

Making Global and Local Connections

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***MOTTO: „Asked where he came from, he said I am citizen of the world.”
Diogenes of Sinope***



LEARNING OBJECTIVES OF THE MODULE

The learning objectives of this module is that students will be able:

- to locate themselves in the new globalized world context and they will be able to see their duties within their local communities,
- to acknowledge what the meaning of being an active global citizen is,
- to prepare themselves to face the interconnected world challenges,
- to reflect on the process of globalization and to understand how such process affects important issues in the world and society structures,
- to acquire knowledge about the current challenges for our societies which are: population and migration; human rights in the 21st century; social justice, a more equal world is needed and sustainability and the Sustainable Development Goals (SDG).

Introduction to the Sustainable development and globalization

In the 1960s, Martin Luther King expressed a reality which has become usual nowadays. King said vividly “all life is interrelated. We are all caught into an inescapable network of mutuality; tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. We are made to live together because of the interrelated structure of reality” (King, 2011, p. 70). He illustrated this deep connection according to which the decisions made in a single place can influence people living in a different place of the globe: “Did you ever stop to think that you can’t leave for your job in the morning without being dependent upon most of the world? You get up in the morning and go to the bathroom and reach over for the sponge, and that’s handed to you by a Pacific Islander. You reach for a bar of soap, and that’s given to you in the hands of a Frenchman. And then you go into the kitchen to drink your morning coffee and that is poured into your cup by a South American. And maybe you want tea: that’s poured into your cup by a Chinese. Or maybe you’re desirous of having cocoa for breakfast, and that’s poured into your cup by a West African. And then you have taste for toast, and that’s given you in the hands of an English farmer, not to mention the baker. And before you finish eating

breakfast in the morning, you've depended on more than half the world. This is the way how our universe is structured" (King, 2011, 70-71).

After more than 50 years, the **interdependence is bigger**: information technologies, computers and telecommunications are modifying the material basis in every society; economies are interdependent, stressing the dependence networks among countries; a new relation between the economy, the State and the society has burst onto the scene. In this new relation we would highlight the interrelation among companies, the increasing weight of capital in comparison to labour, the individualization of labour relations and the loss of influence of the trade unions, the massive participation of women in the work force, though in subordinate conditions, the selective deregulation and the lowering of the welfare state to confront the increasing global economic competition to attract capital. Internationally, the so-called **Third World** is not monolithic anymore, and some enclaves of the "**global south**" have been integrated in the prosperous **global economy**. At the same time, the regions that are left disconnected see their differences increase with more prosperous places. This dynamic of inequality concerns also the populations and territories belonging to the traditional "**developed north**" which have witnessed the emergence of some enclaves of the so-called "**Fourth World**" within their borders (Castells, 1998). Together with the economic and technological changes, the social changes related with globalization have also been impressive. Probably the three most relevant are the **gender relations**, the **environmental awareness** and the emerging perception of a **vague global citizenship**. This global citizenship tries to forge its way despite the growing delegitimization of political traditions and the competition of the sectorial and local identities that give safety and meaning to millions of human beings whose cultural expressions, institutions, organizations and traditional identities are radically threaten by the increasing interdependence of the globalized world. Like never before, people are feeling in their own existence the prophetic statement made by King: "**Whatever affects one directly, affects all indirectly**" (King, 2011, p. 70).

The idea of a citizenship that goes beyond the nation-state is not completely new. The novelty lies in the global context in which this concept is suggested. Together with the deep and long-standing social changes which can be noticed (feminism,

ecologism), there is also a context of international treaties and agreements, global social movements, and an impulse to human rights that has relevant consequences for global citizenship. This global citizenship is struggling between a complementary perception of the traditional citizenship based on the nation-state and the alternative view that suggests a wider and more ground-breaking notion defined around a more cosmopolitan project less subject to the political limits of a single nation-state (Nussbaum, 2012). In any case, throughout this line of discussion and regardless the intensity conferred by each extreme, the common denominator of the debate perceives the global citizenship as a sense of belonging to a **larger community** and a common humankind. In practical terms, this idea highlights the political, economic, social and cultural interdependence of people living in this world and the interconnections between the local, the national and the global. **International migrations** can be a good example of this process.

The increasing interdependence between societies has stimulated the interest in the ideas related with the global citizenship and has additionally awoken a renewed attention for an active global citizenship education. As expressed in different international forums, global citizenship education has three key conceptual dimensions, which have obtained broad consensuses (UNESCO, 2015a). These conceptual dimensions are interrelated and concern the three learning contexts on which they are based: cognitive, socioemotional and behavioural (see Table 1).

Table 1: Key conceptual dimensions of the global citizenship education

<p>Cognitive: Acquisition of knowledge, understanding and critical thinking about global issues and the interconnectedness/ interdependency of countries and different populations</p> <p>Socio-emotional: Sense of belonging to a common humankind, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity</p> <p>Behavioural: Effective and responsible action in local, national and global contexts for a more peaceful and sustainable world</p>
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Source: UNESCO (2015a)

Global citizenship education aims to be a transforming factor, offering knowledge, skills, values and attitudes that learners need to be able to contribute for a more **inclusive, fair and peaceful world**. Global citizenship education appeals to understand the world we live in with rationality and trusts the possibilities of social action being able to drive transforming politics. Global citizenship education shares the strategic objectives of the **Education for All (EFA)** promoted by UNESCO. In that sense, it promotes a humanistic and holistic view of education as a fundamental human right that is essential for the personal and socio-economic development. This learning is understood as a process which has to be developed during life with the objective of empowering people so they achieve their right to education, satisfy their personal and professional expectations in a decent and healthy way, and contribute to the fulfilment of their objectives regarding the socio-economic development of their societies. **“The contents of this learning should promote, among other things, the understanding and respect of human rights, inclusion, equity, social justice and cultural diversity, all of them essential components for peace, responsible citizenship and sustainable development”** (UNESCO, 2015b).

UNDERSTANDING CURRENT GLOBALIZATION - CONNECTING GLOBAL AND LOCAL



INTRODUCTION

Globalization due to the high speed of technological development, as well as the new communication system, is generating deep changes and a new world structure that are indeed affecting different groups of people and diverse environments that apparently are really far away, such as the international versus the local one. The unifying worldwide process, that is implicit with **globalization**, may produce reactions against it and a defense for the particular and local spaces. Understanding these processes, how they work and how they affect the work context, labor issues, health services, education, living conditions and

housing as well as social mobility, among many other, are very important to focus yourself in this new world context, what Janet Bennett (2009) calls the new **personal intercultural positioning system**, used as a metaphor of the **global positioning system** (GPS). This new GPS is indeed fundamental to make sense of all the actions, either real ones or symbolic ones, within our societies and in a very special way in higher education. Education in general and even more higher education should help university students to develop the ability to know how to “move around” in local contexts but always with the international perspective in mind. As Suárez-Orozco & Sattin (2007) affirm the future professionals should be global citizens, following the famous Dubos’ sentence “think globally, act locally”, or in another word: “**glocal**”.



THEORETICAL BACKGROUND

Globalization is a process that has its origins during the 1990s. In 1995 Thomas Friedman in his book *The World is Flat* already stated that the new world structure and reality is a “flat one”, everybody is connected in a fluid freedom of fast communication, unthinkable only thirty years ago. Much has been written already about globalization, some authors predicted a much fairer world structure in where those living in third world countries will, like driving on a high way, have first world living conditions. Sadly but truly, we just replicated/reproduced the same world structure than before, thus we still have the **globalizers** and the **globalized** in a super-fast changing world situations, in where it is almost impossible to keep up with the pace (Suarez Orozco & Sattin, 2007).

All this is possible, thanks to the **Internet** and to a **fast communication system** that is the key element in this globalization process. Instant and fast communication with the help of technology are key to understand the process of globalization and increasing and overwhelming access to knowledge that we have nowadays (Sierra-Huedo, 2018). Friedman (2000) and Giddens (2009) agree in defining globalization as the fact that we live in just **one/unified world**, meaning that people and states are more **interconnected** than ever, and that we all depend much more on one another than ever before. Therefore, the process of globalization might be defined as a new international, interconnected system in where the economic capital, technology and

information are integrated in such a way that they form one unique global market, only one **global village or community** (Sierra-Huedo, 2015). According to Castells (1998), globalization weakens the functions of nation states, due to the new **global market economy**. How any state can react against its economy, crime, or communication is diminished by globalization and how globalized social protests occur (think as an example the case of Greta Thunberg and her climate action movement), as well as global terrorism or even the global situation of the COVID-19 pandemic.



PRACTICAL EXAMPLE

Think of fake news and how fast they spread is a result of globalization and the use of the Internet. In this interconnected global world with local problems/situations that become global such as climate change and pollution, terrorism, health crisis and migrations, university students need to be prepared to deal with this complexity, use critical thinking and intercultural communication to be able to get a realistic analysis and approach towards current issues and national problems (Sierra-Huedo, 2018). There are think tanks created to fight fake news - check out this website for example <https://migracion.maldita.es>.



TASK FOR STUDENTS

Make a table in where you compare the use of the Internet world wide in different regions such as Africa, Asia, Europe, Middle-East, North America, South America and Australia. Compare population and access.

Source: Internet World Stats <https://www.internetworldstats.com>



CONCLUSION

The current challenges that the world faces are indeed interconnected. This is the result of globalization. The economic social and cultural sides of globalization can be perceived everywhere. The markets are all interconnected, this is a fact that was very obvious

during the past crisis with the fall of Lehman Brothers and its worldwide consequences. Communication is now **more accessible** than ever we can be informed about what is going on in Ghana or Guatemala, increasing the consciousness of events and news that take place far away. Thus, events that are local at the beginning they get global dimensions.



FEEDBACK QUESTIONS

1. *Are you aware how our world is interconnected?*
2. *Do you know where the products that you consume come from and who made them?*

POPULATION & GLOBALIZATION



INTRODUCTION

This section does not aim to carry out an in-depth study of the history of the population either an exhaustive path of its evolution. Nevertheless, due to **globalization** and **glocalization**, we think that presenting a series of reflections and challenges that people are facing is fundamental. These situations concern everyone: some of them, in which our ability to act is lower, are conditioned by external factors - **legislative measures, wars, epidemics**, as the one we are experiencing with COVID-19, and, contrarily, others, such as fertility and mortality, depend largely on the decisions and actions, life style or behaviours and, of course, on the goals, priorities and scale of values pursued by each one of us. As stated by Obaid (2009), **“population matters because each person counts”** (p. 15). In the following pages, we present a series of characteristics, firstly, of population, and secondly, of migrations which mean future challenges to human development and aim to encourage the reader to know, judge and act.



THEORETICAL BACKGROUND

Livi-Bacci (2007) defines population as “a group of persons, stably constituted, bound by reproductive links and identified by territorial, politic, legal, ethnic and religious features” (p. 9). It is estimated that

the current world population is 7.7 billion people (United Nations, 2019a).

Nevertheless, this figure hides general trends, many times established by developed countries, since it covers up big present and future differences that pose different challenges to humankind (UNDP, 2019). We will try to address and classify these trends according to the classical ways of conducting population studies identified by Vergara and D’Entremont (1988):

- the analysis of **natural population movements** (how the persons and the different communities are born, grow and die),
- the analysis of **horizontal movements** (how people are distributed and travel around the territory),
- the analysis of **vertical movements** (how populations are structured) (p. 16).

Natural or growing movement

As stated by Vallín (1985), “In a population of living beings, inputs and outputs depend essentially on two different vital processes: **reproduction and degeneration.**

It is life and death arithmetic” (p. 19). From this point of view, there are several challenges in the last decades that should be highlighted.

The first one is: Although the projection of natural population growth is positive, since it is expected to reach 9.7 billion in 2050 and around 11 billion in 2100 (United Nations, 2019a), the growth rate is very different depending on the countries and the regions. In fact, while in some regions, such as the Sub-Saharan Africa, it will experience strong growth, in others, like Europe or North America, this growth will slow down or decrease.

The second one is: despite the fact that the global fertility rate is 2.4 children (Population Reference Bureau, 2019), the continuous drop of fertility in the last

decades is a constant in many countries, decreasing to 2.1 children. That means that the **generational replacement is not guaranteed**.

But there are differences not only in the origin of life, but also when life is languishing. Even if mortality has globally decreased, and although the average life expectancy is at 72.6 years, life is on average 7 years shorter in the least developed countries than in developed countries. This is due, among other factors, to the strong impact on infant and maternal **mortality, violence or conflicts** (United Nations, 2019a).

Vertical movements: Structure of the population

Age is an element that determines the structure of the population. In that sense, the average age of the world **population** tends to **grow**, although it is worth noting that “Europe and Asia aging rapidly, while Africa is home to the World’s largest youth population” (Population Reference Bureau, 2019). In this process, the cohort of the people over age 65 should be mentioned, since it is estimated that one in six people in the world will have this age or will be even older in 2050. That means 16% of the population, a percentage that will be larger in Europe and North America, reaching 25%, one in four persons (UN, 2019b).

Together with the ageing of the population, **gender inequality** is another challenge faced by human development. According to the UNDP (2019a), this inequality is one of the most rooted and impacts half of the population (49,585%).

Horizontal Movements: Migrations

The third way to address the population study would be through the natural movement of the population, that is, how people travel and where they are settled in the territory. On that subject, migrations are anything but new, which is healthy to remember. Migrations are discussed in the next section because of their relevance and presence in the global political and social agendas.

A world on the move: International migration

In this section, we would like to focus on **international migrants**, on the one hand, and on **forcibly displaced**, who do not always cross an international border, on the other hand. According to the International Organization for Migration (IOM) (2019), it is estimated that there are currently around 272 million international migrants, a very low percentage of the global population (3,5%). This human capital flow provides several advantages both to the countries of origin and to the destination countries (IOM, 2020). Nevertheless, migrations also **awaken suspicions and fears**, as it is deduced from the more and more restrictive national legislations on that subject.



PRACTICAL EXAMPLE

The main reason for migrating is economic. In fact, economic migrations constitute 60% of the total, according to the IOM (2018). But there are also other reasons derived from the human rights violations, such as conflicts and extreme poverty, or those originated from environmental causes (IOM, 2013). Nevertheless, whatever the causes or reasons, the country of origin, the scale or magnitude “Migration, whether internal or international has always been one of the forces driving the growth of urbanization and bringing opportunities and challenges to cities, migrants and governments” (IOM, 2020b). Besides, this source points out that in 1950, 30% of the global population was living in urban areas, and this percentage is expected to increase from 55% in 2018 to 60% in 2030 (IOM, 2020b).

Furthermore, this continuous and growing traffic of people poses challenges both for the countries of origin (because of the departure of working age people or people who can have children, what may provoke imbalances in the labour market and the structure of the population), and for the destination countries (where relevant debates arise regarding investment on health and education, especially in those countries with low and medium income, in which an important volume of migrants is assembled). With the aim of managing and giving a sustainable answer to the

migratory movements, the Global Compact for Safe, Orderly and Regular Migration and the Global Compact on Refugees were approved in 2018.

Think about the main issues regarding population and migration in your own country or geographical area, what are those that are mostly discussed?



TASK FOR STUDENTS

1. *Define using your own words: Migration, Irregular migration, Labour migration, Migrant, Refugee, Internally displaced, Right of asylum, Family reunification. Once you have your definitions, compare your answers with the ones from the International Organization for Migration (2019).*
2. *Answer the following questions: How many refugees are currently in the world? What are their main countries of origin? And the main destination countries? Indicate the refugees' countries of origin and their destination countries in a map. What conclusion/s do you reach?*
3. *Individual work: What is the Human Development Index? What does it measure? What are the best positioned countries in this ranking? And the worst? What is the position of your country? Are you surprised about this position? Why? Comment the results with your peers.*

Answer to task 1: Glossary on Migration. Retrieved from

https://publications.iom.int/system/files/pdf/iml_34_glossary.pdf

Answer to task 2: United Nations High Commissioner for Refugees. Global trends. Force displacement in 2018. Retrieved from

<https://www.unhcr.org/statistics/unhcrstats/5d08d7ee7/unhcr-global-trends-2018.html>

Answer to task 3: UNDP (2019.) Human development Report 2019. Beyond income, beyond averages, beyond today: Inequalities in human development in the 21st century. Retrieved from http://hdr.undp.org/sites/default/files/hdr_2019_overview_-_english.pdf



CONCLUSION

The different projections show a strong population growth in the following decades. Still, we have to be cautious, since these are only trends, that is, they are not definitive as they depend, among other elements, on **personal decisions** (having more or less children, lifestyle), on **politics** (wars) or **health issues** (diet, pandemics, etc.), which could modify them.

Their growth and their uncertainty pose a big challenge to the sustainable development, keeping in mind that inequalities may be present from our birth, and they may be amplified as time goes by, impacting on important issues of our life, and increasing our vulnerability.

Besides, the demographic imbalances concerning fertility or ageing of the global population will aggravate not only the labour force surplus in countries which have a young population structure, but also the lack of labour force in developed countries. It is quite a challenge and an opportunity regarding the sustainable demographic, social and economic growth.

In short, the **drop in fertility and birth rates**, **gradual ageing**, and **global population movements** will have relevant consequences on human development regarding different aspects, such as **access to education, health services, housing and work**. These are the challenges that should alert leaders and their policies. It will be necessary to reformulate the elements that support the welfare state, such as the working age or the taxes, together with politics that promote inclusion and social cohesion.



FEEDBACK QUESTIONS

1. *What factors do you think are the most influencing regarding the population growth?*

Answer: UN (2019). Peace, dignity and equality on a healthy planet. Global issues. Population. Retrieved from

<https://www.un.org/es/sections/issues-depth/population/index.html>

ACTIVE GLOBAL CITIZENSHIP



INTRODUCTION

Based on the ancient term of **cosmopolitanism**, term already used by the Greek philosophers, global citizenship refers to citizens, who live in an **interconnected world**, and as such they have **global rights** and **duties**. Citizens who are interculturally competent and are able to live and work with a great diversity face global challenges that threaten their existence and they affect all of us in a much more interconnected thread than some times we can even imagine.



THEORETICAL BACKGROUND

The ancient term of **cosmopolitanism** came from Diogenes. He talks about the oxymoron of the term, which implies *cosmos* which means the world, the universe and *polis* which means the city, in this case only the city of Athens (very local). The term presupposes that an individual has an intention towards transcendence with respect to one's culture and towards other's culture; a responsibility toward people based solely on the principle of their humanity (human rights and sustainability); an open-minded attitude toward other cultures. "The modern concept of cosmopolitanism and how you construct or educate students to become Cosmopolitan it happens through a process, educating for diversity and pluralism" (Held, 2010; Nussbaum, 2005).

The basic concept of global citizenship is an integration of **education for development, human rights education, environmental education, peace education, intercultural education** and **gender education**. It is indeed one **holistic education** that will contain and deal with this very narrow relationship among all those educations mentioned above. As it has been exposed above, we live an interconnected world in where there is an every day increasing connection among all human-beings, no matter in which part of the world they might live in, all with the same rights and living in a world that is fighting for its **sustainability** (Boni & Pérez-Foguet, 2006).

According to Sierra-Huedo (2015), global citizenship is an orientation that universalizes the **classic concept of citizenship**, which obviously has certain rights and duties within a **nation-state**. The main question here is what happens when these created „nation-states“ borders are not as they used to be? When we live in a state that it is the whole world, and the world that is indeed “flat”? What happens is, that the intellectual context in where a global citizen lives and his/her sense of connection and belonging expands to the **whole humanity**. Thus, global citizenship is not only a mental static state, but a **dynamic world vision** within a **feeling of responsibility** towards topics such as: **social** and **economic justice** at a multilevel: **local, national** and **international** (Sierra-Huedo, 2015). **Global citizenship** could be defined as the ability of seeing oneself and the world that surrounds you, to be able to compare and contrast, the ability to see **plurality** and **diversity** as a result, and to have the ability to balance acknowledging our own reality with the other’s realities. There is no doubt that in order to be able to compare other people’s realities, we need to first know the diversity that is around us and to develop critical thinking (McIntosh, 2005; Sierra-Huedo, 2015). The main common themes that a definition of global citizenship groups are: understanding our closest and local milieu and connecting it with the **global context**. Dr. Banks explains global citizenship as **knowledge, attitude, and skills** required to function within and beyond any **cultural communities** and **borders** (Globalization 101, 2020). Therefore students need to understand how their own closest reality influences and affects other nations, as well as the impact that international events have on their daily lives. A global citizen is someone who cares and knows on what is going on in the world developing empathy towards the multicultural other (Nussbaum, 2005).



PRACTICAL EXAMPLE

With the help of the following table, students can prepare guidelines how abilities and characteristics can be can be acquired.

Table 2: Global citizen's skills

Abilities & Characteristics
To be able to make personal election and find own way of thinking
To be conscious that we all are cultural beings and therefore others are as well cultural beings
To be conscious of one self , our role in our communities and/or societies and the roles of other's in their societies and communities
To be capable to ractice cultural empathy
To cultivate responsibility in decision making processes
To participate in an active way in political and social community life in where one lives

Source: Sierra-Huedo, 2015



TASK FOR STUDENTS

During one/two weeks you would have to check where all the clothes that you wear are made. Once you have that list, look into the labor conditions in those countries and reflect about how your purchases have a positive or negative impact in those people's lives.



CONCLUSION

We live in a world of overlapping communities deeply embedded with each other. The current challenges that we have right now, require that we educate engaged and compromised citizens, who are socially responsible. This is why, it is crucial that we educate our students to become ethical, active global citizens. Through education our students will be able to start being aware of their reality within their **closer community** (Sierra-Huedo, 2015).



FEEDBACK QUESTIONS

Green & Whitshed (2015) as well as Sierra-Huedo (2013) make a list of learning outcomes and teaching elements that could be introduced in a curriculum or university course that may encourage educating global citizens and they will help internationalized the curriculum. Reflect about how many of these elements are present in your courses:

Table 3: Learning outcomes & teaching elements

Green & Whitshed (2015)	Sierra-Huedo (2013)
Comprehending the global nature of economic, political & cultural issues	Infusing courses with international content
Showing interculturally inclusive behaviour	Using comparative approaches in research projects & teaching
Understanding the process of change	Interdisciplinary studies & mixing students with interdisciplinary backgrounds
Engaging critically with global knowledge	Studies focused on civilizational approaches
Realizing that knowledge is constructed differently in diverse cultures	Intercultural studies
Awareness of one's own cultures and perspectives	International & development studies
Being able to identify ethical issues in their local context as well as in international or intercultural contexts	Important role of other languages
Value linguistic and cultural diversity and seeing it as a richness not as a problem	Internationalization of professional schools and pre-professional ones
Applying critical thinking to problems with an international/intercultural dimension	Faculty & staff development in international area
Thinking and reflecting critically about one's own cultural identity and its social construction	Involvement of students and faculty in internships with an international perspective (abroad or local)
Recognising diverse and cultural perspectives on the same issues	International institutional linkages and networking
Working on developing global imagination	Involvement of students

Source: Sierra-Huedo

HUMAN RIGHTS



INTRODUCTION

Every person has some rights that should be recognized by society and by positive law (the applicable law in a particular society). The person came prior to the State. He/she has some needs and natural abilities that must be used to get the full development of his/her potentialities and allow his/her development as a human being with full respect for his/her human dignity.

All human beings, due to these needs and natural abilities, have some rights that authorise them to request others their respect and to demand the State to recognise and guarantee the achievement of the needed values for the progress and the full development of the human being.

According to Pérez Luño (as cited in De Castro, 2003, p. 124), **human rights** can be defined as: "A group of faculties and institutions that, in each particular historical moment, define the requirements for the human **dignity, freedom and equity**, which should be positively recognised by national and international legal systems".



THEORETICAL BACKGROUND

The imperative wish of freedom opposite to the absolute power of the monarchy and the nobility did not leave a mark on the European society until the 18th century. This wish came true in the alliance between the common people and the bourgeoisie to fulfil their objectives of freedom. This alliance crystallised in the liberal revolutions, whose fundamental ideology was afterwards replicated in the subsequent bills of **rights** and **constitutions**. At this point the human rights were fundamentally the expression of an aspiration to obtain **formal freedom**. Nevertheless, far from promoting the desired **emancipation** of the human being, they kept the pre-existing social and economic differences among people, since the starting situation was not modified by mechanisms, which allowed **equal opportunities**. There was in that moment the first contradiction between the **concept of human rights**, universal by definition, that is, equal to all human beings, and their real and effective attribution, which was limited to **citizenship**, being initially citizenships a reduced number of persons, who were men with the nationality of the State, owners, or people who fulfil the requirements, especially economical (Prieto-Andrés, 2015).

In the **liberal state**, workers were in a situation of vulnerability, providing workforce in subhuman conditions that barely guaranteed their own personal survival, which caused a gradual feeling of discontent regarding the prevailing politics in the first half of the 19th century. The idea of needing social rights was gradually forged and

included in the constitutional texts from the mid-19th century to well into the 20th century.

Another important aspect to keep in mind is that, during the second half of the 19th century and the first half of the 20th century, individuals reached an **identification** with their **nation** like never in history. The tension between the universalism of the rights and the particularism of belonging to a nation-state is destined to be totally solved in favour of the last. Already in the 20th century, the European nation-states perceived their internal diversity more as a problem to face than as an enriching element. This was reflected in the international peace treaties signed after World War I which tried to obtain homogeneous states from the ethnic and cultural point of view.

Nevertheless, the **hypernationalist trend** that prevailed in that period ended with the triumph of the fascisms, whose main representatives, as we know, were Germany, Italy and Japan. With them, individuals lost their relevance and remained totally subordinated to the nation-state.

During World War II there was a relevant ideological reaction which reinforced human dignity and the inviolability of human rights. People were convinced that implementing political regimes for protecting human rights was necessary for living in peace. The tragic experience of **totalitarianism** highlighted the need to give prominence to the absolute and pre-state character of the rights. For that reason, the criteria for giving rights could not be left only to the nation-state. In contrast, the direct relation between rights and the person become the basis and the legitimization criteria of the new constitutional states.

This requirement was initially fulfilled in the **United Nations General Assembly**, which promulgated the **Universal Declaration of Human Rights** (United Nations General Assembly, 1948). The difficulties to approve this kind of document in this historical moment were mainly derived from the ideological and **political conflict** between the **socialist block**, led by the Soviet Union, and the capitalist block of the United States and its western allies. For the Soviet Union, economic, social and cultural rights were those which should be respected, while disparaging civil and political rights. Besides, the state sovereignty was very important for the socialist

block, so human rights should be dealt within the context of the states. Contrarily, the western block especially defended civil and political rights and was in favour of protecting human rights outside the internal jurisdiction of the states. Consequently, the resulting Declaration constituted a balance, a consensus among the western liberal and the Marxist approaches.

Nevertheless, the Declaration needed a more precise international legal regulation, which was expressed in two international treaties, the International Covenant on Economic, Social and Cultural Rights (1966) and the International Covenant on Civil and Political Rights (1966), to which other subsequent tools concerning particular communities (women, children, genocide victims, etc.) were added.

Human rights are usually classified in several generations, considering the historical evolution previously mentioned. Thus, the rights related with the liberal concept of the negative liberty, together with the principle of equality before the law, that is, the individual **civil rights** (such as freedom, right to life, to property and to safety) were included in the **first generation** (Bailón, 2009). The political rights, that is, rights to participate or to take **collective action** (such as the right to vote, freedom of press or freedom of assembly) were included in the **second generation**, which frequently is merged with the first. And the universal suffrage was gradually broadened (firstly, to men, and then, to women) throughout the 20th century.

Since the workforce was more and more focused on industrial activity, causing insalubrity, diseases, deaths and terrible working conditions for many workers, another group of rights surged in the **third generation**. These were the **social, economic and cultural rights** whose main display was the so-called **Social Welfare State**.

In the last decades, new demands regarding the **right to development**, to **self-determination**, to **peace**, to a **healthy environment**, to **technological freedom**, and to **identity** surged in the social segments of several countries. These rights are called **solidarity rights** or **collective rights**. This **fourth generation** of rights is the result of the new demands expressed by the citizens, on the one hand, and of the new scientific knowledge and its implementation to different spheres of human life, on the other hand.

The United Nations Declaration on Human Rights Education and Training defines “human rights education as comprising all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing to, inter alia, the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and developing their attitudes and behaviors, to empower them to contribute to the building and promotion of a universal culture of human rights” (United Nations General Assembly, 2011).

According to the Council of Europe (n. d.), **human rights education** – learning about, through and for human rights – is therefore essential in preventing human rights violations and in making **democracy a sustainable way of life**. This is especially relevant to children and young people. Human rights education is in itself a right, enshrined in Article 26 of the Universal Declaration of Human Rights. The Charter on Education for Democratic Citizenship and Human Rights Education adopted by the Committee of Ministers in 2010 calls upon the member states to provide every person within their territory with the opportunity of education for democratic citizenship and human rights education, by all means of education, including non-formal education. It also recognises the irreplaceable role of non-governmental organisations and youth organisations in this process.



PRACTICAL EXAMPLE

Check some of the following webpages to see some examples and educational units created for practicing in class.

Resources for teachers:

Council of Europe (n.d.). Compass: Manual for Human Rights Education with Young people. Retrieved from the Council of Europe web site:

<https://www.coe.int/en/web/compass>

EQUITAS (n.d.). Equitas Tools for Education Website. Retrieved from the Equitas web site: <https://equitas.org/tools-for-education/find-a-tool/>

Kingston, Lindsey N. (Ed.) (2018). Human Rights in Higher Education. London: Palgrave Macmillan. ISBN 978-3-319-91421-3.

Office of the High Commissioner for Human Rights (United Nations Human Rights) (n.d.). Training and Education Materials. Retrieved from the Office of the High Commissioner for Human Rights web site:

<https://www.ohchr.org/EN/PublicationsResources/Pages/TrainingEducation.aspx>

OSCE Office for Democratic Institutions and Human Rights (ODIHR). (2009). Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice. Warsaw: OSCE Office for Democratic Institutions and Human Rights. ISBN 978-92-9234-765-9. Retrieved from the Office for Democratic Institutions and Human Rights web site:

<https://www.ohchr.org/Documents/Publications/CompendiumHRE.pdf>

United for Human Rights (s.d.). Retrieved from the United for Human Rights web site: <https://www.humanrights.com/>

University of Connecticut (n.d.). Teaching Human Rights. University of Connecticut (USA). Retrieved from the University of Connecticut web site:

<https://teachinghumanrights.uconn.edu/browse-all-syllabi/>

University of Minnesota (n.d.) Human Rights Resource Center website. Retrieved from the University of Minnesota web site:

<http://hrlibrary.umn.edu/edumat/activities.shtm>



TASK FOR STUDENTS

Please discuss in pairs if a racism means a violation of human rights? Why?



CONCLUSION

Human Rights Educators USA. (n.d.) consider that human rights education helps develop communication skills and critical thinking, which are essential for **democracy**. It provides multicultural and historical perspectives in favour of **justice** and **dignity**. Additionally, human rights education involves the heart as well as the mind. It challenges students to wonder what the human rights mean and promotes informed, **nonviolent action**. It also

promotes the understanding of the complex global forces that commit abuse, and how these forces can be abolished or avoided.



FEEDBACK QUESTIONS

1. *How could you promote human rights in some subject which you study?*
2. *Please explain what "Human Rights Education" means.*
3. *Please give some examples of countries or political systems, where the economic, social and cultural rights were not respected.*

SUSTAINABLE DEVELOPMENT AND CLIMATE CHANGE



INTRODUCTION

The term „**sustainability**“ (as well as other concepts associated with this idea, such as **sustainable development**) was internationally established in the 90s, after the United Nations Conference on Environment and Development that took place in Rio de Janeiro in 1992.

The main idea that lies beneath the notion of “sustainability is that a society should not spend more natural resources than those that are renewed, so the following generations have a similar quantity of resources.” Therefore, the ability of the ecosystem to duplicate depends on the limits within which a particular society decides to develop its activities and economy. Some years before the Rio Summit, in 1987, an influencing report called **Our Common Future** (CMMAD, 1989) that was expressing the same ideas, had been published. The also called **Brundtland Report** suggested a definition of sustainability that has become one of the most quoted and discussed. The report links sustainability and development and defines “sustainable development” as the development that “meets the needs of the present without compromising the ability of future generations to meet their own needs.” Afterwards, the authors of the report explain that sustainable development, under this definition, contains two fundamental concepts: on the one hand, the concept of

“**needs**”, the essential needs of the poor, to which overriding priority should be given and, on the other hand, the idea of **limitations** imposed on the environment's ability to meet present and future needs. This definition of sustainability redirects the mainly environmental perspective, which had been the dominant point of view until then, towards a more complex approach in which the sustainability of a society depends on guaranteeing not only the appropriate condition of the ecosystem, but also on the proper working of its economic and social dimensions. The pillars of the sustainability are these three elements: the **environmental**, the **economic** and the **social** one. And the sustainable development depends on the dynamic balance between them. The economic dimension gives the society the production of wealth and the output of goods and services that guarantee the material welfare, the social dimension safeguards the equity in the distribution of opportunities and resources and promotes the inclusion of all the members of the society: the environmental dimension guarantees that the society's actions, that is, the way in which the socially defined needs are satisfied, is compatible with the natural integrity of its ecosystems (Uldemolins, 2015).



THEORETICAL BACKGROUND

There are two dimensions in the idea of sustainable development that should be distinguished to avoid, as much as possible, the misunderstandings that this term may provoke. On the one hand, the sustainable development implies a way of understanding the world in which the interaction between the economic, social, environmental and political elements are key. In this sense, sustainable development can be compared to a map or a guide that allows us to understand, to a certain extent, the complex reality of interactions with which we get along. But, on the other hand, the notion of sustainable development involves a regulating vision of the world. This way of understanding the sustainable development is dominated by the ethical impulse that defines the desired society. Accordingly, a sustainable society would be the one where its current and future citizens' welfare would be guaranteed. There would not be social groups or marginalised people, it would be **environmentally sustainable** (it would not use

more resources than those that could be renewed) and would have a reasonably good governing. If reaching this sustainability model is desired, the way of understanding sustainable development entails a series of key issues that should be faced: extreme poverty, inequality, social mobility, discrimination (gender, ethnic, religious, etc.), social cohesion, natural environment and governance.

Consequently, sustainable development presents a program of collective transformation that **eradicates extreme poverty, reduces inequalities** between the poor and the rich, **ensures social mobility** guaranteeing equal opportunities, **eliminates all forms of discrimination, promotes trust, solidarity and inclusion** among people, **guarantees a good management of natural resources** (water, biodiversity, atmosphere) and restores **trust of governments and public institutions** (Sachs, 2015).

Therefore, facing the sustainability challenge means deeply changing the social and economic values on which our current society is unconsciously based. But it should also oblige us to review the ethical principles which rule the behaviour of western civilization that is excessively founded in an anthropocentric perspective. Sustainability requires a change in the way we see our relations with the **nature-system**, the **life-system** and the **earth-system**. Human beings participate in relations **network** that links **all living things** in our planet. If I contaminate or waste energy, there will be an impact on my health and on both my future comfort possibilities and those of my neighbours, even if they live outside my territory. Sustainable development implies protecting the **vitality** and the **integrity of ecosystems** and, at the same time, being responsible (able to answer, to offer solutions) for ethical imperatives regarding the poor, the needy and vulnerable people.

The **Sustainable Development Goals** (SDGs) point to that direction, as hereunder explained. In September 2015, the United Nations General Assembly adopted the 2030 **Agenda for Sustainable Development** (UN, 2015). Within this new world framework, the idea of sustainable development was marked as the focus of the collective action by the international community. The 2030 Agenda contains 17 Sustainable Development Goals (SDGs). This extraordinary program of transformation towards a sustainable path was defined after the United Nations

Conference on Sustainable Development (Rio+20) that took place in Rio de Janeiro, Brazil, in June 2012. It was a three-year process, which involved all the Member States of the United Nations. During this process, thousands of different social organizations and governmental agencies participated in national studies. Additionally, it is important to remark that the SDGs followed the path started by the United Nations with the **Millennium Development Goals** (MDGs), which constituted the development agenda of the international community until 2015. In that sense, the SDGs, although giving continuity to the performance started by the United Nations with the new millennium, presents also important novelties both in their aims and their approach. In particular, the SDGs and their 169 targets significantly broaden the topics addressed. While the MDGs were very focused on **social aspects**, the SDGs broaden their scope to address **economic, environmental and governing issues**. The main difference presented by the SDG is their **universal aspiration**; they focus on **global challenges** that concern humankind. The SDGs are conceived as global goals in which all the States and societies should be involved, independently of their relative development level, nationally and internationally. The traditional distinction between developed and poor countries loses the relevance it had had for the practical implementation of the MDGs. Now what matters is the contribution made by each country to reach the common goals. The SDGs are **universal, transforming and inclusive**; they describe the main challenges that the States and their societies should face in the following years until 2030.

The aim of the 17 SDGs (see <https://www.un.org/sustainabledevelopment/>) is guaranteeing a sustainable, peaceful, prosperous and fair life for everyone, now and in the future. The goals address global challenges which are crucial for humankind's survival; they fix the environmental limits and the critical thresholds for the use of natural resources; and they recognise that poverty eradication should encompass economic development. They also refer to a series of social needs, including **education, health, social protection and work opportunities** and, at the same time, suggest methods to alleviate and adapt to the **climatic change** and protect the environment. The SDGs keep in mind and suggest methods to finish with the so-called systemic barriers to the sustainable development, such as the inequality, the

unsustainable consumer patterns, the weak institutional power and the degradation of the environment.



PRACTICAL EXAMPLE

Sustainable Development & Sustainable Development Goals.

Resources for teachers:

BookWidgets: <https://www.bookwidgets.com/blog/2019/12/10-ready-to-use-lesson-plans-on-the-sustainable-development-goals>

World largest lesson: <https://worldlargestlesson.globalgoals.org/es/who-we-are/>
<https://worldlargestlesson.globalgoals.org/es/global-goals/no-poverty/>

Be the change: <https://bethechangetakethechallenge.wordpress.com/>

Teach SDG's: <http://www.teachsdgs.org/>

Education for Sustainable Development Goals: learning objectives:

<https://en.unesco.org/themes/education/sdgs/material>



Picture 1: Seventeen Sustainable Development Goals
Source: www.researchgate.net



TASK FOR STUDENTS

Think, in which countries the major population growth will mostly happen in the very close future. Explain why. Explain how they propose to achieve their targets.

Choose one SDG (for example, SDG 4: Quality education or SDG 5: Gender equality). Discuss with the learners how the selected SDG is related to other SDGs.

Study SDGs from a local perspective. Review the SDGs and select the one/s that the participants consider impact in a more urgent way on the community or place where they live. Explain why this/these SDGs is/are especially relevant for your community. Identify potential action guidelines to achieve one of the targets associated with that goal. Think about how personal actions (what can I do?) and collective actions (what can be done by our community?) can be related. What should other agents (companies, local government, university, trade unions, etc.) do to achieve the selected goal?

Answer: UN, 2019. 10 Key Findings, Retrieved from

https://population.un.org/wpp/Publications/Files/WPP2019_10KeyFindings.pdf



CONCLUSION

The SDGs offer a series of **guidelines** and a **framework for our behaviours** and actions in order to think and make the world a better place. The 17 SDGs deal with a great variety of topics and many issues that could be addressed **locally, nationally** or **globally**. **Ending poverty** in all its forms everywhere (SDG 1), **ending hunger**, achieving food security and improved nutrition and promoting **sustainable agriculture** (SDG 2), **reducing inequality** within and among countries (SDG 10), or taking urgent action to **combat climate change** and its impacts (SDG 13), are all issues that can be addressed locally, nationally and globally. All the SDGs are interrelated and work together: it is very difficult to achieve one of them individually, without the support of the other ones. Apart from being universal and interconnected, the SDGs are inclusive. They come

with the promise of “leaving none behind”, that is, a single goal will not be achieved if all the goals are not fulfilled (OXFAM, 2019).



FEEDBACK QUESTIONS

1. *When and where was the concept of the sustainable development formulated?*
2. *Please name at least five goals of the Sustainable Development.*
3. *What do you personally do contribute to sustainable development? Please name at least five examples.*

CASE STUDY

Anna was a political science major at a large state university in the Midwest. Upon graduation she went into business, getting a promising job with a large firm. After twelve years she had risen to a middle-management position. One day, her firm assigned her to the newly opened Beijing office. What did she need to know, and how well did her education prepare her for success in her new role? In a middle-management position, Anna is (working with both Chinese and American employees, both male and female. She needs to know how Chinese people think about work (and not to assume there is just one way. When she started working in China she realized that there were things at work that she did not agree with. It was hard for her to make friends and to establish any kind of connection with male coworkers at her firm. In other words, she was not feeling herself and she even thought of quitting her job and returning back home to the USA. She needs to know how cooperative networks are formed, and what misunderstandings might arise in interactions between Chinese and American workers. Knowledge of recent Chinese history is important, since the disruptions of the Cultural Revolution still shape workers' attitudes. Anna also needs to consider her response to the recent policy of urging women to return to the home, and to associate practices of laying off women

first. This means she should know something about Chinese gender relations, both in the Confucian tradition and more recently. She should probably know something about academic women's studies in the United States, which have influenced the women's studies movement in rights and about to, what extent it is either legitimate or wise to criticize another nation's ways of life. In the future, Anna may find herself dealing with problems of anti-African racism, and with recent government attempts to exclude immigrants who test positive for the human immunodeficiency virus. Doing this well will require her to know something about the history of Chinese attitudes about race and sexuality. It will also mean being able to keep her moral bearings even when she knows that the society around her will not accept her view. The real-life Anna had only a small part of this preparation—some courses in world history, but none that dealt with the general issue of cultural variety and how to justify moral judgments in a context of diversity; none that dealt with the variety of understandings of gender roles or family structures; none that dealt with sexual diversity and its relationship to human rights. More important, she had no courses that prepared her for the shock of discovering that other places treated as natural what she found strange, and as strange what she found natural. Her imaginative capacity to enter into the lives of people of other nations had been blunted by lack of practice. The real-life Anna had a rough time getting settled in China, and the firm's dealings with its new context were not always very successful. As a persistent and curious person, however, she stayed on and has made herself a good interpreter of cultural difference. She now plans to spend her life in Beijing, and she feels that she brings a valuable contribution to the firm.

Two years ago, after several years in China, already in her late thirties, Anna decided to adopt a baby. Through her by then extensive knowledge of the Chinese bureaucracy, she bypassed a number of obstacles and quickly found an infant girl in an orphanage in Beijing. She then faced challenges of a very different kind. Even in the most apparently universal activities of daily life, cultural difference colors her day. Her Chinese nurse follows the common Chinese practice of wrapping the baby's limbs in swaddling bands to immobilize it. As is customary, the nurse interacts little with the child, either facially or vocally, and brings the child immediately anything it

appears to want, without encouraging its own efforts. Anna's instincts are entirely different: she smiles at the baby, encourages her to wave her hands about, talks to her constantly, wants her to act for herself. The nurse thinks Anna is encouraging nervous tension by this hyperactive American behavior; Anna thinks the nurse is stunting the baby's cognitive development. Anna's by now a sensitive cross-cultural interpreter, is able to negotiate between mother and nurse and devise some plan for the baby's development that is agreeable to all. To do this, she has had to think hard about the non-universality and non-naturalness of such small matters as playing with a baby. But she has also had to think of the common needs and aims that link her with the nurse and the nurse with her own mother. Her university education gave her no preparation at all for these challenges. Asked where he came from, the ancient Greek Cynic philosopher Diogenes replied, "*I am a citizen of the world.*" He meant by this that he refused to be defined simply by his local origins and group memberships, associations central to the self-image of a conventional Greek male; he insisted on defining himself in terms of more universal aspirations and concerns. The Stoics, who followed his lead developed his image of the kosmopolitēs, or world citizen, more fully arguing that each of us dwells, in effect, in two communities – the local community of our birth, and the community of human argument and aspiration that "*is truly great and truly common.*" It is the latter community that is, most fundamentally, the source of our moral and social obligations. With respect to fundamental moral values such as justice, we should regard all human beings as our fellow citizens and local residents. This attitude deeply influenced the subsequent philosophical and political tradition, especially as mediated through the writings of Cicero, who reworked it so as to allow a special degree of loyalty to one's own local region or group. Stoic ideas influenced the American republic through the writings of Thomas Paine, and also through Adam Smith and Immanuel a major formative influence on both Emerson and Thoreau. This form of cosmopolitanism is not peculiar to Western traditions. It is, for example, the view that animates the work of the influential Indian philosopher, poet, and educational leader Rabindranath Tagore. Tagore's own cosmopolitan views were influenced by older Bengali traditions and then, he self-consciously melded them with Western cosmopolitanism.

It is also the view recommended by Ghanaian philosopher Kwame Anthony Appiah, when he writes, concerning African identity: "*We will only solve our problems if we see them as human problems arising out of a special situation, and we shall not solve them if we see them as African problems generated by our being somehow unlike others.*" But for people, who have grown up in the Western tradition it is useful to understand the roots of this cosmopolitanism in ancient Greek and Roman thought. These ideas are an essential resource for a democratic citizenship. Like Socrates' ideal of critical inquiry, they should be at the core of today's higher education (Nussbaum, 2015).



TASK FOR STUDENTS

1. *Explain the cultural patterns and models of the two parties involved.*
2. *Analyse the societies of the two parties involved from a historical and demographical point of view following the analysis structure that it is shown in the study of a society from its historical characteristics to its demographic reality.*

		USA CULTURE	CHINESE CULTURE
CULTURAL FOUNDATIONS	<i>Politics</i>		
	<i>Family</i>		
	<i>Economy</i>		
	<i>Education</i>		
DEMOGRAPHIC REALITIES	<i>Natural Movement</i>		
	<i>Vertical Movement</i>		
	<i>Horizontal Movement</i>		

- A) *Explain Anna's vision of human rights taking into account universalism vs particularism*
- B) *Describe what kind of education and/or training Anna should have had to face successfully her working experiences in China.*
- C) *And finally, answer to the following question: What does it mean for you to be a global citizen?*



CONCLUSION

The main question at this point will be: How do we approach current world challenges? What is our responsibility towards our planet, our common home? There is no doubt that our responsibilities are not limited to our local and nation-state contexts, not any more, because we are interconnected and everything we do has an impact in the whole world. Acquiring such perspective requires very specific learning and education. Being able to connect global issues with local ones, it is important to become an active global citizen with responsibilities and duties that we may acknowledge through critical thinking and developing **intercultural competences**. In this chapter, we have approached global issues that are key in understanding our complex global context and thus, should be part of our basic knowledge in order to become global citizens. As started this chapter with Dr. King's reflection, we will finish with him as well, Martin Luther King affirmed, *"We must learn to live together as brothers (and sisters, this is mine) or perish together as fools"*.

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