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*Education for people and planet: Creating sustainable futures for all*

# Non-formal and informal programs and activities that promote the acquisition of knowledge and skills in areas of Global Citizenship Education (GCED) and Education for Sustainable Development (ESD)

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## Introduction

Global Citizenship Education (GCED) and Education for Sustainable Development (ESD) are important, even ambitious and arguably contentious, aspects of the new post-2015 agenda articulated in the Sustainable Development Goals (SDGs) adopted by the international community in Incheon, Republic of Korea, in May 2015. The SDGs are comprised of 17 goals and 169 related targets, with education squarely addressed in Goal 4. Within this goal, Target 4.7 states, 'By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.'

Target 4.7 addresses learners of all age groups and modalities. However, formal education typically receives more attention and thus more coverage from researchers on this target and others; formal education is also considered more straightforward in terms of identifying and assessing inputs (teachers' competencies and preparation, resources, learning environments), processes (teaching methodologies, types of actions, learners' engagement and participation) and outcomes (knowledge and skills, attitudes, values and behaviour). While this framework of inputs, process variables and outcomes also extends to assessing non-formal and, though far less tangibly, informal education, there are many other intervening variables to identify and try to account for when determining a causal relationship between these programs and activities towards the promotion and acquisition of GCED and ESD.

As such, this study will examine the nature of, and how, non-formal and informal programs and activities contribute to the acquisition of knowledge and skills for children, adolescents, youth and adults in precise areas of Target 4.7. This will be done by highlighting different definitions, conceptual approaches and history, along with policies of GCED and ESD and non-formal education and informal learning, comparing attempts to operationalize GCED and ESD to indicators for measurement and monitoring and challenges therein, and by identifying relevant sample programs and activities from around the world to analyze and consider using as data sources. How non-formal and informal provision related to GCED and ESD links to formal education will be considered, along with its connection to the larger notion of lifelong learning (more on this in Annex I).

The general aim of this study is to explore the relationship between the desired outcome of GCED and ESD and non-formal and informal programs and activities pertaining to all age groups to have a better understanding of how to measure and monitor it over time. A next step from this study is to identify the kind of data sets and research design that would be needed in order to develop a set of country profiles describing non-formal and informal education efforts in areas of GCED and ESD.

## GCED and ESD: Definitions and Approaches

GCED and ESD<sup>1</sup> are very broad and multidimensional concepts, with different definitions and sub-definitions that prove challenging to standardize for implementation and to operationalize for measuring and monitoring of desired outcomes and intended societal, environmental and economic impacts.

According to UNESCO, GCED is a humanistic approach that supports learners of all ages in acquiring values, knowledge and skills founded in notions of human rights, social justice, diversity, gender equality and environmental sustainable development. This is to support the normative function of learners acting as global citizens, with a promotion of implied rights and responsibilities towards fostering a better world for posterity. GCED is already addressed by some national educational systems and supported by development partners. Education for peace and human rights, intercultural education and ESD, along with health education, are areas that have been promoted by UNESCO for some time, trying to work on youth engagement and creating a culture of peace. This is the basis on which the organization is pledged with the technical leadership and general coordination of GCED initiatives, as seen in Global Education First Initiative (GEFI).

Knowledge, skills and attitudes as related to and affecting a sustainable future are the focus of ESD, and this includes specific concerns such as climate change, disaster risk reduction, biodiversity, poverty reduction, and sustainable consumption. This presents interesting challenges for teaching and learning methods, with promotion of a participatory approach that is inquiry led and oriented to problem solving to motivate and empower individuals towards changed behavior and actions. ESD promotes general competencies such as criticality, ethical imagination, creativity and collaboration—it is an integrated approach with far-reaching effects in terms of how education is perceived and practiced. UNESCO was the lead agency for the UN Decade of Education for Sustainable Development (2004-2014).

Beyond UNESCO's definitions and conceptual orientations towards GCED and ESD, the epistemological community has a rather more conditioned view. 'It could be argued that the notion of "global citizenship" is simply a metaphor, a linguistic fancy which deliberately transposes a national political reality to a wider world order,' writes Davis. 'We cannot be citizens of the world in the way that we are of a country (or, for an increasing minority of stateless people, would like to be). So is global citizenship a fiction, a seeming paradox or oxymoron?' (Davis 2006, 5). She brings up an important contradiction, not just in the obvious confusion in terminology. How is a person expected to think globally and act empowered when s/he is in fact still operating as a citizen of a state, or a stateless person living within a state-run international system (even if demarcated borders are seen to be more and more superficial in a globalized world)?

Subjects of global education or world social studies have been advocated for and practiced since the 1960s, however, adding 'citizenship' is relatively new, implying something more complicated and often linked to development education. Highlight concepts have included global interdependence and cultural diversity, with teaching strategies of participatory learning and values assessment. Global citizenship education appears to be more directly concerned with issues of social justice, not just international awareness or creating a global village. 'Citizenship clearly has implications both of rights and responsibilities, of duties and entitlements, concepts which are not necessarily explicit in global education. One can have the

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<sup>1</sup> GCED and ESD are considered appropriate by the research community to use as overarching categories that together cover the list of intended outcomes of knowledge and skills in Target 4.7.

emotions and identities without having to do much about them. Citizenship implies a more active role' (Davis 2006, 6).

Oxfam's *Education for Global Citizenship: A Guide for Schools* relies on previous models of global education, such as Richardson's *Learning for Change in World Society*. Oxfam defines GCED as:

...a framework to equip learners for critical and active engagement with the challenges and opportunities of life in a fast-changing and interdependent world. It is transformative, developing the knowledge and understanding, skills, values and attitudes that learners need both to participate fully in a globalised society and economy, and to secure a more just, secure and sustainable world than the one they have inherited (Oxfam 2015).

The intention is for transformative learning to be on track with the realities of globalization, in support of learners' criticality and 'active engagement' towards a better, more sustainable future. Identifiers of a global citizen are someone who:

- 'Is aware of the wider world and has a sense of their own role as a world citizen.
- Respects and values diversity.
- Has an understanding of how the world works.
- Is passionately committed to social justice.
- Participates in the community at a range of levels, from the local to the global.
- Works with others to make the world a more equitable and sustainable place.
- Takes responsibility for their actions' (Oxfam 2015).

Activity, beyond empathy, is the focus of this list, with knowledge of the world and a passion for social justice, equality and sustainability punctuating this ideal profile. This has deep implications for teaching and learning which may not resonate entirely with more traditional pedagogies and subject knowledges as the basis of assessment for coursework and examinations. It also challenges conventional school philosophies, architecture and hierarchies (see Annex II).

## Debates within GCED and ESD

Questions of inappropriate influence and intervention also enter when looking at GCED and ESD, as Target 4.7 is normative and therefore controversial from certain viewpoints. The most critical believe GCED and ESD are social constructs created by Western-educated elites and the middle class as a basis for a civilizing mission to other parts of the world that are not responsible for the historical lead up to climate change and other environmental sustainability issues. Some resent the notion of globalization when some people are unable to connect internationally, or perceive globalization as having a negative effect. Hughes thinks that 'on the one hand this appears to be a liberal and modern way of encouraging young people to participate in the democratic processes. For some, though, it represents a form of creeping totalitarianism predicated on a contested set of values and which could be seen as an exercise in social control and the subtle delimitation of freedoms' (Hughes 2004, 91).

While there may be many useful things a learner can take from GCED and ESD, including 'relational propriety, financial responsibility, community care and social praxis', there is a philosophical issue at stake. A learner's citizenship actions are judged, for the basis of assessment, and this may be administered by those 'with no understanding of their context and whose preconceptions about being a "good citizen"

might be prejudiced by their culture, class or belief system’ (Hughes 2004, 91). The problem is that democracy quickly becomes the beginning and the end of this story, when there are many different versions of governing regime structures, theories and ideologies that have evolved, and had followings and implementation in various contexts through the years. These are also valuable to study.


Presenting many different versions of governing structures, political theories and ideologies to learners puts the impetus of discretion on them to reflect and decide on the best option, or positive aspects of many options, for themselves. But this could appear to some to put the political enterprise of a respective country in question, or at risk. But this actually mirrors the process that Hudson describes as transformation of ‘our own active engagement with learning’ and could call forth the very type of public dialogue, debate and consensus building that often is missing from education discourse. This could be a primer for active citizenship, where the choice of democracy or participatory system emerges because it has the most to offer people, versus it being prescribed as the best option without the free exploration of other possibilities or without proper critique. Hughes argues, ‘An honest approach to citizenship education should therefore include teaching that encourages activism and an appraisal of systems that can both enable and liberate but also enslave and oppress’ (Hughes 2004, 94). The question is whether this needs to take place in a course dedicated to citizenship, or if this is a return to what takes place in traditional civics education, history, social studies, and other conventional subject areas that touch on this, and is illustrated through pedagogy, without a predetermined outcome.<sup>2</sup> There are also modes of non-formal education and informal learning that are deemed as useful for supporting attainment of knowledge and skills related to GCED and ESD (see program samples on pages 14—20).

Also up for contention is how notions of GCED and ESD can have impact in wider society through political participation and activism when government infrastructure, policies, governance and finance do not reflect accommodation of this possibility in reality. What if the context you are educated in does not provide for, or allow, access to information and avenues to express ways to ‘make the world a more equitable and sustainable place’ (Oxfam 2015)? ‘Those of us who feel paralysed by the Iraq war, who went on the unprecedentedly massive march opposing the invasion, who filled in the petitions, will know the frustration experienced in a so-called democratic society at being apparently unable to change the course of a government action which seems fundamentally unjust. However ... lawyers are attempting to bring a case against Blair for war crimes in Iraq’ (Davis 2006, 7). In the long run, according to the thesis of democracy and its transition, it is the role of the active citizen to affiliate and unionize with those who are likeminded to become politically mobilized for a negotiation of rights and responsibilities, and even regime change if necessary. How this extends to the global arena, beyond imparting knowledge of both state and international public law to learners in relation to GCED and ESD, remains to be seen.

In terms of human rights law, it could be argued that many of the main tenets within GCED, if not ESD, have already been established in the *Universal Declaration of Human Rights* (UDHR) of 1948. Perhaps this is

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<sup>2</sup> ‘Demonstrations, hunger strikes, leafleting, rallies, sit-ins, and so on all become political tools for exerting political pressure on issues of injustice. An understanding of these facets of activism ought to form a part of a mature syllabus in political literacy’ (Hughes 2004, 93). However, when looking at national curricula for citizenship education, of which political literacy is a part, this does not factor in. Hughes finds this tantamount to teaching chemistry without Bunsen burners.



the best basis for curricula and teaching since all states have agreed to these terms, potentially offsetting imbalanced or superficial aspects of only presenting democracy (based on arguments given earlier by Hughes). It still remains to be seen how these rights are translated and go into effect at the state level and lower. This basis, seen in human rights education (treated on the next page), is considered a legitimate, if delicate, way to navigate some of the complexity of context, culture and education that exists within a given country. 'Under a rights framework, respect for others is not unreserved or unthinking: if those others, or the culture that they claim to represent, infringes the rights of others as expressed in the international conventions, then there must at least be a debate' (Davis 2006, 8). While critical debate by this logic is warranted, it is not assured.



## Brief History of ‘Adjectival Educations’

When defining GCED and ESD for measurement and monitoring, it is helpful to know where they come from. Development education, global education, human rights education and ESD are seen by researchers and practitioners as the foundation for GCED (Fricke, Gathercole and Skinner 2015, 45). However, for the purposes of this study, ESD is broken out from under GCED and examined as an equal part of Target 4.7 when possible, since there is more direct literature on the former than the latter. These ‘adjectival educations’ have influenced each other for the last 40 to 50 years, and some would say the distinction between them is rather unnatural as many teachers of these subjects use crossover terminology when describing their work. While much exists to unite them, it is important to get a sense of the inspiration and identity of each in connecting to the canopies of GCED and ESD.

**Development education** stems from a discussion starting in the 1960s on aid and development, mainly in the form of NGOs as actors. This was mostly seen in those systems of former colonial powers with focus on underdevelopment and dependency, moving from emergency and project aid to discussions on empowering people and global political shifts (Regan and Sinclair 2002). The arbiters of the discussion expanded from ‘developed’ countries to include all countries, shown in the United Nation’s goal of making development education a focus in all countries. The concept of development became a tool for critically analyzing situations, factors and processes at the community level to national and global levels, with a bend towards ‘human rights, dignity, self-reliance and social justice in both developed and developing countries’ (Dillon 2008, 96). In some contexts, like countries in Latin America, development education is considered popular education. In others, like South Africa, it is ‘restorative action and cognitive justice’ education (Odora-Hoppers 2008) that includes seeing from the ‘other’s’ position, mobilizing culture towards peace, referring to indigenous knowledge, and building strong communities.

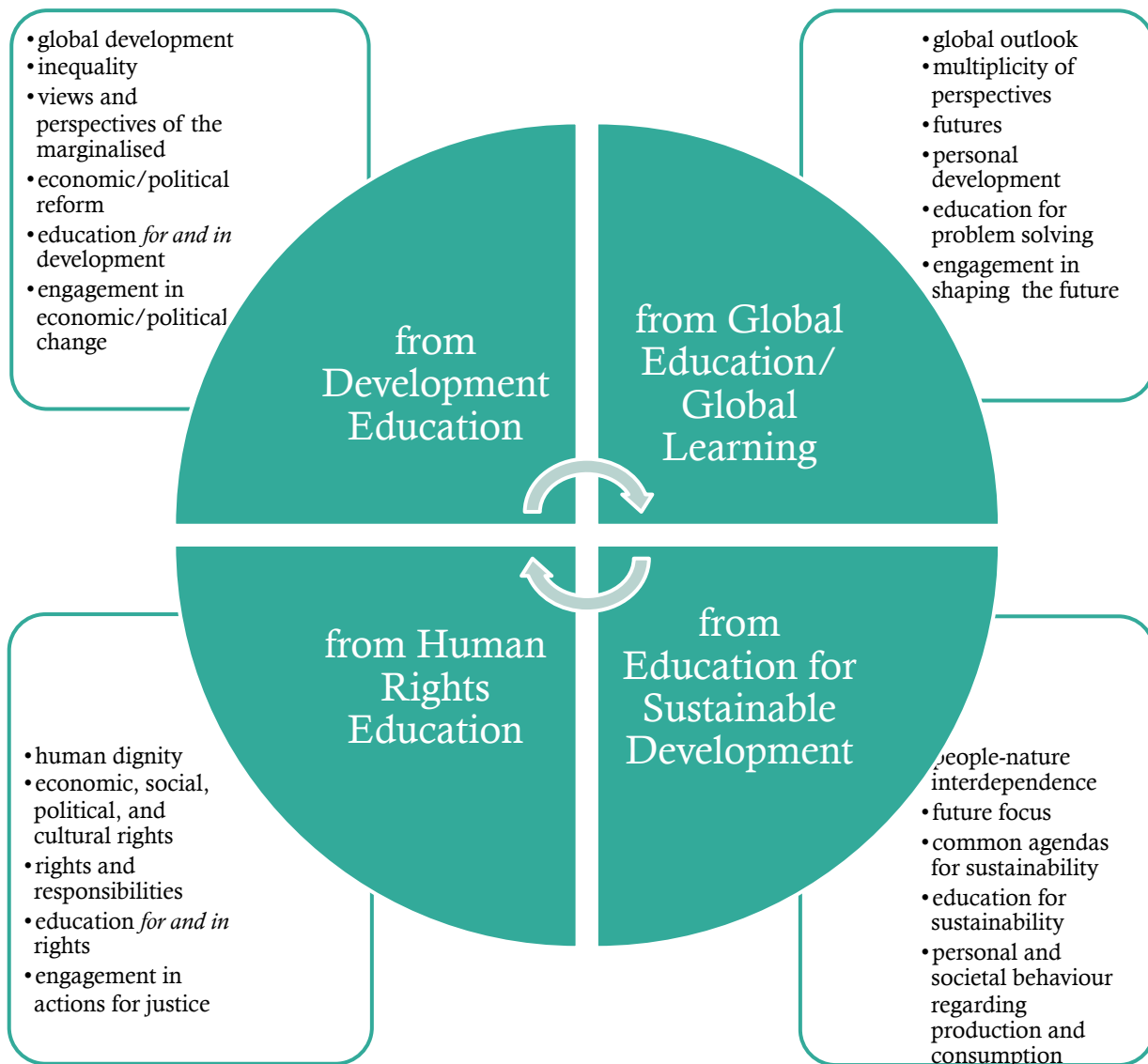
**Global education** has been around for the same amount of time as development education, and keys off it in promotion of international dialogue, multicultural understanding and the importance of valuing different perspectives (Bourn 2014, 10—11). The rationale is to help learners cope in an increasingly interdependent and complex world, with a focus on subtext and culture’s influence on understanding the human experience. Robert Hanvey developed a theory of global education addressed in five dimensions, including ‘perspective consciousness’ which focuses on the importance of the learner being (becoming) culturally aware. This dimension also pushes the learner to be discerning about the lack of universal agreement of many things based on differing experiences, opinions and perceptions from around the world. Systems, global boundaries, humans’ role, ‘probable and preferred futures’, choices and seemingly small or unexpected consequences, and premonitions towards lifelong learning are major aspects of Hanvey’s five dimensions in terms of teaching and learning outcomes (Pike and Selby 1988, 34—35). These have been translated for non-formal use with pedagogical/andragogical emphasis on empowerment and values (related to areas of social justice, inclusion and cohesion, environmental concern and economic fairness), global outlook, issues and the future, and larger societal transformations (Fricke, Gathercole and Skinner 2015, 48).

**Human rights education** is directly sourced from UDHR in response to major premises of the declaration still not being met. Despite the expressed belief that people are ‘born free and equal in dignity and rights’ (UDHR 1948, Article 1), abuses of power throughout the world translate to this belief and the rights it stipulates not being met for billions of people. Human rights education is in promotion of justice and peace,

equality and dignity for all. UDHR is the base for curriculum, nondiscrimination (a celebration of diversity and identity) and participation within educational institutions are strongly messaged and supported, and frames for dialogue and action are addressed (Fricke, Gathercole and Skinner 2015, 48). At first relationships in this subject matter were horizontal: person to person. They then became more vertical: person to state. This is exhibited in enhanced participative learning and engagement in the wider community. Some view human rights education as a way to condition learner's behavior, while others see this as a narrow agenda. A more progressive view notes the transformative aspect of human rights education improving the quality of education at large in terms of relationships, the type of dialogue and discourse prioritized and pursued, and the climate and culture of the learning environment (see Annex II). It is also revolutionary in the sense of its promotion of criticality when examining knowledge, power and those in authority (Osler and Starkey 2010, 131). Higher achievement levels have resulted from this form (Sebba and Robinson 2010).

**ESD**, building on education of the natural environment, encompasses the main components of the biosphere linked to the future of Earth's life-support systems, human behavior and development (Greig et al 1987, 25). It is predicated on sustainable development, a concept proposed originally by the Brundtland Commission in 1987, which eventually led to the UN Decade of Education for Sustainable Development (2004-2014). ESD learning aims are for people to gain competencies for decision making and actions towards a sustainable present and future. This starts with environmental sustainability, including natural resource management and biological diversity, but quickly extends into areas of other 'adjectival educations' such as poverty alleviation, human rights, ethics and responsibility, justice and peace, democracy, governance, and corporate responsibility (Fricke, Gathercole and Skinner 2015, 50). According to UNESCO, ESD encompasses all four dimensions of sustainability: environment, society, culture and the economy. In addition to the other educations, it focuses on partnerships—towards capacity building and greater intercultural cooperation—and uncertainty—invoking the precautionary principle to avoid unforeseen consequences with respect to the future generation's needs and rights. Lifelong learning is an important aspect of ESD in the spirit of continued improvement of sustainable lifestyle choices and good practices (see Annex 1).





Source: Fricke, Gathercole and Skinner. 2015. *Monitoring Education for Global Citizenship: A Contribution to the Debate*. Research 5. Brussels: DEEEP.

## Non-formal and Informal Education and Learning: Definitions and Policies

Learning takes place during a person’s life—from ‘cradle to grave’, according to the OECD, as a holistic spectrum that spans formal, non-formal and informal categories—through various approaches, modes and exposures which can lead to additional skills, knowledge and other competencies. This type of learning (in the home, workplace, community center, etc.) is more important for those outside the formal system. However, non-formal education and informal learning are not well understood, nor clearly identifiable, and therefore difficult to measure and not valued as highly. But within the holistic spectrum, non-formal education and informal learning are considered highly significant, prompting OECD countries and others to develop strategies to use indicators such as additional skills, knowledge and outcomes—wherever they come from—for countries to benefit from increased avenues of social and cultural development and economic growth.


For the purposes of this study, it is useful to define non-formal education and informal learning. Regarding the former, this category is the most debated though most education experts see non-formal education as more-or-less organized and with learning objectives and a semblance of curricula. According to the OECD, learning may occur at the initiative of the individual but can also be a secondary outcome of more organized activities, whether or not there are learning objectives in those. Non-formal education includes all organized educational activities for adults and out-of-school youth in some countries, whereas in other countries they fall under formal education. Non-formal education is the flexible middle between formal education and informal learning, which are more strictly operationalized as dichotomous.

Informal learning is never organized, is non-institutional, and has no established objective in terms of learning outcome—it is also not directed by the learner. The OECD defines it as ‘learning by experience’ or just experience. The individual’s existence predicates exposure to learning situations throughout spaces in society s/he travels and occupies, such as work and home, community activities and through leisure time. This definition is argued to meet majority consensus. Supporting this definition is that of Infed, which elaborates, ‘Informal education is the wise, respectful and spontaneous process of cultivating learning. It works through conversation, and the exploration and enlargement of experience’.

Contrary to the typical perspective, according to another source, non-formal education and informal learning are indicated to have arguably equal respect to formal learning in some countries. This is reflected in larger legislation and policies within the education systems of some African, East Asian and Southeast Asian countries (Yang 2015, 11—12). For example:

- Ghana has the 10-Year Education Strategic Framework developed by the Ministry of Education which caters to both non-formal and informal fairly (Government of Ghana, 2009).
- Non-formal learning seems to receive more focus than ever before in Nigeria, as seen through ‘recognition’ of achievement in learning outcomes in the National Policy on Non-formal Education.
- The Lifelong Learning Promotion Act in Japan was formulated in 1990 (MEXT, 1990) with this philosophy stated in the revised Basic Act on Education, enacted in 2006 (MEXT, 2006). Within this context, non-formal education is socially oriented and outside of the formal system. This includes library and museum visits.
- The National Education Act (ONEC, 1999) and the Second National Education Act (ONEC, 2002) in Thailand state that education must be managed through a person’s life, integrating formal and non-formal education, and informal learning, in support of opportunities to improve one’s quality of life. Specifically, the Promotion of Non-Formal and Informal Education Act (ONIE, 2008), states that all sectors should participate in provision of education.

Differences of terms and definitions arise as we look to other sources, with the OECD’s spectrum appearing to be a framework that only educationalists and policy makers may use for discussion and debate. For example, in place of the term lifelong learning, which is more commonly used in the Global North, the term non-formal education is used by governments, civil society and the private sector. In fact, without an overtly stated definition within a given country policy, everyone within that country appears to be able to identify and discuss non-formal education with precise differences depending on realities on the



ground (Carron and Carr-Hill 1991). This calls into question the actual broadness of these umbrella terms, when many diverse characteristics are seen within them when contextualized.

## Operationalizing GCED and ESD

In terms of measurement, the epistemological community is only now actively attempting to measure GCED and ESD impacts. The most obvious effort is by UNESCO illustrated in *Global Citizenship Education: Topics and Learning Objectives*, where GCED is identified in three learning domains that correspond to the four pillars of learning described in “*Learning: The Treasure Within*”: *Learning to know, to do, to be and to live together* by Delors and commission members in 1996. These domains are cognitive, socioemotional and behavioral; they are seen as integrated and interlinked to the learning process and therefore should be understood and analyzed from that perspective and not separately. Knowledge, skills, values and attitudes are outcomes that are acquired and demonstrated through GCED as corresponds to the three domain areas described (UNESCO 2015). They are mutually reinforcing:

- Cognitive Learning Outcome:
  - Knowledge and skills are acquired to understand local, national and global issues and their interconnectedness along with the interdependency of different countries and populations;
  - Learners develop criticality and powers of analysis;
- Socioemotional Learning Outcome:
  - Learners develop a sense of belonging to a common humanity, with shared values and responsibilities as enshrined by human rights;
  - Attitudes of empathy, solidarity, and respect for differences and diversity develop;
- Behavioral Learning Outcome:
  - Effective and responsible approach to peace and sustainability at local, national and global levels;
  - Motivation and willingness to take necessary steps towards action (United Nations 2015).

These learning outcomes culminate in three identifiable attributes of traits and qualities that GCED develops in a person, which are: being informed and critically literate, socially connected and respectful of diversity, and ethically responsible and engaged. These attributes draw on GCED conceptual frameworks, a review of approaches and curricula, and technical consultations and work within UNESCO.

In addition to the three domains and learning outcomes of GCED core competencies established by UNESCO, the Learning Metrics Task Force (LMTF)—co-convened by UIS (UNESCO Institute for Statistics) and the Center for Universal Education at the Brookings Institute, in support of GEFI and UNESCO—1.0 consultations determined a similar set of competencies, with additional emphasis on climate change, environmental awareness, leadership, and digital literacy. However, there is concern that if these are not solidified, focus will remain on learning and testing more cognitive, academic skills such as reading and numeracy (CUE Brookings Institute 2015).

Researchers at DEEEP, a project of the DARE Forum of CONCORD, the European Development NGO Confederation for Relief and Development, believe the best approach to GCED and arguably ESD is to see it as a ‘learning process for people’s critical and active engagement in and with global society, involving people in developing their capacities, capabilities and motivation to be actively engaged in personal and

collective human development’ (Fricke, Gathercole and Skinner 2015, 9). A basis of indicators of achievement can include:

- a) ‘Pedagogy—characteristics of the teaching process,
- b) Capacities and capabilities—regarding the learner’s competence,
- c) Values—as exhibited in the teaching and learning process,
- d) Content—the learner’s acquisition of core understandings,
- e) Outcome—regarding the learner’s disposition,
- f) Social transformation—regarding the learner’s contributions to community and wider society (Fricke, Gathercole and Skinner 2015, 9).

What is (and is not) included on this list is important, highlighting elements in the equation of building indicators for measurement and monitoring of GCED and ESD learning acquisition, but also going beyond that in the last line with social transformation. Teaching and related values exhibited are an essential piece, as is a baseline evaluation of the learner’s knowledge and skills—a necessary and often overlooked part of the process. Outcome is a rather typical inclusion, if not the overall aim of most related research designs. However, the subsequent description focuses on the ‘learner’s disposition’ which is not typical. Usually it is based purely on intended learning outcomes, such as competencies that include knowledge, skills, behavior and values as established and developed through contributing inputs and enabling processes. But disposition takes on characteristics that cannot be fully attributed to commonly understood inputs (teachers’ competencies and preparation, resources, learning environments) and processes (teaching methodologies, types of actions, learners’ engagement and participation). Disposition gets at inherent qualities of the mind and character of a person; what some may otherwise call her/his nature, temperament and mentality. One presumes that by including it on this list, education and learning in relation to GCED and ESD contribute to the formation of a learner’s disposition while freely implying that it is not responsible for all of it.

DEEEP researchers go beyond the typical line of learning outcomes by including the last signifier, social transformation. This is an exciting, if not contested, choice from a methodological standpoint as data collection becomes much more difficult and frankly impossible at a global scale. Looking at ‘the learner’s contributions to community and wider society’ requires a longitudinal, mixed method approach that would be significantly useful in determining the link between education and learning to activities, contributions and impacts that have larger, and arguably far more important, effects. No longer would learning outcomes be a proxy for what actually takes place after traditional perimeters of education end, in looking beyond for causality in tangible increases to societal, environmental and economic impacts towards heightened sustainability and human flourishing.<sup>3</sup> This with the admission that forms of education and learning continue throughout a person’s life through different opportunities, personal choices and modalities (non-formal and informal), with an assortment of intended outcomes and motivations, as captured in lifelong learning (see Annex I).

As a global measure, a study of this kind would not be feasible, and some say not even comparable because of the variation of contexts, aims, and other factors (especially challenging to control for and understand in

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<sup>3</sup> In the vein of Plato and the cave metaphor where one emerges, is productive, contributes to society and thrives.

informal learning). But as a sample from different regions of the world, perhaps a longitudinal study would be possible over a period of 70 years. While this does not serve our immediate interests nor will it have bearing on the 2030 agenda, it is still worth doing for larger, richer insights. This would be a comprehensive study for, and about, understanding the link between education and learning to wider positive change as expressed in Target 4.7. Perhaps its total nature and feasibility could be made possible while leveraged from the standpoint of interdisciplinary and inter-agency buy in, design and resource support.

## Approaches to Competencies and Measurement

A *Background Paper on Global Citizenship: Measurement of Global Citizenship Education* proposes to measure GCED globally and comparatively through a composite index (Skirbekk et al 2013). Sub-indexes would correspond to an indicator at three levels: societal, supplier and receiver. This would not be limited to assessment of learning outcomes of GCED receivers but should include the context and provision of GCED (Skirbekk et al 2013). The indicator should be appropriate for cross-country comparisons and monitoring of GCED over time. It should include the adult population, especially in reference to GCED as an area of lifelong learning. The information needed to measure all aspects of GCED should be captured regularly and continuously by national representative surveys in conjunction with international and national institutions (Skirbekk et al 2013). The authors of the paper believe that with the right instrument, the main index and sub-index elements would be easy to use and interpret for global data along disaggregated lines.

GCED values and curricula could be captured comprehensively, as they are not currently. Country data is scattered and not in one database. Existing data tends to be limited to school children, which is why it is important to create a measure and inventory of values, attitudes and behaviors, and to build on questions already in national surveys that relate to other areas of learning (Skirbekk et al 2013). This could be done in existing global surveys such as Gallup, PEW, World Values Survey, Demographic and Health Surveys and regional 'barometers' (e.g. Eurobarometer, Afrobarometer, Latinobarometer, etc.). Not all countries participate in the World Values Survey and ISSP; creating a composite picture with PEW and Gallup can be useful at a global scale. Another way is to collect existing data on nationally representative surveys to identify and operationalize relevant variables that indicate levels of tolerance, acceptance of the beliefs of others and their right to change, and a global perspective in terms of tolerance, freedom of speech, etc. along with actual behavior in terms of consumption and related activities and clear broader impacts (Skirbekk et al 2013).

Another UNESCO initiative, *Global Citizenship Education: Preparing Learners for the Challenges of the 21st Century*, discusses examples of how GCED impacts can be assessed across different areas of education:

The MasterCard Foundation's US\$500 million, 10-year project mainly in Africa supports 15,000 young people at secondary and tertiary levels to become 'socially transformative leaders' for positive change and social impact at the community level. The implementation is through 20 NGOs and secondary and tertiary education institutions which select and directly support the learners. The program promotes GCED values and competencies and helps translate them to action. The foundation is measuring outcomes in terms of how they understand, express and practice commitment to service and social transformation as integrated with global awareness and identity (UNESCO 2014).



Plan International and the University of Melbourne's Youth Research Centre undertook a different approach with a GCED program connecting students in Australian schools to children in Indonesian communities. This is to foster intercultural dialogue and understanding of how issues faced by young people in their respective communities relates to wider global issues. Research was conducted from 2008 to 2011 and the 'Most Significant Change' technique was used for capturing program outcomes. Because the study lasted three years, researchers were able to measure links between program exposure and outcomes, such as skills development, relationships, personal change and purposeful action toward social change. Those who participated in the program for longer (e.g. over several versions of the program) were able to achieve greater learning outcomes and had a transformed way of viewing the world. Engaging with complex issues became more in depth through mixed purpose, constant reflection and group work—a testament to interventions that are consistent and systemized rather than *ad hoc* (UNESCO 2014).

Small-scale measurements of GCED acquisition have been applied but with varying designs. A composite measurement, similar to what was called for in the Skirbekk paper, is proposed for tracking and comparability regionally and globally. LMTF, mentioned earlier, has been working to formulate measurement recommendations of GCED. This process included:

- inquiry into definitions and philosophical constructs related to GCED;
- determining how these constructs are operationalized for monitoring and measurement;
- consensus building around which core competencies are relevant to all countries;
- future innovation on assessment of GCED.

The LMTF finished its work in early 2015, and has provided recommendations to governments and educators on how to foster teaching and learning of GCED.

LMTF's Recommendation Two is that children and youth develop learning competencies across seven domains in preparation for their future lives and livelihoods. These should be of focus from early childhood through to lower secondary school (a limited recommendation because of the various specializations students take on past that level and to disassociate this acquisition from future work and educational pursuits) (UIS and CUE Brookings Institute 2013). This recommendation is relevant and should be applied to the spectrum of settings where intentional learning takes place, unlimited to schools and extending to community education systems and programs for non-formal learning. Of the seven domains, one indicator for an area of measurement for global tracking recommended is 'Citizen of the World,' with the description: 'Measure among youth the demonstration of values and skills necessary for success in their communities, countries and the world' (UIS and CUE Brookings Institute 2013).

Other useful sources of work done on indicators and assessment include the UN Decade for Sustainable Development, particularly at national and institutional levels, as well as ActionAid International (2011) and the Human Rights Education 2020 Global Coalition (HRE 2014). In fact, HRE has since produced a framework of indicators for evaluating the status of human rights education at the national level within and beyond formal education (HRE 2015). Noticeable in this work is the expanded pursuit of three relatively novel aspects: inclusive monitoring of all learning settings and all learners, with indicators that are globally comparable while factoring in the local context along with societal factors such as power, justice and post-colonial links (Fricke, Gathercole and Skinner 2015, 24). The idea is that monitoring's purpose is to

improve practice and the quality of education. Important is the acknowledgement of the danger in developing a global mechanism that oversimplifies, mistreats and/or misunderstands related phenomena on the ground, and losses the importance of 'soft skills', or what others might call fundamental competencies (Fricke, Gathercole and Skinner 2015, 24).

## Analysis of Indicator Frameworks

To develop relevant indicators for a global mechanism there must be thorough agreement on the definition of GCED and ESD and their larger value and priority, with competency gaps identified. This mechanism should not be prescriptive, and would have to be flexible enough to allow for adaptation at the national level in terms of educational priorities, governance and resources, and cultural and political considerations (Jalbout 2013). But it cannot be too fluid and subjective as to reduce out the global usefulness of the mechanism (Jalbout 2013).

The Technical Advisory Group (TAG), with UIS at the helm, has developed a measurement agenda around SDGs in the form of 43 thematic indicators, with 10 of these proposed as global indicators. These were recently accepted into the *Education 2030 Framework for Action* (in the annex of that document). Criteria for selection and prioritization of indicators included: critical relevance (emphasizing learning outcomes and equity), alignment (valid and reliable in all settings, with room for flexibility), feasibility (regular data collection over time with similarity in form/coverage in all countries), communicability (clear and transparent narrative for reporting), and interpretability (indicator values and changes over time are easily understood) (TAG 2015, 3—4).

Some relevant recommendations taken by the TAG consultation after a series of meetings ending in September 2015 included: not capping the age of participants in adult education (formal and non-formal); new indicators were added for curricular focus on GCED and ESD, along with health and sexuality education (TAG 2015, 14—15). There was emphasis on the education community using inequality measures to capture demographic differences. Data will be disaggregated by at least three categories—an example is given in sex, location and wealth based on individuals (TAG 2015, 15). Aspects of global comparability in this regard include 'does a group characteristic carry the same meaning across countries?', and the amount of information available on disadvantaged groups (TAG 2015, 15—16).

In terms of global measuring and monitoring of GCED and ESD, there were debates within TAG regarding inputs. Evaluating curricular content was agreed to, but whether to evaluate GCED and ESD as single subjects was in question since these are approaches to broader learning (TAG 2015, 16). The relevant indicator is more general. Regarding an evaluation of GCED and ESD knowledge, this and skills are included in the relevant indicator but not attitudes and behaviours. To make up for this, some proposed using and building upon the World Values Survey, while others found the questions in the instrument unreliable. For this reason the recommendation was left out. There is criticism of focusing on an established age (TAG 2015, 17). In the end, the current measurement and monitoring agenda of TAG is provisional: 'The international community needs to discuss the essential behaviours and the type of education that leads to desired outcomes. The process of reaching a consensus and using the findings to influence the design of education systems to better serve these objectives will be in itself a ground-breaking result of implementing the post-2015 agenda' (TAG 2015, 18).

Comparing TAG's work to that proposed in the approaches to methodology section of this paper, some things match up with recommendations by Skirkebekk et al and some do not. TAG's proposal does not include a composite index. Provision, knowledge and provision (?) are the three main categories of indicators for Target 4.7, with sub-descriptions. While the third category seems redundant, there are clear differences between the two: the first version of provision examines the status of GCED and ESD in terms of inputs and outcomes including: 'mainstreamed in (a) national education policies; (b) curricula; (c) teacher education; and (d) student assessment' (TAG 2015, 9). These are disaggregated by: equity, age, location, wealth, availability and coverage (TAG 2015, 9). The other version of provision relates to content and processes in relationship to sexuality education (including life skills related to HIV) and national implementation of human rights education. These are disaggregated along the same lines as the other (TAG 2015, 9).

The indicators on knowledge address status of learning acquisition of GCED and ESD, specifically 15-year-olds showing competency in environmental science and geoscience (though this may be replaced) (TAG 2015, 9). The TAG's proposal appears to match with Skirkebekk's call for supplier and receiver indicators, though it is unclear as to whether the proposal has a societal indicator. One could argue this is in national policy under the first provision indicator, which allows for fluidity. However, this does not necessarily address context in any real terms. The TAG proposal is in line with the call by Skirkebekk for cross-country comparison and monitoring over time, and appears to involve the adult population without age thresholds (barring the specific indicator on 15-year-olds). However, one could argue the way the indicators are written, referring to 'student' versus 'learner', suggests an implied hierarchy for measurement and monitoring that is in contrast to verbiage in the target ('**all learners** acquire knowledge and skills') and the larger goal ('opportunities for **all**'). This is a problem in terms of non-formal education, and informal and lifelong learning.

Like Skirkebekk, TAG encourages national assessments to use these indicators, but all of the relevant indicators express needing a new reporting process, new surveys, new data, and/or more preparation to reach consensus on defining approaches, data collection and monitoring frameworks (TAG 2015, 9). There are regular periods of collection assigned to the relevant indicators ranging from 1—3 and 3—5 years (TAG 2015, 9). Disaggregation is in place. Clearly the analysis by Skirkebekk rings true regarding the disparate nature of country data. While the World Values Survey is noted as something to consider using and building on, in the end this was not agreed to and no other data sources were presented, in contrast to Skirkebekk (see page 11). Nor is there a call to make up the difference on missing data by compositing from other sources.

While much of TAG's relevant indicators are in flux, they do not clearly address important outcomes respectively noted in the Mastercard Foundation project and the Plan International/University of Melbourne program, for example. The foundation measures outcomes on how their 'societally transformative leaders' (their learners) understand, express and practice commitment to service and social transformation as integrated with global awareness and identity. This description does not directly line up with any of the TAG indicators with the exception of 'student assessment' under the first provision, though relevance will depend on how those competencies are defined and operationalized. The same goes for the knowledge indicator, although emphasis in this project is more on expression and practice and less on information. This is quite similar to the Plan International/University of Melbourne program. The

knowledge indicator could have relevance to skills development and personal change within learners, though how relationships and purposeful action factor in to competencies remains to be seen. Greater learning outcomes significantly correlate to more time in this program and this is not addressed by any of the relevant indicators. Neither is consistent and systematic intervention. One could argue that this is indirectly addressed through the first provision indicator, though this is not clear.

## **Data on Availability, Participation, Contents and Impact**

Currently, there are no global data sources on outcomes and impacts of non-formal education and informal learning related to Target 4.7. Most empirical studies are qualitative in nature, and therefore feature cases of programs with multi-country coverage related to children, adolescents, youth and adults. However, these are highly contextualized making them difficult to compare between countries and regions (unless related to the same program). Also, these tend to be on one or a few aspects of GCED and ESD, and not on all of them. At times, they are on aspects of intended outcomes and not directly related to the exact wording of the target. Sources are either from the research community studying a sample, or NGO reports on their programming for public transparency and ultimately for their donor agencies to justify funding (and therefore potentially inflated and unreliable). The latter tends not to provide concrete data on outcomes and impacts, aside from testimonials, surveys and polling, some case study analysis, and brief summaries of global impact.

Sample NGO and program data sources on children, adolescents, youth and adult activities in non-formal education as related to Target 4.7 include the International Federation of Red Cross and Red Crescent Societies' Youth as Agents of Behavioural Change (YABC), the World Association of Girl Guides and Girl Scouts' 'Stop the Violence – speak out for girls' rights' (WAGGS), the World Organization of the Scout Movement Education Programme (WOSM), CARE's Girls Leadership Development in ACTION (GLDA), Plan International's Youth Peace Builders Project (YPBP), PLAY SOCCER Nonprofit International (PSNI), European Youth Parliament (EYP), and PeaceJam. These are not country specific and report on historical non-formal programming for a large body of children, adolescents, youth and adults from around the world. Perhaps these can provide insight on developing a mechanism for global data collection and usage that is comparable, feasible and reportable to a wide audience. To follow is a brief review of these sources.

**YABC** launched in 2008 to empower individuals to take an ethical leadership role in their respective communities through peer education models and skills development towards promoting a culture of peace and non-violence. It currently has 13 million active volunteers, 50 percent of whom are youth and adults ages 18 to 30, operating in remote communities around the world (the International Federation of Red Cross and Red Crescent Societies has membership in 186 countries). The process results in a self-transformation for participants towards sustained changes of mindsets, attitudes and behaviours, including a motivation to generate change in others as based in the Red Cross Red Crescent Fundamental Principles and humanitarian values. The seven fundamental principles are the basis of YABC curriculum and hinge on: humanity ('to protect life and health and to ensure respect for the human being'), impartiality ('no discrimination as to nationality, race, religious beliefs, class or political opinions'), neutrality ('may not take sides in hostilities or engage ... in controversies of political, racial, religious or ideological nature'), independence ('autonomous'), voluntary service ('not prompted ... by desire for gain'), unity ('only one ...

open to all'), and universality ('all Societies have equal status and share equal responsibilities and duties in helping each other ... worldwide').<sup>4</sup>

The organization's global impact study (2008—2012) used a methodology including maximum variation sampling, mixed methods, triangulation, benchmarking with single-method probabilistic quantitative research, and negative cases. In terms of findings, there are three factors in the intended behavior change: pedagogical, human and organizational. Related to pedagogy, two main things underpin this impact: the conceptual framework, and the non-cognitive delivery method (mirroring that of Mezirow's transformative learning theory). Human factors towards intended outcomes included: positive predispositions in trainees, quality and approachable trainers, and a group dynamic allowing for "affinity, emotional interaction and YABC identity" (YABC 2008—2015). Organizational factors are net enablers for intended outcomes; however, exceptions to this include trapped or wasted potential due to poor leadership. According to the global impact study, the data demonstrated behaviour change in the individual but also at the organizational level in four ways: improved personal work performance, program integration, role modeling/contagion, and economic impact (YABC 2008—2015).

**WAGGS** and **WOSM** are arguably the largest non-formal education programs available to youth around the world in promotion of active citizenship. WAGGS represents ten million girls and young women from 146 countries. WOSM has over 40 million members in approximately one million local community scout groups, and is located in 223 countries and territories around the world. WAGGS inspires and empowers volunteer leaders to grow in confidence, develop life skills, and take the lead in their communities by prioritizing principles of: continuous learning, shared/distributed leadership, collaborative work models, nurturing a supportive environment, taking a critical approach to the *status quo*, and creative and analytical thinking. Through peer-to-peer leadership, supported by adults, each local Scout Group (WOSM) embraces the same set of values illustrated in the Scout Promise and Law. Each of the one million local Scout Groups follows a similar system of non-formal education suited to the unique aspects of their local community. Intended outcomes of WAGGS and WOSM towards active citizenship are generally centered on developing young people who are autonomous, supportive, responsible, and committed. Methods towards this end include progressive self-development, learning by doing, the 'patrol' system (democracy in action where rights and responsibilities are demonstrated and shared), service in the community, and active intergenerational cooperation (Europe Region of the World Association of Girl Guides and Girl Scouts, 2015). WOSM principles also include living according to the Scout Promise and Law,<sup>5</sup> using symbols to motivate and inspire ('to build on young people's capacity for imagination, adventure, creativity and inventiveness'), and constructive engagement with the natural world.

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<sup>4</sup> For more about the seven fundamental principles, go to <http://www.ifrc.org/en/who-we-are/vision-and-mission/the-seven-fundamental-principles/>

<sup>5</sup> According to the World Scouting website, this youth movement is based on the following principles: 'a person's relationship with the spiritual values of life, the fundamental belief in a force above mankind; a person's relationship with, and responsibility within, society in the broadest sense of the term: his or her family, local community, country and the world at large, as well as respect for others and for the natural world; a person's responsibility to develop his or her own potential to the best of that person's ability. More about this is available at: <https://www.scout.org/promiseandlaw>



Each organization has international programs that address key aspects of Target 4.7, such as human rights, gender equality and sustainable development. WAGGS' 'Stop the Violence – speak out for girls' rights' program, launched in 2011, advocates for global awareness about the issue of violence against girls, in an effort to expose wrongdoing and ultimately to improve gender equality. In conjunction with UN Women, WAGGS developed 'Voices against Violence' curriculum, which is international, non-formal content that engages girls, young women, boys, young men, adults, parents and the community in conversations about violence. The initiative addresses the root causes of violence against girls and sets the groundwork for social change towards equality. WOSM's Environment Programme is a collection of tools, resources and initiatives to support the development of environment education through scouting around the world. It is based on a set of principles and aims for the good of the local and global environment. The WOSM's framework of environment education relates to five main aims: 'people and natural systems have clean water and clean air', 'sufficient natural habitat exists to support native species', 'the risk of harmful substances to people and the environment are minimised', 'the most suitable environmental practices are used', 'people are prepared to respond to environmental hazards and natural disasters' (*World Scout Environment Programme: Activities and Factsheets*).

**GLDA** focuses on a commitment to adolescent girls in 28 countries to support their importance as key contributors towards the achievement of social and economic goals, as both a means to inclusive sustainable development and in the spirit of human rights. Boys are equally an audience. Intended outcomes are the acquisition and practice of five essential leadership competencies: expressing their own opinions, decision-making, self-confidence, organization and vision. Acquisition is through a multitude of extracurricular activities that they help to design, typically including: sports, arts and drama, life skills training, technology clubs, school government and youth councils, civic and environmental clubs, debate and academic teams, music, field trips and scouting (*CARE's Girls Leadership Development in ACTION: CARE's Experience from the Field 2012*).

CARE has a Girls' Leadership Index (GLI) and the Gender Equity Index (GEI) to help evaluate accomplishment of these competencies within the larger context of the Common Indicator Framework, which monitors educational quality, equity and attainment, and several elements of girls' empowerment (*CARE's Girls Leadership Development in ACTION: CARE's Experience from the Field 2012*). The GLI was administered to participant and comparison-group girls during final evaluations of the multi-country PTLA and ITSPLEY initiatives, thus offering evidence of the effect of project participation on girls' self-reported leadership competencies. One set of GLI questions asked participants to reflect on the changes they see in themselves as a result of gaining and practicing leadership competencies via project activities. The figure to come on the next page represents by country the percentage of participating girls' positive responses to five statements on leadership competencies.

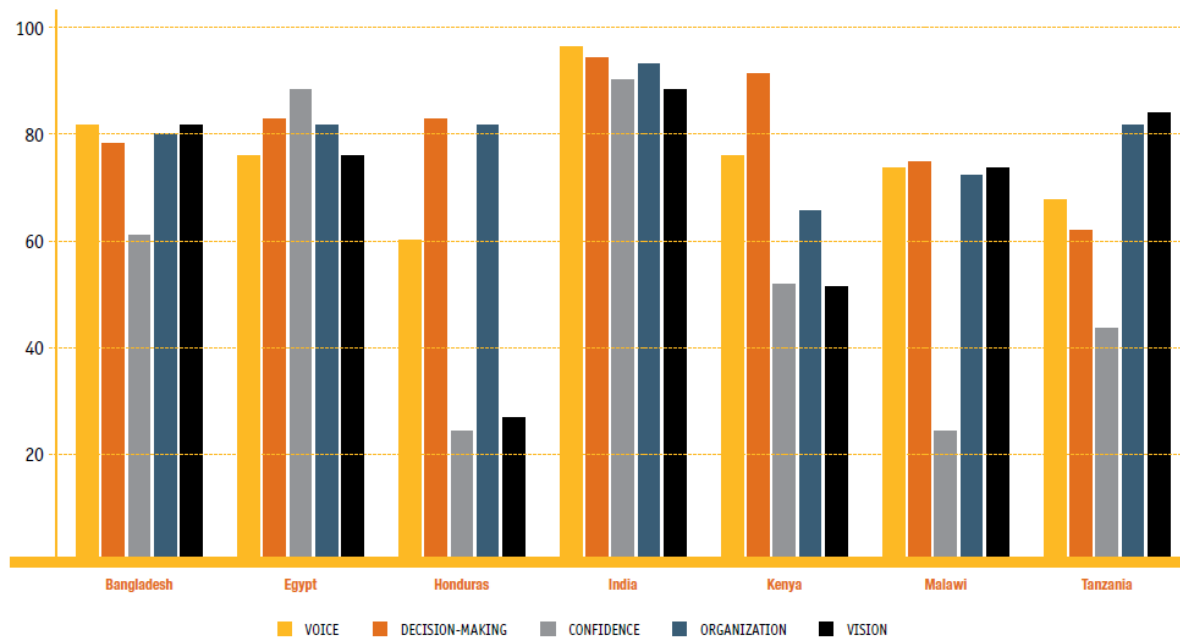
Statements:

- *Voice*: I do not hesitate to let others know my opinions.
- *Decision-making*: I recognize that I have control over my own actions.
- *Confidence*: If someone treats me unfairly, I take action against it.
- *Organization*: I can help organize others to accomplish a task.
- *Vision*: I realize that things I say and do sometimes encourage others to work together.

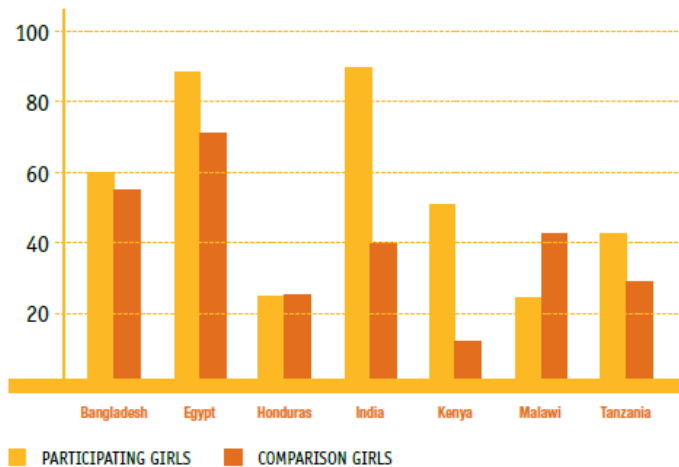


When juxtaposed with comparison groups, participating girls scored higher on average in their responses on the five leadership competencies. In Bangladesh and India, participants scored higher across the board, while slight discrepancies were noted in the remaining five countries. Ultimately, these incongruities may be attributed to the complexities inherent in defining these types of concepts (*CARE's Girls Leadership Development in ACTION: CARE's Experience from the Field 2012*).

Participants put leadership skills into practice and experienced how their personal growth changed from beginning to end of the project. This is understood to have developed self-awareness and a greater understanding of what the leadership skills mean. As a result of their deeper understanding, participating girls may have rated themselves more conservatively. Note that the confidence statement refers to taking action when encountering unfair treatment. Participating girls in five of seven PTLA and ITSPLEY countries were more likely to respond positively than comparison girls (Figure 5), and participating girls in four of seven countries responded that they 'always' or 'often' took such action. At the other end of the scale, less than one quarter of participating girls in Honduras and Malawi responded positively. The report makes the case that contextual knowledge of these places qualifies for the negative response rate, having to do with a culture of gangs and crime (Honduras) and gender-based violence (Malawi) (*CARE's Girls Leadership Development in ACTION: CARE's Experience from the Field 2012*).



Source: *CARE's Girls Leadership Development in ACTION: CARE's Experience from the Field 2012*.



Source: CARE's *Girls Leadership Development in ACTION: CARE's Experience from the Field* 2012.

**Plan International's and CINDE's (International Centre for Education and Human Development) YBPB** (with support from CIDA) is an important initiative that has led to behavioral change in thousands of children and youth, along with broader policy change within the country. While data is only available for Colombia in seven regions of the country (including urban and rural low-income settings), the project contributed to change and transformation of attitudes and values for 16,436 young people, 910 teachers, 3,119 parents and 65 schools towards a culture of peace, democracy, tolerance and acceptance of diversity (*Education Above All: Education for Global Citizenship* 2012). The process went generally as follows: after peer-to-peer methodology, 'multiplier teams' (comprised of 2 parents, 2 teachers, and 6 adolescent boys and girls in 7th and 8th grades) were created in each participating institution. They helped develop and implement peace building in their schools through a two-year training process, which included eight core workshops. A three-month period fell between each workshop in order to allow 'multiplier teams' to practice new skills and replicate the training with their peers. During these intervals, these teams received technical support through follow up visits and workshops.

In line with the program, key stakeholders were mobilized around the promotion of peaceful homes, schools and communities to reinforce 'life texts' for youth (*Education Above All: Education for Global Citizenship* 2012). Various interventions supported this effort, including the 'Peace Days/Festivals'. Several cultural, ecological and sporting events were organized in collaboration with school and municipal authorities to promote democratic and peaceful coexistence values (e.g. theater, mural painting, Peace Olympics and marches, forums and reflection weeks) (*Education Above All: Education for Global Citizenship* 2012, 123). The organization of these activities also helped to bridge inter-generational gaps. There were family encounters where parents, caretakers and students could strengthen their bonds and openly discuss issues affecting peaceful coexistence in their homes and communities. Parents learned about peace-building proposal objectives, and were able to develop their own citizenship competencies (including how to build family relations based on respect and non-violent conflict resolution) (*Education Above All: Education for Global Citizenship* 2012, 123). Working with principals, efforts were made to involve parent councils and associations to help implement the peace-building proposal. These entities played a key role in nurturing and modeling democratic decision-making spaces within the schools, and designed activities to reach a wider number of parents. For example, some schools offered vocational training opportunities for parents

ted to the training sessions on the peace-building themes (e.g. affection, values, communication, conflict resolution and citizen capacity) (*Education Above All: Education for Global Citizenship* 2012, 123).

**PSNI** is a network organization for national non-profit entities promoting inclusive active citizenship, health and soccer/football playing currently in seven countries: Cameroon, Ghana, Malawi, Senegal, South Africa, Zambia and the USA. Country organizations receive seed money from the network to create low cost, volunteer-driven programs for the most vulnerable children and youth. The PSNI Umbrella provides support in terms of organization, training and resources, while each country mobilizes local partnerships to become sustainable. The program consists of year-round, integrated non-formal education curriculum focused on health, social and soccer/football skills. According to PSNI, while children learn the game, they also acquire social skills like teamwork, fair play, and peaceful solutions, and knowledge of health topics related to HIV/AIDS and malaria prevention, good nutrition, hygiene and clean water.

Each weekly session is a foundational step in a 48-week program that encourages children to put these new skills into practice on the playing field and in their daily lives at home and in the community. Volunteer instructors are recruited from the local community, primarily youth and young adults, and they are trained in the program pedagogy and curriculum. Teaching is through activity-based games that empower children by helping them experience, practice and acquire new healthy habits, attitudes and social skills, while they play soccer/football. Sessions are on the turf outside during after-school hours and weekends, when children are most able to participate as supported by parents. Sessions are free and open to girls and boys, all skill levels are welcomed. A free healthy snack is provided along with drinkable water.

In terms of assessment, PSNI has developed a partnership with Princeton University Woodrow Wilson School Center for Health and Wellbeing and Rabin Martin, a global health strategy firm. In collaboration they are building an assessment framework that contributes to human resources through student involvement, and *ad hoc* guidance on designing related impact and evaluation methodologies for meaningful assessment to understand program impacts to children, youth and the community. This partnership will focus on Trenton and possibly other international program locations. Outcomes are believed to include extended benefits from weekly sessions from children and youth to homes and communities by practicing and sharing new skills with friends and family, and inspiring social enterprise and wider local development activities. Through training as volunteer instructors, youth and young adults develop leadership skills and credentials that equip them for future employment and contribute to leading productive lives. The organization also brings different sectors together in a shared commitment towards inclusive active citizenship, improved health practices and soccer/football playing based on maximized (scarce) resources and grassroots initiatives that positively contribute to the development of local communities.

**EYP** is a non-formal education program bringing young people together from across the region to dialogue on current politics and issues in a parliamentary setting. This is in promotion of international understanding, intercultural dialogue (including the intended outcome of enhanced foreign language skills) and diversity of ideas and practices. EYP is comprised of a network of 39 European countries and organizes approximately 500 events annually and has close to 28,000 participants. Intended outcomes of the sessions include helping young Europeans to become more open-minded, tolerant and active in their citizenship through the support of peer interaction and informal learning towards improved skills. Regular

EYP evaluations show that 90 percent of participants have increased intercultural and language skills, and even more report feeling prepared to be active citizens. The media covers EYP international events, indirectly attesting to the importance and potential impact of this program. Elements of the sessions include team building (committee collaboration through activities and games), committee work (delegates analyze topics to identify problems and solutions), the general assembly (where committees present and debate resolutions, then they are voted on), and the cultural program (each session is accompanied by a cultural program that celebrates an aspect of European diversity).

In conjunction with EYP, the European Youth Polls help to provide some data on the impact of these sessions and serve as a recruitment tool for future participation. This data is also used for advocacy around issues with the media and politicians, while it is not put forth as scientific or representational of EYP *per se*. These polls have been running since 2011 and are freely available online (see bibliography). There are typically three to four per year, though none have been posted to date for 2015. The most recent poll available was from 2014 on ‘Asylum Policy and Immigration in the EU’ and, out of 1,103 respondents ages 15—28 from 37 European countries (poll conducted from December 9th 2014 – January 1st 2015), believe: Member States should take joint responsibility over refugees, common EU rules should be used to decide whether a person can live and work in the European Union and the EU should generally be open to such people. Within the EU, all people should be free to move and work where they want, and one day, there should be no border controls or restrictions on movement across whole continental Europe. These are at least the opinions of the majority of participants in the recent European Youth Poll, held at the end of 2014.<sup>6</sup>

**PeaceJam** offers non-formal education programs in activities and service-learning intended to enhance academic, civic, and social-emotional skills of youth, fostering essential leadership skills and character traits needed to create positive change in the world and addressing issues such as bullying, racism, hate and apathy, and poverty. PeaceJam's One Billion Acts of Peace is designed to build relevant skills in anti-bullying, global citizenship and community engagement. The curriculum is based on an exploration into the lives of 13 Nobel Laureates, an approach in educating for action. There are different levels to the curricula depending on age and other factors:

- *PeaceJam Juniors (ages 5—11)*: focuses on literacy and leadership in an age-appropriate, standards-based format. It is designed as a stand-alone curricular unit or as a complement to existing curricula or programs on character education, conflict resolution, service-learning, citizenship and multicultural education.
- *PeaceJam Leaders (ages 11—14)*: fosters leadership and positive identity and decision-making using the adolescent stories of the Nobel Laureates as guidelines.
- *PeaceJam Ambassadors (ages 14—19)*: explores issues of peace, violence and social justice while studying the work of the Nobel Laureates. The program includes an annual youth conference where attendees meet, share with and are mentored by a Laureate, giving youth an exceptional opportunity to be inspired by a leader in world peace.

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<sup>6</sup> Full poll results are available at: <http://eyp.org/wordpress/wp-content/uploads/2012/10/Full-Results-Poll-Asylum-Policy.pdf>

- *PeaceJam Juvenile Justice (at-risk youth)*: supports identity and life choices. This curriculum is designed for youth who are engaged in the juvenile system. It addresses issues of gangs, drugs, and alcohol, and other risky behaviors. Participants develop skills in the areas of civic responsibility, reconciliation, and leadership while being challenged to rewrite their life stories and learn the power of peace.
- *PeaceJam Scholars (university level youth and adults)*: serve as mentors for younger youth, and connect to international issues at the local, regional and global level while studying the lives of the Laureates.<sup>7</sup>

According to PeaceJam’s website, more than 1 million youth worldwide have participated in programs to date. Hundreds of youth conferences with Nobel Laureates have been organized, and 2 million service projects have resulted from youth engagement in the programs. Academic skills have increased based on participation in PeaceJam, as have school and community engagement. Incidences of violence have gone down in schools where PeaceJam was implemented.

### **Program Characteristics and the Link to School**

Of the information presented on non-formal GCED and ESD sample programs in the previous section, many characteristics emerge. Some patterns reveal themselves, and at times more information is needed to fill in gaps for certain criteria. For example in terms of coverage, all have stated targeted demographics and almost all have specified country/regional representation with the exception of PeaceJam. See the framework for comparison on the next page, titled ‘Identification of Non-formal Education Program Characteristics Towards GCED and ESD’.

Regarding inputs, five out of the seven programs specify a teacher/trainer type, however, the training itself has little information provided with the exception of YPBP and PSNI, though no specific description is given for the latter. Where applicable we have information on the type of student or trainee in question, with the presumption that the others do not specify beyond the targeted demographic. Resources range from community support and sourcing for tools, resources and initiatives for environment education (WOSM), with the school link first emerging here in terms of a locus of support and effects (YPBP). The community is also a resource for the mobilization of local partnerships for sustainability (PSNI) and for gaining access to Nobel Laureates (PeaceJam), though presumably with respect to a thematic (influential and peace-based) international community network (not a fixed, local community). Other inputs have to do with group dynamics and expectations (YABC), symbols (WOSM), adolescent girls as arbiters of goal reaching (GLDA), parent councils/associations and ‘multiplier groups’ (YPBP).

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<sup>7</sup> For more about PeaceJam programs and curriculum, go to <http://www.peacejam.org/education/Peacejam-Programs.aspx>

**IDENTIFICATION OF NON-FORMAL EDUCATION PROGRAM CHARACTERISTICS TOWARDS GCED AND ESD**

	YABC	WAGGS	WOSM	GLDA	YPBP	PSNI	EYP	PeaceJam
<b>Coverage</b>	<i>Countries/regions</i> 186 countries	146 countries	223 countries/territories	28 countries	Data only available in one country (Colombia)	7 countries (Cameroon, Ghana, Malawi, Senegal, South Africa, Zambia, USA)	39 European countries and organizations	
	<i>Demographic</i> 13 million active volunteers (50% aged 18-30)	10 million girls/youth	40 million boys, 1 million local scout troops	Adolescent boys and girls	Thousands of children and youth, teachers, parents and schools	Children, youth and young adults	28,000 young people from across the region	Children, youth and young adults - more than 1 million worldwide
<b>Inputs</b>	<i>Teachers/Trainers Training</i> Volunteers (quality/approachable)	Volunteer leaders	Volunteer adults		Teachers, parents, caretakers	Volunteer instructors		University level youth and adults; Nobel Laureates
	<i>Students/Trainees</i> Positive Disposition	Young people who are autonomous, supportive, responsible and committed	Young people who are autonomous, supportive, responsible and committed	Community tools, resources and initiatives of environment education				
	<i>Resources</i> Community based				School support/effect	International network with seed money for low cost programming and training, organization and other resources, mobilization of local partnerships for sustainability		Ages 5-11, 11-14, 14-19, at-risk youth, university level and adults Nobel Peace Laureates are part of the program through curriculum, stories and youth conferences
	<i>Other</i> Group dynamic (affinity, emotion, organizational identity)		Symbols to inspire imagination, adventure, creativity and inventiveness	Adolescent girls seen as key contributors to social and economic goals, as a means to sustainable development and human rights	Parent councils, parent associations, multiplier groups (2 parents, 2 teachers, 6 adolescent boys and girls in 7th and 8th grade)	After school and on the weekends as supported by parents		
<b>Processes</b>	<i>Curriculum</i> Red Cross Red Crescent Fundamental Principles and humanitarian values	Voices against violence	Scouts Promise and Law, Environment Programme: clean air and water, natural habitats and native species, harmful substances, environmental practices, hazards and natural disasters		Peacebuilding through 8 core workshops; intermediary replication	Year-round, integrated content on health, social and soccer/football skills* with each weekly session covering 1 of 48 steps	Teambuilding, intercultural dialogue on current politics and issues in parliamentary setting	One Billion Acts of Peace focuses on antibullying, global citizenship and community engagement; based on the exploration of 13 Nobel Laureates in educating for action; different levels depending on age and other factors
	<i>Pedagogy</i> Non-cognitive delivery (Mezirow theory), conceptual framework							
	<i>Learning Model</i> Peer education and skills development	Conversation-based	Peer-to-peer leadership	Participatory extracurricular activity design	Peer-to-peer methodology	Activity based games for learning on turf outside	Peer interaction, informal learning towards improved skills	Activities and service learning
	<i>Type of activities</i>	Engaging girls, young women, young men, adults, parents and community about violence, root causes, and social change	Self-development, learning by doing, 'patrol' system, community service, intergenerational cooperation, engagement in the natural world	Sports, arts and drama, life skills training, tech clubs, school government, youth councils, civic and environmental clubs, debate and academic teams, music, field trips, scouting	Creation of multiplier teams, workshops with intermediary practice and replication, follow up and support visits; "life texts" mobilization, "Peace days/festivals" (cultural, ecological and sporting events), and theater, mural painting, Peace Olympics/marches, forums and reflection weeks; intergenerational; family encounters/discussion; and principal-parent democratic modeling in schools	*Continued, content drives towards: learning game, social skills and teamwork, fair play, peaceful solutions, health topical knowledge specifically on HIV/AIDS, malaria prevention, good nutrition and hygiene, clean water, soccer/football	500 events annually, committee collaboration and work (delegate analysis), general assembly (presentation and debate), cultural program (celebration of diversity)	Annual youth conferences with Nobel Laureates (hundreds to date) and service projects (2 million to date) resulting from youth engagement in programs
<b>Outcomes (intended)</b>	<i>Students/Trainees</i> Ethical leadership, self-transformation, active citizenship	Confidence, life skills, community leadership, creative and analytical thinking, active citizenship	Active citizenship	Leadership competencies, including: opinion expression, decision-making, confidence, organization, vision	Behavioral change and transformation of attitudes and values	Inclusive active citizenship, healthy habits, attitudes and social skills; social enterprise and wider development activities	International understanding, diversity of ideas and practices, enhanced foreign language skill, general open-mindedness, tolerance, active citizenship	Enhanced leadership, academic, civic and socio-emotional skills and character traits for positive change in the world addressing issues of bullying, race, hate, apathy and poverty
	<i>Teachers/Trainers</i> Improved personal work performance, role modeling and contagion				Same	Leadership skills for productive lives and credentials for future employment		
	<i>Organizational</i> Program integration, net enabling				Same	Intersectoral collaboration		
	<i>Community</i> Culture of peace/nonviolence, economic impact	Nurturing a supportive environment, challenge to status quo			Broader country policy change; culture of peace, democracy, tolerance and acceptance of diversity	Extended benefits through volunteer trainer and parental link to homes and larger community grassroots initiatives	The media covers EYP events therefore expanding influence; politicians effected	
<b>School link</b>					Strong school link through multiplier groups and activities; school is a target of change			Appears that some curricula are units in possible subjects covered in school
<b>Impact Evaluation</b>	<i>Methodology/Assessment</i> Maximum variation sampling, mixed methods, triangulation, benchmarking with single-method probabilistic quantitative research, negative cases - 3 identified factors in behavioral change: pedagogical, human and organizational; intended outcomes mostly met			GLI and GEI as part of Common Indicator Framework monitors quality, equity, attainment, and empowerment through surveys with comparison groups - five leadership competencies higher in those participating versus comparison group except for Honduras and Malawi	Changing and transforming of attitudes and values for 16,436 young people, 910 teachers, 3,119 parents and 65 schools	PSNI with Princeton University Woodrow Wilson School Center for Health and Wellbeing and Rabin Martin are developing an impact assessment framework towards human resources through student development	Polling of participants for indication of impact (e.g. 90% have increased intercultural dialogue and foreign language skills, and more feel prepared for active citizenship); European Youth Polls also a tool for recruitment and advocacy around issues	PeaceJam says that academic skills have increased at the level of the individual, school and community, and violence has gone down where implemented



Some have espoused curricula, such as the Red Cross Red Crescent Fundamental Principles and humanitarian values (YABC), Scouts Promise/Law and Environment Programme (WOSM), Voices against Violence (WAGGS), peacebuilding through school workshops and intermediary replication (YPBP), a focus on health and social skills in the context of soccer/football (PSNI), teambuilding and intercultural dialogue (EYP), and One Billion Acts of Peace (PeaceJam). Only one has a stated pedagogy, non-cognitive delivery in the vein of Mezirow's theory of transformative learning<sup>8</sup> and conceptual framework (YABC). Learning models tend to focus on peer-to-peer learning, leadership and skills development, and are participatory and discussion-based as embedded in activities.

In terms of processes for teaching and learning, activities run the gamut. Depending on the philosophy and intended outcomes of a given program, activities include: engagement in the natural world (WOSM) and environmental clubs (GLDA), community discussion and service (WOSM, WAGGS, PeaceJam), self-development and life skills (WOSM, GLDA), intergenerational cooperation (WOSM, YPBP), sports (GLDA, YPBP, PSNI), school government and parliamentary exercises (GLDA, EYP), theater and expressive arts (YPBP), among many others.

Intended outcomes are multifold for the student/trainee, teacher/trainer, organization and wider community. Those for students/trainees are active citizenship, leadership skills, self-transformation and behavioral change, confidence building, creative and analytical thinking, healthy habits and enhanced attitudes and social skills, social enterprise, international understanding, appreciation of diversity, open-mindedness and tolerance, and improved foreign language skills. Some programs list intended outcomes for teachers/trainers, such as improved personal work performance and role modeling (YABC), behavioral change and transformation (YPBP), and leadership skills for productive lives and credentials for future employment (PSNI). Organizational benefits include program integration and net enabling (YABC), behavioral change and transformation culturally (YPBP), and intersectoral collaboration (PSNI). Wider benefits to the community are seen in promoting a culture of peace and non-violence (YABC, YPBP), economic impact (YABC), nurturing a supportive environment while challenging the *status quo* (WAGGS), broader country policy changes (YPBP), volunteer and parental links to homes and the local community for grassroots initiatives (PSNI), and media coverage and political influence (EYP).

The school link is evident at times in the reporting of programs, mentioned earlier in this section as the school being a resource and locus for support and activities of 'multiplier groups' (YPBP). It is also a place for some curricular content to be included in subject units related to character education, conflict resolution, service learning, civics and multicultural education (PeaceJam – see more about school-based content links on page 20). While ways to enhance the school link exist—like through regular exchanges between non-formal education program leaders, teachers and local education ministry officials—there are programs, such as PSNI and potentially YABC, that may be targeting demographics that are not in school, or possibly have a negative personal relationship to the local school. In this situation, maximizing the school link with non-formal education activities could have the unintended affect of disenfranchising some learners and other stakeholders from otherwise important messaging, educational activities and outcomes.

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<sup>8</sup> To learn more about transformative learning theory, see the article by Jack Mezirow at <http://www.esludwig.com/uploads/2/6/1/0/26105457/transformative-learning-mezriow-1997.pdf>

Unfortunately no program gave concrete evidence of impact, beyond self-reported impact study summaries, and surveys and polling information provided by GLDA and EYP. However, some programs list methodologies for evaluation and assessment, including: maximum variation sampling, mixed methods, triangulation, benchmarking, with single-method probabilistic quantitative research and negative cases (YABC); GLI and GEI as part of the Common Indicator Framework for monitoring quality, equity, attainment and empowerment through surveys with comparison groups (GLDA); impact assessment framework towards human resources through student development (PSNI); and polling for impact, recruitment and issues advocacy (EYP). YABC claimed that intended outcomes were mostly met, GLDA stated and put into graphs that leadership competencies were higher in participants than comparison groups in active countries except Columbia and Malawi due to context variables, and YPBP notes specific numbers of intended outcomes being met (for 16,436 young people, 910 teachers, 3,119 parents and 65 schools). PeaceJam asserts that academic performance goes up and violence goes down in areas of implementation, but there is no hard data showing this (even in the vein of what YABC, GLDA and YPBP provide). In response to this gap, data sources mentioned earlier in the competencies and measurement section, such as Gallup, World Values Survey, Demographic and Health Surveys, and regional ‘barometers’, could be used where applicable to give an indication of thresholds and measured impact. The problem with this is finding the causal link from broad impact back to the specific program in question. An intermediary step is for programs to make their full outcome and impact evidence available to the public for analysis and secondary verification.

In terms of ESD-oriented impacts, the New Ecological Paradigm (NEP)<sup>9</sup> is an example of a measure that helps evaluate the level of a person’s ecological worldview. Extensively used in environmental education, outdoor recreation and other areas involving engagement with nature, this Likert scale is comprised of 15 statements (called items) that are then used to construct statistical measures of varying people’s environmental concern. Eight of the items, if agreement is indicated, are thought to reflect endorsement of NEP, while agreement with the other seven items indicates endorsement of the Dominant Social Paradigm (DSP), or the view of business as usual. Statements range from ‘we are approaching the limit of the number of people the Earth can support’ to ‘humans have the right to modify the natural environment to suit their needs’. This could be a useful design for evaluating program impact with ESD-oriented intended outcomes, like mainly WOSM though possibly also GLDA and YPBP. However, as mentioned, causality would be a question. If a household survey was created or added to a larger survey conducted by country officials, perhaps program influence could be reported. This would reveal a link to the program, measuring for specific impact, along with providing cross-verification of data reported by programs for an indication of causality and broader impact.

## Typology Relating Back to Target 4.7 and SDG 4

It is useful to cross-reference these GCED and ESD sample program characteristics back to Target 4.7, to gain a sense of their specific relevance to achieving the target in the context of more broadly achieving SDG 4. Knowledge and skills are highlighted for acquisition with content relating to what we have come to understand as GCED and ESD, per previous review and analysis in this paper. But by breaking from these established canopies and returning to the verbiage of the target and goal, we can see how these program

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<sup>9</sup> Available at: <http://umaine.edu/soe/files/2009/06/NewEcologicalParadigmNEPScale1.pdf>

characteristics compare and create a typology around the different categories that emerge for potential future usage.

The first main content item listed in the target is **‘sustainable development’** – is it reflected in any program sampled? Sustainable development is seen as a goal, along with human rights, that is implemented and supported through adolescent girls by GLDA. Environment clubs are one of the activities they use suggesting engagement/appreciation with/of nature that arguably ties to aspects and promotion of sustainable development, including ‘education for sustainable development’ and ‘sustainable lifestyles’ as per the target. WOSM clearly indicates a relationship to sustainable development through activities in nature and the community, and environment education. WOSM’s Environment Programme has five main aims (see page 16 for these) that strongly connect to the promotion of sustainable development, related education and lifestyle. However, it does not specifically state sustainable development as a main goal in material sampled. YPBP also touches on sustainable development through ecological events during ‘Peace Days/Festivals’, though this does not seem to be the main objective, other than as it ties to broader assurances of peace.

**‘Human rights’** is the second, accounting for one of the main social components of the target. YABC is focused on human rights from the standpoint of its Red Cross Red Crescent Fundamental Principles and humanitarian values curriculum, emphasizing an operational and aspirational approach to helping people who are suffering without discrimination. The ‘Voices against violence’ program by WAGGS explicitly addresses human rights in relationship to examining and engaging on the root causes of violence towards social change for equality. GLDA has at its base human rights, as does YPBP and PeaceJam to a degree when examining intended outcomes since aspects of human rights arguably underlie conditions for peace. Typically considered a major sub-category of human rights, **‘gender equality’** is fundamentally embedded or explicit in the work of the programs sampled. WAGGS, as just mentioned, in response to gender-based violence, has gender equality at its core. In terms of leadership, decision-making, confidence, life skills and other intended outcomes, GLDA operates from a priority of gender equality.

The third main content item listed in the target is **‘culture of peace and non-violence’**, to which many programs sampled connect. Clearly WAGGS’ ‘Voices against violence’ is directly on point with non-violence, and therefore peace, as is GLDA in terms of equality being a premise for non-violence and peace. Indicated in its name, YPBP is a holistic, multilevel initiative that has creating a culture of peace at its core, with important aspects of democracy and tolerance as means to that intended outcome. PeaceJam, also indicated by its title, has peace at its foundation with guidelines, insight and mentoring/modeling by Nobel Peace Laureates (see program curriculum on page 20). YABC has a culture of peace and non-violence as an intended outcome in the wider community, along with economic impact. Teambuilding, intercultural dialogue and international understanding are major components of EYP, arguably in prevention of regional and international violence and in perpetuation of peace and the conditions required. One can deduce that aspects of PSNI also relate, as social skills, teamwork, fair play and peaceful solutions are part of the curriculum in the vehicle of playing soccer/football. WOSM promotes community service and intergenerational cooperation, which can contribute to a more peaceful local context and co-existence.

**‘Global citizenship’** is another major social component of the target, addressed largely by all programs in terms of active citizenship (a more common way to refer to relevant knowledge and skills that extend

beyond and are transferrable from one phrasing to the other). Where not made explicit, in the case of GLDA and YBPB, much of the criteria listed for these programs relate back to basic elements of global citizenship. YBPB's behavioral change and transformation of attitudes and values with democracy mentioned as a wider intended outcome relates strongly to global citizenship. Much of the content in GLDA intuitively connects to global citizenship, however, nothing is explicitly stated beyond an indication through some activities of school government and civics clubs.

**'Appreciation of cultural diversity'** is commonly thought of as embedded in some of the other content items analyzed, such as human rights, peace and non-violence, and global citizenship. But it is broken out as its own line item in the target, the last main one listed. Acceptance of diversity is noted as an intended outcome for YBPB activities, as is diversity of ideas and understanding for EYP.

Cross-referencing these programs with the verbiage of SDG 4 provides useful analysis in terms of broader aims. Goal 4 reads, 'Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all'. Each program relates to this goal in some way or another and at varying degrees, however, the detail indicated in Target 4.7 does not necessarily translate to the positive though slightly redundant and vague phrasing of 'inclusive and equitable quality education' (inclusive suggests equitable, while quality likely needs more qualifying for any true measurement – quality in terms of inputs, processes, outcomes, monitoring, adaptability, some or all of these things?). In terms of 'lifelong learning opportunities,' the target does not address this at all, nor do any others. However, through inductive reasoning, analysis can be made about both main aspects of the goal verbiage.

In terms of inclusive and equitable non-formal education activities presented in the sampled programs, a starting point for this is to examine their coverage and subparts comprised of countries/regions and demographics. How inclusive and equitable are they? WOSM, YABC and WAGGS are immensely represented in over 100 countries (WOSM claims to have local scout groups in 223 countries and territories, YABC in 186 countries, and WAGGS in 146 countries). EYP, GLDA and PSNI are present in multiple countries and at times diverse in region. There is only data available for one country (Colombia) for YBPB, and no specified country/regions for PeaceJam. However, PeaceJam claims to have influenced 1 million people worldwide. More research is needed to cross-reference self-reported data in countries/regions with where actual activities are taking place. However, arguably the more representation and work there is worldwide indicates broader levels of inclusivity and equality. Within that, demographics can indicate ranges of inclusivity and equality, with the highest levels being those that are open to both genders and different ages, along with people from different income levels and locations, and the disabled (categories of inclusive education, though many of these are not identified in the programs sampled). Regarding gender and age, these include GLDA in terms of adolescent boys and girls, and EYP in terms of young people. But that along with different ages and multilevel intended outcomes (targeting students/trainees, teachers/trainers, the organization and broader community) encompasses YABC, YBPB, PSNI and PeaceJam. WOSM is specifically for boys and WAGGS for girls, with GLDA heavily focused on girls (though with boys as an audience) and therefore comparatively not as inclusive and equitable of a demographic. However, WOSM and WAGGS engage volunteer adults of the same gender as their targeted demographic, broadening age in that respect.

Quality is usually addressed in terms of evidence of intended outcomes being met or not. Per an earlier section, this is a critique of each program analysed, as there is no actual proof provided, and therefore no testament to quality. However, if we judge these programs based on the quality of characteristics identified in the framework, specifically inputs and processes, each has a license to operate in terms of matching up with criteria of the target itself, and in terms of what many would consider to have intrinsically valuable philosophies and ethical worth (such as healthy habits promoted by PSNI, or the reduction of bullying, hate and apathy through PeaceJam). One might argue that the school link is a basis for quality assessment, and some programs have this. But others might claim that it is because these non-formal education programs are decidedly not formal, and therefore not in school contexts, that they have appeal and impact, particularly for those outside of the formal system.

Opportunities of lifelong learning relate back to the question of coverage, specifically demographics. Those indicating something to offer for a broader age range provide more opportunities to learn along the life cycle. YABC, YPBP, PSNI and PeaceJam provide this age range, though the latter three appear to cap the age at 'young adults' or age 30. YPBP provides the outstanding demographic of all potential stakeholders, even indicated at the level of country policy makers. No other program goes so far in this regard, though media coverage and political influence of EYP also indicates broad potential interest from stakeholders at the level of the state and region. It seems the other programs sampled could key off of these examples, as they likely have untapped stakeholders, or stakeholders affected but not identified in self-reporting. The way to potentially find these stakeholders and enhance the link to them is with better evaluation, monitoring, advocacy and outreach, particularly as pertains to informal learning. Who are casually affected and learning from these programs?



## Conclusion: Research Agenda for Country Profiles

Further research on non-formal education and informal learning opportunities for all (children, adolescents, youth and adults) in GCED and ESD would need to center at the national level, with a variety of countries profiled from around the world with equitable regional and geographic representation. A framework for comprehensive analysis would include an examination of the working definition of non-formal education and informal learning in the respective country, along with the working definition of GCED and ESD. Education policy would be the likely starting point for understanding the conceptualization, implementation and governance of GCED and ESD non-formal programs and informal activities, highlighting the governance, finance and monitoring mechanisms in place.


Identification of relevant provision and key providers—the government, civil society actors, regional and/or international organizations (with information about how they operate in conjunction with the local community)—would be essential, along with information on places and/or channels that provide people opportunities to retain and practice towards heightened acquisition of relevant knowledge and skills. Breaking this information into characteristics and organizing it into a typology, similar to that on page 22, could help to draw out important elements of provision that are rendered comparable for further analysis and insight.

Categories could include:

- The provider;
- Coverage (demographic, local implementation, other countries with implementation and any network exchange);
- Inputs (kinds or types of teachers/trainers, training, student/trainees, resources and the learning environment, other elements such as materials and tools, etc.);
- Processes (curriculum, pedagogy/andragogy, learning model, type of activities – see pages 27–32 of *Education Above All: Education for Global Citizenship* for ideas of potentially relevant activity categories);
- Outcomes (intended) (for student/trainee, teacher/trainers, organization, community, etc.);
- School link (the nature and effects of; see pages 33–35 in *Education Above All: Education for Global Citizenship* regarding ideas on the relevant school/learning environment, along with Annex II);
- Impact evaluation (methodology/assessment; what does the data say?).

Reliable data sources are currently a major weakness—a gap—in terms of GCED and ESD non-formal education programs and informal activities. Country profiles would have to take careful stock of respective, self-reported program data and push for more information than is typically made public, with clear explanation of methodology and how this feeds into larger monitoring efforts on impact. That data would then need to be cross-referenced with any local or national data sources for secondary verification and in the hope of finding evidence of a causal link between the specified program outcomes and wider impacts. If feasible, this could be further cross-referenced with existing global surveys mentioned earlier on page 11, such as Gallup, Pew, World Values Survey, etc., for third-level verification and a sense of societal impact. A discussion of how program and country data matches or not with proposed indicator frameworks would be useful in terms of feedback on relevance and usability, ideally for improvement of the official international framework.





Lastly, based on analysis and critical findings in a given country profile, recommendations would be needed for how policy, implementation, governance, financing and monitoring and data sources could improve. These recommendations would not just be for the government, but equally for providers and any other pertinent stakeholders that have an interest and a position on GCED and ESD non-formal education programming and activities. This would be provided in the spirit of enhancing the practice and quality of education and learning in the respective country in all identifiable ways towards achieving Target 4.7, and larger accomplishment of Goal 4.

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## Annex I - Lifelong Learning Concept

Beyond historical concepts of lifelong education, recurrent education and the like, lifelong learning extends inclusively both wide and long, from beginning to end of a person's life and outwards to all forms of learning indicated on the OECD's holistic spectrum, and those not labeled and codified yet. Naturally non-formal and informal education that promotes aspects of GCED and ESD become quite important to the concept of lifelong learning, as an expression of a more inclusive overarching framework. This confers legitimacy, or more value, onto the types of learning that take place outside of school, based on the belief that every person can learn and does learn throughout their lives whether formal, non-formal or informal (for most people in the world, it's the latter two) (Tuijnman and Bostrom 2002, 101—105).

There is social justice in understanding and positioning education and learning in this way, and it is therefore value laden like concepts of democracy, equality (Dohmen 1996), inclusion and sustainability. These are some of the ideal, continuous 'end' points for lifelong learning 'outcomes'. Others are engagement in knowledge society and economic development. Lifelong learning refers back to a rights-based approach to education and shifts a large part of the responsibility, agency for, and reality of learning back to the learner. Lifelong learning also acknowledges contributions made by those who are not trained, paid teachers but who support learning nonetheless (Cropley 1980, 5). Hence emphasis on learning versus education, as education suggests a more institutional, mechanistic, 'delivered' approach, contrary to research on learning and knowledge creation that suggests a more holistic, roundtable, engaged and co/peer-facilitated format for success.

Two problems exist with lifelong learning in terms of measuring and monitoring of GCED and ESD acquisition, justifying why it is not a framework for analysis in this study. While lifelong learning includes as its subject a large, typically overlooked, often socially marginalized group of people as learners, and by virtue acknowledges traditionally less credible modes of study and other important inputs, processes and outcomes, it is an exceedingly difficult concept to define. This is disconcerting when setting out to recognize and validate education and learning for this group. Where does learning start and where does it end? The quick answer: at birth and with death, though some experts believe basic fundamental learning starts in the womb.

As delimiting factors such as age and institutional criteria are not clear cut or even relevant in lifelong learning, defining and making indicators for measurement and monitoring becomes a significant challenge. Countries adopting lifelong learning policies have to reorient measurement and evaluation approaches. 'This applies not only to system-internal aspects of evaluation but also to the relationships between education and training systems, on the one hand, and the "external" worlds of work and culture, family and community life, and the social dynamics of human security, justice and democracy on the other hand' (Tuijnman and Bostrom 2002, 105). The data collection on lifelong learning needs to be diverse and inclusive, with comparable indicators made up of inputs, processes, and outcomes accompanied by those addressing context and a multiplicity of motivations in formal, non-formal and informal education throughout one's life. This information must have several levels of aggregation, for example including pre-school, tertiary education and informal learning at home and in the community, with an allowance of many different aims and desires for engagement and application (Tuijnman and Bostrom 2002, 106).

## Annex II – Importance of the Learning Environment

Within formal and non-formal education, the question is how to operationalize GCED and ESD material to fit with, and complement, existing curricula and pedagogies to heighten learning acquisition. Perhaps it is through social, critical or dialogic pedagogies<sup>10</sup> as anchored to a single subject about citizenship. If single subject, this would strongly call into debate the definition of citizenship in a national context versus an extraterritorial, global or universal context in the vein of GCED and ESD. Or perhaps it is woven across curricula and throughout a school’s philosophy, culture, structure and content—but how to measure and monitor this in a ‘whole school’ approach? While difficult to capture, a typology exists that evaluates schools towards GCED and ESD competencies with categories articulated in five modes:

Schools as <b>Impersonal</b> Organisations	Schools as <b>Affective</b> Communities	Schools as <b>High Performance</b> Learning Organisations	Schools as <b>Person-centered</b> Learning Communities	Schools as agents of <b>Democratic Fellowship</b>
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<i>The Functional marginalizes the Personal</i>	<i>The Personal maginalises the Functional</i>	<i>The Personal is used for the sake of the Functional</i>	<i>The Functional is used for the sake of the Personal</i>	<i>The Political expresses and supports the Personal</i>
Mechanistic Organisation Efficient	Affective Community Restorative	Learning Organisation Effective	Learning Community Existentially and instrumentally vibrant	Democratic Fellowship Democratic living and learning

Source: Fielding, Michael and Moss, Peter. 2011. *Radical Education and the Common School*. Oxon: Routledge, 54.

While arguably impossible to measure and monitor at a global level, it is important to acknowledge that the ontology of a school, or learning environment, as a sphere for acquiring knowledge, values, attitudes and behaviours oriented to GCED and ESD is a major factor. Fielding and Moss note that the first two modes—‘impersonal’ and ‘affective’—take opposite stances on the relationship between the functional and the personal.<sup>11</sup> The ‘impersonal’, or functional, mode marginalizes the personal because it is seen purely as

<sup>10</sup> Social pedagogy is an approach to raising children as a function of society through holistic education and care, with special concern about the relation between the individual and society, and the social welfare of more marginalized members. Critical pedagogy, originally developed by Paulo Friere and furthered by Henry Giroux, is a social movement combining education and critical theory. The main idea is to be passionate about helping learners to become conscious of their freedom, to identify authoritarianism, and to bridge knowledge to power and take useful action. Dialogic pedagogy is the process of dialogue amongst students and teacher to investigate a given subject or problem, hear different perspectives and build on ideas towards knowledge co-construction.

<sup>11</sup> For the purpose of this analysis, functional is defined as instrumental relations that help us to do something, to accomplish an objective. The functional is defined by its purpose, or final outcome. ‘In functional relations, your engagement with others is partial and specific: partial in the sense that it does not draw on a whole range of attitudes, dispositions and capacities which you do in fact possess and use in other circumstances; specific in the sense that what is deemed appropriate or necessary in the exchange is circumscribed by its constitutive purposes, by the roles which shape



a means to an end. It is a mechanistic view concerned with efficiency, and the personal is seen to be irrelevant, even counterproductive. The 'affective' mode celebrates the personal at the cost of the functional, with intense emotional concern for the individual learner. This overshadows the practical realities of people learning in a variety of ways towards larger educational achievement outcomes.

The other three modes indicate a commitment towards achievement, or acquisition, of knowledge, values, attitudes and behaviours, but take diverse positions on how that is conceptualized and translated into the school context. While 'high performance' and 'person-centered' may appear similar, there are differences that cut to the deeper meaning of the type of education offered, and what learners come away with. One has a narrower agenda couched within a collegial environment; the other prioritizes personal encounters and dialogue, which are seen as essential to opening further channels of creative thinking and engaging attitudes and behavior for wider human purposes. This is the 'harbinger of a much richer, more demanding fulfillment of education for and in a democratic society' (Fielding and Ross 2011, 55). The 'high performance' remains instrumental in large degree, with 'personal relationships reduced down to social capital: "having relationships" moves subtly towards "doing relationships," towards relationship management' (Fielding and Ross 2011, 55). Conversely 'emergent, fluid forms of learning' grow from the 'person-centered' mode, arguably lending itself to heightened creativity, innovation and forms of knowledge co-creation in learners (Fielding and Ross 2011, 55).

The final mode, 'democratic fellowship', is considered the delicate balance between functional and personal towards premises of GCED and ESD, with the missing ingredient of the political for extended impact. Theorists and researchers such as John Macmurray, G.D.H. Cole and others argue that democracy, or societal participation, should be a way of life for people to understand the extent of its value and utility. The concept of fellowship connects to democracy 'not just as a plural means of forming intentions, agreeing [to] action and holding each other to account, but also deliberative, appreciative and creative forms of personal and communal encounter; as a form of living and learning together; as mutuality defined by the principles of freedom and equality ... as a shared commitment to a richly conceived, constantly developing search for and enactment of good lives lived in a just and diverse commonality' (Fielding and Ross 2011, 56). While the basis of this analysis is sourced from a discussion about schools, this applies to all learning environments and therefore to those spaces where non-formal and informal education frameworks exist.

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the form and conduct of the encounter' (Fielding and Ross 2011, 50—51). By contrast, personal is defined as not task-based or within a certain role, but relations that illustrate who we are. '...personal or communal relations have no purposes beyond themselves: purposes are expressive of personal relations, not constitutive of them' (Fielding and Ross 2011, 51). An example of this is friendship.