

## Formation of the Citizenship from My Teaching Practice, in a Planetary Context

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### Resumen

El presente ensayo propone reflexiones teóricas para identificar los elementos que serían necesarios en la actualidad para una auténtica educación cívica. En primer plano se establece una definición de la Ciudadanía planetaria en donde se analizan los conceptos de ciudadanía y democracia, advirtiendo el riesgo de asumir a priori a esta última como elemento para justificar la formación cívica en sentido amplio; recuperando algunas relaciones clásicas entre ética y política, se justifica la necesidad de analizar los adjetivos que habrían de calificar a una ciudadanía en el contexto del siglo XXI. En un segundo momento, se analizan las tensiones entre tradición y modernidad que rodean al concepto de ciudadanía democrática y a los debates sobre educación moral; desde esa perspectiva después de familiarizarnos con el concepto de ciudadanía planetaria se sugiere la necesidad de reflexionar sobre nuestra labor docente contribuyendo a una educación planetaria. Finalmente, se propone la caracterización de una ciudadanía planetaria para enfrentar los retos individuales y sociales que impone el entorno: una ciudadanía abierta que admita contenidos axiológicos sustantivos fundados en la pluralidad y el reconocimiento de la diversidad desde mi labor docente como maestra de inglés como lengua extranjera en México.

### Abstract

The present essay proposes theoretical reflections to identify the elements that would be necessary at present for an authentic civic education. In the foreground, a definition of planetary citizenship is established in which the concepts of citizenship and democracy are analyzed, warning of the risk of assuming a priori the latter as an element to justify civic education in a broad sense; recovering some classic relations between ethics and politics, the need to analyze the adjectives that would qualify a citizenship in the context of the 21st century is justified. In a second moment, the tensions between tradition and modernity that surround the concept of democratic citizenship and debates about moral education are analyzed; from this perspective, after familiarizing ourselves with the concept of planetary citizenship, we suggest the need to reflect on our teaching work contributing to a planetary education. Finally, the characterization of a planetary citizenship is proposed to face the individual and social challenges that the environment imposes: an open citizenship that admits substantive axiological contents based on plurality and recognition of diversity from my teaching job as a teacher of English as a foreign language in Mexico

**Palabras Claves:** Práctica docente, ciudadanía planetaria y lengua inglesa

**Keywords:** Teaching Practice, Planetary Citizenship and English Language

### Introduction

There are two challenges that are emerging for education in the XXI century, Citizenship and the environment. The current society is guided by economic neoliberalism, individualism, pollution, lack of dialogue, selfishness, etc. It is in the face of this reality that the need arises for an education based on values and principles that care for the environment as much as for human relationships; looking to create a more just and dignified society.

Planetarization is nothing more than an awareness that we are all one people living in one world. As human beings we have believed for a long time that the resources of the Earth are inexhaustible, that they will be here, at our disposal when needed, however for some time we have realized that this is not so true, that the resources are ending, that our planet is in danger and we are the ones who are responsible for them and who are the only ones who can save it. We cannot deny that part of society has become aware and

invites us to reflect that if we want to continue living on this planet in harmony and in optimal conditions we must understand that we are one with him, we must take care of him and understand that everything we do to him. We will do it for our own benefit and that of ours, mainly that it is only in our hands to achieve it. In this sense, the role of education to achieve changes in society is considered paramount. Education is the tool that the human being has to transform.

But it cannot be a superficial education, on the contrary, it needs to be deepened. For this, education, as has already been said, must be based on the experiences of each individual; education must develop skills in each person as the ability to wonder, the ability to search, the ability to give meaning, all in order to feel, to get excited, to create, to interconnect, to express themselves, to criticize, to make decisions, to think about Totality, to understand that we have the capacity to do essential things and that our

achievements do not depend on third parties but on oneself and that our strength and decision is personal.

It is in this sense that ecopedagogy is framed, which aims to go beyond school, promoting the learning of the meaning of things from everyday life and raise the "earth" as a living organism, which helps us to guide education towards the appropriate paths reinforced by the values, competences of an active citizenship and leading us to the construction of a culture of sustainability. Hence the importance of the role of teachers in this objective. As educators we must assume a perspective of global citizen education or global education, with the challenge of empowering educational programs to train citizens committed to social and environmental problems from a planetary citizenship perspective. In order to realize this purpose of action, we must bear in mind important aspects such as Environmental Education, sustainable development processes, as well as the action of the "Earth Charter", the latter result of an international conversation, in which values and principles as a basis for human relations and the environment. Thus, the idea that an education perspective for planetary citizenship and for the development of a 21st century citizenship is needed is ratified. This planetary perspective, as Gutiérrez and Prado point out, "forces us to create new relationships and interactions; new forms of solidarity to protect all life on Earth and new ethical responsibilities ... "(1995, p 134).

### Formation of Planetary Citizenship

Today, the idea or perception that humanity is at a critical point, a moment of redefinition, a kind of inflection point whose new direction is uncertain, seems widely shared. The idea of a planetary-global, global citizenship is not a new thing. Already in the IV century a.C. the first Stoics were convinced that we should all be citizens of the world and "live in harmony with a moral and universal code of good conduct"; or as certain "enlightened" thinkers such as Voltaire, Franklin, Schiller-would come to refer to themselves as "citizens of the world." "The notion of planetary citizenship is based on the unifying vision of the planet and of a world society" (Gadotti). (Annex 1) Now, our planetary citizenship comes from at least two processes of globalization, among which we point out the one that "extended a model of political and cultural economic denomination" and the one fostered by technological advances "(Gadotti), given this ambiguity of globalization we will continue to nominate it as planetary citizenship since this leads us to treat the planet as a living being, "Planetaryness must lead us to feel and live our daily life in harmonious relationship with the beings of the planet" (Gutiérrez, 1997, p. 13) and to feel and live our daily life in connection with the universe, and with other beings on the planet.

Everyday life is the place where pedagogy makes sense, since the human condition inexorably passes through it. The demands of planetary society must be worked pedagogically from everyday life, from subjectivity, that is, from the needs and interests of people. Educating for planetary citizenship involves the development of new capacities such as feeling, intuiting, emotionally vibrating, imagining, inventing, creating, relating and interconnecting, informing, communicating, expressing, processing and using the immense information of the global village; look for causes

and foresee consequences, criticize, evaluate and make decisions. Such capabilities should lead people to act methodically, with a totalizing approach. Ecopedagogy is presented as a new pedagogy of planetary rights, promoting the rescue of culture and popular wisdom, develops the capacity for glare and reverence in the face of the complexity of the world, as well as the loving bond with the Earth.

The complexity of the world in which we live confronts us with a new way of living, awareness and reflection and this situation requires a unified and consensual global response that provides effective solutions beyond simple contributions that remain in only proposals.

As we have been pointing out at the beginning of this document, education has not remained alien to the influence of the globalizing phenomenon. Educational processes have also been and are subject to external changes that have had an impact on their social function and institutional functioning. The citizenship has left its simple and concise definition, as Gadotti affirms "In opposition to this restricted conception, there is a full conception of citizenship. This is not limited to individual rights. "And Changes involve changes in the individual himself." Planetary citizenship is an expression adopted to express a set of principles, values, attitudes and behaviors that shows a new perception of the Earth as the only community. (Boff, 1995)

Citizenship is a common culture to build in which School and State have an inescapable responsibility. Increasingly, the public school must reinvent itself to respond to an inclusive school model where working with the principle of equity is a reality. But, to create committed citizens, the school must start from the need for teachers to be a group of committed citizens. Facing these issues is where the school plays a key role, since from this institution, not only form people, but also citizens, understanding citizens to much broader aspects than that which refers to the individual who lives in a community "Local" with a series of rights and duties. Prepare to be at the forefront of technology, have faith that things can be better and work on these improvements post. It is this same faith, which drives this complex thought, where we apply the method, that is, we seek a strategy based on consciousness, knowledge and experience to seek different results and achieve this new planetary era, be an era of union social, where the human being feels part of nature and can preach this good living, thinking that the change begins with oneself, and in that way generate a social conscience, that promotes global change.

It must strengthen the conditions of possibility of the emergence of a world-society made up of protagonist citizens, conscious and critically engaged in the construction of a planetary civilization. Teaching has to stop being just a function, a specialization, and a profession and once again become a political task par excellence, in a mission of transmitting strategies for life. "

Education must be reformed through six guidelines: Conservative / Revolutionary, Progressing resisting, Problematizing and rethinking development and criticizing the underdeveloped idea of its underdevelopment, Reinvention of the future and return of the past, Complexity of politics and Civilization of civilization. Axes whose principles are "to understand and sustain our terrestrial

purposes .... Strengthen the attitudes and aptitudes of men for the survival of the human species." (Moran).

A planetary citizen education provides a vision of the world polis from the school, the community, the States ... where all human beings, regardless of where they are in the world, feel part of the same people. Its purpose, then, is ultimately to favor active and responsible participation in the decisions that affect our planet.

### **Duties of the Educator with Planetary Citizenship**

Education must be completely reformed, it needs educators, love, desire, and the desire to learn and make known their knowledge.

The only possible viability for education today is to face the new challenges and the new paradigmatic uncertainties that the planetary era poses to us. Here is the importance of the Morinian proposal, and the reason why we have assumed it. "... convinced of the need for a reform of thought and, therefore, of a reform of education ..." There is no alternative, to solve the complex problems posed by the planetary era, than a radical reform of thought and of the Institutions, so that they can adequately assume the challenge of "complexity" as the great challenge of the 21st century. "Complex thinking can break with the old mental schemes that guide our limited and egocentric view of the world" (Morin). I agree that in order to educate planetary citizens we must think in all the contexts, both formal and informal, that is, inside and outside the classroom. However, education has the capacity to contribute a great deal to educating and transforming this citizenship.

For this change to be possible, it is also required that in schools it is necessary for teachers to be prepared to incorporate this planetary perspective both to the analysis of problems and to their educational intervention. Education for a planetary citizenship is a possible alternative to promote a transformative education and a school open to the world, a citizenship more in tune with the new realities and challenges of the 21st century, forming cosmopolitan citizens with a fundamental transformation of our thoughts, of our perceptions and our values, in other words the education of the planetary citizen translates into giving a world view from the school, where all human beings, regardless of where they are in the world, feel part of the same people, and with the same purpose: to participate actively and responsibly in the decisions that affect our home, our planet. Sharing the idea of Moran "We come from Earth, we are from Earth, we are on Earth. We belong to the Earth that belongs to us. "For this it is necessary that the teachers are fully prepared to assume the planetarity where the students participate actively.

### **Formation of Planetary Citizenship from My Teaching Practice**

As a professor at the Universidad Veracruzana, my professional practices will contribute to the formation of planetary citizenship according to what Gadotti suggests, leading us to the development of capacities and a sustainable culture. First of all, my mission is "to educate, to impregnate the practices, the daily acts," as Gadotti defines the task of education. I will proceed with ethics in my teaching task

convinced that "Ethics is no longer a thing, a content, a discipline, a knowledge that should be added to the educational task: it is its own essence".

Show interest in knowing and critically reflecting on world problems and how they interact in our lives and in that of others and to sensitize the students of it;

Demonstrate respect for diversity and indignation in the face of injustice and exclusion (awareness of human complexity and cosmopolitan, planetary awareness);

Participating engaged and actively in the citizen life in its different levels (from the most local to the most global) in order to achieve a more just and inclusive world (democratic conscience and planetary ethics);

Raise awareness and awareness of our rights and obligations and take responsibility for their actions as citizens of the planet (identity and earthly consciousness);

Being and forming responsible, critical people, who not only demand their rights and fulfill their obligations, but also fight for a better world for all (Cf. De Paz, 2007, pp. 52-53);

Educate politically and morally the new generations inserted in multiple dynamics, which lead to value the role of the social environment: family, school, neighborhood, city, nation, region and world.

As a teacher I am committed to continue updating and constantly training myself to achieve from the basic skills of appropriation of elementary and common knowledge, essential for the entire population as well as to achieve the skills to perform and at the same time guide the students to achieve the essential skills for to perform effectively in the great social changes and mainly the enormous technological advances that are transforming humanity.

Taking into account my essential role, I must include in my objectives the ecological awareness of my student's citizens about the importance of the preservation of the environment according to the context of Ecopedagogy proposed by Francisco Gutiérrez and ecoformation by Gaston Pineau. Where ecopedagogy aims to go beyond formal education, it means learning from everyday life and where ecoforming aims to achieve harmonious interaction between the individual and the environment.

My teaching work is complemented with participation in sustainability. Since our social and educational context requires continuous participation through this medium as a space of exchange between the members of the educational community as is the university with its Educational Innovation.

Gadotti (2002) states that "Current problems, including ecological problems, are caused by our way of life" and this "is inculcated by the school". Capra (2009) says: "The more we study the main problems of our time, the more we realize that they cannot be understood in isolation. It is about systemic problems, which means that they are interconnected and interdependent. "Looking at them differently requires a shift in the way of thinking, feeling and expressing oneself, a resignification of the relationships

between learning, education, development, sustainability and life, but we believe that the change towards an integrated vision.

As a teacher I cannot refuse to follow the objective of education, which is to develop the talent of individuals and communities, not only to educate in order to have good school results even though they are politically necessary, but for a natural life that is therefore sustainable, for obtain good vital results outside of school, to make the learning system ecological. Educate for sustainability based on sustainable learning.

In short, I agree with the incorporation in my teaching of the six axes proposed by Morin to educate planetary citizenship, as it is to learn to perceive and generate two efforts; the strategic axis that consists of orienting the attitudes of resistance of the citizens against the persistent return and the deployments of barbarism; the one that problematizes and allows to rethink the development and criticize the underdeveloped idea of underdeveloped. The notion of development is Multidimensional; the one that allows the return (reinvention) of the future and the reinvention (return) of the past; the complexity of politics and for a policy of the complexity of the planetary evolution of humanity; civilize civilization.

"The parcelized, compartmentalized, mechanistic, disunited, reductionist intelligence of the one-dimensional policy destroys the complex world in disunited fragments, fractions of problems, separates what is united, unidimensional and multidimensional" (Morin).

I consider it necessary to include in my work the characteristic of how Morin sees learning from different sciences or contexts, namely cultural, social, didactic, biological and affective learning, among others, a complex learning, which gives rise to the apprentice with Complex thinking is an individual that "thinks", an individual with "multidisciplinary" understanding rather than taking the exclusivity of the science that professes that understanding, rather than a linear knowledge. Personally I was so surprised by Morin's ideology regarding his concept of learning, I conclude that I must work learning in a holistic way as defined by Morin, as a "tangled" learning, interlacing different disciplines and sciences to achieve a more complete In this sense I must give my teaching Epistemological Approaches, Human Ethics and Competency Approach.

## Conclusion

If we approach a complex vision of the world in which we find ourselves, we can assure that the model of planetary citizen is the one that best adapts to the new needs that have arisen to give answers to current problems.

From this approach, the school, which occupies a central place as the basis of the socialization of our students, has an unavoidable responsibility in the education of citizenship from critical and responsible approaches that result in a planetary citizenship according to the needs of the citizens. New global realities. And it is in this context where those of us who have chosen teaching by trade, we must reflect on how to redirect an education that continues to focus with valid approaches for the industrialized societies of the

current century but that do not give answers to the competences and abilities that the students of the 21st century needs to unfold in this new scenario.

Consequently, there is a need for a progressive change of the current schools. A new way of teaching, whose objectives are not so much the traditional transmission of knowledge; but the knowledge of the world, its problems and possible solutions; creating a school where dialogue, debate, respect, and cooperative work among others, where education in values is an indispensable resource in the development of school curricula to promote values according to planetary citizenship that arises. We thus observe the need for a vision in which we recognize us as equals, where the only nation is the planet earth, a harmonious exponent and us, worthy individuals performing in a competitive world.

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