СИСТЕМА ФОРМУВАННЯ У МАЙБУТНІХ ФАХІВЦІВ ЦІННОСТЕЙ МИРУ Й НЕНАСИЛЬСТВА

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GLOCALIZATION AND HUMAN RIGHTS IN TEACHER EDUCATION – FOSTERINGPEACE IN TIMES OF UNCERTAINTY

Today, ofscientific publications on globalizationand glocalization is increasing duet or apid societal, economical, and technological changes. The concepts of globalization and glocalization are interrelated and arosein response to the interconnected and interdependent world. In the first place (between 1980-2010), global education has attracted more attention than glocal education.

One origin of the idea of glocalization draws back to Japanese economic concepts(global localization). This term was used to refer to the global distribution of products or services that are adapted to the needs of users or consumers in local markets. The term 'glocalization' appeared in the late 1980-s in business, and the idea of combining 'globalization' and 'localization' was then used in sociology and later in higher and pedagogical education [3; 7].

The translation of this concept from economic to socio-educational system shows that glocalization is not about universalization. It means that global events in certain areas are assimilated with local culture to achieve desired results. In their book *The Global Fourth Way. The Quest for Educational Excellence* Dennis Shirley and Andy Hargreaves wrote:

"We are at a pivotal moment of world history. An immense crisis has come upon us, and our lives are being turned upside down. We are in the midst of the greatest economic turmoil in half a century. The technological changes of the digital age are rampant and relentless. Political unrest and instability is erupting everywhere – some of it promising; much of it perilous. Climate change is unabating. And the movement of people and ideas around the world is greater than ever before" [11, p.1].

That was 10 years ago. A lot has changed since then and unfortunately not for the better. Now we face further growing gaps within society (ideologically and financially), disruptive political developments, the biggest pandemic global health crisis in 100 years, waves of migration and refugees and more and more environmental challenges caused by climate change. Instead of serious joint efforts to conquer global challenges,some parts of society misuse the situation, take advantage in uncertain times and amplify fears and use ideology, fake news [6] to reinforce their own political and/or economical position and power. Especially uncertainty and fear have become prominent currencies in our accelerated world [8]. And declining former empires, respectively some leading politicians, show unreasonable und erratic behavior. The Brexit process, the US Trump Administration, Chinas neocolonial policy in Africa, and leading politicians fostering so called illiberal democracies (Hungary, Turkey, Philippines, Brazil, …) give vivid examples of such developments. One of the latest cases (2022) is the Russian invasion of Ukraine.

Already in 1979, Jean-François Lyotard proposed the collapse of the 'grand narrative' of the modern age of enlightenment. He argued that we have ceased to believe metanarratives are adequate to represent and contain us all. Everyone has a distinctive, own perspective and story. Lyotard characterized this postmodernity by an abundance of micronarratives [5]. These micronarratives create a 'local' story of truth not any longer reasonably connected to the logic of rest of the world.

When global aspects came into play that started to create problems.'Local' perspectives often differ from a 'global' point of view. We learned that relatively local actions can have a global effect (deforestation and climate change, wars/suppression and refugee movement, transport problems and economy, …) and vice versa. One innovative concept to describe this phenomenon is glocalization [Roudomentof 2016]. Basically, it means the simultaneous occurrence of both universalizing and particularizing tendencies in social, political and economic systems.

"Glocalization indicates that the growing importance of continental and global levels is occurring together with the increasing salience of local and regional levels. Tendencies towards homogeneity and centralization appear alongside tendencies toward heterogeneity and decentralization. […] It points to the interconnectedness of global and local levels" [9, p. 9].

What we face for our society as a whole is obviously true for its subsystems, especially the field of formal education[13, p.3f]. A growing number of researchers have begun to use the concept of glocalization in the field of education (Patel/Lynch 2013).

"A part of a necessary international institutionalisation is the development of 'glocal' teaching to address problems and possibilities. The relation between the

global and local can be described as a 'glocal' perspective and is investigated and discussed as a concept [...]." [13, p.4].

We experience in classrooms what we see in the world. Therefore, education and teacher education are no longer exclusively national tasks.Hollier for example argues, that the necessary advancement and improvement of teacher education programs highly benefits from glocalized perspectives and strategies ([4, p. 128]. And Trippestad recapitulates:

"The individual and the local can be found in the universal. In-between nations and the state, we can find universal or commonly desired political or economic conditions or solutions. And in the global, the particular and the local can be focused on. The glocal teacher, in the light of a bildung tradition and the globalisation era, must teachthe students the personal and the local, the polis and the common culture, and the global andthe universal, to create a harmonious and balanced education." [12, p.21f].

The opening lines of UNESCO's (United Nations Educational, Scientific and Cultural Organization) constitution state that "since wars begin in the minds of [...] [humans], it is in the minds of [...] [humans] that the defences of peace must be constructed" [17]. Education and society are highly intertwined. Thus, education has the potential to play a pivotal role in fostering a peaceful society. Teachers, as the key figures, carry a substantial responsibility in this process, as they have an enormous influence on their pupils, so their actions to a certain extent shape the young generation. Therefore, high-quality teacher education, as described in the United Nations' Sustainability Development Goal 4 [16] is fundamental. In the following, we suggest fostering peace in times of uncertainty through a heightened emphasis on two aspects of teacher education: the development of a glocal mindset and a stronger implementation of human rights education.

A glocal mindset is essential for prospective teachers, so they learn to understand the complexity of societal and educational realities both from a local and a global perspective. In the sphere of higher education, the concept of 'glocalization' refers to the process of interaction between global standards and local education systems, while maintaining the significant contribution of communities in different contexts and cultures [7]. One way of fostering glocal awareness is an enhanced focus on comparative pedagogy in teacher education. Wolhuter (2018) [18] points out that "the focus of comparative pedagogy is broader than the education system itself. The education system is studied within its social context and is seen as an established mechanism or as a result of social forces (geographical, demographic, public, economic, cultural, political and religious)" [18, p. 33]. An engagement with several education systems encourages teacher trainees to reflect about the advantages and disadvantages of their own system. In this context, comparative pedagogy can

support critical thinking, mutual understanding, and a fruitful exchange of ideas, and in consequence, lead to positive changes and reforms. The benefits of a glocal perspective in teacher education transfer directly into the classroom. Teachers with glocal competency view pupils as glocal citizens. The integration of the local or individual cultural identity and interculturality is a fundamental component of fostering a peaceful society because violent conflicts often result from a suppression of cultural identity (2, p. 110]. With this in mind, teachers can provide safe spaces for young people of different backgrounds where they learn to respectand appreciate each other and, at the same time, to embrace diversity and develop a cosmopolitical worldview.

Human rights education is another essential component in the fostering of a peaceful society, as emphasized in the *Universal Declaration of Human Rights*: "Education shall be directed […] to the strengthening of respect for human rights […] and shall further the activities of the United Nations for the maintenance of peace" [14]. Human rights education includes both knowledge about human rights and their underlying values. It pursues the goal that all people know about human rights, understand what they mean, respect and advocate for them. The United Nation's *World Programme for Human Rights Education*[15]aspires to advance the implementation of human rights programs and is currently in its final phase. One of its goals is to promote human rights education for higher education and human rights training programs for teachers and educators. Nevertheless, human rights education plays a minor role in most school curricula and teacher training programs. Thus, within the context of formal education, explicit human rights education is rare [2, p. 181f]. Human rights education is a necessary condition for the implementation of human rights because what is the use of having human rights if people don't understand what this implies? Therefore, we advocate for a stronger implementation of human rights education both in curricula and teacher education programs. In the context of human rights education glocalization plays an important role as well. Sadruddin (2019) proposes "to first gather and add local content knowledge, and then filter the global HR knowledge that best fits the sociocultural context of that particular country" [10, p. 2] and proposes a socioecoethical model of human rights education from a glocal perspective.

In the context of pedagogical diversity between education systems, curricula, students and teachers, the concept of glocalizationcan be used to inform and improve teacher education [1].

Glocal education requires universities that train future teachers to create educational spaces that encourage students and teachers to explore and understand contemporary social realities and issues. Teachers, as facilitators, have the opportunity to present global and local realities along with their relative relationships

to students. It is needed not only to offer knowledge to students, but to give them the opportunity to see themselves as glocal citizens who are able to change the situation for the better through local and global communities and thus contribute to a peaceful and sustainable future.

It is important to recognize that as glocal citizens, we are not only training prospective teachers to become citizens of the world. We also teach them to be aware of their local citizenship with specific rights and responsibilities. Not every teacher should be an active agent of change, but everyone should be properly informed. Teacher training at all levels of education means recognizing the teachers' multi-layered status in the world, giving them the opportunity to perceive themselves as citizens of a nation and citizens of the world. Thisis related to the aspect of glocal education. Educational institutions (schools and universities) should foster the formation of a glocal civic education of future teachers respecting people, diverse cultures, different education systems, etc.

Nowadays, researchers (see cited literature) consider the introduction of glocalization as an alternative paradigm to the scarce model of neoliberal internationalization in higher education. Thismight promote glocalization as an appropriate response to the challenges and needs of society. We support the views of scholars who argue that glocalization can decrease the negative impact of local and global socio-economic and political problems through dialogue and action.This has the potential create powerful learning experiences for local and global, resp. glocal, learning communities.

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