'Global' Education: Migration, Belonging and the 'Rule' of Being a Guest

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Abstract: This article explores the different issues in education in a globalized society, especially significant as the COVID-19 pandemic has deepened existing challenges for 'Global' Education. It reflectively navigates the stormy waters of '[in]difference' in an intertwined understanding of global and local, exploring the complexities of an increasingly globalized world by conceptualizing the words migration, segregation, integration, and engagement in the context of 'Global' Education. From vaccines accessibility to economic woes, from natural disasters and climate change to the intensification of migrations often due to the uneven way economics has worked to privilege a few, while disregarding the needs of most; the pandemic has highlighted inequalities, the inclusion of differences in the mainstream narratives of power and dominance is reflected in this article through the lens of 'Global' Education: Home and Abroad. Is there hope for a globally inclusive education in a world in need of compassion and meaningful relations?

Résumé: Cet article explore les différents enjeux de l'éducation dans une société mondialisée, d'autant plus importants que la pandémie de COVID-19 a approfondi les défis existants pour l'éducation « mondiale ». Il navigue de manière réfléchie dans les eaux tumultueuses de la « [in]différence » dans une compréhension entrelacée du global et du local, explorant les complexités d'un monde de plus en plus globalisé en conceptualisant les mots migration, ségrégation, intégration et engagement dans le contexte de l'éducation « mondiale ». De l'accessibilité des vaccins aux difficultés économiques, des catastrophes naturelles et du changement climatique à l'intensification des migrations souvent en raison de la manière inégale dont l'économie a privilégié quelques-uns, tout en ignorant les besoins de la plupart; la pandémie a mis en évidence les inégalités, l'inclusion des différences dans les récits traditionnels du pouvoir et de la domination. Tout ceci est reflété dans cet article à travers le prisme

de l'éducation « mondiale »: au pays et à l'étranger. Y a-t-il de l'espoir pour une éducation inclusive à l'échelle mondiale dans un monde qui a besoin de compassion et de relations significatives ?

The COVID-19 pandemic may have temporarily caused a pause in the reflection on migration and the concept of a globalized world through education. The reasons to move internally or externally vary, but for many migrants, a search for a better life is the main driving force to take on the challenges of relocating, often towards Western countries and/or large urban centers. To illustrate this scenario, Statistic Canada (2020) suggests that the current pandemic has disrupted the arrival of many migrants resulting in a decline in the number of immigrants Canada welcomes every year, especially international students. Internally, the movement of local people between provinces has also been temporarily disturbed within Canada as temporary lockdowns have been implemented to prevent the spread of Coronavirus infections impacting areas such as education and the local economy.

The increasingly diverse student population in Canada as well as in many Organization for Economic Cooperation and Development (OECD) countries due to geopolitical conflicts and accentuated migration in recent years might have contributed to the creation and propagation of new terms to define and/or explain the different perspectives of what is popularly referred to as 'Global' Education. This article reflectively addresses some of the key challenges of education in these more accentuated global times by discussing migration, segregation, integration, and engagement in the context of an intertwined education, where the notion of 'local and foreign' students are often interconnected.

GLOBALIZATION, MIGRATION, AND THE NOTION OF BEING A GUEST

Globalization is not a new phenomenon, but a natural process as societies evolve (Allman, 2010; Dokos, 2017; Smith, 2000). This globalization process has intensified in recent years as a result of advances in communication and transportation technologies. Dokos (2017) connects globalization and migration by extensively explaining the complex process of peoples' migration through time, and such reasons to move may be attributed to wars, poverty, and the search for a better life as important contributors to the

movement of people worldwide. Although, globalization does not always lead to meaningful integration and equal opportunities in the new home country, and migrants may struggle with segregation, especially in education. For instance, Gutiérrez et al. (2020) suggest that segregation is often created by social inequality among students, especially noticeable among ones from minority group backgrounds such as immigrants and refugees.

Many new terms have emerged out of the event of accentuated human migration, especially to Western countries, including this notion of 'Global' Education, meaning an education that seeks to include a worldview of educational knowledge. This problematic globalization process has continued to this day. The realities of minority groups such as international students, indigenous groups, recent immigrants, and temporary migrants have continuously challenged education as it struggles to be inclusive.

The term 'Western' countries, also known as developed countries, is often attributed to OECD countries. These nations are characteristically fiercely capitalist democratic societies that have attracted an increasing number of migrants, many seeking a 'Western' education often perceived as a superior or a 'global citizen' education. However, Gutiérrez et al. (2020) point to the complex challenges such education faces to address segregation perceived among destitute students in the OECD countries. Dokos (2017) suggests that the movement of people is an old concept, and it has been part of the human experience throughout history. The idea of local and foreign is socially constructed and often based on divisive misconceptions of migration, and in education, there is still a long and tireless battle to address historical constructs and inclusion. In Canada, particularly, the notion of 'being a guest at home' has existed since the foundation of this nation, starting from the indigenous peoples, who inhabited this land before European settlers, migrants mostly from different parts of the European continent. The concept of 'local' was dysfunctional from the beginning as settlers were historically considered as 'the Canadians' and those who were here before them, indigenous peoples, were subjugated and forced to assimilate into an educational system based on Anglo-centered values, culture, and language, which disregarded indigenous peoples' identity (Fontenelle-Tereshchuk, 2020; McLeod, 1975; Miller, 2018).

In the first part of this essay, we discuss the intrinsic problem of migration in the universe of education, seen not only internationally but locally as well. Migrate means to move from one

place to another within a country or internationally (Oxford Dictionary, 2021). Though the term migration is usually associated with the process of people coming from other countries, there are also internal migrants that face just as many challenges and strive to make sense of being a guest in a country where they were perhaps born in, were granted citizenship, or simply chose to live for different reasons. The experiences of those in small towns or who have spent their lives in minority communities such as First Nations reserves or Mennonites communities also have a lot to say about migration as they move to larger centers or into a different environment. I would define internal migration as the unknown, which is known; it is a process of evaluating our beliefs and knowledge compared to others, who oversee modeling how society should function through education.

Particularly in Canada, schools have become increasingly diverse, especially in large urban centers (Beairsto & Carrigan, 2004; Fontenelle-Tereshchuk, 2020). That is to say that the concept of 'global' education may have been expanded to include local and foreign students as they attend classes together. Therefore, the whole problem with 'Global' Education is not only affecting international students but also affecting destitute local students from minority groups who do not always feel they belong in large educational institutions. These students often struggle with the lack of necessary representation and/or academic and financial support. As Bowles and Gingis (2011) explain, "no sophisticated educational theory has overlooked the fact that schools prepare youth to economic life. Approaches to educational reforms have differed, however, in the way they view the demands which this role imposes on the schools" (p. 68).

Worldwide, there is a widespread belief that educational growth leads to increased financial opportunities and/or gains, but Baum (2014) points to the uncertainty of predicting the " demands of the labor market and how the experiences of adults of different ages and with different levels and types of education will reflect those demands" (p. 8). In recent years, education has expanded not only internally but also internationally. Global Education, especially, has attracted many students around the world with the dream of seeking a 'global experience' by migrating to Western countries, where the most prestigious higher institutions are located, to further their education and pursue a career (McGann & Sabatini, 2011). Additionally, migration processes have also contributed to the internalization of higher education and are

mostly linked to a search by international students for Western education. This phenomenon has created a lucrative new market that prioritizes the English language and the education offered by Western higher institutions, which have become a worldwide reference and synonym for outstanding quality in education. McGann and Sabatini (2011) point to the fact that most of the world-renowned educational institutions are either Western institutions or carry on the Western-oriented mindset of OECD countries. It is important to notice that while most of the Western-led institutions may be better socio-culturally structured and financially supported by private and governmental funding and costly tuitions, Dzvimbo (2003) suggests that many higher institutions in developing countries struggle without proper resources and infrastructure as well as limited funding options to support educational initiatives and research, impacting opportunities of growth in the world educational stage. This is, indeed, a key contributor to a perpetuation of a 'Western' understanding of knowledge and propagation of neo-liberalism ambitions (McGann & Sabatini, 2011).

The prospect of a brighter future has been an important motivation for students to pursue a 'world class' education, mainly provided by Western institutions. There is a popular belief that education is not a cost but an investment. This belief rationalizes the fact that top-ranked schools are expensive, which makes admission financially troubling to students coming from developing countries and to visible minorities. The attractive idea of financial gains through pursuing a 'Western' education may be a global myth, as having a Western education does not always translate into later employment, especially in the field of education. For instance, some migrants already with a teaching degree invest their time and financial resources in teacher preparation programs geared towards obtaining a teacher's certification in Canada. Career-wise, however, these teachers may face more difficulties finding employment in comparison to Canadian-born teachers, as 'foreign' teaching degrees and experiences are not always validated through hiring practices (Ryan et al., 2009). In addition, as immigrants, they face further challenges since hiring practices are often influenced by local network connections and the informal prioritization of local teaching experience (Fontenelle-Tereshchuk, 2020; Ryan et al., 2009; Cranston, 2015).

Deshinkar and Grimm (2005) point out that globalization has been an essential factor in the growth and contraction of the

economy, as migrants seek new opportunities to improve their living conditions. They suggest that increases in internal migration are primarily due to three factors: the accentuation of female migration; The search for a better life overcoming poverty in developing nations, and the so-called temporary migration such as migrants commuting daily for various reasons, this is often associated with economic reasons as cost of living and dwelling in major cities may be unaffordable for these migrants.

In addition, I would also add to the list the many young people who have been relocating to larger centers to pursue higher education, hoping that would lead to well-paid employment in the future. These 'out of town' students are part of the disadvantaged migrants, whose economic woes go, for the most part, unnoticed by the government body who assist those in need. In fact, Chastko (2021) explains that in recent years there have been two main sets of reasons to relocate internally, younger migrants aged between 18 and 24 years old are mainly focused on education and employment opportunities, while migrants between the age of 25 and 44 years old consider family, employment, and house ownership affordability as important factors in their decision to migrate to other parts of Canada. Regardless of the reasons associated with internal migration, more governmental support is needed for destitute people who move to large cities seeking to improve their living conditions filling vacancies in the job market (Deshinkar & Grimm, 2005).

Expanding our perspective to the internationalization of education that has contributed to creating a complex space for 'global' temporary migrants within societies, and where international students reside, education has become an economic commodity in expansion in recent years (Roser & Ortiz-Ospina, 2016). Globalization and capitalism have strongly contributed to the notion of 'Global' Education. The term Global Education suggests joint efforts for a world-inclusive education. However, its challenges lie mainly in how to convey a Western market-oriented educational model into a more world-inclusive education. In an attempt to bring forward a globalized understanding of knowledge, 'Global' Education might be raising the stakes on displacement, which can be seen as a sense of not belonging, not only for those who come from faraway countries but even locals, who are culturally unfit for the often-isolating mainstream educational settings, especially in higher   education.   .

The process of educating global minds has found many

challenges and, questions have been raised: How has the experience of students from different cultures or ways of knowing, who are seeking education to 'add' (not to 'replace') more to their own educational experience, been valued in the Western world? What is the importance of 'human touch' or 'inter'- 'action' to education? Is there hope to create a globally inclusive education? Recognizing the commonality of humanity in all of us while acknowledging social, economic, and cultural differences is key for educators to validate students' perspectives and experiences and create a more inclusive and welcome educational environment for local and international students. Beairsto and Carrigan (2004) argue that

> All individuals are influenced by culture, and depending upon how we define culture, one could argue that each of us belongs to many cultures. The first step to understanding another culture is to recognize your own, and to know that your beliefs and perceptions are conditioned and constrained by it. (p. 2)

The idea that education validates financial gains over a liberating role is disturbing, and it should find its tension in mainstream discourse as we seek better transformative options to education. According to Bowles and Gintis (2011), educational theories are acquainted with the fact that one of the roles of schools is to provide students with the educational premises of economic life, and "approaches to educational reforms have differed, however, in the way they view the demands which this role imposes on the schools" (p. 68). Clark (2007) explains that "the consequences for student access, choice, and opportunity vary, but tend to be particularly negative for low-income and minority students" (p. 36). This factor favors students from privileged backgrounds as school ranking is an important factor in career choices and employment. Access to the most world prestigious institutions is student-restricted, mainly for economic reasons. Overall, there are strong indications that these divisive socio-economic aspects of 'Global' Education may contribute to the widening of inequalities and a sense of belonging among students locally and abroad.

SEGREGATION AS A PRODUCT OF 'GLOBAL' EDUCATION

Is segregation a natural phenomenon? Research suggests that segregation is one of the products of globalization, and globalization

is a process full of potholes, in which socio-cultural and economically marginalized groups fall through (Gutiérrez et al., 2020; Levaçić & Woods, 2002). Gutiérrez et al. (2020) explain that segregation in education is:

> The uneven distribution of students from different social classes across schools is a matter of concern to educational policymakers across the world. Although the extent and mechanisms by which school composition effects are displayed is a matter of dispute, there is a general agreement that composition matters and shapes educational outcomes. (pp. 157-158)

Segregation in education may also be explained as the assumption of superior cultures, often more economically developed, and their notion of creating a universal language and societal model, which is often used to propagate geopolitical establishment. In global times, communication has become a pivotal element to exercise control over different cultures around the world, and the English language has been widely used to communicate and unify understanding. Disguised by the notion of unity, globalization seeks to create a world with no differences, where geopolitical and mainly economic interests dictate the message, often segregating cultural and individual differences of minority groups worldwide. English has become influential and of crucial importance as the language of globalization, and many students worldwide have sought to be educated in English-speaking developed countries such as the United Kingdom, Canada, and the United States (British Council, 2013).

Reflectively, we divide segregation into two intertwined complex scenarios: Home and Abroad.

At home, some argue that developed countries have taken advantage of outsourcing the local manufacturing and service industry to cut costs and become more competitive in the global market. However, this move has, to a certain extent, backfired as it also creates unemployment at home as it may have led to a more comparative labor market (Guruz, 2011). Notably, when a factory closes due to outsourcing, many workers are left without work and often said to be outdated or unsuited to the job market. Additionally, in some areas of work such as Academia, Information Technology, and Health Care, technology has facilitated the hiring of skilled

professionals from different parts of the world. That is to say that most jobs opportunities are posted on websites, and candidates can apply, which may contribute to a more competitive labor market environment. On many occasions, these segregated individuals' only option is to return to school to upgrade or even go into a more trended career path that could lead, hopefully, to employment. Education has become key to supplying a lifelong learning system that meets the needs of the fast-moving global market. This return to school process comes at a steep cost and is a cycle that repeats itself, creating the never-ending student trying to beat global market demands. Guruz (2011) argues that

> to meet the demand for lifelong learning, traditional institutions have developed new programs and structures, and new types of providers have emerged that heavily rely on ICT. Many such programs and new providers are transnational in nature and operate for profit. (p. 21)

The process of educating such 'global' minds has found many challenges to creating a meaningfully inclusive educational environment in schools as well as post-secondary institutions. In schools, for instance, increasing migration has contributed to student diversity in classrooms in 'Western' countries, namely, Canada. However, diverse Canadian teachers are still under-represented in the workforce, despite the fact that many immigrants are also certified teachers (Ryan et al., 2009). In Canada, local segregation can also be exemplified by issues such as religion. Historically, Canada has mainly received Christian immigrants but has also welcomed many immigrants from non-Christian faiths, especially in recent years (Fontenelle-Tereshchuk, 2020; Guo, 2011; McLeod, 1975). However, Guo (2011) suggests that religious diversity in Canadian schools is still quite problematic despite advances towards creating more inclusive classrooms, especially for minority non-Christian student groups such as Muslims. Similarly, post-secondary institutions also struggle to be inclusive.

On the other hand, when we look at segregation from an international perspective, and more focused on the role of education, the scenario might be different, but the goal of meeting market demands to become established in the competitive job market and the challenges are somehow similar to the local students.

International students, as well as local students, are the offspring of a fierce market-oriented education in a globalized world. Shiva (1998) argues that the "global in the dominant discourse is the political space in which a particular dominant local seeks global control, and frees itself of local, national and international restraints" (p. 231).

Global Education has also evolved over time and branched into a new 'Online Global' Education concept. Gurus (2011) states that globalization is characterized by "a flow of technology, knowledge, people, values, ideas, capital, goods, and services across borders, "suggesting a clear connection between the globalization process and economic factors (p.1). In fact, recent advances in areas such as technologies made the whole globalization process more intensified and decisive, which is of real importance to the development of economic markets, such as education. The 'Western' education model found a new niche with the worldwide popularization of the internet leading to a new concept of 'Online Global' Education. The idea of having a 'Western' education from where you are and at a lower cost has contributed to creating an 'Online Global' Education profitable market. The Western-oriented 'Online Global' Education model has become increasingly popular under the premise that it provides more inclusive opportunities for students due to lower costs and the potential breaking of geographical barriers as well as the time commitment, especially important for the students who must work while in school.

The concept of an 'Online Global' Education is often associated with the bridging of geoeconomics inequalities among countries. To illustrate, Black et al. (2019) suggest that online education is a 'Global' Education social equalizer, as they argue that "the citizen of the world no longer resides solely in the countries known to be the economic powerhouses" (p. 424). However, some studies point to many challenges facing online education based on the experience of students worldwide during this pandemic, perhaps curbing the optimistic views of online education as 'the solution' for the complex social justice issues within this idea of 'Online Global' Education (Samji et al., 2021; Reimers et al., 2021). Importantly, the pandemic contributed to a new perspective on 'online' educational practices worldwide, leading to the creation of a new model of 'homeschooling', where technology was expected to provide students with the education that could no longer be offered in person (Fontenelle-Tereshchuk, 2021). Such 'homeschooling' model clearly illustrated complex problems within the concept of 'online'

education, highlighting inequality among students' access to the technology needed, which was mainly noticed in developing nations but also among destitute students in developed countries (Reimers et al., 2021). Other challenges were also present when students had the necessary access to online educational tools, as some studies suggest that online education when applied to children during the pandemic induced 'homeschooling' still needed to be supported by parents, and the excess of screen time, especially experienced in developed countries, was linked to mental health issues such as anxiety and depression (Fontenelle-Tereshchuk, 2021; Samji et al., 2021; Shah et al., 2021; Statistics Canada, 2020b).

Although 'Global' Education may take many forms, whether implemented locally and/or abroad, in person and/or online, the idea of a commercially geared education is still the main force. It highlights the adaptability of such a model to streamline a product marketed to a worldwide audience seeking validation through education in a globally 'Western'-oriented career market. The conceptualization of 'Global' Education as an inclusive and unifier of differences may be misleading. In practical terms, 'Global' Education is also a tool of the Western-oriented global market, which controls those who are a guest in a well-organized system that overlooks differences, influences, and shapes educational narratives locally and internationally (Smith, 2000; Lund et al., 2012). Such narratives are divisive in a fast-changing reality of market demands, to which some will fail to give in, while others might end up as another fatality of this system, becoming an outcast of education.

INTEGRATION AND ENGAGEMENT TO CREATE A MORE HOPEFUL WORLD

Is a true and inclusive concept of 'Global' Education a utopia or a hopeful ongoing tension seeking to improve practices to address challenging problems within education? This is a complex question with wide ramifications within the field of education, and a sure answer might not be on the horizon. Indeed, education not always blossoms from fixies and/or certainties; instead, it strives in the tensions and hopes of gains in the direction of creating a more fair and inclusive global society, especially in this difficult pandemic time.

Some of these tensions in education may emerge from the ambivalence of the idea of a 'Global' Education as integrating and engaging students worldwide while promoting an educational model

that is based on a combination of cultural-political, and economic interests, values, and language commonly associated with educational orientation in 'Western' developed nations. Tarc (2013) suggests that one of the main challenges for 'Global' Education is to account for the value of having international experience and the outcomes of this experience. For example, many international students discover how segregating 'Global' Education can be, as they try to include their own experiences and previous knowledge in a well-structured and Western-oriented educational system that is in place to 'teach' and/or to 'model'. In a sense, 'Global' Education can be considered a one-sided way of indiscriminately spreading Western knowledge, as it does not consider the fact that it might have something to learn from other ways of knowing. It lacks a critical understanding of the need for interconnectivity and engagement in a dual process of learning and teaching.

Similarly, the notion of a 'Global' Education can also be noticed locally, in particular, among internal migrants such as immigrants, indigenous groups, and other minority groups, and it is often characterized by not always validating the richness and diversity of cultures through the curriculum and as a meaningful part of society (Lund, 2008). Fontenelle-Tereshchuk (2019) suggests that decisions in education are, on many occasions, influenced by stakeholders and other administrative bodies following a business model format. Such a business model is often disassociated from diverse and complex classroom contexts, leaving students' needs and aspirations as a secondary or less important factor in this decision-making process. For instance, Lund (2008) argues that "many teachers and students have chosen to organize initiatives to foster acceptance in schools across Canada, but relatively few sources exist for meaningful guidance in forming, sustaining, and studying school-based coalitions" (p. 3). Altogether, Lourenço (2018) points to "the need for clearer and bolder education goals, as well as more flexible, appropriate and inclusive forms of education" (p. 61).

Many students experience a sense of displacement as they navigate education as 'guests', unable to play an active role in shaping the future. The idea of a 'global perspective' through education often disseminated in Western countries, one that includes and values differences in rhetorical discourses, melts away. Providing these students with opportunities to have their knowledge appreciated and used as an asset to further their understanding of education is a key factor in improving 'Global' Education.

The term Western market in this article is purposely used as a reminder of "the characteristics attitudes of the great traditions of European thought toward commerce and the systematic pursuit of material gain from trade", an acknowledgment of where capitalism is coming from and where it has been more disseminated (Muller, 2003, pp. 3-4). This reminder is not intended to make a case against or for capitalism. It also does not imply that if you live in a Western capitalist developed country, you will certainly be in a position of privilege, as internal segregation is a divisive practice found among minority marginalized groups such as refugees, indigenous peoples, and other minority groups in developed nations (Gutiérrez et al., 2020).

The current global pandemic has made more evident human vulnerabilities and multifaceted divisions in many areas that have impacted education and accentuated the struggles of destitute students around the world (Reimers et al., 2021). The continuing inequality of vaccines accessibility, vaccines hesitancy, and misinformation contribute to Coronavirus mutations and perhaps prolong this crisis, especially affecting already struggling developing economies and possibly increasing the desperate appeal of destitute migrants towards 'Western' countries (Broom, 2021; Garett & Young, 2021).

Some studies have also addressed the impact of this crisis on education as many students around the world struggle having to adapt to the sudden changes in the learning environment and with mental health (Fontenelle-Tereshchuk, 2021; Samji et al., 2021). Although this pandemic has affected education as a whole, destitute students might still be in a more precarious position, perhaps widening social-economic differences among students (Reimers et al., 2021).

This sense of awareness that 'Global' Education is being faced with challenges as many countries paused access to the movement of people internally and internationally could signal in the direction of a re-thinking of educational practices, perhaps exploring new and creative approaches to continue to provide education even in times of crisis. It may also have exposed the fragility of a system that is divisive under the premise of bringing equality through the notion of 'Global' Education as nobody is immune to the effects of education being treated exclusively as a business.

There is a multitude of different educational narratives within the context of 'Global' Education, but not all of them are given the proper validation. An integrating 'Global' Education is only possible

through engagement, cooperation, and exchange of knowledge as well as a proactive approach towards the challenges facing education, locally and abroad.

Is integration the hope for better times for education as a tool to promote a more inclusive world? In the current context, the word uncertainty is a popular one, as education is going through a process of change, and the many layers of power are striving to make sense of a new reality in a world where information is becoming more widespread. Overall, many questions remain in 'Global' Education, as it does not only include this notion of foreign or alien, but it is also very close to home. To bridge the differences, we need to acknowledge that education is a universal paradigm that should bring societies closer and move beyond the socio, economic and cultural assumptions we have of each other. Failing to address the tensions in 'Global' Education can only be detrimental to students' educational journey locally and abroad.

CONCLUSION

Globalization is a process in which everyone is affected one way or the other. Canadian classrooms are a perfect example of how the foreign is close to home. The idea that we can profit from education is not new, but the increasing push to turn education into a brand like any other commodity is, undoubtedly, very concerning. To reflect on the meaning of migration not as isolated cases but as something that can have an impact on anyone, near or far, is worthwhile. The acknowledgment of the effects of segregation may lead to social and cultural dialogues that could only bring benefits to the global society. It might also lead to a better way to integrate those who feel they cannot positively function in the structured system in place. Finally, engagement through dialogue might be the answer to address the challenges of 'Global' Education.

In these challenging times, the role of education is vital to creating a world of understanding and inclusion. As an educator, I find my inspiration in Pinar's (2009) suggestion that pursuing happiness is dealing with reality and using experience to move forward to learn from our mistakes and to be open to new experiences in order to grow and develop our critical understanding of what it means to be an educator. Even though education has been struggling to bring forward the true concept of 'Global' Education, there is hope as tension rises for it to listen and include those local and foreign voices to create mutual understanding and respect in a globalized world. society seeks to negotiate, renew, and learn to

educate for peace, understanding, and the creation of a better, inclusive, and globalized society.

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