



The Cosmodernity Paradigm: An Emerging Perspective for the Global Citizenship Education Proposed by UNESCO

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The nature of this paper is to study and reflect upon the Global Citizenship Education (GCE) proposed by UNESCO in the post-2015 Development Agenda led by the United Nations. It is research for the triumverate of an epistemological-theoretical-methodological field that seeks to develop a consciousness-identity of “Earth-Homeland”, where human beings are seen as a same biological species with the same evolution, because the future history of humanity requires knowledge evolution towards new transcultural and transhumanist dialectics concepts in order to prevent future war conflicts. Aiming the understanding and the respect of the historic-cultural characteristics of each community, we start from the Cosmodernity paradigm formulated by Nicolescu, the complexity of Morin and the poly-logic of Galeffi, to approach knowledge through a complex, creative, transdisciplinary, polysemous, transcultural, transnational and transpolitical epistemology that promotes GCE as the causal energy principle of the transformation process of the human being and the world-society. As a result, we propose the creation of a Constellation of Twinned NGO-Schools which develop altruistic educational projects of cooperation

in all corners of the planet to build, ultimately, a new transdemocratic horizon in the GCE proposed by UNESCO for the twenty-first Century.

Keywords: Global citizenship education, cosmodernity, constellation of twinned NGO schools, transdisciplinarity, transnational, transcultural, transdemocracy.

1 Introduction

In an increasingly interconnected and interdependent world, there is the need for transformative pedagogy that enables learners to resolve persistent challenges related to sustainable development and peace that concern all humanity. In a globalized world, education is expected to facilitate international cooperation and promote social transformation in an innovative way towards a more just, tolerant, inclusive, peaceful, secure, and sustainable world. And with increasing interconnectedness, the main subject of this paper is to reflect about the point of *no return* achieved by the human species in its historical evolution. Since the mid-twentieth century, and for

the first time in known human history, the human being has the technological and nuclear potentiality to destroy everything that surrounds itself. In this line of events, the emerging world-society of the twenty-first century need to create and build a meta point-of-view for favoring the meeting between different cultures and coexisting civilizations on the planet, in order to create possibilities for sustainability for all citizens. Therefore, we will focus the discussion on “Global Citizenship Education” (GCE) initiated by UNESCO, using a transdisciplinary methodology with the intentionality to think about the transnational and transcultural problem of safeguarding humanity from an intentional field centered. This field is a combination of a triple area of human condition: epistemological, political and educational. To this end, we will rely on the Complexity Theory to develop a multi-referential understanding of universal interdependence of life on planet Earth.

Thus, we intend to create vanishing points for the construction of new philosophical discussions about the complexity of global problems of humanity in the third millennium: poverty, sustainable development, climate change, water scarcity, economic globalization, governance, ethics, health etc. In addition, we also propose a transdisciplinary, transnational and transcultural educational milestone with the intentionality of stimulating the development of a new tri-ethically sustainable human society, that is, a society which take care of environmental, social, and mental ethics simultaneously. One possibility would appear from the concept “*Constellation of Twinned NGO-Schools*” [1] to propose transhumanist projects of cooperation and development. This is an epistemological, political and educational proposal that requires looking into the future with a poly-logical perspective¹ opened to what Nicolescu [3] refers to as *cosmodern consciousness*, which claims the replacement of the epistemological object by the relation, interaction and interconnection of natural phenomenas, understanding the phenomenas as a whole, that is, as an extensive cosmic matrix in which everything is in perpetual movement and structuring energetically, confirming that this unity of the world is not static, implying differentiation, diversity and contradiction.

¹The poly-logical perspective, according Galeffi [2], includes the coexistence of multiple logics in human knowledge processing, bringing together different plans of formation of Real without the monological reduction to a single plan of Reality, as it happens in western modern rationalism.

The *cosmodern consciousness* conceived by Nicolescu harmonizes, by one hand, with what Galeffi [4] called planetary tri-ethical emergency, comprising current unsustainability of environmental, social and mental human life; and by the other hand, with the unity of the individual-society-species proposed by Morin [5, 6, 7, 8, 9, 10]

2 Discussion: What is Global Citizenship Education (GCE)?

Despite differences in interpretation, there is a common understanding that global citizenship does not imply a legal status. The notion of “citizenship” refers more to a sense of interdependency and interconnectedness between countries in economic, social and cultural areas. As a framing and emerging paradigm, UNESCO organized in December 2013 the First International UNESCO Forum with the title “*Global Citizenship Education: Preparing learners for the challenge of the 21st Century*”, in Bangkok, Thailand. The Forum, organized in support of the campaign launched by the Secretary of the United Nations, Ban Ki-moon, the “*Global Education First Initiative*” (GEFI), brought together education policy makers, practitioners, civil society organizations and young people from all regions of the world with an interest in equipping learners with the knowledge, skills and values they need to thrive as global citizens in the twenty-first century. The purpose was to clarify the actions of the emerging perspective in policy areas, research and educational practice. As a result of the debates and the technical discussions about GCE, UNESCO issued the document “*Global Citizenship Education: An Emerging Perspective*”² [11], which elaborated upon common perspectives emerging from the consultation on the following questions:

1. Why global citizenship and global citizenship education now?
2. What is global citizenship education?
3. What needs to be done at the global level to support and promote global citizenship education?

²Document can be found in the following link: <http://unesdoc.unesco.org/images/0022/002241/224115E.pdf>

These questions elicit common perspectives that, far from providing magic answers to the common future of the world-society, represent an open opportunity for a transnational and transcultural vision in a way that new generations can become “*citizens of the world*”. Citizens of the world who will have to learn to love, to value and to respect life itself in a multidimensional way. Therefore, the GCE encourages us to develop a *cosmodern consciousness* which understands dignity and human freedom in its planetary and cosmic conjuncture. The appearing of humans beings on Earth is just another moment at the universe. We are eco-dependent beings with a dual identity: its own, which distinguishes us, and others of interdependence to the environment. An environment composed by all beings which live in, that can only build their existence, their autonomy, their creativity and their individual richness in ecological relationship.

A *cosmodern consciousness* as we deem it is intended to compliment the point 2.1.2 of the UNESCO document aforementioned:

In all cases, global citizenship does not entail a legal status. It refers more to a sense of belonging to the global community and common humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level. Global citizenship can be seen as an ethos/metaphor rather than a formal membership. [11: 3]

GCE aims to contribute to the clarification of global citizenship without losing sight of the different cultures of the planet, avoiding homogenization in any sense, specially when the concept of global citizenship is used for the profit of a minority. Considering life in its complexity as the focus for everyone in the construction of a sense of global citizenship that attend the principle of alterity, mutual respect, shared otherness by the principle of difference and not just identity, which contemplates dialogically the implicit contradiction of the phenomena. Education must promote the development of feelings of belonging and the understanding of the living beings as a whole. People need to feel citizenship of the world in a cosmical perspective, that is, in a cyclical relationship between the conjectural whole and the human being/nature [4].

The process of acquisition of human knowledge is a significant dialogic relationship between knowing and doing, mediated by consciousness of the individual. In this sense, the past and future are present in the spiritual and/or scientific research, being complementary inquiries of a common reality conformed by the undivided wholeness between consciousness and matter. Thus, it is wished that GCE seeks the convergence of external knowledge of the nature (ontological framework) with the inner knowledge of the individual-society-species (gnoseological framework), cultivating seeds of love with humanity through the reconciliation of past, present and future.

It refers, therefore, to organizing knowledge in a transdisciplinary, transnational and transcultural perspective in order that we might glimmer the unity of our current planetary civilization. This would be characterized by an awareness of a global citizenship that offers infinite cultural diversity in a finite world. Metaphorically, humanity is a trans-organic unity in continuous evolutionary process, whereby its individuals can flourish with the same care required for the florescence of a child. Children represent the seed which symbolizes the beauty of uniqueness in its radical novelty, being the image of transdisciplinarity, because in it resides with all culturally different possibilities. We must build spiritual and scientific bridges interconnecting nations and people from all over the world, without giving special privileges to any cultural space or time that would judge or hierarchize the coexistence in the common habitat of mankind. Would it be a Utopia to dream with a flourishing consciousness that embodies the ethic of human unity/diversity as a multidimensional key to safeguard mankind of its own extinction as a species?

Following the points 2.2.1 and 2.2.2 of the document that addresses the goals of GCE, it seems to us that GCE could represent the opening of evoked metaphor:

2.2.1. Global citizenship education aims to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world.

2.2.2. Global citizenship education is transformative, giving learners the opportunity

and competences to realise their rights and obligations to promote a better world and future. It draws upon learning from other transformative education processes including human rights education, education for sustainable development, education for inter-national / inter-cultural understanding, and education for peace [11: 3].

Thereby, in order to plant seeds of future generations, it is essential that GCE proposed by UNESCO promotes a new human consciousness-identity-difference in every children around the world, with an educational essence based on a pluralistic and poly-logical conception of acting ethically. We will inspire new transnational and transcultural horizons in a process of multidimensional construction of the current and future interdependent world-society. To achieve it, it is necessary to model a new transdisciplinary attitude whose epistemological horizons are opened to the ontological nature of love as dialogic of the human species. The seed of love represents, in this sense, the ecological phenomenon of a vital action toward achieving an ethical and unifying understanding among all of mankind. This reconsideration demands, effectively, training authentic worldists. A term inspired by Argentine writer Ernesto Sbatto in order to express the urgent need to rely on people who are alert to the most urgent and global problems. So, inspired by Ernesto Sbatto, Edgar Morin, Emilio-Roger Ciurana and Ral Motta [12] assert that planetary education must foster a worldology of everyday life.

In this way, GCE need to contemplate the human being and the universe from a new perspective emanating from the own conscience of the individual-society-species, where all the energy-matter are interconnected [13]. That is, a new perspective of global justice whose epistemological, political and educational reforms suppose a new paradigm in the planetary tri-ethical emergency [4] of the same human condition: *the paradigm of the Cosmodernity* [3].

3 The Transdisciplinary Methodology: towards the Paradigm of Cosmodernity

At the dawn of the third millennium, the understanding of the human condition requires adequate and pertinent contextualization. The atomic particles that compose life on our planet, and that compose us, are born in the first seconds of the *cosmos*. Our carbon atoms were created in a sun before of current one and our molecules were formed on Earth [14]. The human species is a cosmo-bio-genetic entity coming from the same *post Big-Bang* galactic evolution whose becoming future is interconnected in the space-time. Thus, the co-evolution of human beings with the universe requires a new methodology outside of positivist thinking of the nineteenth and twentieth centuries, which reduces and separates the subject from the object. The future GCE have to promote different methodologies with a deep knowledge of global issues and universal values such as justice, dignity, respect and equality.

Those new methodologies have to be necessarily overarching, holistic, poly-logic and transdimensional, understanding human beings as an integral part of an autopoietic cosmic totality. In this sense, the pillars of transdisciplinary methodology formulated by Nicolescu [15], represent a new multidimensional and multi-referential epistemological approach. A transdisciplinary ecology which is cast in the indefinite and infinite adventure of complex and open knowledge:

1. **The ontological axiom:** There are, in Nature and society and in our knowledge of Nature and society, different levels of Reality of the Object and, correspondingly, different levels of Reality of the Subject.
2. **The logical axiom:** The passage from one level of Reality to another is ensured by the logic of the included middle.
3. **The complexity axiom:** The structure of the totality of levels of Reality or perception is a complex structure: every level is what it is because all the levels exist at the same time [15: 22].

The complex challenge of building a global citizenship is an issue that goes beyond the essence of mankind and, therefore, it requires a triple reform:

epistemological, political and educational. Reflect about the meaning of GCE in the globalized era of twenty-first century demands an approach of the global dynamics (economics, political, cultural, social, educational, etc.) with a holistic and transnational vision which propose creative alternatives for change. To make this “*reading of the world*”, it is necessary to start watching the complexity, multidimensionality and interdependence, understanding education as a process in continuous expansion, like the universe itself [16].

But how could we create a global education program which respects the historic and cultural characteristics of each community without homogenization and without alienation? How do we prepare for democracy and for a critical and responsible global citizenship in schools which are not teaching how to make transnational and transcultural decisions? Will it be possible to develop a planetary awareness of common responsibility to achieve a current and future sustainable development? Will we learn to live together in the human unity/diversity to avoid the self-destruction during the third millennium?

Answering these questions concerning GCE involves a profound change in the structural construct of thought and a new knowledge organization where Human Rights suppose an articulator meta-point of view of the human effort to become aware of the ethic sustainability of the world-society, which requires a complex, creative, transversal, polysemic, transcultural, and trans-political epistemology.

Therefore, it highlights the need to be aware of consciousness and unconsciousness [17] about the universal interdependence of the current world-society to develop a new consciousness-identity-difference of the “Earth-Homeland”, as Morin [14] expressed in order to understand education as a global process of cultural reconstruction. Then, education requires new multi-, pluri-, inter- and transdisciplinary academic studies which interpret the future horizons of humanity with all its complexity, aimed to transform the students-citizens into authentic worldists. The world does not need anymore economists or politicians with fragmented views of knowledge, but rather people trained in these new approaches to inter-relate the knowledge comprehensively.

In this way, as the school microcosm embodies the true reflection of social structures macrocosm, the future of humanity needs a triple reform-epistemological, political and educational- which

faces up to the globalized techno-economics dynamics, and whose convergence suppose an authentic transformation. A triple reform that is, in itself, a *noology*.

It is, effectively, a global challenge that requires, as we see, a new common consciousness-identity-difference, in which transhumanist perspectives perceive poly-logically the different levels of Reality that comprise the world and the cosmos humanly known. At the same way that ontology structures the nature in different levels of Reality, humans have different strata, levels, and plans of gnoseological perception that structure and concretize their historical complexity in their cosmological context. Therefore, the present problem of reflecting about the harmonization of the Earth-Homeland, as a pacific and transhistorical common horizon, implies a complex challenge to develop transdisciplinary knowledge to provide new transnational and transcultural dialogical conceptions capable of preventing future conflicts and achieving a sustainable development.

In words of Nicolescu:

The present instant is, strictly speaking, a non-time, an experience of relation between Subject and Object; thus, it contains potentially within itself the past and the future, the total flow of information and the total flow of consciousness, which cross the levels of reality. The present time is truly the origin of the future and the origin of the past. Different cultures, present and future, develop in the time of history, which is the time of change in the state of being of peoples and of nations. The transcultural concerns the time present in *transhistory*, a notion introduced by Mircea Eliade, which concerns the unthinkable and epiphany.

The *transcultural* is the necessary condition for the existence of culture. The complex plurality of cultures and the open unity of the transcultural coexist in the cosmodern vision. The transcultural is the spearhead of cosmodern culture. Different cultures are the different facets of the human being. [] The multicultural allows the interpretation of one culture by another culture, the intercultural permits the fertilization of one culture by another, and the transcultural ensures the translation of one culture

into various other cultures, by deciphering meaning that links them and simultaneously goes beyond them [3: 14].

In this cosmodern vision of transcultural resides the complexity to build and model human development through GCE proposed by UNESCO. A complexity that must start from the tri-identitary poly-logic that identifies the different levels of Reality and the individual-society-species perception to bring a transformative reading of the world for the common future of humanity. For a better understanding of the tri-identitary poly-logic, we have to apply the logic of the included middle mathematically formalized by Stephane Lupasco [17]. With this purpose, we introduce the triangle made by Nicolescu with three vertices, two of them are on the same level of reality, being antagonistic to each other in a cultural, religious, political and ideological framework (see Figure 1).

As we can observe, epistemology derived from quantum advances brings the “T-state” as an alternative to the endogenous problems of nationalist character that impede us to achieve a planetary consciousness of responsibility with the current global scenario of poverty, violence and exclusion. The challenge of creating citizens of the world is a complex problem of thought with political and educational connotations. The T-state represents the phenomenon that connects the pair of mutually exclusive contradictories (A and non-A) of the immediately neighboring level, giving it coherence. It would be, in effect, to build a consciousness-identity based in the poly-logic phenomena of quantum superposition, global causality and non separability, whose future horizon suppose the genesis of a *transdemocracy*. A transdemocracy formed by transcultural and transpolitical symbiosis between the various civilizations that have been formed on the earthly homeland in last millennia and which converge in the same present space-time without any political-epistemological hierarchy.

4 Transdemocracy: A New Political Horizon for the Mankind Future?

In countries where identity is a sensitive issue and solidifying the national identity itself is a challenge, room for promoting a sense of citizenship at the global level could be limited. Undoubtedly, one of

the greatest challenges of the future GCE will be the process to lead humanity to new forms of cooperation and democratic social organization, which integrate cultural diversity as source of wealth, as well as an equitable and ecologically sustainable relationship with the environment. Nowadays, there is a universal consensus in that regard democracy as the only political alternative to the plurally developing societies that can ensure the inalienable right of every human being. But, what other form of government could be the alternative for a liberating policy of human societies in our current state of ignorance, poverty, social indigence, symbolic submission and ontological interdiction? Is it necessary to reinvent democracy? Could we start to think of a transdemocracy?

With those questions, we seek to imagine what could be a transdemocratic political regime [19], without losing the guiding principles of ideal and real democracy historically constituted. In its Greek historical genesis, *démokratía* is *kratía*, the strength, the force of “*dēmos*”, “the people”. Here the sense of “people” is immediately connected to “power”. “*Demos*” is a derivative of *dynamis*, “power”. Therefore, the Greek *démokratía* could be translated provocatively as “power people”, characterized as form of governance based on the decision of a simple majority among those who are invested with power in a certain populated territory. The word “people”, then, is ambiguous in Greek culture, because it does not include respect for all human beings from any place or territory, but rather to powerful people of a determinate human grouping. Then, in the Greek cultural horizon, democracy is a form of power of a dominant class determined, in part aristocratic and in part merchant and rich. A form of power that does not perform enlightenment and modern ideals of equality, liberty and fraternity.

The democracy of Greek origin was allowed to bring in its historical consummation in the Athens of Pericles, because the assertion of Universal Human Rights is the present Christian aspiration for universal fraternity. The democratic aspiration for universal fraternity is unambiguously an obvious trace of Christianity in its aspiration of love to all the humanity. In this sense, fraternity would be a fundamental emotional appeal to build free, egalitarian and democratic societies whose end would be to conduct themselves and others into the divine love [19].

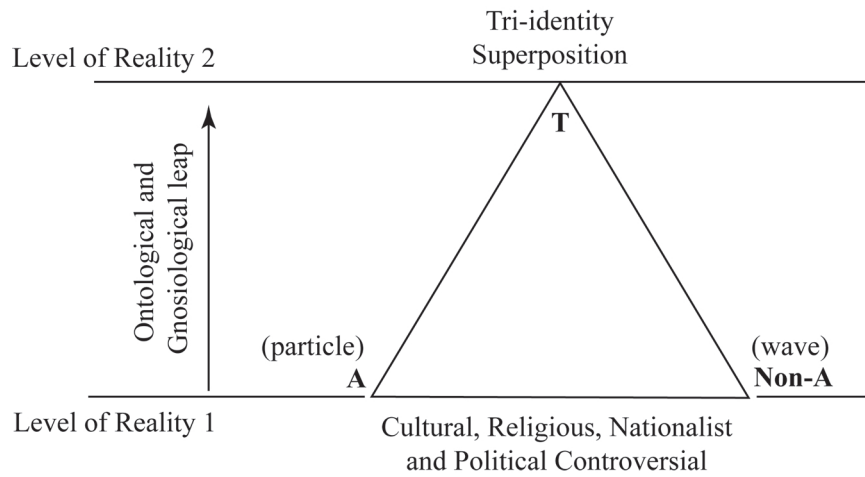


Figure 1: Levels of Reality representation [18: 51].

But, being all that is just an aspiration and a limit and an ideal horizon. How do we make democratic ideals make up the mainstay to build free, fraternal and egalitarian societies of individuals in the universal plan? How do we ensure that fraternity is performed by everyone in front of the Universal Human Rights? Is democracy in its current form the only alternative to the institution of equal global citizens despite their differences? Besides democracy, what other form of political regime could guarantee human rights founded in shared and co-responsible freedom, without the danger to repeat again other traditional forms of power (authoritarianism, totalitarianism, etc.)? What is the role of GCE in such future regard of mankind as a common species and with the same cosmic destiny? All political regime denominated democratic has its sovereignty founded on the power of the people that sustains it. People who should rightfully be instructed to fully exercise its sovereignty. However, how do we reconcile within the existing democratic regimes in many countries of the world the state of poverty and glaring social inequality between ontologically equal human beings? How is it possible that full democracies can admit inequality among human beings? Why do we not achieve the success in eradicating poverty and misery in many democratic societies? It is not achieved simply because our citizens did not undergo the change of freedom, equality and fraternity in themselves. Existing democratic regimes do not realize the overwhelming tasks on the horizon of civilized process -characterized by glaring human inequalities-, being necessary to meet transnational and transcultural

forces to architect and build other guarantors alternatives of healer republics of human beings in all their existential moments, universally speaking.

Unless one wants to admit that ethical imperative of equality among human beings is merely rhetorical to serve as a ruse to hide the true intentions of a ruler minority, it is required that we project new social constructs that guarantee the right of every human being for a free, equal and fraternal life. But the triad of the French Revolution that was fully embodied into democratic ideals of modern republics only remained in a utopian plan, because mankind, in its capitalist formulations, seems to flight for universal democracy remains being a chimera and a fabrication just useful for keeping the involuntary submission of the ignorant masses of his own power. In fact, all currently existing democratic forms of government are configured on the political dimension of a global citizenship sustained by states of rights founded in the economic power concentrated in the hands of a minority, which itself could be called oligarchic or plutocratic power, even when this economic power is in the hands of large multinational corporations or in the hands of governments (G7, G8, G20...).

It is evident as we have not fully reached the state of complete democracy, which would bring humanity to fully exercise their universal rights founded on the *ethos* of fraternity between all human beings on the planet. It would appear, then, the *transdemocracy* in its full form: looking for the human aspiration to achieve the state of universal right thought a poly-logical rationality. A guarantor rationality of the right status to freedom and unpredictability of

the transnational and transcultural migratory events that characterize the human being from his appearance on planet Earth. A migratory phenomenon that clause 1.2.3 refers in the aforementioned UNESCO document:

Increased transnational migration is making communities inevitably more heterogeneous or “glocalized,” and the necessity of learning how to live together more acute. The expansion of democracy globally has led to an accompanying demand for civic and other rights at the national level by citizens. In addition, various social movements taking place in different parts of the world have demonstrated the collective power of citizen action. [11: 2].

But, how do we achieve the full state of Universal Human Rights when there are still few who govern and the many who are governed? How do we empower global citizenship to become aware of their basic rights and human dignity? How is it possible that our young students know their footballer players numbers, but they do not know the articles of Universal Human Rights or of their national constitution? What is the true potential of GCE to transgress with the current state of global ignorance?

The whole humanity is facing a real leap of nature in a political order of the current globalized world. But it is a leap of nature that implies, effectively, a profound tri-ethical transformation of the individual-society-species: mental-spiritual, social-planetary and cosmic-environmental. A tri-ethical emergency that elapse from the accelerated techno-scientific and global telematics progress, and which requires a new kind of epistemological, political and educational self-eco-organization to create *cosmodern consciousness* in the current and future global citizenship. In this sense, our proposal of *Constellations of Twinned NGOs-Schools* has to be understood as a convergent phenomenon inside of the heterotopical³ framework created by the alter-mundialization movements of the World Social Forum, Rainbow Gathering, YoungOs, Global Citizens Movement, the ethical principles of Earth Charter declaration, etc.

³In political sciences, heterotopia is a concept elaborated by philosopher Michel Foucault to describe the co-existence of different Utopias which function in non-hegemonic way at the same time and space.

5 The Constellation of Twinned Ngos-schools: An Utopian Proposal for the GCE Proposed by UNESCO?

Citing the item 1.1.3 of the UNESCO document, “*There is a clear opportunity to include reference to global citizenship education in the post- 2015 development agenda as part of the knowledge, skills and competencies that learners require in the twenty-first Century and beyond*” [11: 2], in our opinion, GCE not only have to be included in the post- 2015 Development Agenda, but it has to be a phenomenon of the own human condition that transversely goes beyond to the future Millennium Development Goals of the United Nations. GCE can not be regarded as a concept or fashion expression between academia, civil society and governments, because that would result in the introduction of small alterations in the schools curricula, without contributing to the paradigm shift that the world-society of the third millennium is complaining about. A good example would be the present decade baptized by UNESCO as “*Education for Sustainable Development*” (2005-2014). If it is certain that his intention has mobilized millions of people around the world to walk in this direction, the unsuccessful became evident in the inability to determine and achieve common agreement on the part of government officials who participated in the Sustainable Development Conferences of the United Nations, known as Rio+20, in 2012.

In our worldview, GCE does not have to find solutions for the increasingly complex problems that arise in the current economical system of reference of the world-society during the third millennium. GCE should promote the change of the capitalist system of reference itself, introducing a poly-logical understanding that comprises the interlinks between the micro-local-simple and macro-global-complex phenomena. Therefore, we have to observe GCE through creative stimulus arising from the current planetary and complex context, and which serve to restructure transversely the future of humanity as a common species. And this transnational and transcultural conception of education implies a radical rupture with the political-economic and socio-educational structures of the past, because there is no doubt that technocratic education, still in vigor, is the consequence of alienating the social organiza-

tion model that capitalism has imposed, after the Industrial Revolution, in order to reduce students to submissive consumers and passive citizens [20].

What we pretend with the proposition of the *Constellation of Twinned NGOs-Schools* is to establish an alternative that can contribute in the creation of an awareness virtual network for global citizenship. A process that UNESCO highlights in sections 1.2.1. and 3.1.3. of aforementioned document:

1.2.1 . Ph enomen a l ad van c e s in information and communication technologies (ICTs) have enabled people to connect and interact with others around the globe anywhere, anytime. This has contributed to an intensified perception and reality of being inter-connected and living beyond local perimeters, albeit virtually.

3.1.3. There is a need to support youth-led initiatives. Partnerships with civil society are also needed. Utilisation of new ICTs is critical. New approaches may meet with reservation and/or resistance. An emerging perspective on global citizenship education, however, maintains the need for stakeholders and actors to be open to different, but effective venues and solutions [11: 2-5].

But, how could we create virtual spaces that can support youth leadership and can constitute effective solutions for the formulation of a truly transformative GCE of the current economical, epistemological, political, educational, and human crisis? How could we formulate proposals that entail new transnational and transcultural symbioses within the diversity of the current planetary civilization? How could we develop a transhumanist attitude which allow us to understand the tri-identitary poly-logic of the different levels of gnoseological Reality that constituting the individual-society-species?

Evidently, answering these questions represents an anthro-socio-political challenge that will be addressed from a new philosophical and geopolitical worldview that makes a special emphasis on the inseparable interdependence of local-global and global-local dimensions. A new worldview which understands that all dogma, political ideology and materialist theory (such as capitalism, Marxism, Nazism,

Stalinism, etc.), devastated the twenty century because they were based in a linear structure of thinking founded in just one level of the Reality -derived from classical physics-, because they thought they were in possession of the whole, and, therefore, of absolute truth.

For this reason, our proposal of *Constellation of Twinned NGOs-Schools*, based in Complexity Theory, seeks to deepen in the advances of quantum physics, quantum cosmology and molecular biology to develop a *cosmodern consciousness* which allows to identify the plurality of cultural diversity as a source of wealth of the unique “nation-state” legitimate of human beings: the planet Earth.

To this end, we have to remember the birth of the United Nations in its historical context with the problem of safeguarding the world-society from a nuclear self-destruction. Since the second half of the twenty century, humanity began to enter into a new stage of civilization which demands of us the meta-cognitive effort to understand the difference of the *other, learning to know, learning to do, learning to live together, and learning to be* [21: 89-102]. Thereby, GCE proposed by UNESCO would have to envision the United Nations as the whole of a complex system: Earth-Homeland. A *complex system* composed by a web of interconnections between 193 member states⁴ (with Palestine and the Holy See as non-Member Observer State status): economic, cultural, political, religious, etc. Interdependent Member States that are interconnected by the seven principles of complexity defined by Morin [14]: systemic or organizational, hologramatic, retroactive circle, recursive circle, self-eco-organization (autonomy and dependency), dialogical, and the reintroduction of knowledge in all knowledge.

In this perception of Complexity Theory, the proposal Constellation of Twinned NGOs-Schools is based, by one side, in the reinterpretation of sister cities concept [1]. A concept that aims to establish cooperation links, mainly in the economic and cultural relations, between two cities from different geographical areas, which often have similar characteristics (demographic, for example). Then, it concerns to extend the concept of sister cities to the educational field, creating new virtual networks

⁴We have to mention that there are 243 countries, of which 193 are United Nations States Members and the rest are in situation of not recognized independency internationally or in a situation of dependence in relationship with other countries.

among schools from all corners of the world. And by the other side, the proposal would also be based in the catalyst, philanthropic and humanistic character that nonprofits (whether NGOs, cultural associations, foundations, etc.) bring to the awareness process of the younger generations to endow them with criticality, sensitivity, autonomy, leadership, and social entrepreneurship.

Imagine now the parts of our complex system, that is, the Member States of the United Nations, did the effort to submit a list of their national schools to a neutral supranational institution like UNESCO. A list or database that, a priori, would already be ready in most countries highly bureaucratized. Imagine that before such step, the subparts which compose these parts of our complex system, that is, the particles that we would call as “schools”, did the effort to submit a detailed description of its own defining characteristics (number of students, which languages are learned, public or private status, and so on), where it was also included information related to their cities, neighborhood and/or community in which their students-citizens live (as for example the geographical situation, demography, weather, etc.).

Now, imagine that at the local level nonprofits organizations are being created within the neighbors of each community, where there will be place for people of all ages, as well as formal education (primary, secondary, and tertiary), and non-formal (with schools of music, sport, dance, and so on). Imagine also these communal organizations forming small political parties to develop an active citizen participation about local/regional/national/global problems that interact with the seven principles of complexity previously mentioned. Imagine each NGO-School has its own website to be consulted in the UNESCO common database, in order to facilitate the free interconnections between other NGOs-Schools. Would it be possible that own students explain festivities and traditions of their peoples to other students while they are still children? Could it help to understand better the cultural differences and real situations of each community, avoiding the “pollution” of the media controlled by the groups of economical power? Is it possible to imagine such process in a transdimensional level that goes beyond the macro-global and micro-local ambits at the same time?

Let’s change now the microscopium to use the telescopium, and let’s take an astronomical look to the world-society, as it was done by the old civiliza-

tions (ex: Chinese, Hindu, Incas, Pre-Colombian, and so on). Let’s us observe the world-society as a galaxy composed of a set of planets, with their satellites; with comets and meteoroids; stars and interstellar matter; dark matter; gas clouds; and cosmic dust. All of them are celestial bodies united by the same gravitational force, which we will call UNESCO in our complex system. Imagine also that local communities were solar systems, where schools are the stars and around them are turning planets of diverse nature as cultural organizations, political parties, religious associations, etc. Imagine, then, that GCE proposed by UNESCO group together the millions of stars (NGOs-Schools) in constellations (twinning), creating a large database in the Cyber-Space-Time (CST). Responsible constellations for performing projects of cooperation and development in the micro-situations of local-global emergency, with the goal to send a feedback in the emerging structures of macro-global problematics. In other words, the sum of political-educational actions at local-global level would finish modifying entropically the global-local tendencies of homogenization process derived from techno-economics structures of globalization. And like all processes governed by the second law of thermodynamics, the degradation of the homogeneity caused by globalization would lead a mestizo, hybrid and cosmopolitan world without nationalist frontiers.

There are not doubt it would be a real backbone program of heterogeneity and pluralism in full compliance with the item 3.2.2. of the aforementioned UNESCO document:

3.2.2. Global citizenship education must reflect the voices of diverse stakeholders from different regions, sectors and populations. A network of stakeholders, who could meet for periodic discussions, can help continually renew interests and reconstruct the objectives of global citizenship education. A strong network and expertise must be made available at all levels global, regional, national and community levels, via all means of communication and interaction. [11: 5].

In essence, Constellation of Twinned NGOs-Schools would not only represent a transcultural and transnational CST, addressing global issues such as poverty eradication, sustainable develop-

ment or human brotherhood; but also transdisciplinary. This is because when it is about music, art, literature, philosophy and thought, cultural globalization does not tend to homogeneity, but the opposite: cultures from all the world fertilize themselves engendering planetary sons and daughters. In this sense, reflect about GCE supposes look to the transcendental unity of the individual-society-species (*unitas multiplex*), through the tree transdisciplinary axis proposed during the Second World Congress of Transdisciplinarity⁵: *transdisciplinary attitude, transdisciplinary research and transdisciplinary action*. That is, *transdisciplinary curricula and research* whose epistemological plurality introduce the *transdisciplinary attitude* to build a large human family – founded in the principles of justice and solidarity and which derives ultimately in *transdisciplinary action* of human beings: proposing the articulation of a new training in relations with the world (eco-training), with other people (hetero-, and co-training), with himself/herself (auto-training), as being (onto-training), as well as formal and non-formal knowledge. In words of Nicolescu:

The Cyber-Space-Time is neither deterministic nor indeterministic. It is the space of human choice. To the extent that CST allows bringing into play the notion of levels of Reality and the logic of the included middle, it is potentially a transcultural, transnational, and transpolitical space [22: 92].

For us, this would be the true “Treasure Within” by learning, that French political Jacques Delors reflects at the end of the twenty century: the creation of GCE through transnational, transcultural, transpolitical, transreligious, and transhumanist CST which engendering planetary sons and daughters [23]. A CST which identifies poly-logically the different levels of Reality that composing the individualsociety- species tri-identity: as individual of a local and specific community, as citizen of a determinate society; belonging to a particular Nation/State, and as same cosmo-bio-genetic species in

⁵The Second Congress of Transdisciplinarity took place between the 6th and 12th of September in the year 2005 in Vitória, Espírito Santo, Brazil. It was organized by various social institutions, where CETRANS and UNESCO are featured. The conference discusses the state of transdisciplinary research, seeking to assert the similarities and differences between the trans and interdisciplinarity.

constant process of evolution. An identity opened to the infinite diversity of global citizenship. In other words, a transcultural and transnational tri-identity acting to achieve a peaceful and transdemocratic coexistence during the third millennium: building an authentic and revolutionary *global citizens movement*⁶.

6 Conclusions for the Post-2015 Development Agenda

Approaches and pedagogical techniques has been used to address aspects of GCE. However, there is no clear understanding on how these can complement one another in a holistic and interconnected manner, involving all humanity. The main goal of Constellation of Twinned NGOs-Schools proposal is to create a lifelong emerging perspective, with a new transdisciplinary, transcultural and transnational theoretical model which can contribute to open debate for the implementation of GCE in post-2015 Development Agenda:

2.2.11. The debate also relates, in part, to the question of how to promote, simultaneously, global solidarity and individual national competitiveness or how to bring together local and global identities and interests. In countries where identity is a sensitive issue and solidifying the national identity itself is a challenge, room for promoting a sense of citizenship at the global level could be limited, although this does not necessarily belie a lessened desire of the individual members of these societies to connect and interact globally. Similarly, citizens showing concerns about, and taking actions for, the communal benefits of the globe, could be believed to cause challenges to local/national authorities if their

⁶200 active citizens from around the world met in Johannesburg to start “Building a Global Citizens Movement”. This conference, co-organised by DEEEP/CONCORD in collaboration with CIVICUS (World Alliance for Citizens Participation) and GCAP (Global Call to Action against Poverty), was not a one-shot experience. All together we want to start building a Global Citizens Movement gathering grassroots movement, civil society organisations and activists from 6 continents. Participants issued the following questions and orientations document: http://movement.deeep.org/wpcontent/uploads/2013/11/GlobalConference_Declaration.pdf.

actions are perceived to be in conflict with local/national interests [11: 4-5].

Obviously, reflect about the *Constellation of Twinned NGOs-Schools* proposal brings many questions. In this sense, the concept has to be understood as a consciousness raiser project under construction, opened to reinterpretations complementations, and considerations, because its goal is to humanize educational activities through new pedagogical compasses that comprise *peaceful melodies* of the twenty-first century and beyond. Harmonious melodies of social, individual and anthropological metamorphosis, which will be founded in the *transhumanistic-polyphonic* basis to achieve a new human stage: more altruistic and environmentally sustainable.

There are not doubts the world-society must develop new *multidimensional* synergies of *glocal* nature to achieve the future millennium goals performance of the post-2015 Development Agenda of the United Nations, because they are systemic, interconnected and interdependent targets: just like our own neural connections in our brains. Consequently, we must contextualize the goals through a *cosmodern consciousness*, based on the poly-logical tri-identity of the individual-society-species, to identify the world-society as an integrated whole, and not as the sum of their parts dissociated from each other. An epistemological, political, educational, and spiritual change, which transdisciplinary, transpolitical, transcultural and transreligious approach is simultaneously based on plurality and unity of currents planetary setting emergency of knowledge society, which corresponds to the common-responsibility of everyone with everything. Therefore, humanity must promote new educational networks of altruistic cooperation in the CST, symbolizing a symphonic orchestra that disseminator of world peace. The Internet is not just another variable of the famous Human Development Index, but it is an emerging element which allows people to restructure and reformulate the complexity of global problems presents in the dawn of the third millennium.

It is necessary, then, that GCE proposed by UNESCO creates right now a global education strategy in the CSP which acts as a transcultural and transnational tri-identitary pattern. Drawing a parallel with the past, GCE has to use CST with the same potentiality that Protestant community used the printer to restructure the sacral ideas in the sixteenth century,

because the CST symbolizes an authentic *transdemocratic* universe to propose creative reflections that suppose effective solutions in this historic conjuncture that Edgar Morin [12] called as “*the stone age of planetary civilization*”. Therefore, the concept of *Constellation of Twinned NGOs-Schools* will have to be interpreted as a prehistoric tool for the planetary civilization can begin to write in conjunction their transhistory during this new millennium. History is made by all of us, and for that reason we all have to write it together and without cultural hierarchies in space-time. Cyber-Space-Time represent, effectively, the propitious level of Reality to develop the *cosmodern paradigm* based in the acceptance, understanding and superposition of cultural diversity.

It means, in essence, the reconceptualization of schools in their social function as psychological builders of the future generations citizens. For this, we would have to empower schools, saving them from academic drift and moving them into a global social reality, where 40,000 people die every day from cause stemming from extreme poverty. Therefore, our proposal of *Constellation of Twinned NGOs-Schools* has the intentionality to help and expand the open horizon of GCE proposed by UNESCO, with the aim to create and develop altruistic educational projects of cooperation in all the corners of the *Earth-Homeland*.

How can we create universal values if the war is reduced to video-games? What is the sense to teach different and sparse concepts in schools if there are still people who are literally dying every second and who need the help of all of us?

Given the above, we must reflect and becoming aware of the responsibility to build, today and tomorrow's society. A world-society should be transnationally organized, in peaceful and non-violent ways, as a true symphony orchestra of interconnected galaxies-schools, because on them will depend the real political-educational praxis transformation of the world. Therefore, it is necessary to foresee the future to be ready when it arrives, because there are not doubts that quantum computers, Artificial Intelligence, nano-technology, contact lens with internet access, the genetic mutation of DNA, and travels in space will radically change our habits in a short period of time: contextualizing mankind in the *cosmodern paradigm*. Maybe it could be a good idea to start changing the reference system comprising the idea that current world-society is not a gift from

our parents, but a loan from our sons and daughters. And what will future generations think about their parents and grandparents if we do not act today and we do not do everything in our hands to improve and safeguard the world-society?

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