, gracias a la elaboración del marco teórico, pude detectar que en el Cantón de Tesino coexisten varias visiones de la EC y de la ECG a todos los niveles (regional, escuela estudiada, profesores). Un enfoque glocal existe parcialmente en el Plan General de Estudios (PGE) y en los discursos de los informantes clave. Además, hay algunos elementos que muestran también algunos intentos de utilizar lentes críticas en el PGE. Sin embargo, el hecho de que el PGE no adopte una perspectiva de género o la combinación integrada de posiciones en torno a la ecología, por ejemplo, con la presencia tanto del desarrollo sostenible como del decrecimiento, no parecen estar alineados con la EC glocal crítica. En cuanto a las competencias, también vemos la existencia de todas las competencias fundamentales para la EC glocal. Sin embargo, como el PGE sigue estando organizado principalmente por disciplinas, podría limitar el potencial del enfoque orientado a las competencias dentro del PGE. Parece que este PGE es un primer intento de trabajar con las competencias, pero a través de las lentes de las disciplinas. En cuanto al espacio concedido en el PGE para trabajar por proyectos (5 semanas al año), no está claro si sigue una pedagogía de proyectos como la presentada en Hernández (2000) o si se basa en jornadas escolares donde los profesores crean "unidades de interés". En este

sentido, puede ofrecer una oportunidad prometedora para desarrollar pedagogías de EC glociales en las escuelas medias. Sin embargo, es importante pasar del pensamiento creativo a la creatividad para aprovechar al máximo el potencial de la "pedagogía de proyectos". De hecho, el PGE habla de "pensamiento creativo" en lugar de creatividad. Incluir la creatividad como una competencia transversal podría promover un discurso de pedagogía de la EC glocal más alineado con la visión de Beuys (1978) de "todo el mundo es un artista". De hecho, es a través de la adopción de la creatividad que los estudiantes pueden realmente experimentar la EC glocal.

Al analizar las visiones que surgieron dentro de la escuela, descubrí que coexistían diferentes enfoques. Es interesante, sin embargo, observar como a nivel cultural, la perspectiva multicultural dominaba su práctica mientras que al examinar los discursos de los profesores, había una coexistencia de discursos glociales, interculturales y multiculturales. A nivel escolar, varios discursos estuvieron presentes tanto en el Proyecto Educativo Escolar (PEE) como en las clases observadas. No fue hasta los Grupos Focales de Discusión (GFD) que se discutió la visión multicultural como anacrónica. Lo que observé que dificultan las pedagogías glociales en la escuela eran elementos relativos al currículo oculto (monopolización del discurso por parte de los profesores, horario dividido por asignaturas y varias dinámicas jerárquicas en la escuela).

En cuanto a los discursos de los profesores, fue importante señalar que se ven a sí mismos como agentes de cambio (Biesta et al., 2015). Además, en su discurso, no diferencian entre ciudadanos y seres humanos. Este punto conecta con una visión más crítica de la ECG o incluso con un enfoque glocal. Además, su perspectiva crítica surgió al observar cómo la educación en "derechos humanos" no está vinculada a un discurso más amplio de la EC glocal.

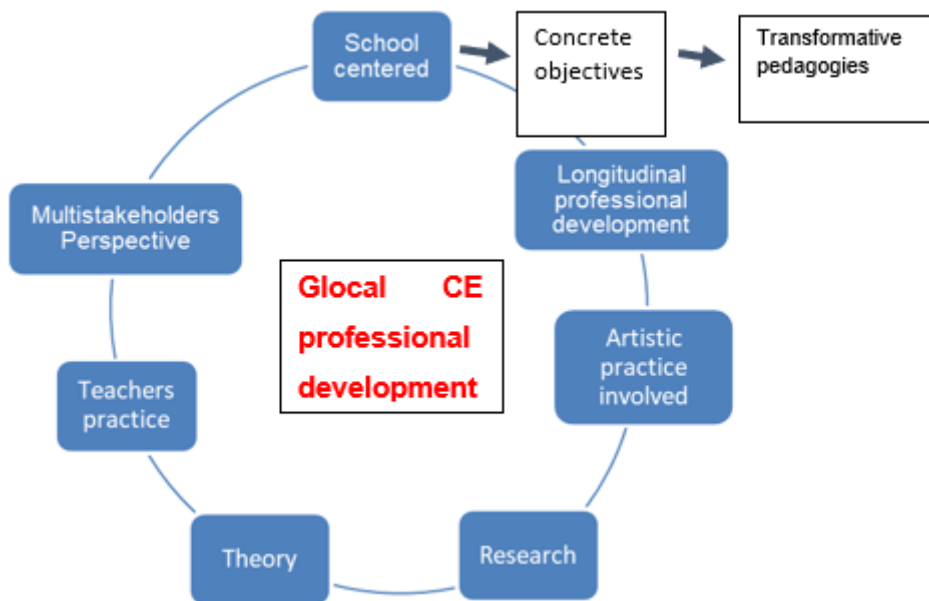
Como parte del desarrollo profesional de los profesores sobre la EC glocal, parece evidente que la vinculación de la teoría con la práctica juega un papel importante a la hora de tomar conciencia de la importancia de que ciertos enfoques generan cosmovisiones que se dedican a dividir y diferenciar en lugar de promover la igualdad entre los ciudadanos.

Estos tres niveles de análisis mostraron que los profesores deben ser apoyados en el desarrollo de pedagogías glociales a través del desarrollo profesional. Es necesario un desarrollo profesional que vincule la teoría y la práctica. Lo ideal sería que esto ocurriera en la escuela en la que están empleados, de modo que pudieran obtener la retroalimentación y la colaboración de sus compañeros y de otras partes interesadas. El uso del arte en el desarrollo profesional para la EC glocal podría ser crucial, ya que también ayuda a fomentar las demás competencias transversales relacionadas con la EC glocal. De hecho, no podemos esperar enseñar la EC glocal en un plan de estudios basado en competencias si no experimentamos con ella en el proceso de aprendizaje.

La Figura 39 representa un resumen de lo que ha resultado ser crucial para el desarrollo profesional en la EC glocal.

Figura 39.

Elementos fundamentales para el desarrollo profesional en la ECG.



Nota. Creada por la autora.

Para que tenga éxito, no sólo importa la agencia del profesorado, sino también la profesionalización de los profesores de secundaria. Sería fundamental que el departamento regional de educación fomentara su papel de interlocutor y valorara su

participación activa en la investigación y las reformas escolares. De hecho, aunque Perrenoud (2004) nos recuerda que los profesores deben ser responsables de su trayectoria de aprendizaje, es innegable que valorarlos puede ser útil para transformar el sistema escolar. Por último, en la tesis he reflexionado sobre el desarrollo profesional de los profesores en la EC glocal, pero quiero destacar la importancia de la formación inicial del profesorado. Así, podría ser esencial que los profesores de primer ciclo de secundaria adquirieran lentes glociales ya en su formación inicial del profesorado (Laurenço, 2018b).

8.3.2. Reflexión sobre la contribución teórica

The worst thing one can do with words is to surrender to them.

If language is to be an instrument for expressing and not for concealing or preventing thought, let the meaning choose the word, and not the other way about.'

(Orwell, 1953, p. 169-170)

Los capítulos teóricos han sido cruciales para llevar a cabo el estudio de caso. En el momento de decidir qué considerar a la hora de enmarcar la teoría necesaria para el estudio de caso, decidí hacer un ejercicio crítico como investigadora para "glocalizar" no sólo geográficamente sino también históricamente los conceptos que utilizaba. En la parte relativa a la EC glocal (capítulo 2), la interrelación y el contraste con otras perspectivas y muestro cómo otras "educaciones de" pueden conectarse directamente con la EC glocal. Por otro lado, antes de hacerlo, era importante examinar los conceptos de glocalización y ciudadanía bajo lentes históricas. Además, presentar de forma crítica los temas y competencias potenciales de la EC glocal muestra cómo ésta toca varios aspectos. Esta primera parte del marco teórico fue pensada como una "constelación" de aspectos que se relacionan con la EC glocal. Sin embargo, son las lentes que los investigadores, los profesores, los directores o cualquier otro actor educativo utilizan para que las pedagogías glociales sean eficaces. Por lo tanto, un punto de partida en el desarrollo profesional docente es iniciar la conversación desde esta pluralidad de perspectivas en torno a la EC.

Pude operacionalizar el análisis temático con mayor eficacia que si no hubiera construido un marco teórico tan amplio sobre la EC glocal. Los profesores no utilizan los mismos términos que los académicos y la consideración de los distintos elementos centrales de la

EC en el marco teórico me permitió encontrar varias dimensiones detrás de los documentos analizados y las transcripciones. Esto tuvo un impacto directo en los hallazgos, permitiendo la observación de diferentes facetas de la EC glocal. Además, este marco teórico demuestra que las palabras importan. De hecho, crear el capítulo 2 en torno a la palabra "glocal" en lugar de ciudadanía global podría tener algunos efectos prácticos. Especialmente para la investigación en regiones del globo en las que los proyectos de investigación en educación que reciben financiación gubernamental son los que fomentan la educación cívica y siguen siendo reticentes a los proyectos relacionados con la ECG (Burridge, 2018, p, 55). Este podría ser el caso, por ejemplo, de la región estudiada, el Tesino. Además, es relevante recordar que hay otros países como Brasil donde la palabra "global" tiene otras connotaciones. Para de Sousa Santos (2007, p.45), puede asociarse fácilmente con los términos divisorios de Norte Global y Sur Global, pero también entre "conhecimento" y "saber". Por eso considera que el término de ciudadanía "planetaria" es más preciso que el de "global". Cuando hablamos en portugués de "conhecimento", nos referimos a una dimensión más académica mientras que el "saber" es más holístico. Mientras que en la cultura occidental académica neoliberal es principalmente la primera la que se considera "científica". Sin embargo, ambas son fundamentales para el avance de las ciencias sociales. Sobre la base de esta crítica, tomé la decisión de interrumpir esta dicotomía en el marco teórico. Glocalizar mi marco teórico significó también abarcar un rango más amplio de "EC". De hecho, puse en relación la EC glocal con la ciudadanía planetaria, el Ubuntu y la Educación Humana. El uso de la palabra "glocal", como Mannion (2015) podría neutralizar las palabras cargadas de "valores" neoliberales y occidentales de "ciudadanía global" de varias maneras. Escribir sobre la EC glocal significa dar cuenta de una pluralidad de versiones de la EC glocal, ya que depende de lugares geográficos, momentos históricos y visiones de los actores educativos. El adjetivo "glocal" reconoce la complejidad de hacer educación para la ciudadanía en un mundo donde la teoría de la gobernanza (Cutler, 2002) sigue siendo válida veinte años después. Además, la propia glocalización muestra cómo los seres humanos, al actuar como ciudadanos glocales, pueden tener un impacto en diferentes niveles a través de otros instrumentos y acciones que no son sólo la participación cívica que se produce a través de un voto. Además, tal y como se presenta en el marco teórico, el uso de la palabra "global" está demasiado relacionado con el desarrollo sostenible que, bajo la visión crítica del Decrecimiento, es un oxímoron. A pesar de esto, haciendo un ejercicio reflexivo de

construcción del marco teórico, como dije en el capítulo 2, también es importante reconocer que la ECG es equivalente a la EC glocal si los profesores pueden crear prácticas educativas bajo lentes descolonizadas, afectivas y críticas. Como nos recuerda Mannion “hemos visto cómo las políticas que promueven una respuesta a la globalización a menudo pasan por alto un punto de vista local, y cómo la perspectiva de “lo global” debe entenderse siempre desde alguna posición.” (Mannion, 2015, p.8). Por lo tanto, producir una investigación que defienda el término "glocal" ofrece la posibilidad de equilibrar la dialéctica entre lo global y lo local y también entre varios “locales”. Además, "glocal" es un adjetivo que respeta la ecología del conocimiento (De Sousa Santos, 2007). Además, la EC glocal nunca fue tan crucial como ahora para la construcción de la conciencia planetaria. Para Morin (2011) esta conciencia comenzó a formarse en la segunda mitad del siglo XX por dos razones principales que, lamentablemente, también son relevantes en la actualidad: la formación de una conciencia ecológica planetaria y la persistencia de una amenaza nuclear global. Además, la pandemia es una prueba de la importancia de sentirse como ciudadanos glocales para encontrar colectivamente soluciones a nivel local y global. Utilizar la palabra glocal permite también descolonizar la noción de ciudadanía y su correspondiente educación. Las pedagogías glocales son cruciales y la creación de investigaciones que construyan un cuerpo de conocimientos utilizando este constructo es un acto muy necesario de desobediencia del vocabulario dominante. Además, como ya se ha mencionado, al utilizar la palabra “glocal” Gaudelli se refiere a la importancia de la EC glocal. Da la oportunidad de percibirnos a nosotros mismos: de aislados a integrados, de desconectados a interconectados y de separados a inseparables (Gaudelli, 2016, p.163) o simplemente “humanos”.

En cuanto al capítulo 3, creo que la principal contribución es el trabajo científico que conecta la agencia docente con el desarrollo profesional y con la relevancia de la agencia docente para la enseñanza de la EC glocal. De hecho, el desarrollo profesional de los profesores en la EC glocal depende en parte de la agencia de los profesores. Como dicen Imants y Van der Wal (2020):

From a scholarly perspective, the teacher agency model might serve as a bridge between professional development and school reform research and theory, where both fields mostly study teacher change in their separate traditions. As such, the

model can show methodological implications for research that aims to grasp the complexities of professional development and school reform (p.2)

Además, presentar de forma histórica y crítica otros conceptos relacionados con la agencia docente, como la identidad docente, fue crucial para entender por qué es importante no hablar solo de identidad docente, sino utilizar un enfoque dinámico de la agencia docente (Biesta et al., 2015). Por ello, también consideré fundamental incluir las raíces del término identidad. No obstante, presentar en el marco teórico la relevancia de la agencia docente no significa ser ciego a los sesgos del concepto. Priestley et al. (2012) nos recuerdan que las posibilidades de "acción agéntica" están sobrevaloradas, así como el hecho de que el sistema las percibe como ya restringidas.

Como nota final, también me gustaría mencionar que aunque este marco teórico sirvió para los propósitos de una tesis doctoral, por otra parte el capítulo 2, sin ninguna pretensión de incluir todos los aspectos que implica la EC glocal, también se piensa como un cuerpo de escritura que quiere abrirse al vínculo entre "conhecimento" y "saber".

8.3.3. *Contribución metodológica*

Lo que fue preocupante, aunque también acertado, en este viaje de investigación, como se describe en la introducción y en la metodología, fue asumir la impermanencia y reflejarla en un diseño flexible. Además, puesto que he sido clara desde el principio en que asumo un "yo" como investigadora que no es meramente un "yo metodológico", espero que eso haya ayudado a aclarar desde qué perspectiva se originó la tesis. En el proceso de "convertirme" en investigadora, este punto fue esencial porque me permitió enriquecer los aspectos metodológicos del estudio tanto en su diseño como en su análisis.

Entender que convertirse en una investigadora no es lo contrario de serlo tiene implicaciones relevantes. Durante estos años, me enseñó la importancia de ser reflexiva en cualquier etapa del proceso de investigación y de permanecer abierta a los momentos de "serendipia" que encontraba. Al pensar en la serendipia, recuerdo muchos momentos reveladores que me llegaron mientras trabajaba en algo distinto a la escritura, la transcripción, el análisis o cualquier tarea de investigación "pura". Estos momentos se produjeron durante seminarios y cursos, pero también mientras veía una exposición o

simplemente mientras montaba en bicicleta. Durante mis estudios de doctorado, descubrí la importancia del tiempo, la no linealidad y el papel de la "vida real" en el desarrollo de la mirada crítica.

La mayor contribución de esta tesis doctoral es que es una invitación a otros estudiantes de doctorado para que "se queden con el problema" y abracen la constante sensación de impermanencia y adapten su diseño metodológico de acuerdo con la cultura académica, el entorno en el que tiene lugar el trabajo de campo, los participantes y lo que quieren ser como investigadores. El viaje me resultó aterrador, pero creo que al reescribir y reevaluar si los métodos elegidos eran lo "mejor que podía hacer", siento que no sólo estaba respondiendo a los objetivos de la investigación, sino también al aprendizaje "metodológico" que se produjo durante este proceso.

En italiano, hay una frase que se utiliza cuando un alumno se avergüenza de los errores: "non si nasce imparato", que significa "no se nace aprendido". Creo que la metodología debe basarse principalmente en un sólido marco ético que garantice el respeto y la protección de la voluntad de los participantes. Sin embargo, también sería beneficioso abrazar la "imperfección" del en-devenir como un proceso iterativo, ya que nos permite descubrir lo que no podríamos lograr siendo demasiado rígidos en el diseño metodológico. A través de la metodología empleada, he podido conseguir conclusiones relevantes que espero que susciten un diálogo con los responsables de las políticas regionales en materia de educación.

8.3.4. Límites y prospectivas

Límites como oportunidades

Hablar de límites significa hablar también de oportunidades. Los veo como las dos caras de una misma moneda: en este continuo y múltiple "devenir" las limitaciones me ayudaron a entender lo que importa como investigador al realizar este estudio, y para crear o participar en nuevas investigaciones en el campo de la educación ciudadana glocal.

Los límites y las perspectivas también están muy interrelacionados con la discusión de los objetivos. La consecución de los objetivos y la profundización en el problema de este estudio de caso, no estuvo exenta de límites. Sin embargo, la continua adaptación me hizo descubrir algunas derivaciones que invitan a la reflexión y que constituyen las perspectivas de esta investigación.

Presento aquí algunos límites y muestro cómo al mismo tiempo pueden ser interpretados como una oportunidad. La investigación en-devenir representó el primer gran límite y también una oportunidad. Además, abrazar el en-devenir en varios niveles, como el metodológico, significa hacer una investigación que no está exenta de incomodidad. Significa también dar cuenta del camino de aprendizaje de un estudio de doctorado y no pretender ser otra cosa que un investigador inacabado en continua evolución. Esta tesis doctoral es mi primer encuentro con un proyecto de investigación consistente. Omitir el viaje y presentar este estudio como estático, no habría reflejado las diversas luchas a las que me enfrenté como investigadora. De hecho, me hubiera gustado dominar mejor algunos métodos de investigación antes de empezar a abordar el campo. La particularidad de un proyecto de investigación de doctorado es que se aprende haciendo. Como he dicho antes, el momento es importante. Aunque empecé a tener algunos conocimientos sobre los métodos basados en las artes cuando creé el primer borrador de la investigación, fui aprendiendo de mis "errores". También aprendí más sobre su uso y cómo ampliar su potencial a través de seminarios, libros y experiencias compartidas con otros investigadores. Sin embargo, considero que la forma en que la empleé, fue el primer paso para que tanto "yo" como los "participantes" de la investigación tuviéramos un acercamiento a lo mucho que importan estas estrategias de investigación para crear dinámicas que también son pedagógicamente valiosas. De hecho, experimenté que siempre que había un método artístico involucrado, se convertía en un momento de profunda reflexión para los participantes y para mí.

Otra de las dificultades fue hacer manualmente el análisis temático crítico. Revisar manualmente cientos y cientos de páginas fue una tarea ardua. Sin embargo, era lo que mejor se adaptaba a los planteamientos onto-ético-epistemológicos de esta tesis. Creo que la codificación manual, aunque es un proceso muy largo, ayudó a encontrar aspectos que no tenía en cuenta ni esperaba encontrar. Además, no es un estudio de caso que pretenda

dar unas conclusiones transferibles. Sin olvidar que el proceso manual del análisis se ajusta al propósito de encontrar algunos aspectos que pueden ser cruciales también en otros contextos.

También debo decir que el problema y sus preguntas anexas eran bastante amplios, y complicaron el diseño de la investigación. Hubiera preferido tener la posibilidad de realizar una investigación de acción o una etnografía propiamente dicha. Sin embargo, la elaboración de un estudio de caso que abarque los tres niveles (regional, escolar y docente) puede servir como estudio preliminar sobre el que se puede construir otro estudio de un aspecto específico de la EC glocal.

Mantener la flexibilidad del diseño de la investigación se presentó como una aportación metodológica. También dio cierto vértigo reflexionar continuamente sobre lo que se ajusta mejor a las preguntas, la finalidad y los objetivos del estudio, así como respetar las necesidades de los profesores. Dió cierto vértigo seguir adaptándose en todas las etapas de la investigación. Además, descubrí que la "adaptación" es fundamental en la investigación educativa. De hecho, los investigadores trabajan con personas y, en cada contexto, la relación de confianza entre los investigadores y los participantes cambia a través de varios encuentros. Por lo tanto, es muy fructífero no empezar la investigación con un modelo rígido, sino adaptarlo a las posibilidades que nos da cada contexto y los participantes. El diseño de entrada fue una oportunidad también para comprender la importancia de ser un investigador capaz de "re-investigación" ("re-search"). Es decir, reflexionar continuamente sobre las lentes utilizadas y dar cuenta de los errores como parte intrínseca de la investigación. Además, pude observar cómo esta investigación se convirtió en una oportunidad de aprendizaje para los participantes en la misma.

Por suerte, recopilé la información antes de que comenzara la pandemia. Sin embargo, consideré que era muy relevante elaborar un diseño de investigación que adoptara la adaptación como un valor y no como una "imperfección" o un "fracaso" para el mundo académico. La pandemia demostró al mundo académico que todos los proyectos de investigación pueden ser forzosamente revisados y reformulados por "causas mayores externas". Mantener el diseño abierto desde el principio significaba tener en cuenta este

diálogo con posibles cambios metodológicos y responder a las numerosas dinámicas de poder existentes a lo largo del proceso.

Debo admitir que cuando comencé la investigación, tenía la idílica idea de que los profesores tenían más tiempo para dedicar a la investigación. Desgraciadamente, cada uno de ellos faltó a un GFD y fue una pena que el último GFD sólo estuviera compuesto por 5 de los 9 participantes iniciales.

Además, si había algo de lo que no era muy consciente antes de iniciar el viaje, era de la "cultura de investigación" de la región, así como de la forma en que los profesores se sienten presionados y potencialmente juzgados. Para mí era muy importante que se sintieran seguros. Por lo tanto, todo lo que terminaron por no querer compartir, lo acepté. Aunque sabía que sería una información muy rica para mi estudio. Por lo tanto, decidí, por ejemplo, no compartir los mapas que crearon ni otro material que compartieron conmigo. No sería un problema legal, ya que firmaron los protocolos, pero creo que como investigadores sabemos lo que se puede compartir "realmente" y lo que no. Esta experiencia me mostró la importancia de crear una investigación en la región que sea realmente "ascendente", que ayude a los profesores a "levantar la voz". La desconexión entre los responsables políticos y los profesores es muy fuerte. El investigador debe crear un diálogo y considerar a los profesores no sólo como participantes, sino como verdaderos interlocutores. Para ello es esencial crear una investigación en la educación y no sobre la educación y al servicio de los responsables políticos.

En cuanto a los responsables políticos, sus discursos sobre los aspectos relacionados con la EC glocal y el desarrollo profesional surgieron a través de los documentos y algunos informantes clave colaboran también como responsables políticos. Sin embargo, sólo tuve acceso al material disponible oficialmente. Hubiera sido interesante poder visualizar otros informes internos que harían más completo el estudio de caso. Creo que el análisis temático de los documentos ayudó a descubrir los diversos discursos educativos de la ciudadanía presentes en la región, así como la oportunidad disponible para un potencial desarrollo profesional glocal de la EC.

También debo decir que realizar la investigación de forma independiente y no vinculada a ningún otro proyecto local fue un reto y una oportunidad. Este primer estudio sobre la EC "glocal" en la región, si, por un lado, me dio mucha libertad para construir la investigación, por el otro lado, eché de menos la colaboración con otros investigadores. Por eso, las sugerencias de mis supervisores a lo largo del viaje fueron fundamentales. Además, también me reuní con otros investigadores en conferencias y seminarios, y aproveché cualquier otra oportunidad para compartir los avances, ideas, preguntas y dudas de mi estudio. Fue una forma de "triangular" de forma diferente la información recopilada, y fue sin duda un enorme apoyo en este viaje en solitario.

Prospectivas

Cuando redacté la investigación, pensé en los posibles resultados, pero también en el recorrido de aprendizaje y en lo que quería tener de experiencia. A la luz de estos resultados, y al tener la experiencia de investigar en este campo, puedo ver qué otros estudios pueden ser necesarios para la región.

El objetivo principal de la tesis, "encontrar elementos fundamentales para el desarrollo profesional en la EC glocal" (tratado en la sección 8.1.4), constituye el fundamento de cualquier perspectiva relacionada con este estudio. Gracias a esta investigación, detecto una necesidad concreta de desarrollo profesional sobre la EC glocal a nivel teórico y práctico. Veo la relevancia de co-crear junto con los profesores un estudio vinculado al desarrollo profesional que contribuya directamente a su práctica docente y que ayude a superar algunas dificultades que enfrentan en su escuela. Por lo tanto, para una mayor investigación, creo que es fundamental poder observar las clases durante un período de tiempo más largo. Esto permitiría tomar más notas de campo. Esto debe estar en consonancia con las necesidades de los profesores y con el análisis de las posibilidades y limitaciones que ofrece cada entorno escolar, así como con los límites estructurales y legales. De hecho, creo que los tres niveles de información recogidos (regional, escolar y de profesores) son cruciales para cualquier investigación posterior.

El marco teórico puede ser un apoyo útil para crear, tanto la investigación como el desarrollo profesional del profesorado, que vincule sus necesidades teóricas y prácticas

con la enseñanza de los aspectos de la EC glocal en su asignatura o a nivel interdisciplinar y transdisciplinar.

Sin embargo, veo la importancia de conectar la investigación sobre EC glocal con la "descolonización" del currículo escolar. Para entenderlo, la observación que surgió sobre el currículo oculto fue fundamental. En los documentos, en los discursos de los informantes clave y en las palabras de los profesores, vemos mucho vocabulario convencional sobre la educación que se da por sentado. Las lentes críticas y descolonizadas fueron un elemento raro que surgió a lo largo de la investigación. Creo que cuestionar las lentes de los profesores es un primer paso para trabajar en la EC glocal. Las escuelas, los documentos y cada profesor o director pueden seguir perpetuando un "status quo" sobre una cosmovisión pasada que no sirve al propósito de la EC glocal. Es crucial crear una investigación que ayude a visualizar estos aspectos "invisibles". Pero, ¿cómo hacerlo?

La respuesta surgió más de la combinación de las reflexiones sobre el análisis basado en el trabajo de campo junto con mis experiencias personales desde mi desarrollo profesional o la enseñanza. No tengo una respuesta clara, pero podría ser: impulsando una educación ciudadana crítica afectiva glocal. Pero de nuevo: ¿cómo? Creo en el poder del arte para romper con la visión neoliberal de la EC global y pasar a una EC glocal. Puede que sea una respuesta bastante amplia. En cualquier caso, necesitamos más prácticas de desarrollo profesional que puedan combinar la escultura social de Beuys con una frónesis equivalente a la EC glocal. Debería poner en práctica la teoría, pero también vincular el concepto de ciudadanía con el de un ser humano cósmico.

De hecho, al final de mi viaje, me encontré con literatura que comparaba la EC global crítica con la frónesis aristotélica. Así, también la EC glocal puede explicarse como "una frónesis planetaria para invocar un sentido de conexión con una comunidad planetaria imaginada que engloba naciones y localidades, aprovecha las interconexiones y dependencias existentes tanto en la ECG como en la sostenibilidad, como poderes inevitables" (Anastasiadou et al. 2021, p.12).

En cuanto a la escultura social, cualquier práctica artística de investigación o desarrollo profesional que ayude al participante a ver las dinámicas de poder no tan invisibles podría ser adecuada. También debería ayudar a co-construir dinámicas pedagógicas que utilicen el arte para trabajar eficazmente con la EC glocal y las competencias transversales. Si, como dijo Beuys, “todo hombre es un artista” (Beuys, 1978), yo lo corregiría diciendo que todo ser humano es un artista. Es posible que los profesores tengan que redescubrir este aspecto tan crucial para la EC glocal afectiva crítica.

Así, metodológicamente hablando, tanto para la investigación como para el desarrollo profesional, el mundo de la cartografía es el primer encuentro con la EC glocal a través de la práctica artística. La cartografía ofrece la posibilidad de generar conocimiento pedagógico y, al mismo tiempo, verse afectado por el proceso de creación. Además, también puede utilizarse para experimentar dentro del aula. Lo interesante de la cartografía es que es:

a powerful and versatile evocation of personal/social learning trajectories; as a connector of experiences and knowledge of design, abstraction, and translation that localize the movements of the learning experience, as well as an increaser of knowledge and appreciation of oneself and the very environment in which the learning takes place (Onsés, 2014 citado en Hernández, 2018, p.106)

Además, reflejan una posibilidad para investigar en la EC glocal porque constituyen:

not only a visual strategy that makes possible narratives and experiences but a space of entanglement in which all these substances - bodies and things, texts and situations, affects and intensities, movements, and crossroads, ideas, and ideas - can be used to create a space in which they can be used in a variety of ways (Atkinson, citado en Hernández, 2018, pp.106-107).

En este sentido, la cartografía es una forma de investigar que, más que mapear, puede representar el recorrido de los docentes con encuentros con la EC glocal en la escuela y fuera de ella. De hecho, permite no desligar "el conocimiento personal y profesional... de las experiencias biográficas, culturales, sociales, tecnológicas y emocionales y afectivas

de los educandos" (Hernández-Hernández et al., 2018.p. 106) que son todos componentes cruciales para entender la EC glocal.

8.3.5. Viaje personal en-devenir: lo que la tesis me enseñó

Algunos elementos de mi viaje de investigación en la EC glocal han sido sugeridos indirectamente en la sección sobre perspectivas y límites. No obstante, me gustaría describir en esta sección lo que este viaje significó para mí y lo que pude aprender sobre la investigación educativa.

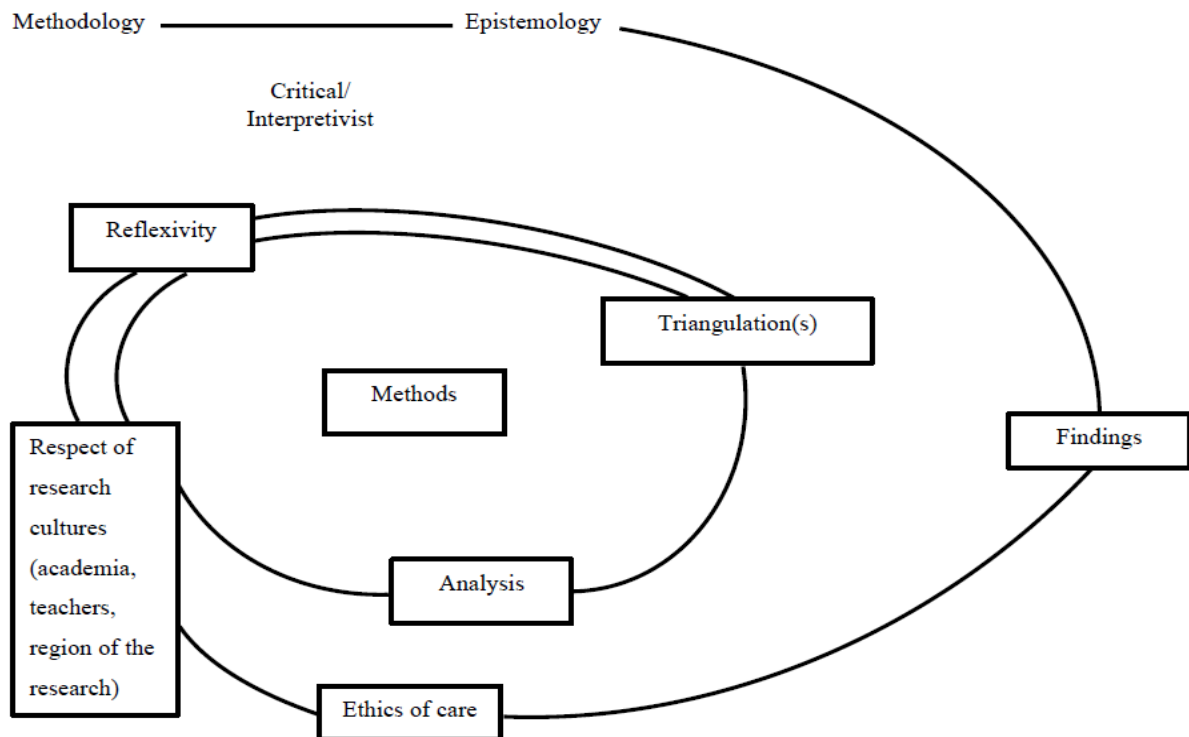
"Quedarse con el problema" guió todo mi viaje, desde que decidí abordar este delicado problema de la EC glocal y el consiguiente desarrollo profesional de los profesores. La idea de esta investigación se me ocurrió mucho antes de 2017, cuando comenzó esta tesis. Siempre he sido una ciudadana glocal preocupada por la importancia de que las escuelas tengan los instrumentos para enseñar temas y competencias relacionadas con la ciudadanía glocal. Creo que sin esta primera y fuerte motivación para profundizar en este problema y tratar de encontrar líneas y derivaciones para resolver el problema de investigación, no sería posible completar esta tesis. Me he enfrentado a muchas luchas en los últimos seis años. No quiero que se me malinterprete. Los académicos somos personas privilegiadas porque tenemos la oportunidad de profundizar en temas que nos apasionan. Sin embargo, yo quería crear "acciones" (enseñar sobre este tema, escribir como periodista utilizando lentes glocales) mientras hacía mi doctorado. El equilibrio era frágil y se rompió. Fue motivo de vergüenza para mí durante mucho tiempo, pero ahora, en nombre de los demás investigadores de doctorado que han soportado dificultades similares, me alegro de poder admitirlo. Al llegar a este punto, ha quedado claro que el valor de un investigador glocal -o simplemente de un investigador- reside en su capacidad de adaptación a todos los niveles. Como se ha dicho demasiadas veces en las páginas de esta investigación- pero como aprendí haciendo deporte y en la escuela "a través de la repetición también se aprende". Las cuestiones prácticas me hicieron comprender que también la adaptación del diseño es fundamental para los investigadores de las ciencias sociales.

Cuando empecé la investigación, no era consciente de las numerosas cuestiones prácticas que debía resolver durante el trabajo de campo. Como no tenía mucha experiencia en

investigación, pensé que sería fácil encontrar escuelas disponibles para la investigación y que los profesores serían más proactivos y dedicarían más tiempo a esta investigación. Estoy increíblemente agradecida por su participación, pero tengo que señalar que los profesores se enfrentan a tiempos difíciles debido a las reformas no negociadas con ellos, las dinámicas llamadas "de arriba abajo". Este factor, entre otros -sus apretadas agendas-, ha afectado directamente a su disponibilidad para abrir su aula y hablar libremente. Sin embargo, sigo considerando que tuve la suerte de convencerles de que me interesaba construir una relación de confianza y de que esta investigación podría servirles para reflexionar sobre la EC glocal. Era esencial que entendieran que estaba allí para escucharlos y que sus palabras importaban. Junto al alumnado, son los principales interesados en las escuelas secundarias. Sentir cómo se decepcionan con una investigación que no escucha realmente sus necesidades demostró la importancia de trabajar en una investigación que considere a los profesores como actores de la misma. La dialéctica de cómo procedí en mi investigación y qué pasos fueron los más importantes se resume en el siguiente esquema en espiral (véase la Figura 40).

Figura 40.

Espiral del viaje de investigación.



Nota. Creada por la autora.

Además, la perspectiva construccionista también fue fundamental. Exigía ser constantemente reflexiva con las palabras de otros participantes o comprometerse críticamente con los documentos pensando en las palabras escritas y en la dinámica que había detrás de ellas. En esta tesis, he intentado representar de forma crítica las numerosas voces que surgieron a nivel regional, escolar y de los profesores. Soy consciente de que no comparto ninguna "verdad iluminada", pero me reconfortó cuando estuve en una escuela secundaria inferior de la región para impartir un taller (que combina la EC glocal, la danza y el aprendizaje de idiomas). Allí hablé con los profesores y directores de la escuela sobre algunas reflexiones relacionadas con este estudio, y coinciden con sus principales preocupaciones en torno al desarrollo profesional de los profesores y la incorporación de las pedagogías glocales en su práctica. Por lo tanto, considero que reconstruí las principales preocupaciones en torno a las posibilidades de la EC glocal y las relaciono con las necesidades educativas del profesorado.

Para concluir con una metáfora, entendí que la investigación es como un tango. Tenemos que encarnar una empatía radical hacia nosotros mismos (como investigadores), nuestra pareja (los participantes) y el salón de baile (pensado como varios escenarios donde se desarrolla la investigación). Además, junto con la música (la posibilidad dada por los tres anteriores junto con los aspectos éticos) y los movimientos (lo que hacemos con ellos) hacen el tango (la investigación). Esta investigación es siempre diferente ya que todo cambia continuamente. Por ello, como investigadora, es crucial abrazar la impermanencia y la imperfección como única constante. Al igual que en la *Humane Education*, en la investigación sobre la EC glocal podría aplicarse el principio de "hacer el mayor bien con el menor daño" (Weil, 2010).

References

- Abdi, A., & Shultz, L. (2008). Educating for Human Rights and Global Citizenship: An Introduction. In A. Abdi & L. Shultz (Eds.) *Educating for Human Rights and Global Citizenship* (pp.1-9). State University of New York Press.
- Abdi, A.A. (2008). Citizenship and its discontents: Educating for political and economic development in Sub-Saharan Africa. In M. Peters, A. Britton, H. Blee (Eds.) *Global Citizenship Education: Philosophy, Theory and Pedagogy*. Sense.
- Ainscow, M., & Southworth, G. (1996). *School Improvement: A Study of the Roles of Leaders and External Consultants. School Effectiveness and School Improvement*, 7(3), 229–251. Doi: 10.1080/0924345960070302
- Alanay, H., & Aydin, H. (2016). Multicultural Education: The Challenges and Attitudes of Undergraduate Students in Turkey. *Education and Science*, 41, 169-191. Doi: 10.15390/EB.2016.6146
- Alasuutari, P., Bickman, L., & Brennan, J. (Eds.) (2008). *The Sage handbook of social research methods*. Sage.
- Alkuş, S., & Olgan, R. (2014). Pre-service and in-service preschool teachers' views regarding creativity in early childhood education. *Early Child Development and Care*, 184(12), 1902–1919. Doi: 10.1080/03004430.2014.893236
- Alsubaie, M.A. (2015). Hidden Curriculum as One of the Current Issues of Curriculum. *Journal of Education and Practice*, 6, 125-128.
- Anastasiadou, E., Moate, J., & Heikkinen, H. L. T. (2021). *Examining how global citizenship education is prefigured in the Scottish Curriculum for Excellence. Globalisation, Societies and Education*, pp. 1–13. Doi: 10.1080/14767724.2021.1904210
- Andersen, B. (2016). *Imagined Communities: Reflections of the Origin and Spread of Nationalism*. Verso.
- Anderson G. (1989) Critical ethnography in education: origins, current status and new directions. *Review of Educational Research*, 59, 249–270.
- Anderson, B. (1991). *Imagined communities: Reflections on the origin and spread of nationalism*. Verso.
- Andreotti, V.O. (2006). Soft Versus Critical Global Citizenship Education. *Development Education. Policy and Practice*, 3, 40-51.

Doi: 10.1057/9781137324665.0009

Andreotti, V. (2011). Actionable postcolonial theory in education. New York, NY:

Palgrave MacMillan. Doi: 10.1057/9780230337794

Andreotti, V. (2015). Global citizenship education otherwise: pedagogical and theoretical insights. In A. Abdi, L. Shultz, & T. Pillay (Eds.) *Decolonizing Global Citizenship Education* (pp. 221-230). Sense Publishers.

Andreotti, V., & de Souza, M L. (2011). Postcolonial Perspectives on Global Citizenship Education. *The Educational Forum*, 77(4), 422-437.

Doi:10.1080/00131725.2013.822043

Andreotti, V., & Pashby, K. (2013). Digital democracy and global citizenship education: Mutually compatible or mutually complicit? *The Educational Forum*, 77(4), 422–437. Doi: 10.1080/00131725.2013.822043

Appiah, K. A. (2006). *Cosmopolitanism: Ethics in a World of Strangers*. Allen Lane.

Arbaugh, F., Marra, R., Lannin, J.K., Cheng, Y., Merle-Johnson, D., & Smith, R.

(2016). Supporting university content specialists in providing effective professional development: The educative role of evaluation. *Teacher Development*, 20(4), 538-556.

Arbour, R., Signal, T., & Taylor, N. (2009). Teaching Kindness: The Promise of Humane Education. *Society and Animals*, 17,136-148. Retrieved from https://www.animalsandsociety.org/assets/library/870_teachingkindness.pdf

Archer, M. (1995). *Realist social theory: The morphogenetic approach*. Cambridge University Press. Doi: 10.1017/CBO9780511557675.

Are Trippestad, T. (2015). The Glocal Teacher: The paradox agency of teaching in a glocalised world. *Policy Futures in Education*, 14(1), 9–23.

Doi:10.1177/1478210315612643

Armstrong, P. (2001, 3-5 of July). *Becoming and being a researcher: doing research as lifelong learning [Presentation of Content]*. The 31st Annual Conference of the Standing Conference on University Teaching and Research in the Education of Adults. University of East London/SCUTREA, London, United Kingdom. Doi: 10.7203/relieve.20.1.3786

- Essomba, M.I., Arnesen, A.L., Hadzhitheodoulou-Loizidou, P., Bîrzéa, C., & Allan, J. (2009). *Policies and practices for teaching sociocultural diversity. Concepts, principles and challenges in teacher education.* Council of Europe Publishing.
- Arnove, R. F. (1999). Introduction: Reframing Comparative Education: The Dialectic of the Global and the Local. In R. F. Arnove & C. A. Torres. (Eds.) *Comparative Education: the Dialectic of the Global and the Local*, (pp. 1-23). Rowman and Littlefield.
- Ashby, W.R. (1956). *An Introduction to Cybernetics.* Chapman and Hall.
- Asia-Pacific Center of Education for International Understanding under the auspices of UNESCO (APCEIU). (2019). *Reconciliation, Peace and Global Citizenship Education: Pedagogy and Practice.* APCEIU 2.
- Atkinson, D. (2017). *Arts, Disobedience and Ethics: The Adventure of Pedagogy.* Springer
- Audigier, F. (2000). *Basic Concepts and core competencies for education for democratic Citizenship* (23). Education for Democratic Citizenship
- Audigier, F. (2001). Groupements de jeunes et formation de la classe politique en France et en Italie (1939-1968). *Revue d'histoire*, 69 (20-21), 178-179.
- Avalos, B. (1998). *School-based teacher development the experience of teacher professional groups in secondary schools in Chile.* *Teaching and Teacher Education*, 14(3), 257–271. Doi:10.1016/s0742-051x(97)00040-1
- Ayesh Alsubaie, M. (2015). Hidden Curriculum as One of the Current Issue of Curriculum, *Journal of Education and Practice*, 6(33).
- Bahba, H.K. (2004). *The Location of Culture.* Routledge.
- Bailey, D. (2020, January 10). *Breaking down gender stereotypes in legal writing.* Civil Service. Retrieved February 2, 2018, from <https://civilservice.blog.gov.uk/2020/01/10/breaking-down-gender-stereotypes-in-legal-writing/>
- Balestra, S., Eugster, B., & Liebert, H. (2019). Peers with special needs: Effects and policies. *Review of Economics and Statistics.* doi.org/10.1162/rest_00960
- Ball, D. L., & Cohen, D. K. (1999). Developing practice, developing practitioners: Toward a practice-based theory of professional education. In L. Darling-

- Hammond & G. Sykes (Eds.), *Teaching as the learning profession: Handbook of policy and practice* (pp. 3–32). Jossey-Bass.
- Bamber, P., Lewin, D., & White, M. (2018). (Dis-) locating the transformative dimension of global citizenship education. *Journal of Curriculum Studies*, 50(2), 204–230. doi.org/10.1080/00220272.2017.1328077
- Banks, J. A. (2004). Teaching for social justice, diversity, and citizenship in a global world. *The Educational Forum*, 68, 289- 298. Doi: 10.1080/00131720408984645
- Banks, J. A. (2008). Diversity, Group Identity, and Citizenship Education in a Global Age. *Educational Researcher*, 37(3), 129–139. doi.org/10.3102/0013189X08317501
- Bajaj, M. (2011), Human Rights Education: Ideology, Location, and Approaches. *Human Rights Quarterly* 33, 481-508, SSRN. Retrieved June 5, 2019, from <https://ssrn.com/abstract=2143410>
- Baroutsis, A., & Mills, M. (2018). Exploring Spaces of Belonging Through Analogies of ‘Family’: Perspectives and Experiences of Disengaged Young People at an Alternative School. In C. Halse (Eds.) *Interrogating Belonging for Young People in Schools* (pp.225-246). Palgrave Macmillan. Doi: 10.1007/978-3-319-75217-4_11
- Barrow, G. (2018). A Body of Knowledge: Somatic and Environmental Impacts in the Educational Encounter, *Transactional Analysis Journal*, 48(1), 7-17. Doi:10.1080/03621537.2018.1391681
- Basit, T. (2003). Manual or electronic? The role of coding in qualitative data analysis. *Educational Research* 45(2), 143-154. Doi: 10.1080/0013188032000133548
- Bauman, Z. (2007). *Consuming Life*. Polity Press.
- Beartau, D. (1981). From the Life-History Approach to the Transformation of Sociological Practice. In D. Bertaux, (Ed.) *Biography and Society. The Life History Approach in Social Sciences*. Sage.
- Beauchamp, L., Klassen, R., Parsons, J., Durksen, T., & Durksen, L. (2014). *Exploring the Development of Teacher Efficacy Through Professional Learning Experiences*. Alberta Teachers’ Association.
- Beck, U. (2001). *Society of Risk*. SAGE
- Beijaard, D., Meijer, P. C., & Verloop, N. (2004). Reconsidering research on teachers'

- professional identity. *Teaching and Teacher Education*, 20(2), 107–128. Doi: 10.1016/j.tate.2003.07.001
- Belle-Isle, R. (1986). Learning for a New Humanism. *International Schools Journal*, 35(1), 27-30.
- Berger, P., & Luckmann, T. (1966). *The Social Construction of Reality. A Treatise in Sociology*. Penguin Books.
- Bertaux, D. (Ed.) (1981). *Biography and Society. The Life History Approach in the Social Sciences*. Sage
- Beuys, J. (1978). *Every Man in an Artist*. Tate. Retrieved June 10, 2020, from <https://www.tate.org.uk/art/artworks/beuys-joseph-beuys-every-man-is-an-artist-ar00704>
- Beuys, J. (2021). *Radical Teaching, Direct Democracy and Social Plastic* [Exhibition]. La Virreina Centre de la Imatge, Barcelona, España.
- Biesta, G.J.J. (2006) *Beyond Learning: Democratic education for a human future*. Paradigm.
- Biesta, G.J.J., & Tedder, M. (2007). Agency and learning in the life course: Towards an ecological perspective. *Studies in the Education of Adults*, 39, 132-149. doi.org/10.1080/02660830.2007.11661545
- Biesta, G.J.J. (2009). Good education in an age of measurement: On the need to reconnect with the question of purpose in education. *Educational Assessment, Evaluation and Accountability*, 21(1), 33–46. doi.org/10.1007/s11092-008-9064-9
- Biesta, G., Priestley, M., & Robinson, S. (2015). The role of beliefs in teacher agency. *Teachers and Teaching*, 21(6). 624-640. Doi: 10.1080/12540602.2015.1044325
- Binkley, M., Erstad, O., Herman, J., Raizen, S., Ripley, M., & Rumble, M. (2012). Defining Twenty-First Century Skills. In P. Griffin, B. McGaw, E. Care (Eds.) *Assessment and Teaching of 21st Century Skills*. Springer, Dordrecht. Doi: 10.1007/978-94-007-2324-5_2
- Bisquerra Alzina. (2004). *Metodología de la investigación educativa*. La Muralla.
- Bloomfield, A. Dreams and destinations: The quest for excellence through educational research in the arts. *Issues in Educational Research*, 6(1), 1-12.
- Boli, J., Thomas, G. (1999). INGOs and organization of the world culture. In J. Boli & G.M.Thomas (Eds.), *Constructing world culture: International*

- nongovernmental organizations since 1875*, pp-13-49). Stanford University Press.
- Bourdieu, P. (1972). *Outline of a Theory of Practice*. Cambridge University Press.
- Bourdieu, P. (1979). *La distinction. Critique sociale du jugement*. Les Éditions de Minuit.
- Bourdieu, P. (1977). *Outline of a theory of practice*. Cambridge University Press.
Doi:10.1017/CBO9780511812507
- Borghi, B., Mattozzi, I., & Martinez, R. (2012). Percepciones de ciudadanía y participación entre el profesorado de Historia. In N. De Alba, F. F. García & A. Santisteban (Eds). *Educación para la participación ciudadana en la enseñanza de las Ciencias Sociales* (2nd ed.), pp. 241-248, Díada.
- Borhaug, K. (2008). Educating Voters: political education in Norwegian upper-secondary schools. *Journal of Curriculum Studies*, 40(5), 579-600.
- Bosio, E. (2017). Educating for global citizenship and fostering a nonkilling attitude. In J. E. Pim & S. H. Rico (Eds.), *Nonkilling education* (pp. 59–70). Center for Global Nonkilling.
- Bourn, D. (2016). Global Citizenship and Youth Participation. *Race Equality Teaching* 34(2). Doi:10.18546/RET.34.2.03
- Bourn, D. (2016). *Teachers as agents of social change*. *International Journal of Development Education and Global Learning*, 7(3), 63-77.
- Bouzanis, C. (2017). For reflexivity as an epistemic criterion of ontological coherence and virtuous social theorizing. *History of the Human Sciences*, 30(5), 125–146.
Doi:10.1177/0952695117724660
- Borhaug, K. (2008). Educating Voters: political education in Norwegian upper-secondary schools. *Journal of Curriculum Studies*, 40(5), 579-600.
- Borko, H. (2004). Professional Development and Teacher Learning: Mapping the Terrain. *Educational Researcher*, 33, Doi: 10.3102/0013189X033008003.
- Borko, H., Jacobs, J. & Koellner, K (2010), Contemporary Approaches to Teacher Professional Development. In P. Peterson, E. Baker & B. McGaw, (Eds.), *International Encyclopedia of Education* (7ed, pp. 548-556). Elsevier.
- Boss, W., & Schwippert, K. (2009). *The International Association for the Evaluation of Educational Achievement (IEA) Civic Education Study*. International Bureau

of Education.

- Boyatzis, R. E. (1998). *Transforming qualitative information: Thematic analysis and code development*. Sage Publications, Inc.
- Boyd, R.D. & Myers, J.G. (1988) Transformative education, *International Journal of Lifelong Education*, 7(4), 261-284. Doi:10.1080/0260137880070403
- Braud, P. (2004). *Sociologie Politique*. (7th Edition). Lgdj-Manuel
- Buchanan, R. (2015). Teacher Identity and Agency in an Era of Accountability. *Teachers and Teaching: Theory and Practice*, 21(6), 700-719.
- Buchanan, J., Burridge, N., & Chodkiewicz, A. (2018). *Maintaining Global Citizenship Education in Schools: A Challenge for Australian Educators and Schools*. *Australian Journal of Teacher Education*, 43(4). Retrieved from <http://dx.doi.org/10.14221/ajte.2018v43n4.4>
- Butera, F. M. (2021). *Affrontare la complessità. Per governare la transizione ecologica*. Edizioni Ambiente.
- Braun, V. & Clarke, V. (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. Doi:10.1191/1478088706qp063oa
- Bressa Florentin, D. (2016). Between policies and life: the politics of buen vivir in contemporary Ecuador. *CWiPP Working Paper No.5, Centre for Wellbeing in Public Policy*, University of Sheffield.
- Brubaker, W. R. (Ed.) (1989). *Immigration and the Politics of Citizenship in Europe and North America*. University press of America.
- Brubaker, R., & Cooper, F. (2000). Beyond “Identity”. *Theory and Society*, 29(1), 1-47.
- Burbank, M., & Kauchak, D. (2003). An alternative model for professional development: Investigations into effective collaboration. *Teaching and Teacher Education*, 19, 499-514. Doi.10.1016/S0742-051X(03)00048-9.
- Callan, E. (1997). *Creating Citizens: Political Education and Liberal Democracy*. University of Alberta.
- Callenbach, E. (2005). The power of words. In M.K. Stone & Z. Barlow (Eds.), *Ecological literacy: Educating our children for a sustainable world* (pp.41-48). Sierra Club Books.
- Callicot, B: (2010).The conceptual foundations of the land ethic. *Technology and values: Essential readings*, 438-453.
- Campbell, E. (2008). The Ethics of Teaching as a Moral Profession. *Curriculum*

- Inquiry*, 38(4), 357–385. <http://www.jstor.org/stable/25475914>.
- Canevacci, M. (2014). Sinkretica. Studio Nobel.
- Carati, S. (2022). Quando i più deboli non rallentano i compagni. *La Regione*.
- Care, E., & Luo, R. (2016a). *Assessment of transversal competencies: policy and practice in the Asia-Pacific region*. UNESCO Office Bangkok and Regional Bureau for Education in Asia and the Pacific. Retrieved July, 12, 2018, from <https://unesdoc.unesco.org/ark:/48223/pf0000246590/PDF/246590eng.pdf.multi>
- Cabrera, P. (2002). Cárcel y exclusión social. *Revista de trabajo y asuntos sociales*, 35, 83-120.
- Carr, P. (2008). Educating for democracy: With or without social justice. *Teacher Education Quarterly*, 35(4), 117-136. <http://www.jstor.org/stable/23479177>
- Carr, P. R., Pluim, G., & Howard, L. (2014). Linking Global Citizenship Education and Education for Democracy through Social Justice: What can we learn from the perspectives of teacher-education candidates? *Journal of Global Citizenship & Equity Education*, 4(1).
- Carr, W., & Kemmis, S. (1988). *Teoría crítica de la enseñanza*. Martinez-Roca.
- Castro, A. J., & Knowles, R. T. (2017). *Democratic Citizenship Education*. *The Wiley Handbook of Social Studies Research*, 287–318.
Doi:10.1002/9781118768747.ch13
- Cavey, M.L. (1998). Using a focus group method to assess staff development. *The School Community Journal*, 8(2), 73-78. Fall/ Winter. Retrieved from <http://www.adi.org/journal/fw98/CaveyFall1998.pdf>
- Crabtree, B.F. & Miller, W.L. (1999). *Doing Qualitative Research*. Sage Publications.
- Celio, F. (2001). *Rapporto della Commissione speciale scolastica sull'iniziativa popolare generica del 23 marzo 2000 denominata "Riscopriamo la civica nelle scuole"*. Dipartimento dell'istruzione e della cultura.
- Charmaz, K.. (2006). *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis*. Sage Publications.
- Charmaz, K. (2009). Shifting the grounds: Grounded theory in the 21st century. In J. Morse, P. Stern, J. Corbin, B. Bowers, K. Charmaz, & A. Clarke, *Developing Grounded Theory: The Second Generation* (pp. 127-154). Left Coast Press.

- Chancellerie Fédérale (2000). *Guide de formulation non sexiste des textes administratifs et législatifs de la Confédération..* Chancellerie fédérale Suisse [1 last modification del 18/04/2006].
- Clemishaw, G. (2008). Citizenship without history? Knowledge, skills, and values in citizenship education, *Ethics and Education*, 3(2),135-147, doi.10.1080/17449640802439337
- Coenders, F. & Verhoef, N. (2019). Lesson Study: professional development (PD) for beginning and experienced teachers, *Professional Development in Education*, 45(2), 217-230, doi.10.1080/19415257.2018.1430050
- Collins, H. (2011). Language and practice. *Social Studies of Science*, 41(2), 271–300. doi:10.1177/03063127111399665
- Conolly, J., Lehtomäki, E., & Scheunpflug, A. (2019). *Measuring Global Competencies: A Critical Assessment*. Angel.
- Constant, F. (2000). La citoyenneté. Montchrestien.
- Cornbleth, C. (1984). Beyond Hidden Curriculum? *Journal of Curriculum Studies*, 16 (1), 29-36, doi:10.1080/0022027840160105
- Covell, K., McNeil, J.K, & Howe, R.B. (2009). Reducing teacher burnout by increasing student engagement. *School Psychology International*, 30, 282-290.
- Crenshaw, K. W. (2017). *On Intersectionality: Essential Writings*. Faculty Books. 255. <https://scholarship.law.columbia.edu/books/255>
- Creswell, J.W. (2007). Five Qualitative Approaches to Inquiry. In J.W. (Creswell (Eds.), *Qualitative Inquiry and Research Design: Choosing among five Approaches* (pp. 53-84). Thousands Oaks: Sage Publications.
- Crick R.D. (2000). Teaching Right and Wrong: Moral Education in the Balance. *Journal of Education and Christian Belief*, 4(1), 93-94. doi:10.1177/205699710000400118
- Cutler, C. (2002). Private international regimes and interfirm cooperation. In B. Rodney, T. Hall, & J. Bierstecker (Eds.) *The Emergence of Private Authority in Global Governance* (pp. 20-35). Cambridge University Press.
- Dall’Alba, G., & Sandberg, J. (2006). *Unveiling Professional Development: A Critical Review of Stage Models*. *Review of Educational Research*, 76(3), 383–412. Doi: 10.3102/00346543076003383
- Danielewicz, J. (2001). *Teaching Selves: Identity, Pedagogy, and Teacher Education*.

SUNY Press.

- Darling-Hammond, L. (2000). Teacher quality and student achievement: A review of state policy evidence. *Education Policy Analysis Archives*, 8(1). Retrieved November 10, 2020, from <http://epaa.asu.edu/epaa/v8n1/>
- Darling-Hammond, L. (2001). *El derecho de aprender. Crear buenas escuelas para todos*. Ariel.
- Da Silva Lopes, T. (2007). *Global Brands: The Evolution of Multinationals in Alcoholic Beverages*. Cambridge University Press.
- Davies, L., Harber, C., & Schweisfurth, M. (2002). *Democracy through teacher*. CIER.
- Davies, I., Evans, M., & Reid, A. (2005). Globalising citizenship education? A critique of 'global education' and 'citizenship education'. *British Journal of Educational Studies* 53(1), 66-89.
- Day, C., Sammons, P., Stobart, G., Kington, A., & Gu, Q. (2007). *Teachers Matter: Connecting Lives, Work and Effectiveness*, Open University Press.
- Decrop, A. (1999). Triangulation in qualitative tourism research, *Tourism Management*, 20(1), 157-161.
- Delors, J. (1996). *La Educación encierra un tesoro, informe a la UNESCO de la Comisión Internacional sobre la Educación para el Siglo XXI*. International Commission on Education for the Twenty-first Century.
- De Laine, M. (2000). *Fieldwork, participation, and practice: Ethics and dilemmas in qualitative research*. Sage.
- De Certau, M. (1993). *La escritura de la historia*. Universidad Iberoamericana.
- De Paz, D. A. (2007). *Escuela y educación para la ciudadanía global, una mirada transformadora*. Intermon Oxfam.
- De Prada Garcia (2001-2002). Globalización y medio ambiente: El ciudadano glocal. A distancia, *UNED*, 19(2), 50-54.
- De Sousa Santos, B. (2007). Beyond Abyssal Thinking: From Global Lines to Ecologies of Knowledges. *Review (Fernand Braudel Center)*, 30(1), 45–89. <http://www.jstor.org/stable/40241677>
- De Sousa Santos, B. (2014). *Derechos humanos, democracia y desarrollo*. Centro de Estudios de Derecho, Justicia y Sociedad, Dejusticia.
- Del Rincón, D.& Arnal, J.& La Torre, A. & Sans, A. (1995). *Técnicas de investigación en Ciencias Sociales*. Dyckinson.

- Deleuze, G. (1983). *Nietzsche & philosophy*. Columbia University Press.
- Delors, J. (2013). The treasure within: Learning to know, learning to do, learning to live together and learning to be. What is the value of that treasure 15 years after its publication. *Int Rev Educ*, 59, 319–330.
- De Moraes, S. E. (1998). Normative universalism as vision in Brazilian international schools. *Journal of Curriculum Studies*, 30 (5), 1-19. Taylor & Francis.
Doi: 10.1080/002202798183468
- Denzin, N. K. (1978). *The research act: A theoretical introduction to sociological methods*. McGraw-Hill.
- Denzin, N.K. (1989). *Interpretative Biography*. Sage Publications.
- Denzin, N. K., & Lincoln, Y. S. (2011). *The SAGE Handbook of Qualitative Research*. Thousand Oaks, Sage.
- Denzin, N.K. & Lincoln, Y.S. (2015). *Métodos de recolección y análisis de datos: manual de investigación cualitativa Vol. IV*. Gedisa Editorial.
- Dewey, J. (1897). My Pedagogic Creed. *School Journal*, 54, 77-80.
- Dias, C. (1993). Rural development: Grassroots education and human rights: Some Asian perspectives. In K. Mahoney & P. Mahoney (Eds.) *Human rights in the twenty first century: A global challenge*. Martinus Nijhoff.
- Dill, J. S. (2013). *The longings and limits of global citizenship education: The moral pedagogy of schooling in a cosmopolitan age*. Routledge.
- Dipartimento dell'educazione, della cultura e dello sport (2015). *Piano di studio della scuola dell'obbligo*. DECS
- Dipartimento dell'educazione, della cultura e dello sport (2015). *Pianificazione quadriennale della formazione continua dei docenti (2016-2020)*. Divisione della scuola.
- Donati, M., Marcionetti, J., Origoni, P. (2012). *Cittadini a scuola per esserlo nella società. Rapporto sulla valutazione del potenziamento dell'insegnamento della civica e dell'educazione alla cittadinanza nelle scuole ticinesi*. Scuola universitaria professionale della Svizzera italiana (SUPSI). Retrieved November 10, 2016 from <http://www.supsi.ch/dfa/ricerca/centricompetenza/cirse.html>
- Dundar, H., Millot, B., Riboud, M., Shojo, M., Aturupane, H., Goyal, S., & Raju, D. (2017). Sri Lanka Education Sector Assessment: Achievements, Challenges, and

- Policy Options. In *Sri Lanka Education Sector Assessment: Achievements, Challenges, and Policy Options*. Doi: 10.1596/978-1-4648-1052-7
- Duygu, B.S. (2015). Art-Based Educational Research to Generate a Practice Based Approach. *Anadolu Journal Of Educational Sciences International* 5(3).
Doi:10.18039/ajes.85467
- Dwyer S.C., & Buckle J.L. (2009) The Space Between: On Being an Insider-Outsider in Qualitative Research. *International Journal of Qualitative Methods*, 54-63.
Doi:10.1177/160940690900800105
- Gouthro, P. (2018). Creativity, the arts, and transformative learning. In M. Milana, S. Webb, J. Holford, R. Waller & P. Jarvis (Eds), *The Palgrave international handbook on adult and lifelong education and learning*. London, UK: Palgrave Macmillan
- éducation21 (n.d.). *L'educazione alla cittadinanza e ai diritti umani*. Retrieved October 1, 2018, from *L'educazione alla cittadinanza e ai diritti umani* |éducation21 (education21.ch)
- éducation21 (2016). *Educazione allo sviluppo sostenibile*. Comprendere l'educazione allo sviluppo sostenibile (ESS).
- éducation21 (2018). *Programma di partenariati nord-sud (2004–2018)*. Retrieved February 17, 2019 from <https://www.education21.ch/it/partenariati-nord-sud>.
- éducation21 (2021). *Newsletter EDD – Formateurs/-trices*. Retrieved January 17, 2020, from <https://www.education21.ch/fr/newsletter-edd-formation>
- Essomba, M.I., Arnesen, A.L., Hadzhitheodoulou-Loizidou, P., Bîrzéa, C., & Allan, J. (2009). *Policies and practices for teaching sociocultural diversity. Concepts, principles and challenges in teacher education*. Council of Europe Publishing.
- LGBTQQIP2SAA. In *Education Glossary*. Duke Office for Institutional Equity. Retrieved January 12, 2020 from *LGBTQQIP2SAA | Office for Institutional Equity* (duke.edu)
- Edwards, R., & Brannelly, T. (2017). Approaches to democratising qualitative research methods. *Qualitative Research*, 17(3), 271–277.
Doi: 10.1177/1468794117706869
- Eco, U. (1979). *The Role of the Reader: Explorations in the Semiotics of Texts*. Indiana University Press.

- Eisner, E. W. (1991). *The enlightened eye: Qualitative inquiry and the enhancement of educational practice.* New York, NY: Macmillan.
- Elias, N. (2000). *The civilizing process. Sociogenetic and psychogenetic investigations* (Rev. ed.). Blackwell.
- Eliot, T.S. (1974). *The four quartets: collected poems. 1909-1962.* Faber & Faber
- Elliot, (1995). *Environmental Ethics.* Oxford University Press.
- Emirbayer, M., & Mische, A. (1998). What is agency? *American Journal of Sociology, 103* (4), 962–1023. Doi: 10.1086/231294
- Engel, L., & Rutkowski, D. & Thompson, G. (2019). Toward an international measure of global competence? A critical look at the PISA 2018 framework. *Globalisation, Societies and Education, 17*, 1-15. Doi: 10.1080/14767724.2019.1642183.
- Erikson, E.H. (1968). *Identity: youth and crisis.* Norton & Co.
- Erikson, E. H. (1980). *Identity and the life cycle.* Norton & Co.
- Erickson, F. (1986). Qualitative Methods in Research on Teaching. In M. Wittrockk (Ed.), *Handbook of Research on Teaching* (pp. 119-161). MacMillan.
- Erickson, F. (2012). Qualitative Research Methods for Science Education. *Second International Handbook of Science Education.*
Doi:10.1007/978-1-4020-9041-7_93.
- Esbrina. (2015). *APREN-DO: Cómo aprenden los docentes: implicaciones educativas y retos para afrontar el cambio social.* Esbrina. Retrieved March 18, 2020, from <https://esbrina.eu/es/portfolio/apren-do-como-aprenden-los-docentes-implicaciones-educativas-y-retos-para-afrontar-el-cambio-social/>
- Estellés, M. & Fischman, G. E. (2021). Who Needs Global Citizenship Education? A Review. of the Literature on Teacher Education. *Journal of Teacher Education, 72*(2), 223–236. Doi:10.1177/0022487120920254
- European Commission (2015). *Citizenship pedagogy and teacher education, an alliance between schools, territory, community.* Retrieved May, 20, 2017, from <http://ec.europa.eu/programmes/erasmus-plus/projects/eplus-project-details-page/?nodeRef=workspace://SpacesStore/2cb38b02-92e8-4143-82f0-2293c3a8a7d3>
- European Commission (2000). *European Report on Quality of School Education:*

- Sixteen Quality Indicators*. Directorate-General for Education and Culture.
- Eurydice (2017). *Citizenship Education at School in Europe-2017. Eurydice Report*.
- Evans, R. W. (2004). *Social Studies Wars: What Should We Teach the Children?* Teachers College Press.
- Faculté de psychologie et des sciences de l'éducation Université de Genève (2001). *Perrenoud - Dix nouvelles compétences pour un métier nouveau*. Unige. Retrieved February 15, 2018, from https://www.unige.ch/fapse/SSE/teachers/perrenoud/php_main/php_2001/2001_04.html
- Farrell, T. (2011). Exploring the professional role identities of novice ESL teachers through reflective practice. *Fuel and Energy Abstracts*. doi:10.1016/j.system.2011.01.012
- Federal Constitution of the Swiss Confederation, (1998). Bundesverfassung der Schweizerischen Eidgenossenschaft vom 18. April 1999. Swiss Constitution (parlament.ch)
- Flores, M. A., & Day, C. (2006). Contexts which shape and reshape new teachers' identities: A multi-perspective study. *Teaching and Teacher Education*, 22, 219–232.
- Franey, J. J. 2015. Adult Development, Teacher Development, and Adult Learning. Retrieved from http://www.developingdifferencemakers.com/uploads/6/0/5/5/60557285/ddm_articles_professional_development.pdf
- Frank, D., Hironaka, A. Meyer, J.W., Schofer, E., and Tuma, N. (1997). The Rationalization and Organization of Nature in World Culture. In J. Boli & G.M. Thomas (Eds.) *World Polity Formation since 1875: World Culture and International Governmental Organizations*. Stanford University Press.
- Freire, P. (1994). *Pedagogy of Hope. Reliving Pedagogy of the Oppressed*. Continuum
- Freire, P. (2005). *Pedagogy of the Oppressed*. Continuum.
- Friedman, J. & Haverkate, V. & Oomen, B. & Park, E. & Sklad, M. (2015). *Going Glocal in Higher Education: The Theory, Teaching, and Measurement of Global Citizenship*. University College Rossevelt.
- Fry, S., Griffin, S., & Kirshner, J. (2012). Learning global citizenship: Students and

- Teachers in Belize and the US take action together. *Social Studies and the Young Learner*, 25(2), 23–27.
- Fukuyama, F. (2004) *State-Building: Governance and World Order in the 21st Century*. Profile Books.
- Fullan, M. (1993). Why Teachers Must Become Change Agents. *Educational Leadership*. 50.
- Fullan, M. (2007). *The new meaning of educational change*. Teachers College Press.
- Gagnon, F., & Pagé, M. (1999). *Cadre conceptuel d'analyse de la citoyenneté dans les démocraties libérales. Vol.I: Cadre conceptuel et analyse*. Direction du 15 Multiculturalisme, Direction de la Participation des citoyens, Recherche et analyse stratégiques (RAS). Ministère du Patrimoine Canadien.
- Gather Thurler, M. (2021). L'établissement scolaire : lieu de Développement Professionnel? *In Conference de Comparisons Internationelles*. Centre national d'étude des systèmes scolaires.
- Gaudelli, W. (2009). Heuristics of Global Citizenship Discourses towards Curriculum Enhancement. *Journal of Curriculum Theorizing* 25(1).
- Gaudelli, W. (2016). *Global Citizenship Education. Everyday transcendence*. Routledge
- Gaudelli, W., & Wylie, S. (2012). Global education and issues-centered education. In S. Totten & J. Pedersen (Eds.), *Educating about social issues in the 20th and 21st centuries: A critical annotated bibliography* (pp. 293–320). Information Age
- Gee, J. P. (2000-2001). Identity as an Analytic Lens for Research in Education. *Review of Research in Education*, 25, 99–125. Doi:org/10.2307/1167322
- Gentles, S. J., Jack, S. M., Nicholas, D. B., & McKibbin, K. A. (2014). Critical Approach to Reflexivity in Grounded Theory. *The Qualitative Report*, 19(44), 1-14. Doi:10.46743/2160-3715/2014.1109
- Gerzon, M. (2006). *Leading Through Conflict: How Successful Leaders Transform Differences into Opportunities*. Harvard Business Press Books.
- Glasser, H.M. & Smith, J.P: (2008). On the Vague Meaning of “Gender” in Education Research: The Problem, Its Sources, and Recommendations for Practice. *Educational Researcher*, 37(6), 343-350. <http://www.jstor.org/stable/25209010>.
- Giddens, A. (1990). *Consequences of Modernity*. Polity Press.
- Gibbs, A. (2015). Writing as Method. In B. T. Knudsen, & C. Stage (Eds.) *Affective*

- Methodologies* (1st ed.,pp.1-18) . Palgrave Macmillan.
Doi: 10.1057/9781137483195.0018
- Giddens, A. (1984). *The constitution of society: Outline of the theory of structuration*. Polity Press.
- Goldstein, B. M. (2007). All photos lie: Images as data. In G. C. Stanczak (Ed.), *Visual research methods: Image, society, and representation*. SAGE Publications.
- Goren, H. & Yemini, M. (2016). Global Citizenship Education in context: Teacher perceptions at an international school and a local Israeli school. *Compare*, 46.
Doi: 10.1080/03057925.2015.1111752.
- Goren, H., & Yemini, M. (2017). The global citizenship education gap: Teacher perceptions of the relationship between global citizenship education and students' socio-economic status. *Teaching and Teacher Education*, 67.
Doi:10.1016/j.tate.2017.05.009
- Gordon, J., Halasz, G., Krawczyk, M., Leney, T., Michel, A., Pepper, D., Putkiewicz, E. & Wisniewski, J. (2009). *Key Competences in Europe: Opening Doors for Lifelong Learners Across the School Curriculum and Teacher Education*. CASE-Center for Social and Economic Research, CASE Network Reports.
- Gorg, H., & Hirsch, J. (1998). Is international democracy possible? *Review of International Political Economy*, 5(4), 585-615.
- Gorski, P. S. (2013). What is Critical Realism? And Why Should You Care? *Contemporary Sociology*, 42(5), 658–670. www.jstor.org/stable/23524414
- Gough, A. (2018). Sustainable Development and Global Citizenship Education: Challenging Imperatives. In I. Davies, L.Ch. Ho, D. Kiwan, C.L. Peck, A. Peterson, E. Sant, & Y. Waghid, (Eds.). *The Palgrave Handbook of Global Citizenship and Education* (Chapter 19, pp.295-312). Doi:10.1057/978-1-137-59733-5_19
- Gubrium, J. F., & Holstein, J. A. (2009). *Analyzing narrative reality*. SAGE Publications, Inc. Doi:10.4135/9781452234854
- Grano, P. (2021, February 20). Cosa significa davvero avere una malattia rara. *La Regione*. Retrieved March, 25, 2021 from <https://www.laregione.ch/ticino7/ticino7/1493893/farmaco-malattia-malati-pazienti-salute-malattie-svizzera-casse-farmaci>

- Gruenwald, D.A. (2003). Foundations of place: A multidisciplinary framework for place-conscious education. *American Educational Research Journal*, 40(3), 619-654.
- Guldberg, K., & Mackness, J. (2009). Foundations of communities of practice: Enablers and barriers to participation. *Journal of Computer Assisted Learning*, 25(6), 528–538. Doi:10.1111/j.1365-2729.2009.00327.x
- Guskey, T.R. (2014). Measuring the effectiveness of educators' professional development. In L.E. Martin, S. Kragler, D.J. Quatroche, & K.L. Bauserman (Eds.), *Handbook of professional development in education: Successful models and practices, PreK-12* (pp. 447-466). Guilford.
- Hacking (1986), Making Up People. In T. Heller (Ed.), *Reconstructing Individualism: Autonomy, Individuality in the Self Investigation Thought* (pp. 161-171). Stanford University.
- Haggarty, H.T. (2009). Resisting positivism: unfolding the epistemological basis of two Arts-integrating research methodologies, arts-based research and a/r/tography. Knowledge Commons. Retrieved March, 11, 2019 from <https://knowledgecommons.lakeheadu.ca/bitstream/handle/2453/727>
- Hammersley, M., & Atkinson, P. (2007) *Ethnography: Principles in Practice*. Routledge.
- Hankivsky, O. (2005). *Social Policy and the Ethic of Care*. UBC Press.
- Hankivsky, O. (2006). Reflections on Women's Health and Gender Equality in Canada. *Canadian Woman Studies*, 25(3). Retrieved September 11, 2017 from <https://cws.journals.yorku.ca/index.php/cws/article/view/5884>
- Hanh, H.J. (1998). *Education and Society in Germany*. Bloomsbury Academic
- Hahn, C. L. (2001). Democratic understanding- Cross-national perspectives. *Theory into Practice*, 40(1), 14-22 Taylor & Francis.
- Hannam, D. (1998). Democratic education and education for democracy through pupil/student participation in decision making in schools. In Christie, D., H. Maitles, H. & Halliday, J. (Eds.) *Values Education for Democracy and Citizenship*. Gordon Cook. Foundation/University of Strathclyde.
- Hanvey, R. (1975). *An Attainable Global Perspective*. Center for War/Peace Studies.
- Haraway, D. (1988). Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective. *Feminist Studies*, 14(3), 575–599.

Doi: 10.2307/3178066

- Haraway, D. (1997). *Modest_Witness@Second_Millennium
FemaleMan_Meets_OncoMouse. Feminism And Technoscience.* Routledge.
- Harper, D. (2002) Talking about pictures: A case for photo elicitation, *Visual Studies*, 17(1), 13-26. Doi:10.1080/14725860220137345
- Harshman, J. R., & Augustine, T. A. (2013). Fostering Global Citizenship Education for Teachers Through Online Research. *The Educational Forum*, 77(4), 450–463. Doi:10.1080/00131725.2013.822040
- Harvey, D. (2005). *Brief History of neoliberalis.* Oxford University Press.
- Hatlevik, O. & Christophersen, K.A. (2013). Digital competence at the beginning of upper secondary school. Identifying factors explaining digital inclusion. *Computers & Education*, 63, 240-247.
Doi: 10.1016/j.compedu.2012.11.015
- Haufler, V. (2001). *A public role for the private sector: Industry, Self-Regulation, in a Global Economy.* Carnegie Endowment for International Peace.
- Heick, T. (2018). The definition of digital citizenship. The future of learning. Retrieved January 11, 2019 from The Definition of Digital Citizenship (teachthought.com)
- Hepburn, M. A. (1995). Revitalizing Political Socialization Research. An Introduction to the Symposium. *Perspectives on Political Science*, 24(1), 5-6.
- Hernández, F. (2000). Los proyectos de trabajo: la necesidad de nuevas competencias para nuevas formas de racionalidad. *Educar* 26, 39-51.
- Hernández, F. (2018). Encuentros que afectan y generan saber pedagógico entre docentes a través de cartografías visuales. *Revista Digital do LAV* 11(103).
Doi:10.5902/1983734833898.
- Hernández-Hernández, F., J. M. Sancho-Gil, & M. Domingo-Coscollola. (2018). Cartographies as Spaces of Inquiry to Explore of Teacher's Nomadic Learning Trajectories. *Digital Education Review* 33, 105–119.
<https://doi.org/10.1344/der.2018.33.105-119>
- Hicks, D. and Holden, C. (2007). Remembering the future: what do children think?', *Environmental Education Research*, 13(4), 501 – 512.
Doi:10.1080/13504620701581596.
- Hooks, B. (1982). *The Will to Change.* Washington Square Press.

- Howe, R.B., & Covell, K. (2007). *Empowering Children: Children's Rights Education as a Pathway to Citizenship*. University of Toronto Press
- Howell, K. E. (2013). *An introduction to the philosophy of methodology*. SAGE Publications Ltd. Doi:10.4135/9781473957633.
- Huddleston, T., (2005). Teacher training in citizenship education: Training for a new subject or for a new kind of subject? *Journal of Social Science Education*, 4(3), 50-63.
- Hunzicker, J. (2011). Effective professional development for teachers: a checklist. *Professional Development in Education*, 37(2), 177–179. Doi:10.1080/19415257.2010.523955
- Hunzicker, J. (2011). Effective professional development for teachers: a checklist. [Table]. *Professional Development in Education*, 37(2), 177–179.
- Ifejika, N. (2006, September 29). *What does ubuntu really mean?* The Guardian. Retrieved June 20, 2018, from <https://www.theguardian.com/theguardian/2006/sep/29/features11.g2>
- Ikeda, D. (1996). Thoughts on education toward global citizenship. Retrieved from <http://www.columbia.edu/cu/buddhism/document/tc1996.pdf>
- Imants, J., & Van der Wal, M. (2020) A model of teacher agency in professional development and school reform, *Journal of Curriculum Studies*, 52(1), 1-14, doi: 10.1080/00220272.2019.1604809
- Inguaggiato, C. (2018). GCE Conception. In M. Tarozzi, & C. Inguaggiato, *Teachers' Education in GCE: Emerging Issues from a Comparative Perspective*. Research deliverable published within the European project “Global Schools” (pp.122-123).
- Inglehart, R. (2000). Globalization and postmodern values. *The Washington Quarterly*, 23(1), 215-228. Doi:10.1162/016366000560665
- Jackson, T. (2011). *Prosperità senza crescita. Economia per il pianeta reale*. Edizioni Ambiente
- James, A., (2012). Seeking the analytic imagination: reflections on the process of interpreting qualitative data. *Qualitative Research*, 13(5), 562–577.
- Jain, M. (2020). Civics and Citizenship Education in India and Pakistan. *Handbook of Education Systems in South Asia*. Doi:10.1007/978-981-13-3309-5_44-1

- Janesick, V. J., & Abbas, N. (2011). "Stretching" Exercises for Qualitative Researchers. *Sociological Research Online*, 16(4), 225–226.
Doi:10.1177/136078041101600402
- Janowitz, M. (1983). *The reconstruction of patriotism: education for civic consciousness*. University of Chicago.
- Jenson, J. (2007). The European Union's Citizenship Regime. Creating Norms and Building Practices. *Comparative European Politics*. 5, 53-69.
10.1057/palgrave.ccp.6110102.
- Johnson (1995). *Understanding communication in the second language classroom* (Cambridge Language Education Series). Cambridge University Press.
- Jørgensen, M.B. (2012), The Diverging Logics of Integration Policy Making at National and City Level. *International Migration Review*, 46, 244-278.
Doi:10.1111/j.1747-7379.2012.00886.x
- Kamberelis, G. & Dimitriadis, G. (2013). *Focus groups. From structured interviews to collective conversations*. Routledge.
- Kanpol, B. (1997). Reflective Critical Inquiry on Critical Inquiry: A Critical Ethnographic Dilemma Continued. *The Qualitative Report*, 3(4), 1-12.
Doi:10.46743/2160-3715/1997.2010
- Kallis, G. (2009). The degrowth proposal, Farewell to Growth, Polity Press.
Ecological Economics, 79(5), 1016-1017. Retrieved May 20, 2016, from <http://EconPapers.repec.org/RePEc:eee:ecolec:v:70:y:2011:i:5:p:1016-1017>
- Kawashima Ginsberg, K. & Peter, L. (2014). Diversity in Classrooms: The Relationship between Deliberative and Associative Opportunities in School and Later Electoral Engagement. *Analyses of Social Issues and Public Policy*, 14(1), 394–414.
- Kjeldgaard, D. & Askegaard, S. (2006). The Glocalization of Youth Culture: The Global Youth Segment as Structures of Common Difference. *Journal of Consumer Research*, 33, 231-247. Doi: 10.1086/506304.
- Kellner, D. & Share, J. (2005). Toward Critical Media Literacy: Core concepts, debates, organizations, and policy, Discourse. *Studies in the Cultural Politics of Education*, 26(3), 369-386. Doi: 10.1080/01596300500200169
- Kelly, A.V. (2009). *The curriculum: Theory and practice* (6th ed). Sage.
- Kennedy, A. (2005). Models of Continuing Professional Development: A framework

- for analysis. *Journal of In-service Education*, 31, 235-250.
Doi:10.1080/13674580500200277.
- Kennedy, K. (2012). Global Trends in Civic and Citizenship Education: What are the Lessons for Nation States? *Education Sciences*, 2, 121-135.
10.3390/educsci2030121.
- Kerby, A. (1991). *Narrative and the self*. Bloomington, IN: Indiana University Press.
Retrieved July, 20,2017 from <https://www.mentalfloss.com/article/556521/five-countries-pay-teachers-more-than-america>
- Kerr, D. (1999) *Citizenship Education: An International Comparison*. *International Review of Curriculum and Assessment Frameworks Archive*. Qualifications and Curriculum Authority.
- Kerr, D. (2003). Citizenship Education in England: The Making of a New Subject. *Online Journal of Social Sciences Education*,2. 10.4119/UNIBI/jsse-v2-i2-472.
- Kinash, S., Wood, K., & Knight, D. (2013). Digital immigrant teachers and digital native students: What happens to teaching? *Educational Technology Solutions*, 54, 56-58.
- Kinchin, I. & Cabot, L. (2010). Reconsidering the dimensions of expertise: From linear stages towards dual processing. *London Review of Education*, 8, 153 - 166. Doi:10.1080/14748460.2010.487334.
- Klein, J., & Wikan, G. (2019). *Teacher education and international practice programmes: Reflections on transformative learning and global citizenship*. *Teaching and Teacher Education*, 79, 93–100. Doi:10.1016/j.tate.2018.12.003
- Kymlichka, W. (1995). *Multicultural Citizenship*. Oxford University Press.
- Kiwan, D. (2005). Human Rights and Citizenship: An Unjustifiable Conflation? *Journal of Philosophy of Education*, 39, 37-50.
Doi:10.1111/j.0309-8249.2005.00418.x
- Koetting, J. (1984). *Foundations of Naturalistic Inquiry: Developing a Theory Base for Understanding Individual Interpretations of Reality*. Association for Educational Communications and Technology.
- Kolb, DA.(1984), *Experiential Learning: Experience as the Source of Learning and Development*. Prentice Hall.
- Korthagen, F. (2017). *Inconvenient truths about teacher learning: towards*

professional development 3.0. Teachers and Teaching: theory and practice, 23(4), 387–405. Doi: <http://dx.doi.org/10.1080/13540602.2016.1211523>

- Koten, A. (2011, April 10). *What is the difference between competences and competencies?* Retrieved February 1, 2022, <https://alderkoten.com/what-is-the-difference-between-competences-and-competencies/>
- Kraidy, M.M. (1999). The global, the local, and the hybrid: A native ethnography of glocalization, *Critical Studies in Mass Communication*, 16(4), 456-476. Doi: 10.1080/15295039909367111
- Krugman, P. & Venables, A.J. (1995). Globalization and the Inequality of Nations. *The Quarterly Journal of Economics*, 110(4), 857-880
- Kumar, A. (2008). Development Education and Dialogical Learning in the 21st Century. *International Journal of Development Education and Global Learning*, 1, 37-48. Doi:10.18546/IJDEGL.01.1.04.
- Kumaravadivelu, B. (2012). Individual identity, cultural globalization and teaching English as an international language: The case for an epistemic break. In L. Alsagoff, W. Renandya, G. Hu, & S. L. McKay (Eds.), *Teaching English as an international language: Principles and practices* (pp. 9-27). Routledge.
- La gioventú dibatte. (2021). *La Scuola dibatte*. Gioventú dibatte. Retrieved February 16, 2019, from <https://gioventudibatte.ch/>
- Küng, H., & Kuschel, K. (1994). *Hacia una etica mundial*. Trotta.
- Labajos, A. M., & Barcenilla, J. J. (2002). *La mística en el siglo XXI*. Trotta.
- Lacueva, A. (1998). La enseñanza por proyectos: ¿mito o reto? *Revista Iberoamericana de Educación*, 16, 1-17.
- Lagos, T. (2003). *Global citizenship- Toward a identification*. Retrieved October 12, 2017, from http://depts.washington.edu/gcp/research_pages/globalization_biblio.htm
- Latouche, S. (2006). *Le pari de la Décroissance*. Fayard.
- Latouche, S. (2015). *Usa e getta. Le follie dell'obsolescenza programmata*. Bollati Boringhieri editore.
- Lawy, R., & Biesta, G. (2006). Citizenship As Practice: The educational implications of an inclusive and relational understanding of citizenship. *British Journal of Educational Studies*, 54, 34 - 50. Doi:10.1111/j.1467-8527.2006.00335.x

- Leach, T. (2018). Democracy in the classroom. *Power and Education*, 10(2), 181–194.
Doi:10.1177/1757743818756911
- Leavy, P. (2015). *Method meets art: Arts-based research practice* (2nd ed.). Guilford Press.
- LeCompte, M. D., & Goetz, J. P. (1982). Problems of Reliability and Validity in Ethnographic Research. *Review of Educational Research*, 52, 31-60.
doi:10.3102/00346543052001031
- Lenoir, Y., & Abdelkrim, H. (2016). Three distinct readings of interdisciplinarity. [Table]. In *Interdisciplinarity in Primary and Secondary School: Issues and Perspectives*. *Creative Education* 7 (pp.2433-2458).
Doi:10.4236/ce.2016.716233
- Levinson, B. A. U., Sutton, M., & Winstead, T. (2009). Education Policy as a Practice of Power: *Theoretical Tools, Ethnographic Methods, Democratic Options*. *Educational Policy*, 23(6), 767–795. Doi:10.1177/0895904808320676
- Levi-Strauss, C. (1997). *L'identité: Séminaire interdisciplinaire*. Presses Universitaires de France.
- Lim, J.H. (2010). Victimhood Nationalism in Contested Memories Mourning Nations Accountability. In A. Assmann & S., Conrad (Eds), *Memory in a Global Age: Discourses, Practices, and Trajectories*. Palgrave Macmillan.
- Lincoln, Y.S., & Guba, EG. (1985). *Naturalistic Inquiry*. Sage Publications.
- Lippman, L.H., Ryberg, R., Carney, R., & Moore, K.A. (2015). Key “Soft Skills” that Foster Youth Workforce Success: Toward a Consensus Across Fields, *Child Trends*. FHI 360 and USAID.
- Lispector, C. (2012). *A Breath of Life*. New Directions Book.
- Lister, R. (2008). Inclusive citizenship, gender and poverty: Some implications for education for citizenship. *Citizenship Teaching and Learning*, 4(1), 3-19.
- Lobo, A.S and P. Feytor-Pinto, (Ed.) *Professores de Português: Quem somos ? Quem podemos ser ?* (pp. 47-54) Escola Superior de Educação de Lisboa.
- Lodi, M. (1974). *Crónica pedagógica*. Editorial Laia.
- Logan, H. H. (2011). Perceptions of citizenship in preservice elementary social studies education. *Journal of Peace Education and Social Justice*, 5.

- Lourenço, M. (2018a). Cidadania global e integração curricular: desafios e oportunidades nas vozes de formadores de professores [Global citizenship and curriculum integration: challenges and opportunities in the voices of teacher educators]. *Indagatio Didactica* 10, 9–27. Doi: 10.34624/id.v10i1.11361
- Livingstone, S. (2009). Children and the internet. *Great Expectations, Challenging Realities*. Polity Press.
- Lundy, L. (2007). “Voice is not enough: conceptualizing Article 12 of the United Nations Convention on the Rights of the Child, *British Educational Research Journal*, 33(6), 972-942.
- Maclure, M. (1993). Arguing for yourself: Identity as an organizing principle in teachers’ jobs and lives. *British Educational Research Journal*, 19(4), 311–322.
- Mahler, S., & Pessar, P. (2006). Gender Matters: Ethnographers Bring Gender From the Periphery Toward the Core of Migration Studies. *International Migration Review*, 40, 27-63. doi:10.1111/j.1747-7379.2006.00002
- Mahmoud-Gahrouei, V., Tavakoli, M., & Hammam, D. (2016). Understanding what is possible across a career: professional identity development beyond transition to teaching. *Asia Pacific Education Review* 17(4), 581-597.
- Mannion, G. (2015). Towards Glocal Pedagogies: Some risks associated with education for global citizenship and how glocal pedagogies might avoid them, In J. Friedman, V. Haverkate, B. Oomen, E. Park, M. Sklad (Eds) *Going Glocal in Higher Education: the theory, teaching and measurement of global citizenship* (pp 19-34). University College Roosevelt.
- Manzi, A. (1990). *Le civiltà del nostro tempo*. Primavera
- Marcionetti, J. (2012). Civica e cittadinanza: cittadini a scuola per esserlo nella società. In *Scuola ticinese*. 310, 5-8. Dipartimento della scuola, della cultura e dello sport.
https://m4.ti.ch/fileadmin/DECS/DS/Rivista_scuola_ticinese/ST_n.310/Numero_ST_310_maggio-giugno_2012.pdf
- Marri, A. R., Michael-Luna, S., Cormier, M. S., & Keegan, P. (2014). Urban pre-service K-6 teachers’ conceptions of citizenship and civic education- Weighing the risks and rewards. *The Urban Review*, 46(1), 63-85.
- McKay, L., & Sappa, V. (2019). Harnessing creativity through arts-based research to

- support teachers' identity development. *Journal of Adult and Continuing Education*, 147797141984106. doi:10.1177/1477971419841068
- Maton, K. (2008). Habitus. In M. Grenfell (Ed.) *Pierre Bourdieu: Key concepts* (pp. 49–66). Acumen.
- Maturana, H. & Varela, F. (1987). *The Tree of Knowledge*. Shambhala.
- Meirieu, P. (1989). *Enseigner, scénario pour un métier nouveau*. ESF éditeur.
- Mathisen, R. W. (2006). Concepts of Citizenship and the Legal Identity of Barbarians in the Later Roman Empire. *The American Historical Review*, 111 (4), 1011–40. <https://doi.org/10.1086/ahr.111.4.1011>.
- Marcelo et al. (1991) *El Estudio de Caso en la Formación del Profesorado y la Investigación Didáctica*. Universidad de Sevilla.
- Marshall, T.H. (1964). In *Class, Citizenship and Social Development*. Doubleday & Company.
- Marshall, T.H., & Bottomore, T. (1950). *Citizenship and social class*. Pluto Press.
- Martinez, M., Prats, E. (2014). *Citizenship Education in Spain in the Twenty-First Century*. In J. Petrovic & A. Kuntz (Eds.). *Citizenship Education around the World* (pp.87-109). Routledge.
- Martinez Sainz, G., & Barry, M. (2019). Key elements of Global [Digital] Citizenship Education [Figure]. In *Digital Technologies to Advance Global Citizenship Education in Schools* (Paper presented at the World Conference on Online Learning 2019, Dublin ed.).
- Martinez Sainz, G, & Barry, M. (2019). Key elements of Global [Digital] Citizenship Education. In *Digital Technologies to Advance Global Citizenship Education in Schools* (Paper presented at the World Conference on Online Learning 2019, Dublin ed.). Retrieved December 2, 2019, from https://wcol2019.ie/wp-content/uploads/presentations/CP_203,%20BARRY.pdf
- Martínez Martín, I. (2016). Construcción de una pedagogía feminista para una ciudadanía transformadora y contra-hegemónica. *Foro de Educación*, 14(20), 129-151. Doi:10.14516/fde.2016.014.020.008
- Mason, J. (2002). Qualitative interviewing: asking, listening, and interpreting. In T. May (Ed.), *Qualitative research in action* (pp. 225-242). Sage.
- Maturana, H. (2003). *Amor y juego: fundamentos olvidados de lo humano desde el patriarcado a la democracia*. Lom Ediciones Ltda.

- McLaren, P. & Houston, D. (2004). Revolutionary ecologies: Ecosocialism and critical pedagogy. *Educational Studies*, 36(1), 27-44.
- McLaughlin, T. H. (1992). Citizenship, diversity, and education: A philosophical perspective. *Journal of Moral Education*, 21(3), 235-250.
- McLuhan, M. (1994). *Understanding media: The extensions of man*. Cambridge, MA: The MIT Press.
- Medina, J. (2008). *La papa: alimento para el cuerpo, el corazón y la mente (Javier Medina)*. La reciprocidad. Retrieved January 10, 2018, from <http://lareciprocidad.blogspot.com/2008/11/la-papa-alimento-para-el-cuerpo-el.html>
- Medei, J. A. (2004). Las misiones de la Educación para la era planetaria en dos obras de Edgar Morín. Comunidad de Pensamiento Complejo. Retrieved May 20, 2018, from <http://www.pensamientocomplejo.com.ar/>
- Mehta, J. (2010). From 'Whether' to 'How': The Varied Roles of Ideas in Politics. In D. Beland and B. Cox (Eds.) *How Ideas Matter: Reframing Political Research*, Oxford.
- Melucci, A. (1995). *Social Movements and Culture*. University of Minnesota Press. University Press.
- Meirieu, P. (1989). *Enseigner, scénario pour un métier nouveau*. ESF éditeur
- Mellor, N. (1999) From Exploring Practice to Exploring Inquiry: a practitioner researcher's experience. PhD thesis, University of Northumbria at Newcastle Retrieved July 11, 2017 from awww.staff.ncl.ac.uk/nigel.mellor
- Meyer, J. W., John Boli, George Thomas and Francisco O. Ramirez, F.O. (1997b). World Society and the Nation State. *American Journal of Sociology*, 103(1), 144-181.
- Meyer, J. W. (2009). In G.K. & G.S. Dori (Ed.), *World Society: The Writings of John W. Meyer*. Oxford University Press.
- Meyer, R.N., & Sandy L.R. (2009). Education for the Global Citizenship in the New Millennium. *International Journal of Diversity in Organizatios, Communities, and Nations*. 9(1), 59-64.
- Milana, M. (2012). Political globalization and the shift from adult education to lifelong learning. *European Journal for Research on the Education and Learning of Adults*, 3(2), 103–117.

- Miller, D. (2011). The idea of global citizenship. *Nuffield's Working Papers Series in Politics*.
- Mishra, L. (2016). Focus Group Discussion in Qualitative Research. *TechnoLEARN*, 6(1), 1-5.
- Misiaszek, G. W. (2015). Ecopedagogy and Citizenship in the Age of Globalisation: connections between environmental and global citizenship education to save the planet. *European Journal of Education*, 50(3), 280–292.
Doi:10.1111/ejed.12138
- Mockler, N.. (2011). Beyond ‘what works’: Understanding teacher identity as a practical and political tool. *Teachers and Teaching*, 17, 517-528.
Doi:10.1080/13540602.2011.602059
- Montes, B. (2018, 31st October). *Embracing uniqueness to develop a more inclusive culture*. Chemical & Engineering News. Retrieved February 11, 2019, from <https://cen.acs.org/acs-news/comment/Embracing-uniqueness-develop-inclusive-culture/96/i44>
- Morales, M. P. E. (2016). Participation Action Research (PAR) cum Action Research (AR) in teacher professional development: a literature review. *International Journal of Research in Education and Science*, 2(1), 156–165
- Morin, E. (1992). From the Concept of System to the Paradigm of Complexity. *Journal of Social and Evolutionary Systems* 15(4), 371-385.
- Morin, E. (1999). Seven complex lessons in education for the future. UNESDOC Digital Library. <https://usesdoc.unesco.org/ar:/48223/pf0000117740>
- Morin, E., Ciurana, E.& Motta, R. (2004). *Educar en la era planetaria*. Gedisa.
- Morin, E. & Kern, A.-B. (2011). *Terra-Pátria*. (6th. Ed.). Sulina
- Movimento della Scuola. (2019, September 22). La scuola che verrà. Retrieved February, 15, 20, from <https://movimentoscuola.ch/la-scuola-che-verra-risposta-del-mds-alla-consultazione/>
- Movimento della Scuola. (20, October 2017). Movimento della Scuola. Retrieved February, 15, from <https://movimentoscuola.ch>
- Milhall, A. (2003). In the field: Notes on observation in qualitative research. *Journal of Advanced Nursing*, 41, 306-13
- Murray, J. & Male, T. (2005). ‘Becoming a teacher educator: evidence from the field’. *Teaching and Teacher Education*, 21, 125–42.

- Naess, A. (2009). *The Ecology of Wisdom*. Counterpoint.
- Nasibova, J. (2018). Liberal perspective of Education for Global Citizenship in International Schools. *Azerbaijan Journal of Education Studies*, 683(2), 151-156.
- Naval, C. & Print, M., & Veldhuis, R. (2002). Education for democratic citizenship in the new Europe: context and reform. *European Journal of Education*, 37(2), 107-128. Doi:10.1111/1467- 3435.00097
- Nkechinyere Amadi, M. (2015). *In-Service Training and Professional Development of Teachers in Nigeria: Through Open and Distance Education*. Bulgarian Comparative Education Society, Paper presented at the Annual Meeting of the Bulgarian Comparative Education Society (11th, Plovdiv, Bulgaria, May 14-17, 2013).
- Nicoll, T. C., & Samuels, W.E. (2008). An in class, Humane education programme can improve young students' attitudes toward animals. *Society, & Animals*, 16, 45-60.
- Niens, U., O'Connor, U., & Smith, A. (2013). Citizenship education in divided societies: teachers' perspectives in Northern Ireland. *Citizenship Studies*, 17(1), 128–141.
- Noddings, N. (1984). *Caring: A Feminine Approach to Ethics and Moral Education*. University of California Press.
- Novak, K. (2018, June 12). *An Educator's Aha Moment: The Importance of Choice and Voice*. An Educator's Aha Moment: The Importance of Choice and Voice. Retrieved October 1, 2020, from <https://www.teachingchannel.com/blog/udl-tips>
- Nussbaum, M.C. (1997). Capabilities and Human Rights. *Fordham Law Review* 66 (273). <https://ir.lawnet.fordham.edu/flr/vol66/iss2/2>
- Nussbaum, M.C. (2010). *Not For Profit: Why Democracy Needs Humanities*. Princeton University Press.
- Oanh, Duong. (2012). *Global vs. Glocal English: Attitudes and Conceptions among Educators, Administrators and Teachers in Eight Asian Countries*. Doi :10.1007/978-94-007-4578-0_8
- O'Connor, C., & Michaels, S. (2007). When Is Dialogue 'Dialogic'? *Human Development*, 50(5), 275–285. <https://www.jstor.org/stable/26763944>.
- OECD PISA. (2018a). *Preparing our youth for an inclusive and sustainable world*.

- The OECD PISA global competence framework.* OECD.
<https://www.oecd.org/pisa/innovation/global-competence/>
- O’Leary, Z. (2014). *The essential guide to doing your research project* (2nd ed.). Thousand Oaks, CA: SAGE Publications, Inc.
- Opfer, V.D., Pedder, D. & Lavicza, Z. (2008). *Schools and Continuing Professional Development (CPD) in England: State of the Nation research project (T34718)*. Training and Development Agency for Schools.
- Orr, D.W. (1990). Environmental education and ecological literacy. *Education Digest*, 55(9),49-53.
- O’Reilly, K. (2012). Ethnographic Returning, Qualitative Longitudinal Research and the Reflexive Analysis of Social Practice. *The Sociological Review*, 60(3), 518–536. Doi:10.1111/j.1467-954X.2012.02097.x
- Orwell, G. (1953). *A Collection Essays*. Harcourt Brace Jovanovich
- Osamwonyi, E. F. (2016). In-service education of teachers: Overview, problems and the way forward. *Journal of Education and Practice*, 7(26), 83–87.
- Ostinelli, M. (2016). La storia dell'educazione civica in Ticino e il dibattito attuale. *Archivio storico ticinese*. Scuola universitaria professionale della Svizzera italiana (SUPSI), 102-111.
- Oxfam. (2015). *Education for global citizenship: A guide for school*. Oxford: Oxfam Development Education.
<https://www.oxfam.org.uk/education/resources/education-for-global-citizenship-aguide-for-schools>.
- Oxley, L., & Morris, P. (2013). Global Citizenship: A Typology for Distinguishing its Multiple Conceptions, *British Journal of Educational Studies*, 61(3), 301-325. Doi:10.1080/00071005.2013.798393
- Pädagogische Hochschule Schwyz. (n.d.). *Termine - PH Schwyz*. Retrieved March 10, 2021, from <https://www.phsz.ch/ph-schwyz/aktuell/termine/>
- Pagoni, M. & Haeberli, P. & Poucet, B. (2009). Participation et éducation à la citoyenneté. *Carrefours de l'éducation*, 28, 3-8.
Doi:10.3917/cdle.028.0003
- Pashby, K. (2016). The global, citizenship, and education as discursive fields: towards disrupting the reproduction of colonial systems of power. In *Globalization and Global Citizenship*. pp.1-34. Routledge

- Panikkar, R. (2008). *De la Mística*. Herder Editorial.
- Patel, F., & Lynch, H. (2013). Glocalization as an Alternative to Internationalization in Higher Education: Embedding Positive Glocal Learning Perspectives. *International Journal of Teaching and Learning in Higher Education*, 25(2), 223-230.
- Patton, M. Q. (2002). *Qualitative research and evaluation methods*. Thousand Oaks, Sage.
- Perrenoud, P. (1998). *Construire des compétences des l'école*. (2.a ed.). ESF éditeur.
- Perrenoud, P. (1999). Dix nouvelles compétences pour un métier nouveau. In A. S.
- Perrenoud, P. (2001). *Développer la pratique réflexive dans le métier d'enseignant*. *Professionnalisation et raison pédagogique*. ESF.
- Perrenoud, P. H. (2004). *Ten new competencies for teaching*. Grao.
- Pinar, W.F. (2012). *What is curriculum theory?* Routledge.
- Pinar, W.F. (2009) *The Worldliness of a Cosmopolitan Education: Passionate Lives in Public Service*. Routledge.
- Pizam, A. and Mansfeld, Y. (2009). *Consumer Behaviour in Travel and Tourism* [Graph]. Taylor and Francis Group.
- Powell, R.A., & Single, H.M. (1996). 'Focus Groups'. *International Journal of Quality in Health Care*, 8(5), 499–504. Doi:10.1093/intqhc/8.5.499
- Priestley, M., Biesta, G., & Robinson, S. (2015). *Teacher agency: An ecological approach*. Bloomsbury.
- Priestley, M., Biesta, G., & Robinson, S. (2015). Teacher agency: what is it and why does it matter? In R. Kneyber & J. Evers (eds.), *Flip the System: Changing Education from the Bottom Up*. Routledge.
- Priestley, M., Edwards, R., Priestley, A., & Miller, K. (2012). Teacher Agency in Curriculum Making: Agents of Change and Spaces for Manoeuvre. *Curriculum Inquiry*, 42(2), 191–214. Doi:10.1111/j.1467-873x.2012.00588
- Print, M. (2007). Citizenship Education and Youth Participation in Democracy. *British Journal of Educational Studies*, 55(3), 325–345.
<http://www.jstor.org/stable/4620572>

- Print, M. & Smith, A.(2000). Teaching civiceducation for a civil, Democratic society in the Asian Region. *Asia Pacific Education Review*, 1, 101-109.
Doi:10.1007/BF0302150
- Puig, J. (Ed.), (2010). *Entre todos. Compartir la educación para la ciudadanía. Cuadernos de educación*, (59). ICE-Horsori.
- Puig, J., Bisquerra Alzina, R., Buxarrais Estradaa M.R., Galceran, M.M., & Gijón, M. (2010). *Entre todos. Compartir la educación para la ciudadanía* (1 ed.). Alfaomega.
- Pyhältö, K., Pietarinen, J., & Soini, T. (2012). *Do comprehensive school teachers perceive themselves as active professional agents in school reforms?* *Journal of Educational Change*, 13(1), 95–116.
- Quijano, A. (2000). Colonialidad del poder, eurocentrismo y América Latina. *Espacio Abierto*, 28(1), 255-301.
- Raccolta delle leggi del Cantone Ticino (CAN) (2015), RLCT. <https://www.ti.ch/can>
- Ragelienė T. (2016). Links of Adolescents Identity Development and Relationship with Peers: A Systematic Literature Review. *Journal of the Canadian Academy of Child and Adolescent Psychiatry = Journal de l'Academie canadienne de psychiatrie de l'enfant et de l'adolescent*, 25(2), 97–105.
- Råheim, M., Magnussen, L. H., Sekse, R. J., Lunde, Å., Jacobsen, T., & Blystad, A. (2016). Researcher-researched relationship in qualitative research: Shifts in positions and researcher vulnerability. *International journal of qualitative studies on health and well-being*, 11, 30996.
Doi:10.3402/qhw.v11.30996.
- Ramani, E. (2012). “Glocalization”: Going Beyond the Dichotomy of Global Versus Local Through Additive Multilingualism. *International Multilingual Research Journal*, 6, 22-34. Doi: 10.1080/19313152.2012.639246.
- Ramirez, F.O. (1997). The Nation-Station, Citizenship, and Educational Change: Institutionalization and Globalization. in *International Handbook of Education and Development: Preparing Schools, Students, and Nations for the Twenty-first Century*, edited by ,pp.47-62
- Rapaport, A. (2010). We cannot teach what we don't know: Indiana teachers talk about global citizenship education. *Education, Citizenship and Social Justice* 5(3), 179-190. Doi:10.1177/1746197910382256

- Reardon, B. (1997). *Human Rights as Education for Peace*. University of Pennsylvania Press.
- Repubblica del Canton Ticino, il Consiglio di Stato, *Regolamento della legge della scuola* (RLSc) (19 maggio 1992), RLCT 400.110.
<https://m3.ti.ch/CAN/RLeggi/public/index.php/raccolta-leggi/pdfatto/atto/8048>
- Repubblica del Canton Ticino, il Consiglio di Stato, *Regolamento della scuola media* (RSm) (30 maggio 2018), RLCT 412.110
<https://m3.ti.ch/CAN/RLeggi/public/index.php/raccolta-leggi/legge/num/646>
- Repubblica e Cantone del Ticino, Gran Consiglio [LSM]. (1974, ottobre 21). Legge sulla scuola media. Retrieved from Repubblica e Canton Ticino
<https://m3.ti.ch/CAN/RLeggi/public/index.php/raccoltaleggi/legge/num/229#>
[31 dicembre 2018]
- Repubblica e Canton del Ticino. (2015). *Piano Di Studio Della Scuola Dell'obbligo Ticinese*
[General Study Plan] Retrieved from Repubblica e Canton Ticino.
<https://www4.ti.ch/decs/ds/harmos/piano-di-studio/piano-di-studio-del-cantone-ticino/>
- Repubblica e Cantone Ticino (n.d.) Scuola Media Locarno1.
<https://locarno1.sm.edu.ti.ch/>
- Repubblica e cantone del Ticino, Consiglio di Stato (2015). Regolamento sulla formazione continua. Retrieved July, 11,2017 from
<https://m3.ti.ch/CAN/RLeggi/public/index.php/raccolta-leggi/legge/num/223>
- Remy, R. C., & Wagstaff, L. H. (1982). Principals Can Exert a Leadership Role in Citizenship Education. *NASSP Bulletin*, 66(454), 55–62.
Doi:10.1177/019263658206645410
- Research Design Study (2020).[Figure]. Methodologies, Methods and Practices Knowledge making through Research. Research is not linear – Methodologies, methods, and practices (writeprofessionally.org)
- Rescher, N. (2021). *Luck: The Brilliant Randomness of Everyday Life*. University of Pittsburgh Press.
- Reves, E. (1946). *L'anatomie de la paix*. Editions Jules Tallandier.
- Rex, L., & Nelson, M. (2004). How Teachers' Professional Identities Position

- High-Stakes Test Preparation in Their Classrooms. *Teachers College Record - 106*, 1288-1331. Doi:10.1111/j.1467-9620.2004.00380.x.
- Ribble, M. (2017). *Digital citizenship: using technology appropriately*. Retrieved October 1, 2020 from digitalcitizenship.net
- Ribble, M., & Bailey, G. (2007). *Digital Citizenship in Schools*. International Society for Technology in Education.
- Rietbergen-McCracken, J. (2006). Civic education. *Civicus*.
- Richard, M. (2011). Le rôle du développement professionnel dans la mise en œuvre du modèle de la réponse à l'intervention. *Enfance en difficulté*, 7, pp. 51– 78.
- Richards, L. (2021). *Handling Qualitative Data: A Practical Guide*. Sage Publications, Ltd.
- Richardson, S. A., Dohrenwend, B. S., & Klein, D. (1965). *Interviewing: Its forms and functions*. Basic Books.
- Rinaldi, S. (2018). Challenges for human rights education in Swiss secondary schools from a teacher perspective. *Prospects*.
Doi:10.1007/s11125-018-9419-z
- Robandi, B., & Supriatna, M. & Nuryani, P. & Ibrahim, T. (2017). Teacher as a Moral Agency: An Idea of Pedagogy Teaching Profession Ethics-Critical Consciousness Based, 9th International Conference for Science Educators and Teachers. Doi: 10.2991/icset-17.2017.45
- Rocher, J. (1999). Children: Rights, Participation and Citizenship. *Childhood*, 6(4), 475–493. <https://doi.org/10.1177/0907568299006004006>
- Roller, M., & Lavrakas, P. (2015). *Applied Qualitative Research Design. A Total Quality Framework Approach*. The Guilford Press.
- Robbins, M., Francis, L. J., & Elliott, E. (2003). Attitudes toward education for global citizenship among trainee teachers. *Research in Education*, 69(1), 93-98.
- Robert, B. (1997). Practicing theory and theorizing practice in teacher education. *Teaching about Teaching: Purpose, Passion, and Pedagogy in Teacher Education*, 13-31.
- Roberts, R. (1989). *Serendipity: Accidental Discoveries in Science*. Wiley.
- Robertson, R. (1992). *Globalization: Social Theory and Global Culture*. Sage.
- Robertson, R. (1997). Comments on the 'global triad' and 'glocalization'. In N.Inoue (Ed.) *Globalization and Indigenous Culture* (pp. 217-225). Institute for

Japanese Culture and Classics.

- Rooney, K. (2007) Citizenship education: making kids conform. Retrieved December 14, 2018, from <http://www.spiked-online.com/index.php?/site/printable/4023>
- Robson, C., & McCartan, K. (2016). *Real World Research*. Wiley.
- Rose, G. (2016). *Visual methodologies: An introduction to researching with visual materials* (4th Ed.). SAGE Publications
- Roudometof, V. (2005). Transnationalism, Cosmopolitanism and Glocalization. *Current Sociology*, 53(1), 113–135. Doi:10.1177/0011392105048291
- Rourke, A. (2002). An unbelievable academic and personal experience: Issues around teaching undergraduate field courses in Africa. *Journal of Geography in Higher Education* 26(3), 327-344.
- Rousseau, J.J. *Emile*, I, in OC, Paris, Gallimard, Bibliothèque de la Pléiade, 1969, p.252
- Rubin, H. J., & Rubin, I. S. (1995). *Qualitative interviewing: The art of hearing*. Sage.
- Rudduck, J. & Flutter, J. (2000). Pupil Participation and Pupil Perspective: "Carving a New Order of Experience. *Cambridge Journal of Education*, 30(1), 75-89.
- Ryen, E. & Josok, E. (2021). Citizenship-as-knowledge: How perspectives from Bildung-centered Didaktik can contribute to European Citizenship Education Beyond competence. *European Educational Research Journal*
Doi: 10.1177/147490412111045777
- Rogoff, B. (2013). *The Cultural Nature of Human Development*. Oxford University Press.
- Sabri, S.K. (1997). In-service teacher training programmes: the case of Palestine, *Journal of In-service Education*, 23(1), 113-118.
Doi:10.1080/13674589700200006
- Sachs (2001). Teacher professional identity: competing discourses, competing outcomes. *Journal of Education Policy*, 16(2), 141-19. Doi: 10.1080/02680930116819
- Sadio Ramos, F. (2011). Report on an experience of in-service teacher training on human rights and citizenship education. *Citizenship Teaching and Learning*, 6, 319-334. Doi: 10.18638/eiic.2015.4.1.444
- Saldaña, J. (2009). *The Coding Manual for Qualitative Researchers*. Sage Publications, Inc.

- Sanchez, C.(2014). Unstructured Interviews. In A.C. Michalos (Eds.) *Encyclopaedia of Quality of Life and Well-Being Research*. Springer. Doi: 10.1007/978-94-007-0753-5_3121
- Sancho-Gil, J., & Hernández-Hernández, F. (2014). *Maestros al vaivén: aprender la profesión docente en el mundo actual*. Barcelona: Ediciones Octaedro.
- Sangwan, D., Raj, P., Venugopal, A., Thiede, B., Herrmann, C., & Sangwan, K.S. (2020).Development of the Transversal Competencies in Learning Factories. *Procedia Manufacturing*, 45, 349-354. Doi:10.1016/j.promfg.2020.04.031
- Sant, E., Davis, I., Pashby, K. & Schultz (2018).*Global Citizenship Education: A Critical Introduction to Key Concepts and Debates*. Bloomsbury Academic
- Sarramona, J. (2007). *Las competencias profesionales del profesorado de secundaria*. *Estudios sobre Educación*, 12, 31-40. Retrieved from <http://www.redalyc.org/articulo.oa?id=70601109>
- Sassen, S. (2002). The repositioning of citizenship: emergent subjects and spaces for politics. *Berkeley Journal of Sociology*, 46, 4-26. <http://www.jstor.org/stabl/41035566>
- Saukko, P. (2003). *Doing research in cultural studies*. SAGE Publications Ltd
Doi:10.4135/9781849209021
- Savage, M., & Drake, Susan. (2016). *Living Transdisciplinary Curriculum: Teachers' Experiences with the International Baccalaureate's Primary Years Programme*. *International Electronic Journal of Elementary Education*. 9. 1-20. Retrieved from <https://www.researchgate.net/publication/3157059555>
- Savin-Baden, M., & Wimpenny, C. (2014). *A Practical Guide to Arts-related Research*.
Doi:10.1007/978-94-6209-815-2
- Schnapper, D. (2000). *Qu'est-ce que la citoyenneté?* Gallimard.
- Schnebli, D., Bardelli, F., & Bardelli, M. (2010). *Ginnasio di Locarno 1959* Swiss review of architecture, engineering, and urban planning. Doi:10.5169/seals-169953
- Schugurensky, D., & Wolhuter, C. (2020). Teachers' Education and Global Citizenship Education. An Introduction. In D. Schugurensky and C. Wolhuter (Eds), *Global Citizenship Education in Teacher Education. Theoretical and Practical Issues* (pp. 1-19). Routledge.
- Schuman, D. (1982). *Policy Analysis, Education, and Everyday Life*. Heath.

- Schwab, K. (2009). *Global Corporate Citizenship: Working With Governments and Civil Society*. Foreign Affairs. Retrieved October 10, 2019, from <https://www.foreignaffairs.com/articles/2008-01-01/global-corporate-citizenship>
- Sclater, D. (2003). The arts and narrative research. *Qualitative Inquiry*, 9(4), 621-625.
- Sebba, J., Kent, P. & Tregenza, J. (2012). *Powerful professional learning: a school leader's guide to joint practice development*. National College for School Leadership and University of Sussex.
- Seidman, I. (2006). *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences*. Teachers College Press.
- Sevenhuijsen, S. (1998). Citizenship and the ethics of care. Feminist considerations of justice, morality and politics. Routledge.
- Sfard, A., & Prusak, A. (2005). Telling Identities: In Search of an Analytic Tool for Investigating Learning as a Culturally Shaped Activity. *Educational Researcher*, 34(4), 14-22.
- Siemens, G. (2011). *What Is Connectivism?* Retrieved January 10, 2020, from <http://cck11.mooc.ca/week1.htm>.
- Silva, J., & Menezes, I. (2016). Art Education for Citizenship: Augusto Boal's Theater of the Oppressed as a Method for Democratic Empowerment. *Journal of Social Science Education*, 15, 40-49. Doi: 10.2390/jsse-v15-i4-1507.
- Silverman, D. (2006). *Interpreting Qualitative Data: Methods for Analyzing Talk, Text and Interaction*. Sage.
- Sinclair, M. (2010). Misconceptions about intuition. *Psychological Inquiry*, 21(4), 378-386.
- Somekh, B. (1995). The Contribution of Action Research to Development in Social Endeavours: A Position Paper on Action Research Methodology. *British Educational Research Journal*, 21(3), 339-355. <http://www.jstor.org/stable/1501651>
- Somerville, I. (1999). Agency versus identity: Actor-network theory meets public relations. *Corporate Communications: An International Journal*, 4, 6-13. Doi: 10.1108/13563289910254525.
- Speck, M., & Knipe, C. (2005). *Why can't we get it right? Designing high-quality*

- professional development for standards-based schools* (2nd ed). Corwin Press.
- Steenhuis, H. J., & de Bruijn, E. J. (2006). Building theories from case study research: the progressive case study. In *OM in the New World Uncertainties. Proceedings (CD-ROM) of the 17th Annual Conference of POMS, 28 April - 1 May 2006, Boston, USA*. Production and Operations Management Society (POMS).
- Sterling, S. (2001). *Sustainable education*. Green Books for the Schumacher Society.
- Stenbacka, C. (2001), "Qualitative research requires quality concepts of its own", *Management Decision*, 39(7), 551-556.
Doi:10.1108/EUM0000000005801
- Stige, B., Malterud, K., & Midtgarden, T. (2009). Toward an agenda for evaluation of qualitative research. *Qual Health Res*, 19(10):1504-16.
Doi:10.1177/1049732309348501.
- Strange, S. (1994). *State and Market*. Pinter.
- Stake, R. (1995). *The Art of Case Study Research*. Sage Publications.
- Sund, L. & Öhman, J. (2011). Cosmopolitan perspective on education and sustainable development, *Utbildning Demokrati*, 20(1), 13-34.
- Swanson, D. (2004). *Voices in the silence: narratives of disadvantage, social context and school mathematics in post-apartheid South Africa* (PhD thesis). Doctor of Philosophy. University of British Columbia. Voices in the silence: narratives of disadvantage, social context and school mathematics in post-apartheid South Africa - UBC Library Open Collections.
- Swanson, D. (2011). Parallaxes & paradoxes of global citizenship: Critical reflections & possibilities of praxis in/through an international online course. In L. Shultz, L. Abdi, A. Richardson (Eds.), *Global citizenship education in post-secondary institutions: Theories, practices & policies* (pp. 120-139). Peter Lang Publishers.
- Swanson, D.M. (2015). Ubuntu, indigeneity, and an ethic for decolonizing global citizenship, In A. A. Abdi, L. Shultz, & T. Pillay (Eds.), *Decolonizing Global Citizenship Education*, (pp. 27-38). Sense Publishers.
- Tarozzi, M., & Inguaggiato C., (Eds.). (2018). *Teachers' Education in GCE: Emerging Issues from a Comparative Perspective*. Research deliverable published

- within the European project “Global Schools”, Provincia Autonoma di Trento.
- Tarozzi, M. (2018). Teaching approaches. In M. Tarozzi, & C. Inguaggiato. *Teachers’ Education in GCE: Emerging Issues from a Comparative Perspective* (pp. 124-134). Research deliverable published within the European project “Global Schools”, Provincia Autonoma di Trento.
- Teaching sixes. (2021, August 16). *Should Schools Use External or Internal Experts for PD? – Books and Mrs Bush*. Retrieved December 1, 2020, from http://teachingsixes.com/iste_3/external-internal-experts/
- Terzani, T. (2004). La fine è il mio inizio. Longanesi.
- Terzieva, L. & Traina, I. (2015). Transferable/Transversal competences. How to teach and how to assess. *International Journal of Science and Research*, 8, 2015. 25-56.
- Thambinathan, V., & Kinsella, E. A. (2021). Decolonizing Methodologies in Qualitative Research: Creating Spaces for Transformative Praxis. *International Journal of Qualitative Methods*. Doi: 11177/16094069211014766
- Therborn, G. (2000). *Die Gesellschaften Europas 1945-2000*, European Modernity.
- The Winsor Group. (2019, September 27). *The Pros and Cons of Internal and External Coaches*. Retrieved December 1, 2019, from <https://thewinsorgroup.com/the-pros-and-cons-of-internal-and-external-coaches/>
- Ticinonline. (2018, September 23). *La scuola che non verrà*. Retrieved February 15, 2019, from <https://www.tio.ch/ticino/politica/1325566/la-scuola-che-non-verra>
- Timperley, H., Wilson, A., Barrar, H., New Zealand Ministry of Education, & University of Auckland. (2007). *Teacher Professional Learning and Development: Best Evidence Synthesis Iteration [BES]*. Ministry of Education <https://www.oecd.org/education/school/48727127.pdf>
- Tomlinson, J. (1999). Locating Culture. *European Urban and Regional Studies*, 6(4), 316-319. Doi:10.1177/096977649900600406
- Torney-Purta, J. (2002). The school's role in developing civic engagement: A study of adolescents in twenty-eight countries. *Applied Developmental Science*, 6(4), 203–212. Doi: 10.1207/S1532480XADS0604_7
- Torres, F. G. (2021). *Felix Gonzalez Torres política de la relación* [Exhibition]. MACBA, Barcelona, Spain.
- Trafford, B. (2003) School councils, school democracy and school improvement. SHA

- Tronto, J. (1993). *Moral Boundaries: A Political argument for an ethic of care*, Routledge.
- Tronto, J. (1995). Care as a Basis for Radical Political Judgments. *Hypatia*, 10(2), 141-149. Doi:10.1111/j.1527-2001.1995.tb01376.x
- Tronto, J. (2013). Caring Democracy: Markets, Equality, and Justice. *Caring Democracy, Markets, Equality, and Justice*. 1-227.
- Taguieff, P.A. (2014, April 5). *Le multiculturalisme, ou le cheval de Troie de l'islamisme*, par Pierre-André Taguieff. Point de Bascule Canada. Retrieved October 1, 2016, from <https://pointdebasculecanada.ca/le-multiculturalisme-ou-le-cheval-de-troie-de-lislamisme-par-pierre-andre-taguieff/>
- Tao, J., & Gao, X. (2017). *Teacher agency and identity commitment in curricular reform*. *Teaching and Teacher Education*, 63, 346–355. Doi: 10.1016/j.tate.2017.01.010
- Taylor, P.C., & Medina, M.N.D. (2013). *Educational research paradigms: From positivism to multiparadigmatic*. *Journal for MeaningCentered Education*, 1. <http://www.meaningcentered.org/journal/volume-01/educational-research-paradigms-from-positivism-tomultiparadigmatic/>
- Tibbits, F. (1997). *An annotated primer for selecting democratic and human rights education teaching materials*. Open Society Institute/Human Rights Education Associates
- Thornberg, r. (2008). Values education as the daily fostering of school rules. *Research in education*, 80, 52-62.
- Torralba, F. (2003). Discursos de fundamentacion en ecoetica. Análisis de conjunto. *Ars Brevis*, 218-241.
- Tribó, G. (2008). *El nuevo perfil profesional de los profesores de secundaria*, *Educación XXI* (11), 183-209. Retrieved from <http://www.redalyc.org/articulo.oa?id=70601109>
- Trotter, Y. D. (2006). Adult learning theories: Impacting professional development programs. *Delta Kappa Gamma Bulletin*, 72(2), 8.
- United Nations (n.d.). Universal Declaration of Human Rights. Retrieved November 1, 2020, from Universal Declaration of Human Rights | United Nations
- UNESCO, *UNESCO education strategy 2014-2021*. Retrieved January 15, 2021 from *Gender equality, heritage and creativity (chi)*. *UNESCO Digital Library*

- UNESCO (2018). *Preparing Teachers for Global Citizenship Education: A Template*. UNESCO Publishing.
- United Nations. (1948) *Universal Declaration of Human Rights*. Retrieved February 8, 2018, from <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- United Nations. (2007). *Convention on the Rights of Persons with Disabilities*. Retrieved September 20, 2019 from <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities/convention-on-the-rights-of-persons-with-disabilities-2.html>
- United Nations. (2012). *Education First*. United Nations Secretary-General.
- Valadier, P. (1991). *Inevitable Moral*. Istituto Piaget.
- Van der Vaart, G. & Hoven, B. & Huigen, Paulus P.P. (2018). Creative and Arts-Based Research Methods in Academic Research. Lessons from a Participatory Research Project in the Netherlands. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, 19(2).
Doi:10.17169/fqs-19.2.2961
- Van Dijk, Teuna. (2003). Racismo y discurso de las élites. *Revista Latinoamericana de Estudios del Discurso*.
<https://dialnet.unirioja.es/servlet/revista?codigo=25099>.
- Van Doorn, M. (2014). The nature of tolerance and the social circumstances in which it emerges. *Current Sociology*, 62(6), 905-927.
Doi: 10.1177/0011392114537281
- Varghese, M. & Morgan, B. & Johnston, B. & Johnson, K. (2005). Theorizing Language Teacher Identity: Three Perspectives and Beyond. *Journal of Language Identity*, 21-44. Doi:10.1207/s15327701jlie0401_2
- Vázquez Recio, R. and Angulo Rasco, J.F. (2003). *Introducción a los estudios de casos: los primeros contactos con la investigación etnográfica*. Ediciones Aljibe.
- Verma, R. (2017). *Critical Peace Education and Global Citizenship Narratives From the Unofficial Curriculum*. Routledge.
- Waldis, M. (2016). Bildungs(un-)gleichheit in der politischen Bildung. In B., Ziegler (Hrsg.). *"(Un-)Gleichheiten und Demokratie"*. *Schriften zur Demokratieforschung*, S. (pp.71- 93). Schulthess Verlag.

- Wang, Q. & Coemans, S. & Seigesmund, R. & Hannes, K. (2017). *Arts-based Methods in Socially Engaged Research Practice: a Classification Framework Art Research. Art/Research International A. Transdisciplinary Journal* 2(2), 5-39.
- Watanabe-Crockett, L. (2018). What is a Global Digital Citizen and Why Does the World Need them? Medium. Retrieved October 1, 2020, from <https://medium.com/future-focused-learning/what-is-a-global-digital-citizen-and-why-does-the-world-need-them-8b94ace7803>
- Whitty, G. & Whisby, E. (2007). *Real Decision Making? School Councils in Action.* DCSF.
- Wilber, K. (1997). *A Brief History of Everything.* Shambhala Publications Inc.
- Weil, Z. (2009). *Most Good, Least Harm.* Beyond words.
- Willems, J. & Bossu, C. (2012). Equity considerations for open educational resources in the glocalization of education. *Distance Education - DISTANCE EDUC.* 33, 185-199. Doi:10.1080/01587919.2012.692051.
- Wheatley, M. (2006). *Leadership and the New Science: Discovering order in a chaotic world.* Berrett-Koehler Publishers, Inc.
- Whittemore, S. (2018a). *7 core transversal skills* [Graphic]. In *Transversal Competencies essential for future proofing the workforce. White Paper.* Skilla Library <https://acquia.cornerstoneondemand.com/sites/default/files/partner/asset/files/skilla-transversal-skills-future-proof.pdf>
- Whittemore, S. (2018b). *Transversal Competencies essential for future proofing the workforce White Paper.* Skilla Library. <https://acquia.cornerstoneondemand.com/sites/default/files/partner/asset/files/skilla-transversal-skills-future-proof.pdf>
- World Commission on Environment and Development (WCED). (1987). *Our Common Future.* United Nations. <http://www.un-documents.net/our-common-future.pdf>
- Yeasmin, S. & Rahman, K. (2012). 'Triangulation' Research Method as the Tool of Social Science Research. *BUP Journal*, 1(1), 154-163.
- Yin, R. K. (1993). *Applications of case study research.* Sage Publications, Inc.
- Zaharlick, A. (1992) Ethnography in anthropology and its value for education, *Theory Into Practice*, 31(2), 116-125. Doi: 10.1080/00405849209543532

- Yus, R. (1999). Formación permanente del profesorado: entre la cantidad y claridad. In J.F. Angulo; J. Barquin; & A.I. Perez. (Eds): *Desarrollo profesional del docente: politica, investigación y practica* (pp.208-254). Akal.
- Zabalza, M. A. (2003). *Competencias docentes del profesorado universitario: calidad y desarrollo profesional*. Madrid: Narcea.
- Zembylas, M. (2003). Emotions and Teacher Identity: A poststructural perspective. *Teachers and Teaching*, 9, 213-238. Doi:10.1080/13540600309378
- Ziegler, B. (2011). L'éducation à la citoyenneté dans le LP21 (Plan d'études suisse alémanique). Trad. Nadine Fink. *Le Cartable de Clio 11*, 14–17.
- Ziegler, B. (2013). Competencies, Stabilization of the Democratic System, and Self-Empowerment. In M. Print & D. Lange (Eds.), *Civic Education and Competences for Engaging Citizens in Democracies*, (pp. 111–123). Sense.
- Wiggins, G., & McTighe, J. (2007). *Schooling by Design: Mission, Action, and Achievement*. Association for Supervision and Curriculum Development.
- Zavala, A. (2017). Concerning the discourses on teachers' professional development. *Cadernos de Pesquisa*, 47, 716-737.

ANNEXES

Annex 1 - Raw guide sample.

E. Interview to the teachers:

1. Sulle conoscenze, le attitudini e le difficoltà che concernono l'educazione alla cittadinanza (EC):

a- sul significato dell'EC:

- **Che cosa intende per cittadinanza ed educazione alla cittadinanza?**
- **Per educazione alla cittadinanza mondiale (ECM)?**

Se le dico educazione alla cittadinanza ed educazione alla civica. Osservando queste due foto cosa le viene in mente (photo licitation: swiss flag/ world map)

In questo senso come definirebbe la cittadinanza mondiale?

b) Quali temi dovrebbe affrontare la EC? E quali competenze?

2. Identità docente:

Mi potrebbe disegnare un simbolo che rappresenti per lei il ruolo di docente?

Mi può spiegare che cosa intende essere docente attraverso questo schizzo?

In un mondo che tiene conto del Web e dove i ragazzi sono *prosumers* e consumatori, svolgendo un ruolo di cittadini digitali prima dei 18 anni, come crede che i docenti possono accompagnare le/i ragazze/i in questo contesto globale?

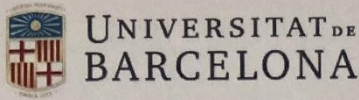
3. Significato dell'educazione docente:

- Come apprende? Nella vita? E per insegnare?
- Come include gli strumenti digitali nell'apprendimento?
- Quando trae maggiori benefici nelle formazioni continue?

4. Ritornando all'educazione alla cittadinanza:

A) In un giorno di scuola quale crede siano le azioni, attitudini ma anche le difficoltà presenti nell'insegnare l'educazione alla cittadinanza?

Annex 2 - Protocol of negotiation agreement.



Dottoranda: Palma Grano
Universitat de Barcelona
palma.grano@gmail.com
Direttori di tesi: Juana M Sancho Gil ed Enric Prats
jmsancho@ub.edu , enricprats@ub.edu

In primo luogo, ti ringrazio per la tua disponibilità a partecipare nello svolgimento di questa ricerca. A seguire, ti informo su alcuni elementi importanti come il tema, gli obiettivi, cosa implica la tua partecipazione e cosa ti offre. Inoltre t'invito, qualora fossi d'accordo, a firmare il documento per confermare la tua partecipazione al presente studio.

La ricerca:

L'implementazione dell'educazione alla cittadinanza mondiale: un caso di studio per una formazione continua dei docenti di scuola media in Ticino.

Presentazione della ricerca e dei suoi obiettivi principali:

Questa ricerca pretende esplorare la nozione di cittadinanza e di educazione alla cittadinanza (EC) dei docenti delle scuole medie, le loro necessità, difficoltà ed attitudini al momento di trattare gli argomenti e le competenze annesse all' EC. Inoltre pretende elaborare delle linee guida per lo svolgimento di una formazione all'EC che tenga conto di questi ultimi parametri ma che rifletta inoltre la prospettiva presentata dall'UNESCO sull'EC e presente in modo indiretto nel piano di studio generale, ovvero un approccio di cittadinanza mondiale.

Questa collaborazione necessita di un tempo per:¹

-Realizzare un'intervista (può portare con sé del materiale concernente l'educazione alla cittadinanza (mondiale e non) o condividere altro materiale. Inoltre s'invita a riempire il formulario annesso contenente informazioni utili per la ricerca.

-Rileggere la trascrizione dell'intervista o dei relati, per apportare idee, chiarirne altre, e dialogare con l'altra persona.

- Rileggere i rapporti prima della loro pubblicazione per poter modificare a partire delle proprie analisi e visioni

Può sembrare che ti richieda parecchio, ma credo che possa essere un'opportunità per:

-contribuire in uno studio il quale scopo è quello di creare delle linee guida sulla formazione dei docenti delle scuole medie in educazione alla cittadinanza (mondiale)

-trasmettere le tue conoscenze ed esperienze sul contesto riguardante la EC in Ticino.

¹ La presentazione della ricerca con annessa spiegazione dell'implicazione e dell'offerta è stata accordata durante la presentazione ai docenti del 23 maggio 2017 dove hanno potuto manifestare un primo consenso e porre domande riguardanti il progetto.

Inoltre si garantisce l'anonimato dell'intervistato/o, d'altra parte per coloro con un incarico amministrativo, l'anonimato è difficilmente raggiungibile per la facilità di rintracciare la persona dietro al ruolo pubblico.

Firma dell'intervistatrice:.....

Firma dell'intervistato/o:.....

Nome e cognome:.....

Nome e cognome:.....

Luogo e data:

Luogo e data:.....

Copia per il partecipante/copia per l'investigatrice

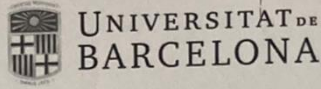
Annex 3 - Questionnaire with the protocol.



Informazioni utili sull'intervistata/o:

- Nome:
- Cognome:
- Materia d'insegnamento:
- Altre materie scolastiche per le quali è abilitata/o:
- Anni d'insegnamento presso le scuole medie:
- Altre esperienze lavorative che considera rilevanti per l'insegnamento:
- Descrivere la comprensione scritta delle seguenti lingue:
 - francese:
 - inglese:
 - spagnolo:
- Osservazioni:

Annex 4 - Agreement for the class observations.



Dottoranda: Palma Grano
Universidad de Barcelona
palma.grano@gmail.com
Direttori di tesi: Juana M Sancho Gil ed Enric Prats
jmsancho@ub.edu , enricprats@ub.edu

Formulario di consenso delle osservazioni non-partecipanti in aula

In primo luogo, ti ringrazio per la tua disponibilità nel consentire lo svolgimento delle osservazioni non-partecipanti nella tua aula. Infatti, durante il mio processo d'investigazione ho constatato che entrare nell'aula sarebbe un elemento che mi potrebbe permettere di arricchire la ricerca ed i nostri incontri di gruppo.

Come abbiamo stabilito di comune accordo, si tratterà di raccogliere delle informazioni attraverso un quaderno di campo. Non ricorrerò all'uso di videocamera.

Ci tengo anche a ricordare che non si tratta di fare nessun tipo di valutazione sul tuo lavoro svolto come docente, semplicemente serve per segnalare insieme i punti forti e quelli deboli e le necessità per proporre suggerimenti su come trattare l'educazione alla cittadinanza in classe.

Le visite avverranno in due momenti, la prima visita avverrà prima del 3° incontro di gruppo, mentre la seconda visita si svolgerà prima del 6° incontro di gruppo.

Qualora ti sia possibile e volessi condividere con me del materiale inerente alla lezione osservata, te ne sarei molto grata.

Firma dell'intervistatrice:.....

Nome e cognome:.....

Luogo e data:

Firma dell'intervistata/o:

Nome e cognome:

Luogo e data:

Copia per la/il partecipante/copia per l'investigatrice.

