

part of Canada's heritage. The 1988 Multiculturalism Act (MA) recognizes multiculturalism as a fundamental aspect of Canada (Article 3). All ten of Canada's provinces and three territories have some form of policy related to multiculturalism or human rights.

Contemporary relevance to education - The 1988 Multiculturalism

Act creates an obligation for the government to promote interactions between cultural communities (MA, Article 3). An important aspect of this work is carried out through the education system and the teaching of other worldviews, and the cultivating of a sensitivity to the diversity of students' cultures and experiences (for instance,

The Western and Northern Canadian Protocol – The common Curriculum Framework Grades 10-12 Mathematics). Another example can be found in the province of British Columbia, where, in 2008, the Ministry of Education recognized multiculturalism in its policy framework for schools.

Liberté, Egalité, Fraternité (in France): "Liberty, Equality, Fraternity"

Explanation – "*Liberté, Egalité, Fraternité*", which translates as "**Liberty, Equality, Fraternity**", is the national motto of France. All three concepts are interrelated and are central to the French notion of "*valeurs républicaines*" (Republican values). The phrase *Liberté, Egalité, Fraternité* has been linked to François Fénelon at the end of the 17th century, as well as to the French Revolution, when it was first expressed by Maximilien Robespierre in a speech on 5 December 1790. Taken together, these concepts echo the GCED notions of *solidarity, respect for diversity* – regardless of class, ethnicity, religious and non-religious beliefs – on the basis of which can be built a *shared sense of humanity*.

Contemporary relevance to education - As the national motto, this phrase was written into the 1946 and 1958 Constitutions and is a part of the French ethos. Inscribed on school buildings, coins and even tax forms, *Liberté, Egalité, Fraternité* is part of French identity and commitment



► University of Paris, Faculty of Law building
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to create unity within and respect for differences. These principles have prompted the early provision (1881) in France of free pre-primary education as a means to ensure equal opportunities for all. More recently, France instated

a new moral and civic education curriculum (Bulletin official special n°6 du 25 June 2015), which explicitly states that *Liberté, Egalité, Fraternité* are core republican values and, as such, should be promoted through education.

Buen Vivir (in the Plurinational State of Bolivia): "Living well"

Explanation – The concept of *Buen Vivir*, or "**Living well**", centres on the notions of solidarity, generosity, reciprocity and complementarity, related to the goal of social justice and community, and referring to a set of rights related to health, education,

freedom, participation, and the Rights of Nature or "*Pachamama*". A holistic approach, the concept speaks to the diversity of elements that condition human thought and action, contributing to the search for 'good living,' such as knowledge, and codes of

ethical and spiritual conduct in relation to our surroundings. The concept refers also to caring for the environment, thus broadening the notion of social justice and well-being from the individual to include the community. Rooted in an Andean concept and found in the

2009 Constitution, *Buen Vivir* may be interpreted as a set of principles, such as dignity, social equity, reciprocity and social justice, that are related to human rights. *Buen Vivir* emphasizes a broader understanding of progress and development, with special attention to nature. In these ways, this concept echoes the core GCED notions of *solidarity* and a *shared sense of humanity*.

Contemporary relevance to education:

The concept of *Buen Vivir* shapes the vision and mission of the Ministry of Education, with all policies aimed at guaranteeing quality education for all that supports the well-being of the community. This vision has contributed to the development of a Base Curriculum of the Plurinational Educational System, the elaboration of regionalized and diverse curricula, together with the participation of



► Various colourful fruit and vegetable shops at Tupiza market in Bolivia
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indigenous and non-indigenous peoples, and the training of teachers and education workers. Furthermore,

the Ministry of Education developed the Sectorial Plan of Integral Development of Education for *Buen Vivir* 2016 – 2020.

Sumak kawsay (in Ecuador): “Well-being”



► Lloa, Ecuador: group of Ecuadorians in traditional dress dancing for the Spring festival.
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Explanation - *Sumak kawsay* or “Well-being,” is an indigenous Andean concept embedded in the ethical values of indigenous cultures, and which has heavily influenced Ecuadorian culture. It is based on a worldview centred on

humanity as an integral part of the natural and social environment. The concept concerns good living/well-being, relating to respect for cultural diversity, peace and non-violence, as well as cultivation of the knowledge of

ancestral cultures, through an emphasis on listening, dialogue, reciprocity, and generosity. *Sumak kawsay* is a way of life that builds on interconnections between all dimensions of life, echoing the core GCED notions of *respect for diversity*, *solidarity* (including with nature) and a *shared sense of humanity*. *Sumak kawsay* has been integrated in the constitution of the Republic since 2008. With the 2008 constitution, Ecuador became the first country to recognize rights to nature. The Preamble of the Ecuadorian Constitution states: “We decided to construct a new form of citizen co-existence, in diversity and harmony with nature, to reach ‘*el buen vivir, el sumak kawsay*’”.

Contemporary relevance to education:

The concept of “*Sumak kawsay*” is integrated in National Education Law (2008) and included in the curriculum of citizenship education and official textbooks for upper secondary education.

3. Conclusion

- The concepts explored here echo ideas found in GCED, most notably three core notions that distinguish it from other educational approaches: (i) “respect for diversity”, (ii) “solidarity”, and (iii) a “shared sense of humanity”.
- “Respect for diversity” is addressed, for instance, through the concept of multiculturalism. “Solidarity” can be identified in several related concepts around the world, including in the idea of *Fraternité*, as well as in the concept of *Hongik-Ingan* and *Buen Vivir*, which extends the notion to include solidarity with nature. “A shared sense of humanity” comes through clearly in the concept of *Ubuntu*, and is found in the concept of *Sumak kawsay*, with its emphasis on the community and interconnectedness.

Three core notions of GCED and local variations

