How might Apple, Freire, and hooks Redesign the Modern School as a Site for Social Transformation?

Abstract

In Western society, schools have largely been designed to reproduce capitalist, patriarchal, white supremacist, colonial systems and values. Numerous structural elements—from redlining and modern segregation to scripted curricula and high-stakes testing—work to ensure that schools solidify existing social inequalities, produce good worker bees, and keep hegemonic powers in place. Shaped within these forces of reproduction, our schools are fraught with grave problems: racism and discrimination in every form, physical and emotional bullying, hunger and food insecurity, technology addiction, sexual harassment, teen suicide, conflicts and gang violence, drug use, mindless consumption, and ecological destruction. The modern school is a perfect microcosm and reflection of an unhealthy society. How might we redesign schools such that they become sites of social transformation, rather than reproduction? How might we cultivate kind, ethical, empowered global citizens within our classrooms? In this paper, I will explore how Michael Apple, Paulo Freire, and bell hooks might address these questions. I will explore each scholar's theories in an attempt to imagine what a school based in their pedagogical philosophy might look like—one that nurtures kind, ethical, and empowered global citizens.

Keywords: Freire, Pablo Freire, bell hooks, Michael Apple, schools, education for transformation, global citizenship education, GCE, pedagogy, Social Transformation

Introduction

In Western society, schools have largely been designed to reproduce capitalist, patriarchal, white supremacist, colonial systems and values. Numerous structural elements—from redlining and modern segregation to scripted curricula and high-stakes testing—work to ensure that schools solidify existing social inequalities, produce good workers, and keep hegemonic powers in place. Shaped within these forces of reproduction, our schools are fraught with grave problems: racism and discrimination in every form, physical and emotional bullying, hunger and food insecurity, technology addiction, sexual harassment, teen suicide, conflicts and gang violence, drug use, mindless consumption, and ecological destruction. The modern school is a perfect microcosm and reflection of an unhealthy society.

How might we redesign schools such that they become sites of social transformation, rather than reproduction? How might we cultivate an ethical, empowered global citizenry within our classrooms—capable of tackling the myriad problems we face, on a global scale? In this paper, I utilize the framework of Global Citizenship Education (GCE) to explore how the work of Paulo Freire, Michael Apple, and bell hooks might address these questions. I examine each scholar's theories in an attempt to envision what a school based in their pedagogical philosophies might look like—one that nurtures kind, ethical, and empowered global citizens.

Global Citizenship Education

What does it mean to be a global citizen? April Carter (2016) elucidates four central components: 1) to treat individuals fairly and humanely regardless of their skin color, religion, or social class, 2) to view oneself as part of a universal, global "human society" and an appreciation of the diversity within that society, 3) to acknowledgement and respect universal human rights, and 4) to engage with a "world political community" through action directed towards peace, cooperation, environmental sustainability, and economic wellbeing.

The movement of Global Citizenship Education (GCE) was largely developed by the United Nations Education, Scientific, and Cultural Organization (UNESCO) as a means to nurture global citizens through pedagogical approaches. According to UNESCO: "Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasizes political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global," (UNESCO, 2015, p. 14). Rather than identifying solely with one's community or nation, GCE helps students recognize their common humanity with all the world's citizens.

Global Citizenship Education has three conceptual dimensions: 1) *cognitive*: understanding local and global issues and the interconnections between them, 2) *socio-emotional*: having empathy, solidarity, and a sense of common humanity, and 3) *behavioral*: taking action towards a more peaceful, sustainable world. It aims to give youth the tools and values they need to contribute to creating a more peaceable world (UNESCO, 2015).

Global Citizenship Education is also defined by the cultivation of four core competencies, with students being able to 1) investigate the world, 2) recognize and appreciate diverse perspectives, 3) communicate ideas, especially with diverse others, and 4) take action to build a more sustainable, equitable world (Byker, 2013). Through the nurturing of these skills, GCE nurtures global citizens who are capable of investigating problems from multiple points of view and working together with diverse others to create solutions to our most intractable problems—all in the service of a more just, humane, and harmonious world.

Carlos Alberto Torres, a scholar of GCE, argues that Global Citizenship Education involves students learning the importance of protecting the global commons by taking care of the natural world, preserving peace, and allowing multicultural groups to live, work, and learn together in a harmonious and democratic way (Bosio & Torres, 2019). Torres calls for international solidarity, which he believes is critical to overcoming the modern crises we face—including climate change, a global pandemic, and immense social inequality between the Global South and the Global North (Torres, 2022).

In this sections that follow, I investigate how the scholarship of Freire, Apple, and hooks could inform the design of a school rooted in the goals of Global Citizenship Education. This vision involves empowering students as the primary drivers of their own learning, as active agents of change—to investigate and take action upon the injustices and systems of oppression they see in the world.

Paulo Freire

Paulo Freire, a Brazilian educator and philosopher, was one of the most influential educational thought leaders of the twentieth century. He is most known for his "banking" concept of education as an instrument of oppression, his problem-posing method as an instrument of liberation, and dialogic pedagogy as a true praxis of democracy. In this section, I will outline some of his basic educational theories and attempt to imagine what a school based on Freirean principles would look like. Through his problem posing method, Freire articulates a vision for education that is closely aligned with the goals of GCE.

Freire pioneered the "banking" concept of education. Traditional education, he argues, positions students as empty vessels, which are filled up with knowledge by the depositors (the teachers). This model presumes that students know nothing to begin with, and that knowledge is a "gift" which one has and the other receives. "Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry," (Freire, 1968/2000, p. 72). The attitudes and practices which are maintained through the banking model, Freire argues, mirror the oppression we see in our society: "the teacher talks and the students listen—meekly;" "the teacher chooses and enforces his choice, and the students comply;" and "the teacher chooses the program content, and the students (who were not consulted) adapt to it;" (Freire, 1968/2000, p. 73). According to Freire, students are seen as objects rather than living beings in the banking model.

As an alternative to the banking model, Freire introduces the "problem-posing method." In this approach, "people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation," (Freire, 1968/2000, p. 83). In this model, students become critical thinkers. As they are continually presented with challenges in the world to reflect upon and tackle, new challenges arise, and the students eventually commit themselves to praxis. While the banking model attempts to immobilize students and keep them fixed in their place, the problem-posing method utilizes the strategy of dialogue in order to elucidate reality, and then stimulates creativity, reflection, and action upon that reality. Especially for the oppressed, this means fighting for their own emancipation (Freire, 1970/2000).

For Freire, liberation is based in *praxis*: "the action and reflection of men and women upon their world in order to transform it," (Freire, 1970/2000, p. 79). In his problem-posing method, students are guided in investigating salient problems in their community and in the world. "The role of the problem-posing educator is to create; together with the students, the conditions under which knowledge at the level of the *doxa* is superseded by true knowledge, at the level of the *logos*," (Freire, 1970/2000, p. 81)

Through this process, students and educators become ethnographers—visiting the site, "never forcing themselves, but acting as sympathetic observers with an attitude of *understanding* towards what they see," (Freire, 1970/2000, p. 110). Next, they investigate generative *themes*, decode their findings, identify contradictions, and develop

codifications—organized as fans, with each one opening up in the direction of other themes. These themes are generated at the intersection of individuals' thinking and their lived reality—what Freire calls the "human-world relationship," (Freire, 1970/2000, p. 106). This corresponds to the first *cognitive* component of GCE's conceptual dimensions.

In the final stage of the problem-posing method, students and educators engage in a systematic interdisciplinary study of their findings with codification and the creation of didactic material until "…the team of educators is ready to represent to the people their own thematics, in systematized and amplified form. The thematics which have come from the people return to them—not as contents to be deposited, but as problems to be solved," (Freire, 1970/2000, p. 123). The content of the curriculum is developed by students themselves, as well as by the communities with which they engage.

The problem-posing method is based upon the fundamental idea that oppressed individuals must fight for their emancipation, rather than remaining objects as in the banking method. "To that end, it enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and an alienating intellectualism…The world—no longer something to be described with deceptive words—becomes the object of that transforming action by men and women which results in their humanization" (Freire, 1970/2000, p. 86). Through this approach, students are able to emancipate themselves from oppression by realizing their own agency to have an impact on others, solve important problems, and, in some small way, transform their society.

Global Citizenship Education instills the importance of communication—especially with diverse others. This ties well with another central theme of Freire's pedagogy: dialogic pedagogy. In Freire's philosophy, both students and teachers are "student-teachers" and "teacher-students"—it is an act of mutual engagement. "Only dialogue, which requires critical thinking, is also capable of generating critical thinking," Freire explains, "Without dialogue there is no communication, and without communication there can be no true education. Education which is able to resolve the contradiction between teacher and student takes place in a situation in which both address their act of cognition to the object by which they are mediated," (Freire, 1970/2000, pp. 92-93). In this way, knowledge is not merely transferred from teacher into vessel (student), but rather it is co-created through dialogue between student and teacher.

What would a school designed with Freirean principles look like—one that develops students into critical global citizens? I see a Freirean school as rooted in the empowerment and emancipation of its students. They would be empowered to investigate the injustices they see in the world using the problem-posing method, empowered to co-create knowledge with their teachers in community, and empowered to design their own pedagogical path. Classes could be named and organized based on the social issues they address, and the curriculum would simply be an exploration of the problems that students identify as salient. Students would generate and co-create knowledge through this exploratory and reflective process, and they would carve out their own unique learning journeys—based upon the problems they felt called to solve. This vision aligns quite well with the goals of Global Citizenship Education, especially the *cognitive* and *behavioral*

dimensions—understanding local and global issues, and taking action to create a more peaceful, sustainable world.

Michael Apple

I will now examine Michael Apple's work, in which he provides a compelling account of the crises we face—both in society and in education. Apple is a pioneer in critical pedagogy, who finds hope in education as a powerful force for disrupting hegemonic powers, building democratic social structures, and, ultimately, transforming society. Through his emphasis on democracy—in which schools become training grounds for living in and actively participating in a democratic society—Apple's pedagogical vision creates a strong foundation for pursuing the goals of GCE within a school setting.

In order to properly define the role of a global citizen, we must have an understanding of the extant problems faced by our current generation. In chapter one of his seminal work, *Education and Power,* Apple provides a stark analysis of economic inequity witnessed across lines of race and gender: "Conditions seem to be worsening because of what has been called the dynamics of uneven development. That is, there is an increasing dichotomization between the haves and the have nots," (Apple, 1982, p. 4). "For many women it is often worse. Since so many of them work in 'pink collar' jobs and in the competitive low-wage sector…they are frequently condemned to relative material impoverishment. The same is true for minority workers, a large portion of whom work in the competitive sector. Working conditions here are much worse and, again, unemployment and underemployment, inadequate health and pension benefits, and weak or non-existent labor unions seem to be the rule," (Apple, 1982, p. 5). Forty years after the publication of this volume, the inequity Apple describes has become even more stark, the gap between such groups even wider, and, as he aptly predicted: "next to impossible to reverse." In fact, income inequality in the United States has increased 23% over the past three decades, as measured by the Gini coefficient (Hussey & Jetter, 2017).

What role do schools play in this complex and deeply entrenched societal inequity? Apple believes that this economic inequality is in fact embedded within the modern American school system. He argues that, "through a set of complex interconnections, the logic of capital embodied in technical/administrative knowledge returns to its source—the educational apparatus—as a form of control," (Apple, 1982, p. 32). For Apple, "the educational and cultural system is an exceptionally important element in the maintenance of existing relations of domination and exploitation," (Apple, 1982, p. 9).

As the site in which the state, economy, and culture interconnect—modern schools and their reforms are essentially *reflections* of these interrelations. Apple believes that schools, as extensions of the state, function to sort and organize students according to the type of hierarchy that is needed for a capitalist society, and legitimate this inequality through the inculcation of a meritocratic ideology (Apple, 1982). In these ways, American schools provide the necessary infrastructure for maintaining social inequity—through their sorting and legitimation functions.

According to Apple, modern schools serve to reinforce capitalist consumption. He asks, "What is the ideological coding in the material? How does it organize our experiences in ways similar to the passive individual consumption of pre-specified goods and services that have been subject to the logic of commodification so necessary for continued capital accumulation?" (Apple, 1982, p. 29). Just as Freire's banking model suggests, most of the students in today's classrooms are positioned as passive consumers of pre-specified content—rather than empowered creators of their own learning experience.

Moving from the macro to the micro, what might a school organized around Apple's pedagogical philosophy—aligned with the goals of GCE—actually look like? I would argue for three main features: a nurturing of interaction and cooperation between students, an integration of mental and manual labor, and a focus on critical thinking. In the paragraphs that follow, I will elaborate on each of these elements—grounding each in the theoretical arguments Apple provides.

Apple critiques the model of teacher-student dialogue as the primary mode of classroom interaction—rather than students largely interacting with and learning from one another (Apple, 1982). Here, Apple problematizes the model of teacher as "manager"—wherein students largely speak to the teacher with very little student-to-student interaction—as well as the focus on individual, basic-skills-oriented tasks. In Apple's ideal vision of a democratic school, I imagine interaction between students to be the focus—preparing students for effective cooperation, teamwork, and community building. Students would have ample opportunities to work and learn together, support one another, resolve conflicts (through a dialectical, Freirean approach), and create projects that are enhanced by the synthesis of students' collective ideas, strengths, and visions.

Apple also argues that the *form* the curriculum takes, not merely its content, plays a large role in training students to work individually to master individual skills—which ultimately prepares them for their place in the capitalist economy (Apple, 1982). He explains, "it is on the grounds of the dominant curricular forms that control, resistance, and conflict are worked out. And it is on this very same field that the structural crisis becomes visible and questions about the hidden curriculum, state intervention, and the control of the labor process are integrated at the level of school practice," (Apple, 1982, p. 30). In this way, power relations within the school system serve to reinforce the hierarchical structures within a society. By contrast, a school rooted in the goals of GCE would encourage students to challenge existing hierarchies and power differentials, both within the educational system and within society at large.

To promote critical thinking, I believe Apple's philosophy would align quite well with Freire's problem-posing method. Rather than completing basic-skills oriented worksheets and rote tasks, students would take ownership of their learning by investigating the problems in their community and designing meaningful solutions. Likewise, the role of teacher would shift from a manager or taskmaster to that of a facilitator—guiding students through the process of thinking critically about a problem and analyzing it from multiple perspectives. By researching and discussing problems that are relevant to their lives, students may be more engaged and invested in their own learning.

Another element that a school based in Apple's theories might contain is the integration of manual and mental labor. As he states: "The primary elements used to organize and control the labor process in our society—among them the separation of mental from manual labor, the divorce of conception from execution, the logic of deskilling and controlling a work-force—all are being reconstituted in complex and paradoxical ways in schools at the present time," (Apple, 1982, p. 31).

The process of designing and crafting an item from start to finish—once commonplace—has largely disappeared, both in schools and in modern day manufacturing. While Indigenous cultures see the art of crafting as a vital means of forming relationships with one's cultural identity, learning from and connecting with elders, contributing to one's family and community, expressing emotion, building resilience, and developing a sense of pride and self-worth (Sydora et al., 2023)—we unfortunately see the arts and crafts quickly disappearing in the modern day school (Fowler, 2001).

To achieve the integration Apple calls for, schools could implement hands-on, interdisciplinary, project-based learning in which students play a role as active creators of the things they consume—food, furniture, clothing, technology, etc.—rather than simply engaging with these items as passive consumers. Students could learn the art of food production alongside the complexities of food justice, factory farming, and climate change mitigation. While honing their skills as artisans through clothing and furniture design, students could study the impact of fast fashion, consumerism, and slave labor. Finally, students could design computer hardware and software—building their technical skills while grappling with the ethics of AI, social media, and gender inequality in technology. Along with all of this hands-on learning, schools could integrate comprehensive entrepreneurship training such that a student who chooses a technical path is not merely groomed to work in someone else's factory as a poorly paid manual laborer.

bell hooks

Gloria Jean Watkins, better known by her pen name, bell hooks, was a trailblazing educator, writer, activist, feminist, and social critic. She was deeply inspired by the work of Paulo Freire, abolitionist Sojourner Truth, and Buddhist monk Thich Nhat Hanh, among others (Lee, 2019). In her seminal work in the field of critical pedagogy, *Teaching to Transgress: Education as the Practice of Freedom,* hooks offers an exquisite collection of essays outlining her philosophy of education. In this final section, I will attempt to recount her most salient arguments and the implications they have on our redesign of the modern school as a site for social transformation, with the goal of nurturing of global citizens.

At the start of the book, hooks explains her title: "I celebrate teaching that enables transgressions—a movement against and beyond boundaries. It is that movement which makes education the practice of freedom," (hooks, 1994, p. 12). Like Freire, hooks believes in empowering students to push the boundaries, engage in praxis, and transform the world. She writes: "Again and again Freire has to remind readers that he never spoke of conscientization as an end itself, but always as it is joined by meaningful praxis," (hooks, 1994, p. 47). hooks' encounter with Freire was significant, as he listened with an open mind

and encouraged her feminist critique of his work. This influenced her profoundly. I would imagine that a school designed with hooks' philosophies in mind would employ the problem-posing methodology and encourage students to engage in authentic praxis—investigating and reflecting on the problems they see in the world. For hooks, this would likely involve an examination of the intersection of race, class, gender—and the complex ways in which they perpetuate systems of oppression.

hooks was also deeply inspired by Buddhist monk Thich Nhat Hanh: "In his work Thich Nhat Hanh always speaks of the teacher as healer. Like Freire, his approach to knowledge called on students to be active participants, to link awareness with practice. Whereas Freire was primarily concerned with the mind, Thich Nhat Hanh offered a way of thinking about pedagogy which emphasized wholeness, a union of mind, body, and spirit," (hooks, 1994, p. 14).

For hooks, the teacher should not be a disembodied head—cut off from any physical body or display of emotion. Similarly, teachers should be self-actualized and engaged in a process of healing within themselves: "Thich Nhat Hanh emphasized that 'the practice of a healer, therapist, teacher or any helping professional should be directed toward his or herself first, because if the helper is unhappy, he or she cannot help many people,'" (hooks, 1994, p. 15). I would imagine that the teachers in hooks' ideal school would practice mindfulness daily, learn to connect with and share their emotions in a healthy way, investigate their inner worlds, and cultivate joy and love within themselves in order to offer that gift to their students. When teachers are burned out and unhappy, it affects the students, and everyone suffers. Similarly, at the university level, "If professors are wounded, damaged individuals, people who are not self-actualized, then they will seek asylum in the academy rather than seek to make the academy a place of challenge, dialectical interchange, and growth," (hooks, 1994, p. 165).

In hooks' ideal school, teachers would have plenty of *time* to plan, reflect, go inward, learn, digest, journal, and re-cooperate from the stress of being "on" all day long. Classes would be organized to give teachers plenty of prep time and allow them take frequent restorative breaks throughout the school year to equip them to face the challenges of their work with a grounded presence.

hooks emphasizes that in teaching the teacher also grows, and is empowered. It is a site of mutual growth and empowerment. "I journey with students as they progress in their lives beyond our classroom experience," hooks writes, "In many ways, I continue to teach them, even as they become more capable of teaching me. The important lesson that we learn together, the lesson that allows us to move together within and beyond the classroom, is one of mutual engagement, (hooks, 1994, p. 204). In this way, hooks espouses Freire's notion of teacher as student and student as teacher.

hooks is critical of other scholars who fail to see the intersections between various forms of societal oppression. In her critique of feminist scholar Diana Fuss, hooks writes: "I am disturbed that she never acknowledges that racism, sexism, and class elitism shape the structure of classrooms, creating a lived reality of insider versus outsider that is

predetermined, often in place before any class discussion begins," (hooks, 1994, p. 83). hooks is painfully aware of the ways in which these three forces shape the experiences of her students, and empowers them to look critically at the invisible dynamics at play in everyday classroom interactions.

hooks speaks emphatically about her experience being confronted with these hierarchical structures and inequalities within her classroom, and the responsibility she has felt as a teacher to confront these affronts to equity: "Certainly many white male students have brought to my classroom an insistence on the authority of experience, one that enables them to feel that anything they have to say is worth hearing, that indeed their ideas and experience should be the central focus of classroom discussion," hooks writes, "The politics of race and gender within white supremacist patriarchy grants them this 'authority' without their having to name the desire for it. They do not attend class and say, 'I think that I am superior intellectually to my classmates because I am white and male and that my experiences are much more important than any other group's.' And yet their behavior often announces this way of thinking about identity, essence, subjectivity," (hooks, 1994, p. 82).

bell hooks explains that white males in her classes tend to take up too much space, while students of color and women often stay silent, in "fear that they will be judged as intellectually inadequate by these peers," (hooks, 1994, p. 39). In response, hooks has a policy, which she makes known from the first day of class, that every voice in the room will be heard. While teaching Toni Morrison's *The Bluest Eye*, for example, she has students write an autobiographical paragraph about an early racial memory and then read it aloud to the class.

Through this experience, every voice in the classroom is heard and valued. "Our collective listening to one another affirms the value and uniqueness of each voice. This exercise highlights experience without privileging the voices of students from any particular group. It helps create a communal awareness of the diversity of our experiences and provides a limited sense of the experiences that may inform how we think and what we say. Since this exercise makes the classroom a space where experience is valued, not negated or deemed meaningless, students seem less inclined to make the telling of experience that site where they compete for voice, if indeed such a competition is taking place. In our classroom, students do not usually feel the need to compete because the concept of a privileged voice of authority is deconstructed by our collective critical practice," (hooks, 1994, p. 84). In this way, hooks creates an environment in which students are reflective about hierarchies and power relations—working together to foster an egalitarian community.

Like Freire, hooks believes in the power of dialogue as, "one of the simplest ways we can begin as teachers, scholars, and critical thinkers to cross boundaries, the barriers that may or may not be erected by race, gender, class, professional standing, and a host of other differences," (hooks, 1994, p. 130). For hooks, the students themselves are the most powerful "creators" of the curricula and the overall experience of the class. The individual voices, stories, vulnerable moments, and challenges they share together are what build the community of learning that hooks strives to facilitate. The dialogue they foster together is what creates the class—not the lesson plan. "When the classroom is engaged," hooks

explains, “it’s dynamic. It’s fluid. It’s *always* changing,” (hooks, 1994, p. 158). One thing that hooks mentions which undermines the engaged classroom is too many students: “Even the best, most engaged classroom can fail under the weight of too many people,” (hooks, 1994, p. 160). I would imagine that a school designed by hooks would have small class sizes, and the majority of class time would be spent with students in dialogue with one another, with the teacher sitting in community with the students—helping them to explore, see, understand, and critique various points of view.

In imagining a school designed with hooks’ pedagogical philosophy in mind, I believe it would foster the goals of Global Citizenship Education, especially in the *socio-emotional* and *behavioral* conceptual dimensions. A school informed by hooks’ approach would allow students to create an empathic, inclusive community in which to learn. It would also empower students to push boundaries, engage in praxis, and work together to transform the injustices of the world. Students would be guided in understanding the interconnectedness of racism, sexism, and class elitism and the ways in which these forces create systems of oppression and domination. Teachers would practice self-actualization and see teaching is a process of continual growth and empowerment. Finally, students would play the biggest role in the classroom—knowing that their stories matter, their voice matter, and they have the capacity to design their own learning paths. A school rooted in hooks’ philosophy would nurture a generation of empathic, empowered, and ethical global citizens.

Conclusion

In examining these three scholars and their pedagogical philosophies, it is clear that there are many overlapping ideas and visions. Both bell hooks and Michael Apple were influenced by the work of Paulo Freire. They have also been in dialogue with one another. All three authors share a commitment to critical pedagogy—defined by Macedo as: “a state of becoming, a way of being in the world and with the world a never ending process that involves struggle and pain but also hope and joy shaped and maintained by a humanizing pedagogy,” (Macedo, 2006; as cited by Kirylo et al., 2010). In our school informed by their philosophies, students are empowered to uncover and investigate the forces of domination and oppression which are deeply embedded in our education systems and in our society as a whole; examine problems in the world through multiple, critical lenses; and forge their own pedagogical path—rather than allowing a teacher to dictate what is important for them to learn.

Although most schools in the United States still follow a banking model of education, there has been a growing movement toward more liberating, transformative pedagogy in the 21st century. Unfortunately, however, the freedom to engage in these innovative practices is very limited within public schools given the pressures of standardized tests and scripted curricula, which creates another equity issue. Perhaps more work needs to be done to translate these theories into tangible classroom practices, and, of course, more political will must be garnered to overcome the neoliberal model of education as a reproductive force designed to reinforce social inequity.

Nevertheless, there are teachers and informal educators who embrace these critical pedagogies and are setting powerful examples. The Soka School system in Japan (Goulah, 2020), for example, as well as United World College independent schools network (Mahlstedt, 2003), are both rooted in the tenants of Global Citizenship Education. Additionally, UNESCO now trains and certifies hundreds of Global Citizenship Schools around the world (Global Citizenship Foundation, n.d).

In closing, I will share one final quote from the end of *Teaching to Transgress* which offers us hope: "The classroom, with all its limitations, remains a location of possibility. In that field of possibility we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom," (hooks, 1994, p. 207).

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