Educating Humanity for the Third Millennium

A Global Declaration 2024

Overview

This Declaration is the result of the international initiative *'Human Education in the 3rd Millennium'*, which was launched by thinkers and educationists from across the world who are concerned at certain trends in educational policies and systems. Of particular concern are instrumental approaches, over-tight steering by states and commercial interests, lessening of critical thinking, undue entanglement of education with the economy, and over-strong management of educational institutions and their people. As a result, education is not adequately responding to the problems of the world and is not fulfilling its most important function, that of helping to develop thoughtful builders of societies. As matters stand, education may even be contributing to the creation of new problems, rooted in a large indifference to grave matters of the world.

In 2019, a round table conference was held in Dharamsala, India with the participation of the Dalai Lama, following which the book *Humanising Education in the 3rd Millennium* was published by Springer in 2022. Drawing on the thinking of participants and the main theses of the conference, the international drafting committee compiled a draft Declaration. The draft was examined in a series of regional round tables in 2021-2023 in Asia, Europe, Africa, North America, Latin America and Oceania, which enabled the extended drafting committee comprising members from all over the world to finalize the text. As a result, the Declaration represents the views and hopes of a large body of educators on how to reimagine education and address gaps in education arrangements.

The main purpose of the Declaration is to identify the major problems and challenges facing education worldwide, and to suggest aims and values of education, as well as institutional approaches and general principles of pedagogy at different levels of education. Attention is paid here to what it means to be human in the third millennium in the context of societal and political crises, the rapid development of AI and other technologies, and the forging of new relationships between humanity and the entirety of Nature and planet Earth.

The primary concern of this Declaration is human's responsibility for life and for everything with which a person is connected including others, society, Nature and all species on this planet. In this perspective, a new sense of becoming human is called for. Education in friendship, love and ethics is required, as well as education for collectivity, solidarity, coexistence in society, democracy, and criticality. It is a call for action to politicians, businesses, cultural and public figures, media, charitable foundations and non-governmental organisations, as well as educators and educational institutions, to participate in a public debate on the future of education. Nothing less than the sustainability and the flourishing of all life on Earth is at stake here.

Background

This third millennium presents a situation that includes global interdependence across major human and non-human ecosystems, life with radical uncertainty, and global crises. In the face of common threats to the Earth and societies, education needs to be rethought. As educators, we have the responsibility to develop a conception of education of humanity. "Humanity" should be thought of as a human multidimensionality and the presence of society in education rather than limited approaches founded on the economy and technology. "Education" should not imply a market service, but instead a basic human right and a foundation for sustainable, inclusive, and just development (as understood by UNESCO). Along with this, education of humanity should not place humans at the centre of the universe but should be centered on human responsibility and humaneness.

Characteristically, education is overly manoeuvered by the political sphere. Politicians sometimes try to divide humanity, in particular via and in education, pitting peoples against each other. In contrast, we need solidarity, and we are united in our basic positions on education. While humans create problems, largely due to the pursuit of individual, corporate, and collective self-interest, they can also address problems through human capabilities and commitment to the good of humanity. Education is obliged, and now to an even greater extent, to contribute to this solution. We believe that a transformed set of educational institutions, curricula and pedagogies can help meet the challenges that face humanity, human societies and the planet.

Observations

1. The current shaping of education has been largely influenced by the notion of the human person as an economic being, undervaluing other human dimensions. This positions education as seemingly neutral and apolitical, divorced from its role in developing human beings and civic-minded community builders;

2. Education policies throughout the world are increasingly imbued with managerialist, commercial and state-sponsored ideologies, depriving educators of professional and academic autonomy and reducing teachers and students to suppliers and consumers. The impact of this is evident in privileging performance management, proceduralism, over-testing regimes with metrics-driven approaches, technocratic efficiencies, and surveillance-led accountability structures;

3. The crisis of the humanities and social sciences in education, resulting from an undue focus on commercially-led science, technology, engineering and mathematics (STEM) minimises attention to the lives of persons and society;

4. Nation states limit the sphere of freedoms of teachers and students, schools and universities, and educators do not always exploit the limited freedoms available to them. Instead of initiative, conformity is encouraged and developed in educational systems. It is this character of education that should be changed;

5. Education systems often do not exhibit value positions that clearly oppose hatred of others, violence, nationalism and wars and sometimes even promote them.

6. The rise of populism steers people into conspiracy theories, xenophobia and chauvinistic sentiments towards other peoples, leading to cleavages in societies.

7. Media platforms that build profit on conflicts, hate propaganda, myths and ideologies, contribute to heightened fanaticism and confrontation within and across countries;

8. Political illiteracy and lack of understanding of the meaning of democracy contribute to the erosion of democratic principles and institutions, as well as the rise of authoritarianism in many societies;

9. Education systems do not sufficiently prepare people to question the world, functioning increasingly to produce managed persons;

10. The failure to address fundamental human values, ethics, and caring results in part from an education grounded largely in instrumental purposes;

11. Much of education does not respond adequately to the climate and ecological crises and does not enable students to understand how human-centric humanity is destroying other species, nature and, in the process, making the Earth uninhabitable;

12. Cultural and economic colonisation continues in many parts of the world. Education reflects linguistic and other manifestations of this colonisation. A globalised culture originating from the Enlightenment values rationalism and scientific reason, and more recently, economic reason as the main driver of progress. Education imbued with these values has turned out to be unduly individualistic, present-centred, and limited by an instrumental rationality that separates the human from the non-human world. It lacks, in addition to scientific reason, meanings inspired by ideals and the long-term interconnected prospects of humanity and the Earth. These are also the values of indigenous and early culture traditions, which are more concerned with community, nature, feelings, and care.

Considerations

I. The human being, society, world, and the aims of education

13. There is no education without implicit or explicit concepts of human being and society.

14. A significant goal of education is to assist each person to discover and develop universal human features and capacities, as well as their individual evolving identities.

15. Education should enable students to realise their inherent human dignity through the recognition of others and to exercise their fundamental constitutive freedom in society.

16. A task today is not only to confirm what we are, but also to confront what we are not, and acknowledge multiple modes of manipulation (political, economic, informational, cultural, biopolitical) that seek to shape our identities. The task of education is to help realise the importance of questions such as: 'What does it mean to be human?'; 'What kind of humanity are we developing?' and keep these questions alive as the potential of human beings is inexhaustible.

17. Education now needs to engage with the challenges of a post-human era which is bringing radical shifts in the concept of human being, largely due to the fourth industrial revolution, social media, and artificial intelligence. The latter is a human creation and tool, but it remains for humans to make strategic decisions and ethical choices. Today, it is especially important to recognise and affirm human identity to be placed in the context of the new technological world and of a renewed relationship with all other living beings and the whole planet.

18. To be human also implies searching for what it means to be human, what people need, desire, and strive for. This is eudaimonia or human flourishing, as well as life meaningfulness. From this arise educational ideals, based on the agency of the human subject and humaneness as a consequence of human intersubjectivity. These ideals relate to personal self-determination and values, interpersonal connectedness, empathy, and care.

19. Though education generally should have a largely secular nature, it should engage with the human need for an ethical and spiritually rich inner life, associated with self-relatedness, self-transformation, self-transcendence, and fundamental openness to the other. This implies attention to human transcending of several kinds of boundaries, especially spiritual transcending.

20. Humans are not entirely self-interested, as the concept of homo economicus sometimes suggests, but can also be altruistic. Education should help in exploring selflessness as a form of maturity, as well as how humans depend on human cooperation to survive, and exhibit vulnerability and need for care. Education should encourage an outgrowth from a narrow framework of egocentrism and selfishness, be it personal, national, or regional.

21. Education should present to students the world as a living entity, full of challenges but also possibilities, and to enable students to see connections with the world, their place in it and human responsibility towards it.

22. In the face of the loss of many species of life, and an environment capable of sustaining human life being threatened, the task of cultivating humanity concerned about multispecies justice and the future of planet Earth comes to the fore. The development of shared local and global ownership towards the totality of the planet therefore becomes one of the main goals of education.

23. Education is needed for every person and every society; therefore, education is a shared responsibility. Civic society, teacher unions, educational organisations and diverse communities have a role to play in shaping the aims of education and education policy.

24. Education is a social institution aimed at initiating students into a common world, so the educational systems should create space for social justice, especially towards people who are marginalised and vulnerable.

25. It should also orient students to an ideal of educated people who contribute to the growth of social justice. It is important to prepare people for public service and, in particular, to assume leadership positions not for personal gain, but to serve, thereby helping to address the serious matter of corruption.

26. Since education is social by its nature and impact, its essential aim is the all-round maturing of students as members of society. Education should aim to enable students to become responsible people participating in public life with, and as equals to, policy makers.

27. The idea of democracy implies preventing authoritarianism and pursuing inclusive and socially just forms of governance, involving fundamental respect for differences. Cultural democracy is an integral part of this. Education for democratic critical citizenship means teaching people to coexist openly, flexibly and respectfully across differences.

28. Educational systems are conditioned by governments and state policy but are, in fact, wider in scope and time frame. Education has the mission of raising future generations, which implies, on the one hand, an understanding of and building on past collective experience, and on the other, a change for the better, that is, for collectively imagined futures. Thus, education is not about reproducing what exists but about criticality and transformation.

29. Higher education has the special objective of helping societies to address complex matters and contesting taken-for-granted frameworks and practices.

30. Education, especially higher education, should not be used to advance government policies but should be an autonomous space where government policies are scrutinised, especially those impacting human rights.

31. One of the main sources of problems in human existence is violence intended to harm another. Human beings must learn to live together. Thus, a critical goal of education is to enquire how antipathies between individuals, groups, and peoples arise, and to learn peaceful coexistence and understanding amidst antagonisms across desires and outlooks.

32. For a person to be educated, educational aims need to include not only critical capacities and a disposition to scrutinise attested objective accounts of the world, but also an understanding of and an empathy towards subjective dimensions of human relations, desires, feelings and thinking.

Thus, a salient goal of education includes the growth not just of acquired knowledge and skills, but primarily the growth of the student as a person. It requires a whole-person growth, especially growth in outlook and motivation to care for society and the world.

The aims of education are to prepare students to continually form themselves (self-regulation and self-organisation), to enable them to live peacefully with others (non-violence), to take responsibility for themselves, their society, and the world (an ethics of responsibility) and to be able to exercise this responsibility through social, civil, and professional qualities.

II. Designing human education

- ***Principles***

  Education calls for a deep and wide developmental process, based on what is significant with the advent of the third millennium. This includes life on Earth and nature, communication and community, identity (particularly cultural identity), safety, health, feelings and self-expression, creative activity, and science and technology. Education should be ecological in its fullest interconnected sense, as well as being humanitarian, democratic and respectful of human rights, and attentive to life safety, health and body, social, spiritual, emotional and aesthetic needs, and give high priority to ethics.

  In terms of principles, educators should:

33. Enable students to come to a sense of what it means to be a human being, taking into account human diversity; advancing people's ability to be with others (including all the entities in the natural world) and with themselves and to live a meaningful human life. This entails:

    - Promoting a student's personal understanding of matters, which is critical for education, in particular by using transdisciplinary learning approaches; going beyond rational knowledge and skills so as to constitute a whole-human education; developing bodily awareness, desires, experiences and feelings, empathy, intuitions, imagination and creativity, relationships, values, morality and a sense of responsibility. Through these, students should be empowered to act in multiple dimensions, both public and private;

- Restoring a significant place to the humanities and the social sciences. Education should also not adopt models of machines and operating systems as frames for understanding humanity. Instead, students should recognise the role and impact of technologies and acquire a meaningful attitude towards technology. Human education should also humanise the digital environment;

- Helping students to believe in the worth and potential of their unique life, and cultivate courage in the face of problems, suffering and death;

- Encouraging active agency among students, and helping them find themselves in activities;

- Developing the ability to love something and someone in the world along with friendliness and respect for others, revealing the deep interrelationship of oneself with the world;

34. Educate for the entire Earth, which requires a vision of interdependence, an ethic of enlightened shared responsibility and the embracing of wisdom from diverse traditions, including indigenous cultures, that are harmonious with nature;

35. Develop ideals of a better world within a culture of peace;

36. In cases of conflict, dispute justification for aggression and violence, help to reduce hostility and teach peaceful co-existence of individuals and peoples based on human commonality across differences and interconnectedness with others;

37. Produce critical and responsible citizens who are committed to democratic norms and values. This means teaching and practicing democracy as a way of life, relationships, and thought;

38. Develop criticality in its fullest sense and not just 'critical thinking skills'. This includes encouraging students to question the status quo, deliberate and contest values, and subject widely circulating pictures of the world to critical scrutiny;

39. Address the fact that many learners are now faced not with scarcity, but rather with an overabundance of resources, especially information. Enable students to distinguish the important from the unimportant; to discover personal meanings; to differentiate between information, knowledge and practical wisdom, truth and untruth, to value truth and have the courage to stand up for it;

40. Promote – in and through education – race equality, gender equality, social equality for all, especially marginalised and vulnerable groups – ethnic, caste-based, migrants, minorities, the poor, and people with disabilities;

41. Make education relevant to the lives of people and their environment, natural and cultural, and address real problems of local societies;

42. Preserve the diversity of languages and writing systems and base teaching on students' home languages. Additionally, provide bilingual or multilingual education and technical translation systems for today's interconnected world;

43. Create dialogic and cooperative spaces, cultivate searching, researching, questioning, curiosity and thinking beyond what is taken for granted, together with reflexivity, self-questioning, openness and appreciation of difference;

44. Cultivate not only the ascent of children to the views of the adult world, but also the ascent of adults to the views of children's world and promote intergenerational dialogue.

- *titutional dimension*

45. Today, ideas of de-schooling and forms of non-school education are gaining momentum. Yet, schooling should be valued as a public system ensuring universal access to education, as well as a channel for socialization.

46. Education systems should establish local and global forums for hearing what children and young people feel about school and the adult world.

47. The financing of schools and universities should be borne largely by the state, overseen by bodies democratically accountable to the interests of teachers, students, families, and communities.

48. We need educational institutions, including new institutional forms, that can pursue real and deeper aims of education and meaningful approaches, giving priority to human dimensions over instrumental aspects.

49. Educational policy should recognise and substantially reduce the workload and accountability demands placed upon educators. Moreover, educational policy should include educator voices as well as civil society. Teachers and administrators should be accountable to each other. Schools, universities and teachers, each unique, should be valued as such, and not judged by their ratings or by simplified metrics.

50. Teachers form the decisive element of educational institutions as those who embody what it is to be human and who can inspire students. Public education policies should promote teachers' calling and dedication to their mission, since a heightened professionalism is necessary in fulfilling such a demanding task. Teacher education, as the development of a mode of professional being, should encourage openness, dialogue, imagination, reflection, and thinking, as well as the search for personal meanings and values.

51. Teachers require respect, trust, adequate payment, peace, and security in their work environment. Managers should adopt mutuality, transparency, and nurturing to better ensure that their teachers can flourish.

52. The ideal of autonomy in education can be embodied only through teachers themselves being accorded autonomy and professional freedoms in autonomous, democratically managed institutions. Education systems should acknowledge and support educators as agents of change and empower educators and learners to be active in developing curricular and pedagogic approaches.

53. Professional solidarity of teachers, based on the values of education, is important. Teachers and their professional communities should be supported as defenders of these values. Teacher education requires an approach that, even in countries with weak democracies, will produce teachers who, within the limits of the freedoms allowed, can think and teach to think, and to question the status quo.

54. Educational institutions should collaborate with civil society, especially human rights and environmental non-governmental organisations.

- ***The relational dimension of teachers, students, and others implies:***
  The right of children and young people to be understood as unique, thinking and emotional beings and to have their choices and identities acknowledged;

55. Respect for teachers' agency, cooperation with parents, and attention to the intrinsic motivation of all adults who bear responsibility for the education of children, without subjecting them to undue managerial discipline;

56. A non-hierarchical free interpersonal teaching-learning environment, characterised by collaboration and dialogue, incorporating active student voice;

57. Empathy and appreciation of each other as a necessary framing for pedagogical practice, that includes recognition of the emotions of students and teachers;

58. Caring for students in their development with due attention to their characteristics and the challenges they face, especially with regard to what is happening in society.

- ***Educational activity*** *should include:*

59. A pedagogy of change implying transformative learning and the students' self-transcendence through overcoming their own limitations;

60. A pedagogy of diversity that is sensitive to the learning styles of individual students and meeting their diversity, dialogical in nature, using not just 'knowledge' but 'knowledges' plural, and not one but many pedagogical and assessment models;

61. An awareness pedagogy, which is a process of perceiving one's own milieu and oneself, in concentration, self-awareness, self-regulation and self-actualisation;

62. A pedagogy of responsibility aimed at the discovery and exploration by students of their own freedom and role in the world;

63. Education for the love of humanity and all living creatures. To learn to think and act with respect, love and care, students need to practice it daily; a whole community approach is required to counter the focus on grades, careerism and self-centredness as a way of life;

64. A pedagogy of life, the purpose of which is to build a culture of peace and a philosophy of life to defend life in a common life network on this small planet, which we must leave to future generations;

65. An activity-based education and an experiential pedagogy, founded on students' activities and their lived experiences within and, often, outside formal arrangements;

66. A pedagogy that enables students to identify tensions and learn from conflicting situations and ideas to live purposefully in a complex world, and to develop spirit in the face of difficulties. Fortitude, with a will to struggle, is significant in relation to pressures and harmful policies in society, as well as in recognising and confronting one's own prejudices and predispositions;

67. A meaning–making pedagogy helping students discover meanings through reflection and reasoned inquiry and to create a system of personally and socially grounded meanings;

68. A pedagogy of environment because education happens from the social, cultural and spatial-subject environment;

69. The use of extracurricular and informal learning in study programs to enrich the educational experience;

70. A pedagogy of student cooperative learning and peer group assessments; learning, with teachers and students exploring together, and with teachers maintaining an openness to learning from students;

71. A pedagogy of horizons: a dialogue of cultures as a cross-cultural exchange of ideas and perspectives that reduce misunderstanding and help overcome stereotypes and biases; in particular, in inter-religious dialogue;

72. Critical digital pedagogy, that implies teaching young people how to filter the media, interpret data, and understand information algorithms in order to assess the information flows of the media, social networks and advertising, and resist being manipulated;

73. Playful, visual and performing activities to cultivate students' imagination and aesthetic abilities; teaching them how to deal with images not only as information but as a cultural reality, and how to overcome the bewitching qualities of images;

74. Non-violence in methods of teaching and measuring student achievements; refrain as much as possible from public rankings and summative judgements which demoralise children, especially in the early years of their development;

75. Push for the universal acceptance of a significant portion of a students' educational assessment based on human dimensions (social, emotional, ethical, citizenship, cultural/environmental sensitivity, etc.) as a formative assessment of students' progress relative to themselves.

The above principles and ideas require implementation in education at different levels through special approaches.

- **Primary education/** *preschool and primary school educators should:*

76. Listen to and adopt an attitude of care towards each child; create a nest for the growth of the child, especially in terms of the child's personality;

77. Cultivate the openness of children, their inclination to responsiveness, sympathy, caring, and closeness to nature, make conditions to learn together how to take care of self, each other and the planet;

78. Model human norms in relation to people, living beings, nature and technology;

79. Connect children through experiential learning and play with their local places and communities;

80. Encourage children to create, explore and discover, while allowing them to make mistakes.

- **Secondary education/** *educators should:*

81. Assist the most vulnerable groups in their learning trajectories and in their social advancement, in overcoming the inequities they face;

82. Push the balance of the formal and hidden curriculum from skills training and preparation for work more towards mental, personal, social and civic development;

83. Design an assessment system that primarily serves educational purposes and aids students' full development;

84. Develop a sense of hope through action so that children grow in deep connection to their places and communities and know that there's always something they can do for people, plants, animals, insects, fungi, and all forms of life;

85. Care for and respect children as important members and contributors to their communities, hear their voices and welcome their ideas;

86. Broaden the approach to problems from a national to a global perspective;

87. Teach students to value the common good, respect human rights, and engage with democratic organisational models and procedures;

88. Accustom students to the thoughtful use of cybernetics, the internet and social networks; teach them to inquire, search for meaning and perceive things as interconnected, in particular with themselves;

89. Respect ethnic and religious diversity, including atheist and agnostic beliefs.

- ***Further education/****educators should:*

90. Recognise the dignity of all forms of work and challenge the false dichotomy between intellectual, experiential and practical learning;

91. Ensure that students know and appreciate the intellectual, social, and ethical dimensions of vocational skills;

92. Enable students to think critically in the frames of their vocational learning;

93. Help students recognise personal and public meanings in their work.

- ***Higher education/*** *faculty should:*

94. Evolve a higher education ethic that is independent both of geo-politics and large corporations, and which is oriented to the fate of societies, humanity, other species and the whole Earth;

95. Cultivate in students not an indifference supposedly implied by the principle of objectivity, but a conscious sense of responsibility for their lives and the life of society. Also, teach them to think about both the benefits and the harm they can cause with their knowledges;

96. Cultivate students' criticality to challenge any given framework or idea; enable them to link each study programme to the wider world and develop their capabilities such that they will be well-placed to help society address complex matters;

97. Adopt curricula and research activities that are organised around transdisciplinarity and the sustainability of life in all its forms on Earth, based on the overarching claims of the world itself;

98. Develop the academic community with its values, its concerns for freedom (both in itself and across society) and capacities for collective decision-making even in contexts of differing views.

- ***Adult and community education/*** *educators should:*

99. Encourage the take-up of life-long education and make it readily accessible to all adults throughout their lives;

100. Expand the sphere of relations with, and personal involvement in, society, particularly regarding civic society affairs;

101. Include cultural and political learning, as well as discussions on philosophical, psychological, sociological, scientific, and cultural matters, and help adults clarify the meanings of their lives;

102. Cultivate intergenerational dialogue, develop in adults ownership for the world, society and the younger generations, and empower adults to participate in their education;

103. Develop the capacities of civil society organisations in enhancing community wellbeing and democracy;

104. Promote collective concern with regard to global problems and community participation in their solutions.

- ***Non-formal education should:***

105. Create spaces to recognise and learn from knowledge(s) that move within and from individuals and communities, not in hierarchies but in coexistence;

106. Develop educational spaces inside and outside the school, from where to transform education in the direction of alternatives;

107. Create dialogical public spaces in cities for exchanges between diverse social groups, in particular intergenerational and intercultural groups;

108. Taking into account the needs of disadvantaged populations, especially in Asia, Africa and Latin America, in addition to social support in formal education, education should include:

- informal enlightenment and education related to local knowledge and culture and including areas of human self-awareness (self-esteem, values, understanding of happiness); social, civic consciousness; cultural consciousness (national culture, world culture); ecological awareness; modern worldview, scientifically enriched; activism to protect their own communities and livelihoods; literacy to enable them to represent themselves and not have others speak for them;

- non-formal educational programs for children and youth, from preschool to university and for adults should be available on cheap phones and in various textual, visual and audio forms.

III. Proposed strategy and actions

We call on education policy makers to adopt these educational values, aims and ideals. We look to educational institutions and educationists to bring them to life through new imaginative teaching-learning approaches to help students in realising their full human potential in a challenging world. At the same time, we appeal to politicians, businesses, cultural and public figures, foundations and non-governmental organisations to recognise their shared responsibility, consider their participation and make a contribution to the education of humanity. We call for action at the level of governments, national bodies, financial institutions, local communities and the media.

We hope that this Declaration will both assist educational and public debate and encourage people to act in the interests of reimagining and advancing education, wherever this may take place. We hope that governments and other major agencies and centres of power will identify and consider responsibilities and possibilities that flow from this document.

What we present here is a conception of education-in-becoming that remains open and reflexive to new thoughts and practices that are yet to come. We believe that everyone in education should be involved in this creative process of transforming education for the third millennium.

Appendix

The Declaration was developed within the framework of the international initiative 'Human Education in the 3rd Millennium'

In developing this Declaration, and its ideas, through 2019-2024, scholars and educators across 79 countries participated.

Asia

Afghanistan, Bangladesh, India, Iran, Israel, Japan, Kazakhstan, Malaysia, Mongolia, Nepal, Oman, Pakistan, Qatar, Saudi Arabia, Taiwan, The West Bank, The State of Palestine, Uzbekistan, Yemen

Europe

Austria, Bulgaria, Czeck Republic, Finland, France, Germany, Greece, Ireland, Italy, Poland, Portugal, Russia, Slovenia, Sweden, Turkey, UK, Ukraine

Africa

Algeria, Angola, Cameroon, Côte d'Ivoire, Egypt, Ethiopia, Gabon, Kenya, Madagascar, Morocco, Mozambique, Namibia, Niger, Nigeria, DRC, Senegal, South Africa, Tanzania, Chad, Tunisia

Oceania

Australia, Fiji, Hawaii, New Zealand, Papua New Guinea**,** Philippines, Solomon Islands

Americas: North, Central and South

Argentina, Belize, Brazil, Canada, Chile, Colombia, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Perú, Uruguay, USA

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