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TOWARDS GLOCAL PEDAGOGIES: SOME RISKS ASSOCIATED WITH EDUCATION FOR GLOBAL CITIZENSHIP AND HOW GLOCAL PEDAGOGIES MIGHT AVOID THEM

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Whilst there is growing interest in applying the theory of glocalization in education, there is still a need to outline what glocal pedagogies comprise. In this chapter, I outline what a pedagogical orientation to the 'glocal' might comprise and afford. I argue that 'going glocal' in our pedagogies will mean never losing touch with the local when responding to transnational forces; going glocal means taking local settings, concerns and practices as connected to extra-local ones. 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.

The chapter takes the following form. First, I provide some background and an introduction to the glocal argument. Then, I describe the lineage of education for global citizenship before outlining some critiques and risks associated with its contemporary expression. Next, I set out some of the main ingredients in glocal pedagogies: 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. Lastly, I summarize the main arguments and describe some directions for glocal pedagogies.

The Glocal Argument

Since the arrival of education for global citizenship (and its related formulations) in formal schooling and higher education, there has been burgeoning interest in the way global concerns impact upon education and are responded to through educational policy (Rizvi & Lingard, 2009): both in theory (Andreotti, 2006) and through programming (for an example in higher education see Scott, 2015). Less commonly do researchers look empirically at the experience of curricula from the point of view of learners, or address how local concerns interlink with extra-local ones.[1] There are also now some strong critiques of the extant notions of education for global citizenship (Davies, Evans & Reid 2005; Mannion, Biesta, Priestley & Ross, 2011; Andreotti, 2015). There is also emerging interest in the application of glocalization theory in research about, for example, teaching and learning in higher education in general (Patel & Lynch, 2013), in online learning (Swanson, 2011), language teaching (Joseph & Ramani, 2012), in educational theory (Daykin, 2014), and science teaching (Tippins, Rudolph & Dubois, 2014). In the area of environmental and sustainability education, there are applicable ideas emerging too within studies of place-based and 'place-responsive' pedagogies (Mannion & Gilbert, 2015; Mannion, Fenwick & Lynch, 2013). Looking across these literatures, we can see a need to more coherently and explicitly apply glocalization theory to educational endeavors, and to delineate what glocal pedagogies might comprise.

As I will show, the term 'glocal' is a useful idea because it provides an inbuilt critique of some contemporary notions of globalization that lurk behind many so-called global curriculum initiatives. Currently, there is a view that much of our educational offerings are 'too local' and need to change in order to respond adequately to an impending global milieu. But with theories of glocalization, the processes of homogenization and heterogenization are seen to have coexisted for some time. Crucially, it is only with practices arising within local culture that meaning is ever given to extra-local and transnational influences. Within a glocalization framing, the local and extra-local are interdependent in educational processes in particular ways (Robertson, 1995). I seek to tease these out below. I also show how a glocalization framing helps

[1] There are some useful exceptions: for example, Duhn, 2012.

ameliorate some of the risks associated with contemporary notions of education for global citizenship.

As contemporarily framed, especially in organizational and national policy, education for global citizenship is often offered as a component or interdisciplinary curricular theme that sees globalization as an exponentially increasing process that is literally 'global': globalization, as some would have it, is everywhere, and irrevocable. The lack of a situated, historical and critical perspective especially in western formulations is itself problematic here (see Mannion et al., 2011). Even more problematic is the view that globalization is an abstract driving force that we all need to embrace or attend to in some way. 'Infusing global content' is seen as a way of reorienting education systems that are seen to be too locally focused and parochial and not meeting the needs of a society or an economy (see Mannion et al., 2011). Duhn's (2012) study suggests globalization is too abstract an idea that misses the important role of the local and lived experience in places. Pedagogically, there is a lot at stake here. What if education can only address so-called global concerns *through the local*—contextualized in some 'place'?

In response, I argue that the idea of glocalization can play a useful role in re-theorizing education for global citizenship. The sociologist Roland Robertson (1994) coined the term glocalization in the 1990s. His study looked at how Japanese businesses were modifying their practices to comply with local markets and showed how global processes and local agencies were *mutually constitutive*. Glocalization as a term helps us capture the idea that the local is always with, through, and in the global. Put another way, the global always has a local context for its operationalization. By this understanding, globalization is not an abstract driving force or even an inexorable pre-given. Neither are we necessarily looking at a decrease in diversity in the world through some form of 'McDonaldization' (Ritzer, 2000). Instead, it actually appears that local practice and national cultures are quite resilient in the face of global forces. In any event, it is a moot point to note that some local people some 'where' are always implicated in operationalizing projects that may have transnational elements, but even these are transnational only through being locally effective in multiple places over time.

Origins of Education for Global Citizenship

Our early awareness of the educational concern for the Earth as a planet came to the fore around 40 years ago with the publication of a photograph (originally taken in 1968) that came to be known as 'Earthrise'.

Image 1. NASA 1969. (Creative Commons)

'Earthrise' became an iconic rallying image of the environmental movement as it depicted our very blue home planet rising above the horizon of a quite desolate Moon. Subsequently, many efforts largely from outside educational policy sought to engender a more global orientation to formal education. These efforts were driven by concerns for the fragility of life on Earth and our need to share this one planetary home. Discrete so-called 'adjectival educations' such as peace education, environmental education, futures education and human rights education were all spawned after this time and each drew upon this rhetoric.

At around the same time in the 1960s, we had the genesis of the term 'global' within education. The use of the term 'global' has always been connected to the issues of the day in educational policy. Early terms such as 'world studies' were later replaced by 'global education' around the 1980s (see Standish, 2012). Later, mainstream educational policy took more of an interest in what had earlier been a concern of NGOs.

An example from 2001 in Scotland in the UK will suffice here to capture a mood of the turn of the millennium. The then Scotland Minister for Education, Europe and External Affairs emphasized the need for information but also perhaps for education that addresses cultural inclusion and religious difference:

> [Learners need to be] well informed about issues relating, for example, to the environment, civil rights, genetic technology, information and communication developments, and world supplies of food, water and energy, to name but a few. In all of this they will also have to be well aware of the cultural and religious dimensions of the pace of world change. (McConnell, 2001, preface).

Naturally perhaps, contemporary times have led to further re-shaping of educational concerns away from environmental activism and towards responding to what are seen as pressing issues related to processes of globalization. In 2011, in Scotland, the policy document 'Developing Global Citizens within Curriculum For Excellence' (Scottish Government, 2011), repositions 'global citizenship education' as an umbrella term bringing together citizenship education, international education and sustainable development education (in a similar manner identified in Figure 1). In that document, the arrival of new concern with climate change might be said to supplant earlier concerns with, for example, genetic technology. Noticeably, education for global citizenship is always a situated and changing project. The 'global' is always a perspective from some 'where' and 'time'.

In this same document, we can consider the relative emphasis on local and global concerns. In the 2011 guidelines, the main emphasis is on the 'global' rather than the 'local'. The global is foregrounded with the idea that the curriculum should be dedicated to learning certain content, purposes and settings: "learning about a globalized world", "learning for life, and work in a global society" and "learning through global contexts". It is useful here to note, however, that in the text, the word 'local' appears over 30 times in the 32 pages. This includes claims that global citizenship education is about "the ways in which local and global issues are connected and relevant to the lives of children and young people" and there is a call for "a deep commitment to social justice both locally and globally" (p. 20). However, the term 'global' or (globalization and related) appears over 150 times.

The current problem I argue, especially in policies of education for global citizenship, is that we risk overemphasizing the global at the expense of the local, which is clearly a necessary ingredient. This mismatch between advice, terminology (normally involving some use of global), and practice examples (which invariably contain local elements) can lead to confusion, especially for the novice or uninitiated. On the surface, the rhetoric is all about the 'global'. But digging deeper, the local is clearly relevant. In fact, as I will argue, the local is a necessary component. But without an understanding of how local and global concerns are connected, many diverse kinds of teaching might be superficially branded as 'global citizenship education' and fall prey to all kinds of risks. Teaching about globalization in the abstract might lead to a similar disconnection. Within discourses on global education or education for global citizenship, the emphasis on the global and the lack of theoretical grounding can mean we risk beginning with inaccurate premises, setting out to meet the wrong targets, and failing to make links across local and extra-local domains.

In an earlier article with colleagues (Mannion et al., 2011), I outlined how the more contemporary global turn in curriculum policy is now a nodal point in the discourse in at least three main subfields: citizenship education (connected in the past to civic studies), environmental education (with earlier formulations in 'nature education' and conservation education), and development education (which has emerged from formulations such as 'third world education', 'world studies', and more lately transmuted to some degree into, 'education for sustainable development'). Each has a lineage that means some camps within each subfield potentially converge policy under a new umbrella term: education for global citizenship. Whilst each lineage is not a linear sequence of transformations, we can depict some of the trajectories of these fields in the following way.

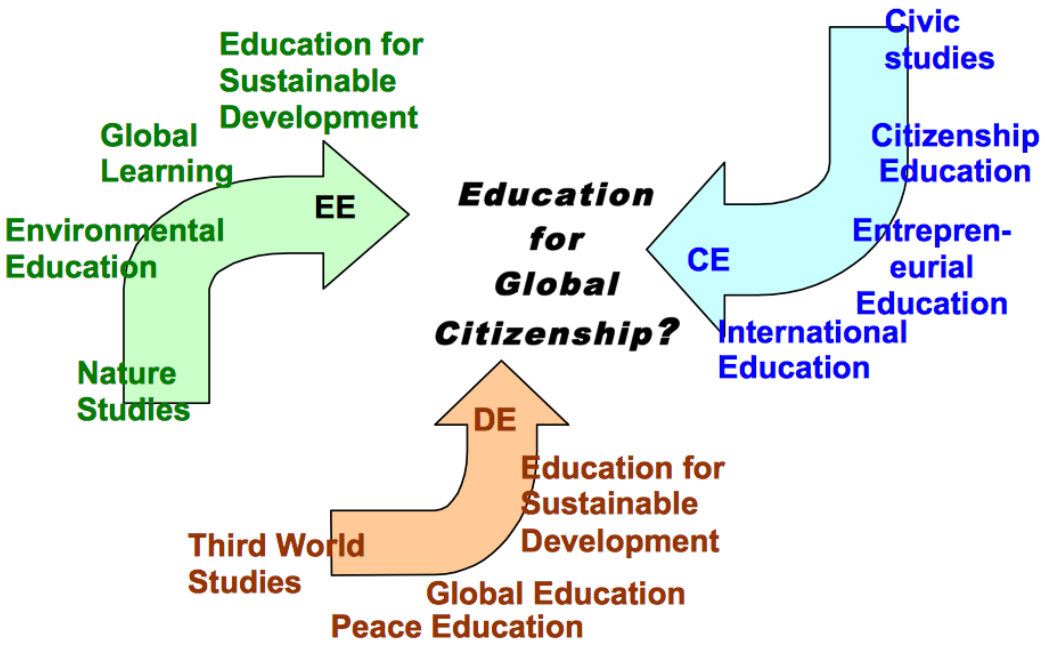

Figure 1. The Environmental Education (EE), Development Education (DE) and Citizenship Education (CE) lineages potentially converging on a nodal point of 'Education for Global Citizenship' in their respective discourses.

Figure 1 (above) shows how the term 'education for global citizenship' and related terms, such as 'education for global mindedness', have a relatively recent birth date. Mannion et al. (2011) have shown how education for global citizenship has gained currency in many countries in formal curriculum policy as a way of addressing, in a linked way, the earlier concerns of the three lineages (above) that are increasingly seen as connected. However, there are newer concerns in the mix, such as: the attributes of globally minded graduates; entrepreneurial education; marketization; and internationalization—particularly in higher education. Mannion et al. (2011) note that education for global citizenship is partly on the rise because of the effects and pressures of attempting to thrive (or as one policy maker put it, to 'earn a living') in an increasingly 'globalized' world. And so the rhetoric goes, in the current globalized world, 'can any country afford not to infuse global content into their curriculum?' as I heard one proponent express it. Jorgenson and Shultz (2012) found that global citizenship education may claim to be working for justice and inclusion but in fact be advancing internationalization and marketization more foundationally (Jorgenson & Shultz, 2012).

Contemporary Education for Global Citizenship: Critiques and Risks

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. Contemporary global citizenship discourses are more usefully seen as being 'of our time and place'. Andreotti posits that contemporary education policy risks taking too 'soft' an approach and belies a western dominance standpoint. Instead, for her, a 'critical' global citizenship education would address head on the ongoing epistemic violence of imperialism of the so-called 'First World' over the 'Third World', which is encouraged through development discourse. The 'less developed' world may not want or need to 'catch up' and become more 'civilized' where this term also means 'globalized' (Andreotti, 2006; 2007). Steger (2005) shows that since the fall of Soviet-supported communism, we have had (at least until the recent banking crisis of 2007) a shared belief system in many countries based on a narrative that (inter alia) positions globalization as a force that (a) cultivates consumerism within liberalized markets, (b) is inevitable and irreversible, (c) has no obvious leaders, (d) will benefit everyone in the long run, (e) is supportive of democracy, and (f) requires some form of work on counterterrorism. All of these positions are debatable and many are now well critiqued by Steger and others (though space here does not permit much exploration). Ideas such as these can be seen to influence educational policy too.

Education systems in developed countries, expectedly perhaps, mostly seek to respond to *a particularly western version* of a globalization narrative that is inherently unstable. This may mean, in part, helping learners deal with and compete in an increasingly neoliberal market-driven economy—ironically a potential feature of the global forces that may make our lives less sustainable and unjustly interdependent. In education for global citizenship, a noted concern with competition in market economies on the one hand sits uneasily alongside a drive for interdependence, social justice, and sustainable lifestyles on the other. This leaves the global turn in curriculum policy fraught with difficulties. For some, contemporary notions of education for global citizenship are welcome because they finally lead governments to take what were once peripheral concerns of activist NGOs into the heart of curricula: human rights, peace, justice, and environmental degradation are now firmly on the agenda.

Next, I summarize the main risks of taking and sustaining this contemporary approach based on some of the sources provided above. I outline what I see are six key risks. These include: the failure to adequately name, notice, and critique what counts as globalization; the conflation of the global with cultural and economic concerns; and the individualization and depoliticization of processes and outcomes.

Some Risks Associated with Education for Global Citizenship

Given the analysis and critiques above, the risks with contemporary discourses of education for global citizenship are identifiable. Space here does not permit an exploration of all of these (but see also Andreotti, 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 that 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.

In the next section, I wish to show how we might address some of these risks by taking a glocal approach. I will sketch out some aspects of glocal pedagogy drawing on the work of theorists of space, place and globalization: in particular Robertson (1995), Massey (1995), Roudometof (2005), and Bauman (2013). Here I seek to flesh out one way of addressing some the critiques of education for global citizenship, through signposting a more general direction for glocal pedagogies.

Towards Glocal Pedagogies

Glocal pedagogies respond to contemporary ecological and social issues in ways that take account of the integrated nature of local and global processes. They acknowledge that these processes are social, cultural, economic, political, and environmental/material.

Global concerns are important but so are local ones. One response to the critiques and risks (outlined above), is to 'go glocal' in educational approaches. I suggest we might take education for *glocal* citizenship as a term that more adequately describes the nature of the problem, the starting point for response making, and the kinds of effects desired. I wish to argue that education for glocal citizenship opens up different kinds of educational opportunities and ameliorates some of the risks. In glocally-oriented pedagogies, education takes as a starting point the ecological, political, social and cultural dimensions of *real places* as a nexus of global and local flows and concerns. The importance of place comes from the view that a given locale is always connected to many other places beyond the immediate experienced context.

Theory can help us here. As Massey usefully explains, local places intersect with many extra-local places: "their 'local uniqueness' is always already a product of wider contacts; the local is always already a product in part of 'global' forces, where global in this context refers not necessarily to the planetary scale, but to the geographical beyond, the world beyond the place itself" (Massey, 1995, p. 183). Hence, the local is always the key milieu within which the extra-local becomes meaningfully relevant and pedagogically important. Studies of outdoor,

environmental and experiential education have attended to the role of place in learning about social and ecological justice (for example, Gruenewald, 2003; Stewart, 2004; Gruenewald & Smith, 2008). Mannion and Gilbert (2015) show that people and places are reciprocally enmeshed and co-emergent, and that people learn through making embodied responses to experienced differences. Some of these differences will be of other places and times (but even these will be 'local' in their own terms). What if, to invert the Scottish advice, 'learning through the local' is the only viable way to get to experience, and to understand and respond to the global?

We are all cosmopolitan-locals. Another problem with education for global citizenship is the way it employs a binary between local and global, localized and globalized. As we have seen within the policy example, this binary infuses much of the rhetoric around education for global citizenship (whilst in practice examples, the realization that the local is necessary is also clear). Glocal pedagogy as I envision it replaces this unhelpful binary with a continuum of relations between the local and the extra-local. Roudometof (2005) usefully avoids loose talk of abstracted globalization (as one side of a binary) through the use of alternative terms such as transnational (to describe the *flow* of people and ideas across territories). Cosmopolitanism is a second useful term (after Roudometof) which we can harness into the frame too, but only if we see it also as one end of a continuum with the local. Roudometof (2005) argues that we should do away with the binary distinction between global and local: 'cosmopolitans' on the one hand and ' locals' on the other. He argues we should utilize a cosmopolitan-local *continuum* to understand that we all have degrees of attachment to various cultures, locales and regions.

Robertson's (1995) theory of glocalization provides the rationale for the understanding of the cosmopolitan-local continuum. Glocalization captures the ongoing mixing and blending between local and extra-local that creates opportunities for a response from citizens. Importantly, it is glocalization (not globalization) that is responsible for the transformation of people's everyday lives. We recall that global processes and local agencies are *mutually constitutive*. This effect is apparent whether people experience the world as a transnational worker or as a locally based farmer. Glocalization, he suggests, leads to two hypothetically different and idealized versions of the cosmopolitan which are never present in reality: first, someone who stays completely rooted to the local and, the second, someone who always transcends the boundaries of their own culture or locale. In fact, a local farmer and a migrant worker each will experience glocalization albeit in different ways. For Roudometof, glocalization

is the process that allows us to notice what is happening along a cosmopolitan-local continuum in terms of our different degrees of attachment to cultures, locales and regions. In practice, no one is a true cosmopolitan and no one is a full blown local unaffected by extra-local forces.

Taking on board the arguments above, the result if applied to educational experience is that an educational encounter will need to accept that among any group of learners there will be diverse starting points along the cosmopolitan-local continuum. By this view, within a glocal educational ontology, the learner's encounter might best be described as an open-ended invitation to respond to difference and consider the productive potential of whatever mix of local and extra-local is relevant. The processes and outcomes are complex and never easy to work out and the results are likely to involve areas of greyness. A benefit of this approach is to accept that we may not need to try to produce 'global citizens' to the exclusion of a local, regional or national identity. Within a glocal pedagogy, there is no requirement to reject one's own culture at the expense of the call to abstract global mindedness or the practice of the purified cosmopolitan. No such outright rejection is possible or necessary. Indeed, it is the mix of local and extra-local elements that are material conditions needed for the educational response to be possible. Put another way, it is only out of the local situated context that any new community, new practice and new recognitions of the value of the extra-local is possible.

We need places of educational encounter, dialogue, exchange and action. Based on theories of place and glocalization, I have argued that educational experiences can only ever unfold within events in a local place. This assertion is cognizant of the fact that local places are always inevitably connected to all kinds of other places (Massey, 1995). But what makes these place-based events educational?

Various authors have argued that it is in the encounters between people of diverse backgrounds and between the socio-material and discursive elements found there (Nespor, 2008; Mannion & Adey, 2011; Duhn, 2012) that makes such encounter educational. In eventful, place-based, globally connected forms of education, local places are the necessary situated places that afford response making (Somerville, 2010). Mannion, Fenwick and Lynch (2013) show that place-responsive pedagogy "involves explicitly teaching by-means-of-an-environment with the aim of understanding and improving human-environment relations." This involves educators' and learners' experiences and dispositions to place as well as the ongoing contingent events in the place itself. Since glocal pedagogies are both situated and seek to address ecological and social justice, they share a strong family resemblance with place-responsive pedagogies.

Yet, in much of the literature and policy on contemporary expressions of education for global citizenship, local places have been backgrounded. This is perhaps because of a worry of a return to solely local specificity, overly fervent nationalism, or parochial narrow mindedness. These worries fall away, however, when pedagogical strategies and curriculum makers notice how and why they are never merely local and how and why the extra-local is deeply connected to any given place and practice. By this view, the 'global' is never an abstract, obscure, or distant idea but an infused part of the everyday whether the learner is mobile, at home, abroad, on an exchange visit or, indeed, labeled as an 'unwelcome vagabond' or 'inward migrant'. Bauman's (2013) helpful contribution is that we move from a 'space of flows' to a 'space of places' (Bauman, 2013, p. 3). In a 'space of flows', humans must confront each other in imaginary ways (as 'nation-states', large church groupings or international companies). In contrast, within a 'space of places' we find interpersonal engagement within eco-social, political and cultural places:

> … humans have the opportunity of confronting each other as persons—neighbours, workmates or schoolmates, bus drivers, postmen, shopkeepers, craftsmen, waiters, doctors, dentists, nurses, receptionists, teachers, policemen, municipal officers, security guards and so on and on: some of them are confronted as friends, some others as enemies, but *personal* friends or enemies rather than anonymous and interchangeable, stereotyped specimens of an abstract category. (Bauman, 2013, p. 3)

Patel and Lynch (2013) provide some further signposts for how the application of glocalization to education can work. For them, the concept of glocalization helps us connect the global and local together but does not blend the two in a way that eradicates differences, or the requirement to address these differences for educational ends. Inserting the idea of the glocal within pedagogy challenges learners to respectfully engage with and through the culture of another. The 'glocal' educational event will necessarily involve an encounter with difference. It starts with acknowledging the culturally located position *of all parties involved* but does not presume any one of these is hierarchically superior. Patel and Lynch (2013) draw upon Welikala's notion of the 'multi-perspective curriculum' based on a pedagogy of encounter. Within a glocalized curriculum, new 'third' cultures are built up through respectful exchange among multiple perspectives found in each of the two (or more) encountering local cultures. The result, one hopes, is not the subjugation of one over the other:

> Learning is effective when contextualized within the local context because that context frames the learner's experience and lived reality. The focus in glocalized teaching and learning is a critical reflection and understanding of important and relevant connections between the local and global perspectives of learners. Learners bring to the third culture space their diverse cultural worldviews but it is through the respectful exchange of their cultural wealth that they will map their shared futures. Important to this perspective is the supposition that the two communities "may be defined by their histories but that they are bound by their destinies". (Patel, Sooknanan, Rampersad, & Mundkur, 2012, p. 23)
>
> Glocalization recognizes the need to continue to identify and expand the building blocks of a glocal community network. This network embraces global community building within a third culture development model. Third culture building does not reduce and subjugate one culture or make it "dominant over another". (Patel & Lynch, 2013, p. 225)

For Patel and Lynch (2013), a glocal curriculum is not at all the same as the process of educational internationalization. In their view, glocalization is "empowering, inspiring, and socially responsible" and leads to "action for change" through critical review and dialogue.

Summary

Local uniqueness, personal attachment to culture, places, and regions, and place-based interpersonal contacts have, inter alia, all been shown to be critically relevant to understanding, experiencing and responding to extra-local or 'global' forces. Glocalization (Robertson, 1995), the idea of a cosmopolitan-local continuum (Roudometof, 2005), the 'space of places' (Bauman, 2013), and the creation of glocal curricula for 'third cultures' (Patel & Lynch, 2013) are ideas that help us reframe education for global citizenship as a glocal enterprise. Glocal pedagogies are suggestive of new place responsive and experiential ways in which education can help learners viably understand and respond to transnational issues and address the otherwise abstract notion of globalization.

In any program of education for global citizenship, we should attend to the local places that are cut through with global forces to afford learners the opportunity to engage in critical dialogue and actions for change. For learners, it will be the emergence of some form of response

to differences found in places that makes an event educational. Since people and places are reciprocally enmeshed and co-emergent, and people learn through making embodied responses to experienced differences (Mannion & Gilbert, 2015), it is clear we need to reorient so called 'global' pedagogies towards relational place-based encounters. Any glocal pedagogy will need to address both local and extra-local issues found in culture, politics, social institutions and ecological interactions (see Steger, 2005), but these educational experiences will also be opportunity for embodied responses to differences via the practices developed in some local place.

A purely 'global response' or a purely 'global educational experience' are impossible abstractions (but these kinds of phrases litter our policy documents and some of the academic writing too). Rather, the necessary response to the global predicament, is always a glocal one: a practice-based enactment that involves a form of encounter between people (who by default come from more than one local place) that is mindful of how the local practices are connected to extra-local flows. Through the concept of the glocal, the binary between local and global is challenged and overcome and pedagogies that can viably address the global are made possible.

Setting out to educate for global citizenship to the exclusion of local concerns is, within this framing, a misguided affair. This is because we have ignored our shared glocal ontology where the local and global are co-specified; whether we are near or far from 'home', extra-local and local elements and practices are always co-infused. This means the glocal curriculum making can just as easily start on our doorstep as with an international exchange. In our ubiquitous everyday glocal milieus, individual, shared, embodied, affective, socio-material, cultural and political actions are possible and are part of any glocal curricula. We are all cosmopolitan-locals.

I have sought to explain and apply the glocal argument to education for global citizenship through inviting us to remember the ecological dimension of the Earth itself: perhaps seeing the Earth as also a larger 'local' place will help us connect to this concern. Robertson uses the glocal as an ontological frame to invite us to think again about way we now live on the Earth. In effect, glocal pedagogies ask us to look again at Earthrise but with new 'glocal' eyes. Glocal pedagogies are a call to enact and embody Robertson's glocal imaginary. Through glocal pedagogy we are called to situate ourselves locally in real places via new forms of place making or ways of being on planet Earth. Glocal citizenship is now more important than ever: we live in a time when climate change and other environmental place-based issues are pressing (such as biodiversity, threats to pollinating insects, water supplies, food chains etc.) and non-state actors, transnational

NGOs, corporations, and many nation states are becoming increasingly more assertive across borders. Glocal education is needed to develop critical readings of the concepts we need and use to understand problems, to frame the invitations to respond, and to devise solutions. Glocal educational programs are needed that can help learners address the local and transnational nature of the social, political, cultural, and ecological dimensions of our lives.

Glocal pedagogies as I envision them can ameliorate if not do away with some of the risks outlined above for education for global citizenship, which has been shown to be fraught with difficulties and misunderstandings. Glocal pedagogies invite us to make embodied and place-based responses to differences found among people connected with diverse local and extra-local cultures. This is achievable through observing how all of our local places are cut through with flows of materials, forces, people, ideas and practices from other local places within nation states, wider regions, and the Earth. This approach can assist us in addressing social and ecological injustices by moving beyond ethnocentric, transmissive and individualistic approaches. Within the everyday emplaced world of teaching and learning, glocal pedagogies provide a way of framing the task educators face: to devise new place and culturally sensitive forms of education that address how the local and extra-local interact and are responded to, so that we can advance more ecologically sound and socially just societies. In glocal pedagogies, active response making to differences between people that improve ecological and social justice is a goal. Worthwhile responses are never assured but always possible through meaning making and action.

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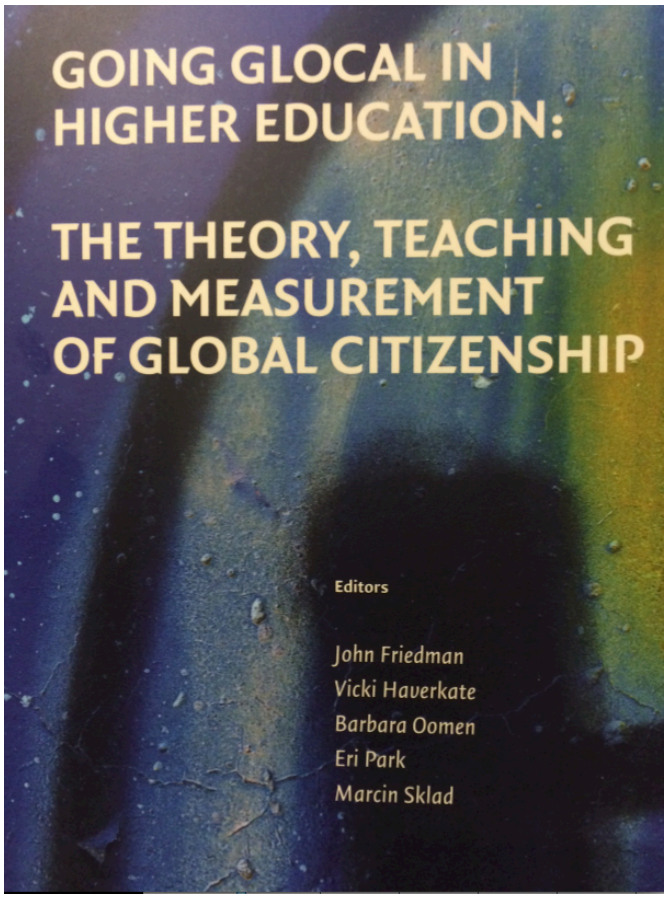

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