1. UNESCO report 10.11.21 p.96

To achieve what we need them to achieve, schools must break with the rigid, uniform organizational models that have characterized a large part of their history over the past two centuries.

1a p.95

**About half of the world’s students finish their secondary studies without reaching even minimum levels of proficiency in basic competencies – an unacceptable outcome, and a failure of schools to their students and their societies.**

2. p.90
**The autonomy and freedom of teachers should be supported**

3. p.76
**As plurality in ways of knowing and doing becomes more widespread, knowledge ecosystems that draw from the wealth of cultures and experiences should become more valued.**

4. p.75
The current homogenization and unequal distribution of knowledges across regions must be challenged. Rather than create knowledges boxed in by the economic, political and social norms of our present, university research should prioritize new possibilities

5. p.74
It should also aim at providing skills and abilities needed for critical and creative political thinking and advocacy, monitoring injustice and human rights violations, as well as questioning, revealing, and confronting the power structures and relations that discriminate against groups due to gender, race, indigenous identity, language, religion, age, disability, sexual orientation or citizenship status. Thus, dialogue between education systems and social movements is fundamental

6. p.72
Curricula must foster a commitment to upholding scientific truth and building the capacities for discernment and the sincere investigation of truth that is complex and nuanced.

7. p.68
Learning to empathize,to cooperate, to address prejudice and bias and to navigate conflict are valuable in every society.

8. p.67

Curricula need to treat students as complete human beings who, young and old, bring curiosity and thirst for learning into educational settings.

9. p.66

Curricula must enable re-learning how we are interconnected with a living, damaged planet and unlearning the human arrogance that has resulted in massive biodiversity loss, the destruction of entire ecosystems, and irreversible climate change.

10. p.65
Education that prioritizes deliberate, thoughtful engagement with

knowledge helps to build epistemic, cognitive and reparative justice.

11. p.59
When seen from a perspective of possibility, it is clear that precious few secondary educational models are sufficiently releasing the incredible potential of young people.

12. p.57
If home and ancestral languages are not immersive in the earliest years, children risk losing that precious link to family members, and the cultural ways of knowing and communicating that connect them with their heritage across space and time.

13. p.57
As early childhood educators tell us, what looks like a frivolous game is often the intensely serious business of understanding oneself and the world.

14. p.56
A pedagogical orientation towards cooperation and interdependence is implicit in much early childhood education. At this stage close human connections, exploration and play should be emphasized.

15. p.56
Looking to the future, it is clear that there is a need to reverse the adverse impacts of growing competition in education, and the narrow focus on instruction which high-stakes tests have induced.

16. p.55

Pressures to push high-stakes testing regimes to ever younger students must be resisted as they limit schools’ and teachers’ pedagogical choices, encourage competition, and reduce opportunities for cooperation and co-construction.

17. p.55

Much important learning cannot be measured or counted.

18. p.54
Pedagogy should stimulate imagination and creative thinking, and promote intellectual freedom, which includes the right to make mistakes and learn from them. Environments that allow and enable this, sometimes messy, learning work are crucial to developing true understanding, empathy, ethical frameworks, and an appreciation of differences in understanding and points of view.

19. p.54
Coming together, exploring the unknown realities of each other, and critically engaging with established knowledge can be difficult, even dangerous. All educational environments should be places of safety, even of refuge, where learners are encouraged to experiment, dare, fail, and create.

20. p. 53
Intercultural education should not be used as a tool for the assimilation of cultural minorities, indigenous peoples, or other marginalized groups to the dominant society, but rather to promote more balanced and democratic power relations within our societies. We need pedagogies that generate mutually enriching exchanges of knowledge, practices, and solutions, based on complementarity, reciprocity and respect.

21. p.51
Awareness that the world will continue to change can be built into curricula and pedagogy by intentionally cultivating learners’ capacities for problem-recognition and problem-solving.

22. P.51
Together, teachers and students need to form a community of knowledge-seekers and builders nourished by and contributing to humanity’s knowledge commons. This entails thinking about what exists and what can be built and acknowledging that everyone, teachers and students alike, has the right to see themselves as capable of generating knowledge with others.

23. p.50
Pedagogies of cooperation and solidarity should be based on shared principles of non discrimination, respect for diversity, and reparative justice, and framed by an ethic of care and of reciprocity.

24. p.47

Report. Every learner, citizen, educator and parent has the potential and possibility to work locally, and to connect with others near and far, to transform day-to-day educational practices, institutions and systems. These many large and small acts of collaboration and partnership are what will ultimately transform the future.

25. p.47

One of the key roles of education is to educate citizens who advance human rights. This entails building the capabilities that make students autonomous and ethical thinkers and doers.

26. p.45
The multiple layers of uncertainty around the future of work and the planet suggest that we should prioritize learners’ ability to create meaning.

27.p.44

Education and training systems should continue to offer more flexible learning options, so institutions and programmes are accessible to a wider cohort of learners able to learn what, where and when they need.

28. p.43

When we are unable to listen to each other, public life is severely curtailed.
Care and respect for others need practice and reinforcement.

29. p.40
The pandemic has aggravated democratic backsliding. We have seen the expansion of executive powers, increased use of surveillance technology, restrictions on public gatherings and freedom of movement, the deployment of militaries in civilian areas, and disruptions in electoral calendars, among other effects. Whatever the rationales to ensure public health, it is worth recalling that what happens in conditions of public emergency is a defining expression of governance.

30. p.40

Education has a role to play in encouraging and assuring robust democratic citizenship, deliberative spaces, participatory processes, collaborative practices, relationships of care, and shared futures.

31. p.36
This side-lining of non-technology ways of knowing has deprived humanity of a vast and diverse archive of knowledge about being human, about nature, about environment and about cosmology. Educators can do much to recognize, reclaim and restore these knowledges which constitute the DNA of cultural diversity for humanity. In turn, the science of pedagogy has itself become an expert competence which has often rejected or treated with suspicion informal, indigenous, and not easily accessible knowledges.

32. p.34
While the importance of environmental education has been recognized for decades now, and endorsed in many government policy pronouncements, there is a large disconnect between policy and practice, and an even greater disconnect with results

33. p.33

For too long, education itself has been based on an economic growth-focused modernization development paradigm.

34. p.26

The Programme for International Reading Literacy Survey (PIRLS) results, for instance, showed that Grade 4 students

who did not speak the language of the test at home were less likely than other students to reach the lowest level of proficiency in reading.

35. p.26

We must embrace a world that contains many lived realities rather than impose a singular vision of social and economic development.

36. p.26

Guaranteeing the full exercise of individual and collective rights, requires a true valuing of diverse human potentials.

37. p.26

Equity in education must embrace humanity’s many forms of knowledge and expression.

38. p.12
The ongoing cycle of knowledge creation that occurs through contest, dialogue and debate is what helps to coordinate action, produce scientific truths, and foment innovation.

39. p.22
Beyond gaps in the basic literacies of reading, math and science, similar gaps have been observed in cross national studies conducted by the International Association for the Evaluation of Educational Achievement and by the OECD in civic literacy, global competency and socio-emotional competencies, all of which are increasingly important to participate civically and economically.

40. p.57
Shared book reading and the use of rich vocabulary in everyday interactions helps to develop the literacy skills that are a fundamental component of education.

41. p.57
In many societies, where schools have been used as a tool to assimilate and repress, there has been a much-needed reckoning to redress and shutter oppressive institutions.

42. p.57
For parents and families a supported and early childhood education is considerably advanced, when ~~daycare centres~~,[[1]](#footnote-1) libraries, museums, community centres, and parks are well-funded and treated as essential public service .

43. p.69
The future of literacy education can develop the abilities to read deeply, widely, and critically, to communicate clearly and effectively in speech and writing, and to listen with care, empathy, and discernment. For example, nurturing students’ abilities and inclinations to read independently and seek out complex texts in all disciplines opens doors to a much wider range of possible futures through more equitable interactions with the knowledge commons.

44. p.69

Literacy education can go beyond classrooms and schools to become a society-wide commitment.

45. p.104

A discussion about education limited to formal institutions alone does not encompass the rich educational possibilities that exist within and across society as a whole.

46. p.104

A new social contract for education must see the need and value of dynamic cultures of learning in all times and spaces.

47. p.104
We need to think holistically about the richness and diversity of the spaces and social undertakings that support education, as well as who is involved.

48. p.104

Education models based on the ‘school format’, often ended up prevailing in the way of educating younger children and adults, reducing the possibility of different and distinct forms of education.

49. p.105
It is true that there is a long tradition of resistance to this extension of the ‘school format’ to groups with specific ages and characteristics, which, for this very reason, must have different educational processes and frameworks.

50. p. 105

In the case of early childhood education, this tradition is well established, with the adoption of different educational strategies, strongly focused on valuing experimentation and well-being, as well as the affective, sensorial and relational dimensions.

51. p. 105

Many even believe that the transformation of the school, from the point of view of a new organization of spaces and times, should be inspired by the more open and flexible models of early childhood education.

52. p. 105

In the case of adult education, this tradition is even more evident, with countless proposals over the decades to ‘deschool’ adult education, that is, to adopt forms and processes that respect the autonomy of adults, their experiences of life and work and learning done outside formal school frameworks. These are emancipatory educational proposals, which fight against systems of dehumanization, oppression or colonization and which seek to empower adults in their relationship with education.

53. p.105
The fundamental shift in thinking that we must bring about is understanding that today’s societies have countless educational opportunities, through culture, work, social media and digital, which need to be valued in their own terms and built as important educational opportunities.

54. p.105
Over the next 30 years, one of the central aspects of the new social contract for will be an understanding of how education is intertwined with life is central. Thus, while we defend schools as a ~~unique~~ space-time for education, we must also extend our vision to all spaces and times of life.

55. p.106
Governments and states have a critical role to play in educational ecosystems and significant responsibilities for which they must be held accountable.

56. p.106
All states parties have agreed that education shall enable all persons to participate effectively in a free society and promote understanding, tolerance and friendship among all nations.

57. p.106
States have threefold obligations with regard to the right to education: to fulfil, respect, and protect. The state’s obligation to fulfil includes a duty to facilitate and to provide, while the obligation to respect involves prevention against measures undermining the right to education. Last but not least, the state has an obligation to protect and prevent third parties from interfering with the right to education.

58. p.107
As guarantors of rights, states have the responsibility to ensure access to fundamental rights such as the right to live in a stable and healthy family and community environment that promotes emotional and physical well-being, and to live free from all forms of violence.

*59. p.107
In 2015, the Education 2030: Incheon Declaration and Framework for Action was adopted by representatives from over 160 countries at the World Education Forum. This document reaffirms that education is ‘a fundamental human right and a basis for guaranteeing the realization of other rights.’ ~~It also reiterates that ‘education is a public good, of which the state is the duty bearer’ and sees the state as essential in setting and enforcing standards and norms.~~*

60. p.107

Finally, states must ensure education is responsive to the needs of citizens and others living within their territorial borders, in particular the needs of those historically excluded or marginalized.

61. P.107

Good governance of educational systems requires the engagement of citizens and other stakeholders in decision-making and dialogue, and implies a need for greater transparency and accountability at all levels.

62. p.109

The continued normalization of surveillance – especially if education systems habituate children to it from young ages – puts us on a trajectory towards a radical erosion of the concept of human dignity and a massive undermining of the human right to privacy and to free expression as laid out in the Universal Declaration of Human Rights.

63. p.110
We must widen our conception of where learning happens beyond human-centred spaces and institutions to also include parks, city streets, rural paths, gardens, wilderness, farmlands, forests, deserts, lakes, wetlands, oceans and all others that are sites of more-than-human life.

64. p.110

The fact that today indigenous-governed lands are home to approximately 80% of the world’s biodiversity is itself enough to demonstrate that indigenous perspectives have much to teach everyone about education that cares for the planet.

65. p.111
Human beings need to understand themselves as ecological beings, not just social beings.

66. p.111

The ecological crises humans have caused require a rethinking of the learner who is at the core of an education oriented towards common purposes.

67. p.111
Rebalancing our relationships with the living planet requires that we relearn our interdependencies and reimagine our human place and agency. Many cultures have known for centuries or millennia that we cannot separate humanity from the rest of the planet.

68. p.112
Women and girls carry the greatest load in terms of supporting families, communities, health, food security, even environmental and ecosystem health, and receive little recognition or support for their enormous and essential contributions.

69. p.112

New household forms could emerge if co-operative living and extended family support become more significant (AND) ~~to more parts of the world~~. All of this means that the capacity of people to build and form longstanding and robust caring relationships is also an educational issue for learners of all ages.

70. p.112
Learning to care, and making caring a feature of life-entangled education, is not simply a ‘nice to have’ feature. That supports the day-to-day work of preparing and sometimes growing food, and education that supports the nurturing and sustaining of bodies and families, must be prioritized.

71. p.112
As our economies and societies change, adult education will need to extend far beyond lifelong learning for labour market purposes.

72. p.113
Adult education needs to be reconceptualized around learning that is truly transformative.

73. p.113
The new eco-consciousnesses and the reframed humanism called for in this Report are examples of new educational concerns which need to be encountered by learners of all ages, regardless of age.

74. p.113
Participation and inclusion go hand-in-hand with emancipatory visions of adult education, which includes an appreciation of informal learning – the knowledge and capabilities acquired outside formal schooling settings.

75. p.113

Strengthening scientific literacy and combating all forms of misinformation are central elements of any adult education strategy for the present and the future.

76. p.113
Adult learning and education plays multiple roles. It helps people find their way through a range of problems and increases competencies and agency. It enables people to take more responsibility for their future. Furthermore, it helps adults understand and critique changing paradigms and power relationships and take steps towards shaping a just and sustainable world.

77. p.113
A futures orientation should define adult education, as much as education at all moments, as an education entangled with life.

78. p.113

Responsibility to the future cannot be simply passed on to the next generations. A shared ethic of intergenerational solidarity is needed.

79. p.114

What is proposed here is not a utopian model but rather a concrete survival strategy for the human species. Education must be called upon to reconnect us with the deep meaning and joy of living, of which learning is a fundamental part.

80. p.114
This Report affirms a need to think about education in the wholeness of life. However important it is, education in institutions like schools and universities should not be seen as the only form. Education at its best is a collective process that acknowledges the value of peer and intergenerational as well as intercultural learning.

81. p.114
The right to education will need to apply more clearly to all people, and not only children and youth.

82. p.114

The right to education is supported by (and supports in turn) the right to information and the right to culture. Freedom of opinion and expression can only be properly maintained when people have the ability to seek, receive and impart information and ideas.

83. p.114

Education has an essential role to play in supporting people’s quests for accurate information and enabling their desire to pass it along faithfully, free of manipulation.

84. p.114

Open and horizontal dialogue among cultures is key to supporting cultural pluralism. Education should model dialogue as one of its many contributions to encouraging cultural pluralism.

85. p.115

Children and adults should not experience education as clients or spectators, but as actors.

86. p.115

Everyone has the right to become part of an education that strengthens what they think, know, feel and do in their own lives, and strengthens what we all do together.

87. p.116

At all times of life people should have meaningful quality educational opportunities.

88. p.116
The right to education should be broadened. We are no longer well served by framing the right to education simply around schooling.

89. p.116

\* At all times of life people should have meaningful quality educational opportunities.
\* Healthy educational ecosystems connect natural, built and virtual sites of learning.
\* Government capacity for the public financing and regulation of education should be strengthened.
\* The right to education should be broadened
At local, national, regional and global levels we need to commit to dialogue and action around these principles and support the reimagining of our futures together.

90.p.117
Beyond the international and regional levels key to governing education as a common good, catalyzing a new social contract for education will need to be continued through broad social dialogue across multiple constituencies across the world in specificcontexts.
This Report is an invitation to continue this dialogue.

91. p.119
In all community approaches process – that is, methodology and method – is highly important. In many projects the process is far more important than the outcome. Processes are expected to be respectful, to enable people, to heal and to educate.
They are expected to lead one small step further towards self-determination.’

Linda Tuhiwai Smith, Decolonizing Methodologies, 1999.

92. p.120
A starting point in any education system will be to look for those bright spots, those positive instances that already embody the principles articulated in this Report. Study and the analysis of their effects alongside the conditions which made them possible, can provide grounding to the ideas in this Report, as communities look for ways to translate their ideas into an operational strategy with details on what to do differently in practice.

93. p.120
An ethic of collaboration, humility, and foresight imbues all aspects of our research agenda for education.

94. p.121
A research agenda must concern itself centrally with the right to education, interrogating all barriers to quality, equitable education for all.

95. p.122
Cognition is not the only way that we learn; social knowledge, embodied knowledge, emotional intelligence and so on interact with what can be understood through neuroscience but are not defined by it alone.

96. p.123
The complexity of education derives from the fact that it intersects inseparably with all aspects of the world, including its social, economic, environmental, material, and spiritual dimensions. There is considerable danger in divorcing mind from matter, leading to ideas about education irrelevant to many of those who learn.

97. p.123
Epistemic humility is needed to challenge assumptions in and around education, many of which are deeply embedded in our conception of the nature of human beings, of society, and of the more-than-human world. Our operating paradigm will need to shift away from simplistic categorizations of knowledge relationships such as ‘North/South’ or ‘Western/non-Western,’ towards complex and relational ecologies of knowledge.

98. p.123
Education is a relational process – between students, teachers, families, and communities – and as such we should seek relational rather than hierarchical knowledge.

99. p.124
Historically, however, certain forms and sources of knowledge have been given prominence, while others have been excluded. Knowledge – both generally speaking, and knowledge in education – intersects closely with power. Dominating modes of power over people and the planet must be replaced with modes of power to and with people, in ways that allow us to find new forms of inclusion and participation in education.

100. p.124
Decolonizing knowledge calls for greater recognition of the validity and applicability of diverse sources of knowledge to the exigencies of the present and future. It requires a shift away from seeing indigenous epistemologies as objects to be studied rather than viable approaches to understanding and knowing the world.

101. p.125
The long accumulated ancestral knowledge about sustainable agricultural processes, social reciprocity, and ways of living with the natural world, to name a few, are important sources of accumulated knowledge that humanity needs more than ever.

102. p.125

Successful knowledge production for the futures of education will need to become consciously inclusive, socially and culturally diverse, inter-disciplinary and inter-professional, and able to foster communication, collaboration, ownership and mutual learning.

103. p.126
If *the current* trends continue, there is considerable danger that in 2050 much of our knowledge will have become reshaped into quantitative, algorithm-friendly, molecular, easily storable, rapidly shareable forms that are only accessible through the mediation of digital devices. We should be concerned that the exploding field of AI seeks to make these properties self-sustaining, autonomous and independent of human management. The ethical risks of such ambitions will need vigilant attention over the next thirty years.

104. p.126
Innovation in education reflects the ability to experiment, share, extend, and inspire others.

105. p.126

The impulse to learn comparatively has the power to ‘make the familiar strange,’ by broadening perspectives and examining taken-for-granted idiosyncrasies and assumptions.

106. p.128

Promising experience can be useful and shared. Yet ‘best practices’ themselves are often more focused on the outcomes than on detailing the process or conditions that led to them. Increasing collaborative networks and learning communities – among teachers, schools, literacy specialists, policy-makers etc.

107. p.128
An ethic of humility can help guard against ahistorical and decontextualized assumptions, on which any educational innovation is dependent.

108. p.128

Universities, research institutions and their partners … can become most effective, however, when they position themselves in relationship and in dialogue with those already working, thinking, reflecting in education – with teachers, students, schools, families, communities.

109. p.129

Comparison does little when it flattens experience, homogenizes expectations, and ignores the diversity of context, resources and historical factors.

110. p.129

It is difficult to make comparisons in good faith, ethically, and without imposing homogeneity.

111. p.131

A New Social Contract within societies will enable young people to live in dignity; will ensure women have the same prospects and opportunities as men; and will protect the sick, the vulnerable, and minorities of all kinds... Within a generation, all children in low- and middle-income countries could have access to quality education at all levels. This is possible. We just have to decide to do it... To close those gaps, and to make the New Social Contract possible, we need a New Global Deal to ensure that power, wealth and opportunities are shared more broadly and fairly at the international level.

António Guterres, UN Secretary-General, Nelson Mandela Lecture, 18 July 2020.

112. p.132
To catalyze a new social contract for education, the Commission calls for renewed commitment to global collaboration in support of education as a common good, premised on more just and equitable cooperation among state and non-state actors at local, national, and international levels.

113. p.132
Education cultivates human ingenuity and our potential for collective action, each essential for meeting the major challenges of our time.

114. p.132
Just as the health of any is connected to the health of all, our future survival depends on meeting the educational needs of every child, youth, and adult worldwide, so that they can participate conscientiously and actively in shaping and managing our common futures.

115. p.132
As UN Secretary-General Antonio Guterres has recently argued. The obligation to respect, protect and fulfil the right to education falls not only on each state, but also on the international community.

116. p.133
Economic growth has created powerful enclaves for those with wealth. Technological development has occurred in tandem with new forms of economic and informational monopoly that threaten the very foundations of liberal democracy.

117.p.133

History shows us that the international architecture for educational cooperation has been profoundly shaped by colonialism alongside the drive for national economic and geopolitical interests.

118. p.134
A stubborn number of children remain out of school, and large numbers of children and youth attend school but learn little.

119. p.135
There is a particularly strong need for improved dialogue and consensusbuilding across different types of educational actors: teacher unions, student movements, youth organizations, civil society, private sector suppliers and employers, philanthropies, governments, and citizens.

120. p.136

A common agenda must be built together through broad processes of participation and joint decision-making. It must address the tension between long-term thinking to govern for the future, and the urgency of intervening in the present to rectify educational inequalities and exclusions inherited from the past.

121. p.136

Research and evidence are essential global goods in education. Together, they help governments and their partners problem-solve and innovate to accelerate educational transformation. They are also fundamental to strengthening international accountability for global, regional, and national commitments.

122. p.138
It is sobering to note that despite the breadth of its mandate in education, science and culture, UNESCO’s entire budget is smaller than that of many European universities. UNESCO’s total education sector budget is a fraction of that mobilized by the World Bank for knowledge and capacity-building activities in education.

123. p.138
UNESCO must also support the engagement of citizens and civil society in educational governance so that education is responsive to their needs.

124. p.138
UNESCO has a unique capacity to convene and mobilize people and institutions around the world to shape our shared educational futures. Herein lies its great strength. And it is precisely this strength that is needed to build a new, internationally agreed social contract for education and, more importantly, a new deal for implementing it.

125. p.139
Participation must include diverse non-state actors and partnerships, move away from top-down towards multi-centric action, and embrace new forms of regional cooperation, especially South-South and triangular cooperation.

126. p.139
More than ever we need to strengthen mutual learning and exchange of knowledge across societies and borders – both in core areas such as ending educational inequality and poverty and improving public services, and to meet the longer term challenges brought by automation and digitization, migration and environmental sustainability.

127. p.139
This agenda for global solidarity and action must be built with tenacity, boldness and coherence, and always with an eye on 2050 and beyond.

128. p.142
A new social contract has long been in the making – by educators, communities, youth and children, families – who have identified the limitations of existing educational systems with precision and have pioneered new approaches to overcoming them. But without collective moments of coming together and striving to articulate what we are learning in our ongoing endeavour to remake education, efforts often occur in isolation or with limited adjustments to large institutional machinery

129. p.142
It is by actively engaging in the dialogue and practice to build a new social contract for education that we can renew education to make just, equitable and sustainable futures possible.

130. p.143

We need greater cooperation as we learn to live in greater harmony with each other, with the remarkable lifeforms and systems that distinguish our planet, and with technology that is both quickly opening new spaces and potentials for human thriving, as well as presenting unparalleled risks.

131. p.143
Pedagogy needs to be transformed around the principles of cooperation and solidarity, replacing longstanding modes of exclusion and individualistic competition.

132. p.143
Learning extends students’ relationships with the ethics and care needed to assume responsibility for our shared and common world. Pedagogy is the work of creating transformational encounters that are based in what exists and what can be built.

133. p.143

Looking to 2050 we need to abandon pedagogical modes, lessons, and measurements that prioritize individualistic and competitive definitions of achievement.

134. p.143

First, interconnectedness, interdependency and solidarity are necessary to pedagogy that is individually and collectively transformative. As teachers learn how to foster pedagogical relationships within and **beyond the classroom**, schools and education systems must find ways to incorporate these practices at more institutional levels. Experience and dialogue, service and meaningful action, research and reflection, participation in constructive social movements and community life – these are but a few of many promising approaches.

135. p.144

Schools and education systems must also break down social and sectoral walls to listen to families and communities, and to extend into other domains of life to support new connections and pedagogical relationships beyond the classroom.

136. p.144
Schools and education systems can explore ways to facilitate a wider range of **encounters across age** **groups**, interests, social sectors, languages and stages of learning.

137. p.144
Assessment should not be used punitively or to create categories of ‘winners’ and ‘losers.’

138. p.144
Educational policy should not be unduly influenced by rankings that put excessive priority on high-stakes, decontextualized examinations, which in turn are shown to put disproportionate pressure on influencing what occurs in the time and space of schools.

139. p.145
Curricular design and implementation should move away from the narrow transmission of facts and information, and instead seek to foster in learners the concepts, skills, values and attitudes that will enable them to engage with diverse forms of knowledge acquisition, application, and generation.

140. p.145
Curricula must draw from diverse forms of knowledge, preparing students and communities to adapt to, mitigate, and reverse climate change in a way that sees humans as inextricably interconnected with a more-than-human world.

141. p.145
The rapid spread of misinformation and manipulation must be countered through multiple literacies – digital, scientific, textual, ecological, mathematical – that enable individuals to find their way to knowledge that is true and accurate.

142. p.145
Effective literacies must cultivate understanding not only of facts, information, and data, but also of the processes, like corroboration and sensible sourcing, needed to arrive at sound conclusions, validate findings, and communicate them accurately.

143. p.145

Curricula can draw on a wide range of historical, cultural, and methodological approaches to develop in students a love for understanding, accuracy, precision, and a commitment to truth.

144. p.146
Human rights and democratic participation should inform the foundational principles for curricula and learning that transform people and the world.

145. p.146
Interactions with social movements and grassroots communities can imbue curricula with authentic pathways to question, reveal and **confront the power structures** that discriminate against groups due to gender, race, indigenous identity, language, sexual orientation, age, disability, or citizenship status.

146. p.147
Just as students’ wellbeing, healthy relationships and mental health must be supported in educational settings, support must also be extended to teachers…

147. p.146

Teachers’ work as knowledge producers and pedagogical pioneers must be recognized and supported, assisting them to document, share, and discuss relevant research and experience with their fellow educators and schools in formal and informal ways.

148. p.147
The professional autonomy of teachers must be upheld and protected.

149. p.148
Looking to 2050, we can no longer have schools organized according to a uniform model regardless of context.

150. p.148

Schools should be protected as spaces where students encounter challenges and possibilities not available to them elsewhere.

151. P.148
**Students should be trusted** and tasked with helping to green the education sector.

152. p.148
We will also need to ensure that education and other policies concerning schools uphold and advance human rights for all who inhabit them and beyond.

153. p.148
We can imagine our future societies providing and encouraging learning in a multiplicity of sites beyond formal schools and at planned and spontaneous times.

154. p.149
The right to education should be broadened; we are no longer well served by framing it simply around formal schooling. Looking to the future, we should promote a right to lifelong and life-wide learning enabled by the right to information, to connectivity, and to culture.

155. p.152

We will change course through millions of individual and collective acts of courage, leadership, resistance, creativity and care. We have deep, rich, and diverse cultural traditions to build upon. Humans have great collective agency, intelligence, and creativity. Promising practices can be innovative or rooted in tradition, as both can unleash new possibilities.

156. p.152
The dialogue proposed in this Report must involve the widest participation possible.

157. p.153
Instead of following the usual government-centric logic of reports about educational reform, this Report aims to encourage a wider range of stakeholders to participate, with research, knowledge, innovation, analysis and action.

158. p.153
**Youth and children**. Finally, and unquestionably, the dialogue proposed here must involve young people. The future must be reframed for them as one full of possibility rather than a burden. **It is not just a question of listening to or consulting them, but of mobilizing and supporting the**m in the construction of the futures that will be – and are already – theirs.

159. p.153
The youth leading these movements did not ask for authorization, but rather responded with urgency and moral clarity to issues that too often overwhelm or paralyze adults.

1. Why separate infants from their parents thus preventing a sane bonding ? [↑](#footnote-ref-1)