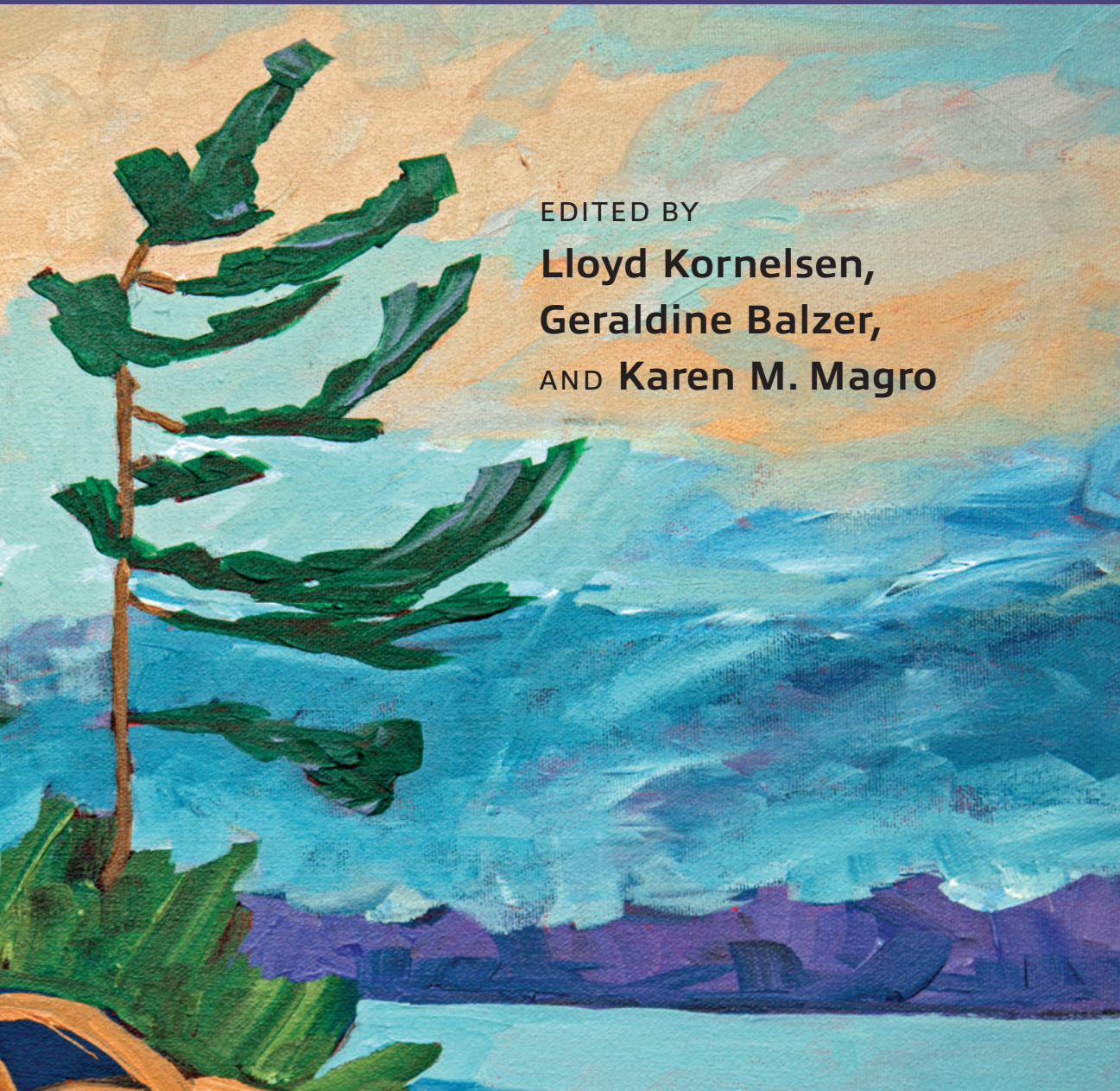


TEACHING GLOBAL CITIZENSHIP

A Canadian Perspective

EDITED BY

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AND Karen M. Magro**



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Preface

Lloyd Kornelsen

We were in the final stages of editing the manuscript when the COVID-19 pandemic broke out. Within weeks, much of the world was in lockdown, countries' borders were sealed, and residents were quarantined. As people, citizens, and politicians responded to the catastrophic and global unfoldings, a fault line at the heart of the global citizenship debate became magnified. Nation-states closed borders and forbade international travel. Many national leaders competed over scarce medical supplies, engaged in nationalist rhetoric, and cast aspersions on global organizations like the World Health Organization. At the same time, people the world over shared experiences of life in quarantine on YouTube, epidemiologists worked feverishly and collaboratively across borders, and other national leaders called on help from one another and from global organizations like the International Monetary Fund.

During this time of global crisis, uncertainty, and anxiety, when appeals to both local insularity and global solidarity are heightened, questions that animate educators of global citizenship become amplified and germane. How are local worries and global concerns connected? What do we hold in common with people elsewhere? What is owed people—by virtue of their humanity—in countries and regions more vulnerable to pandemics than mine? Who do I trust for information about what is happening and where can I find it? What needs to be done now, by local governments and global organizations? Where do I fit in? And so on. The questions are myriad and the issues difficult and daunting. In the end though, for teachers of global citizenship, these issues call for a basic and critical response: How can I best cultivate bearings and dispositions of world citizenship to help students engage these questions with care, openness, and agency? This is a timeless challenge and one that guides our work.

Global citizenship, as both term and concept, has a long history in academic thought and philosophy. Originally imagined in moral and metaphorical terms, it has recently taken on political and aspirational meanings amidst the growing reality, recognition, and consciousness of *globalization*. Global interconnectedness and sharing today is unprecedented, with people around the world facing daily choices that arise from global issues and pressures, as well as being affected by systemic and structural impacts that create sites of oppression and contestation exceeding individual interventions. We live with 24-hour news feed and information flows, with global pandemics that track across borders, with climate change caused by

unregulated industry, and with much of our trade, currency, and tastes shaped by forces beyond our control.

Since, in part, today's globalization is characterized by a top-down hierarchical organizational system—the hegemonic, pervasive, and undemocratic global impact of corporate power that controls both on- and offline interests—what is necessitated, according to renowned human rights scholar Richard Falk (1996), is globalization from the bottom up, where the rights of democratic citizenship are accorded every person in the world. In this view, the goals of equity and fairness are paramount, promoting the equitable spread of wealth and opportunity amongst all citizens and the advancement of sustainability initiatives to protect Earth and environment. The concept of cultivating global citizenship, however, is contested. Much has been written in critique, generating questions about values and power. Whose version of global citizenship is being articulated and called into being? Is world citizenship as it is currently understood and practised another type of Western liberal imposition? There are also questions about the porosity of a global perspective and the leakage of local energy. What of Indigenous perspectives and ways of knowing? Is it feasible to practise citizenship at a global level? Is it possible or desirable to cultivate an identity and allegiance that is global?

These critiques and questions reveal several polarities at the heart of the global citizenship debate. One has to do with the tension between universal and plural, between human rights and cultural diversity. In a world of profound and rich cultural diversity, where the concept of global citizenship envisages a common global community in which all humanity shares membership, questions arise about how to regulate a commons. What does a unified global community look like and what is to be held in common? How do we cultivate perspectives that reconcile a universal sense of justice with a sympathetic imagination that allows for the acceptance and even celebration of difference—for mindsets that are critical, yet curious and imaginative, at once? How do we engage participatory citizenship without, as Maxine Greene (1995) and Jeffrey Dill (2013) fear, regressing, mythicizing, imposing, or colonizing?

Another area of contestation has to do with the tension between local and global claims and pressures, particularly in relation to people's identities, allegiances, knowledges, and responsibilities. Scholars offer and call for synthesizing conceptions. For example, Hans Schattle (2008), referencing his international study of self-identifying global citizens, concludes that the local and global do not stand in opposition to one another, but are inextricably linked by symbiotic ties that are necessary to animating the concept of global citizenship. Yet Schattle's conclusions bespeak the formative nature of the world citizenship ideal. The interplay between

global and local energies remains processual and commissions an emergent set of practices in the public sphere. Our understanding of the ideal thus resists definition and spread and instead requires us to revisit and re-envision it.

Indigenous epistemologies also call into question the fit between local and global citizenship. Advocating for the need to consult Indigenous epistemologies, Philip Higgs (2018), for example, emphasizes the importance of seeking and recognizing “the interdependence of a global network of local knowledge systems” and a “readiness to transform not only local societies, but also other societies ... in a global context” (pp. 220–221). The question of integrating local with global networks raises a number of challenging questions. Is it possible, for example, to synthesize the local and the global in a way that recognizes interdependencies and transformational potentialities? If so, how might those frames of mind and structural networks be cultivated? What are implications for communities, local and global?

These issues are not just difficult academic abstractions. Recently, they have become pressing pedagogical concerns throughout Canada and around the world. Schools and universities are tasked with the undertaking of sharing concepts of world citizenship with students and nurturing within them perspectives and dispositions of global citizenship—helping students prepare for the opportunities, responsibilities, and challenges of globalization (Dill, 2013; Kornelsen, 2014, 2016). And this begs a number of questions: How do teachers teach for global citizenship or citizenship in global contexts? How do teachers help students understand and navigate the tensions at the heart of world citizenship between universalism and pluralism; between local and global identities and responsibilities? And amidst these tensions, how might teachers best cultivate bearings of inclusion and agency, so that students are able and willing to engage the world thoughtfully, helpfully, and hopefully—a bearing that scholars of global citizenship education (GCE) contend is critical to global citizenship (Kornelsen, 2014)?

There is a growing body of literature on GCE, particularly as relates to higher education, written by and for scholars and students of GCE (for example, Davies et al., 2018). However, less has been written by teachers themselves, particularly K–12 classroom teachers. George Walker—former head of the International Baccalaureate Organization, one of the most prestigious posts in international education—has observed that teachers are indispensable to global citizenship education. In his book *Educating the Global Citizen*, Walker (2006) says:

The success of every educational endeavor depends upon a teacher... School buildings are important, the number of books in the library matter, the IB

programmes are the gateway to an enlightened education, but without the right teachers the whole lot come crashing down. (p. 45)

But after this singular endorsement, Walker offers few specifics to govern what teachers do or might do to educate for global citizenship. Perhaps that is how it should be, since teaching for global citizenship is an endeavour that conjures more *phronesis* than *techne*¹—that draws more heavily on experiential responsiveness to changing circumstances than on the invocation of rote rules (Dunne, 1993).

The intersection of locality with globalism is evident, for example, in conceptions offered by Peggy McIntosh, Sharon Todd, and Lynnette Shultz, when they envision the role of teachers in facilitating global sensibilities. McIntosh (2005) makes this comment about the role of teacher-student bond in cultivating agency:

In school, sometimes it is the heartfelt trust of a teacher in the worth of a student in a completely local situation that produces a faith within the student that he or she is connected to the world in a way that matters, and that the world is worth caring about.... The global sense for belonging and making spaces for all to belong can be developed close to home by teachers bringing the wholeness of their emotions and capacities into classrooms. (pp. 38–39)

Todd (2009) writes about navigating the tensions between plural and universal, between particular and general, between culture and human rights:

The real potential of education [and teaching] lies in its capacities to provoke insights that help youth live well with ambiguity and dilemma, where freedom, justice and responsibility cannot be dictated at them, but are tough decisions that must be made in everyday living. (p. 67)

Shultz (2018), on bridging the local and the global, pictures classrooms where transformational teachers facilitate “fractals of the world” where “the local” and “the global” cease to be understandable as separate and dichotomous “locations” (p. 253).

And so, if teachers are increasingly called to educate for global citizenship, and if they can be critical and indispensable in this undertaking, how do they, themselves, talk of that experience and of insights gleaned? This is the central question of this book. What understandings do teachers offer? What do their interpretations unveil and their reflections reveal about global citizenship and global citizenship

education? Our hope is that the questions raised and insights rendered can serve as guide, inspiration, challenge, and affirmation for teachers, teacher candidates, teacher educators, and leaders of education policy. We are particularly interested in examining what Canadian teachers say about teaching global citizenship. Do Canadian teachers have a common purchase on bridging local and global interests? What do they recommend for locating Canadian student-citizens in a global world?

NOTE

1. Joseph Dunne (1993) renders two Aristotelian forms of knowledge or reason: *techne*, a durable form “possessed by an expert” (p. 9) and *phronesis*, “more personal and more experiential, more supple and less formulable than knowledge conferred by *techne*” (p. 10).

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INTRODUCTION

Lloyd Kornelsen, Geraldine Balzer, and Karen M. Magro

Teachers worldwide are being asked to educate for global awareness and engagement—to involve young people in dialogue about their world, about political responsibilities and shared obligations. Hannah Arendt called it unveiling work, suggesting, along with others (Paulo Freire, Andres Vercoe, Donald Schon), that teachers need to remake the subject every time they teach it. This level of pedagogical engagement is one of the reasons that Kincheloe, McLaren, and Steinberg (2011) contend that teachers have access to understandings that can go beyond what outside researchers have produced, understandings that come from a place only teachers have traversed; they call for teachers to “join the culture of researchers if a new level of educational rigour and quality is ever to be achieved” (p. 165).

This claim, that teacher experience constitutes and counts for unique and indispensable knowledge, is not a new one. It has been noted in academic literature since the 1980s, when numbers of young scholars in teacher education began writing about the value of teacher self-study for teacher education (Bullough & Pinnegar, 2001; Kornelsen, 2019). Teachers’ professional knowledge, they have argued, should be considered as knowledge that is embodied through experience (Huber, Caine, Huber, & Steeves, 2013) and derived from decisions made and actions taken in the “heat and thick of teaching” (Bullough & Gitlin, 2001, p. 9)—and is necessary for expanding knowledge in education. Along with Christa Walck (1997), we believe that it takes a lifetime to learn to become a teacher—not because it takes years to master poses and techniques, but because it is an unending process of building a frame of mind. Seasoned and excellent teachers have

cultivated an attitude of freedom and openness to all that can and will happen, as well as a habit of thoughtful self-reflection.

This book, written and edited by former and current schoolteachers, contends with what it means to teach for global citizenship. Each contributor addresses a basic question: *What are the most important things you have learned about teaching for global citizenship?* In taking up this question, authors were asked to revisit and reflect critically on their teaching experience. They did so, usually through narrative, linking and framing their insights, observations, and questions to related literature and research. Some reproduce passages from student work, and some capture generative moments that arrested their attention by revealing unseen obstacles or possibilities in communicating global world views and sensibilities.

Authors approached the theoretical literature differently, from using it as a framework for understanding and embedding it throughout their texts to referencing it sparingly, amidst extended personal reflections and anecdotes. Several wrote of how teaching experience inspired current research projects and sensibilities. All authors referenced literature as a guide for readers and as a means of interpreting and understanding experience. In these ways, this book is a testament to how schools and universities representing two distinct cultures, two different ways of knowing (Bullough & Gitlin, 2001), can enrich and give meaning to the other and enlighten teaching practice and educational understandings (Kornelsen, 2019).

Each contributing author has considerable K–12 teaching experience, particularly in the fields of social studies and language arts. All authors work in Canada, having lived in a range of places—from British Columbia to New Brunswick to Nunavut—and taught in a diversity of contexts—private and public, rural and urban—and represent a range of teaching experience and perspective. Currently, several of the authors still teach at school; others have moved to post-secondary settings, teaching and working in teacher education programs. Finally, and critically, it should be remembered and noted that all authors are Canadian and that this volume represents a Canadian perspective on global citizenship education (GCE).

Since authors anchored their work in, and conveyed their experience through, one or several stories, a few words on narrative inquiry: Narrative inquiry is widely documented as uniquely suited for accessing teacher professional knowledge and producing teaching knowledge (Bullough & Gitlin, 2001; Carter, 1993; Connelly & Clandinin, 1988, 1990; Huber et al., 2013; Schnee, 2009). Oftentimes, stories can serve as a primary portal between experiencing and understanding phenomena. Beginning as lived experiences, these encounters can develop depth and nuance when recounted as told stories. Yet being rooted in experience lends authenticity to narrative, as Clandinin and Connelly (2000) note:

As we tell our stories as inquirers, it is experience, not narrative, that is the driving impulse. We came to narrative inquiry as a way to study experience. For us, narrative is the closest we can come to experience. Our guiding principle in an inquiry is to focus on experience and to follow where it leads. (p. 188)

In upcoming chapters, stories are used to decipher insights from teaching experience, to convey how experience enlightens and unsettles notions of world citizenship and global citizenship education, and to examine how stories inform and are informed by education theory, research, and scholarship. Each author has addressed our question with unique style and expression, often choosing a rhetorical approach suited to their theme and focus. Those telling stories about students and classroom moments often use colloquial terms to bring such experiences to life, whereas those emphasizing a theoretical perspective establish such grounding by using more traditional and formal diction and development. As editors, in an effort to preserve the voices of individual authors and in the spirit of reader-author dialogue, we did not seek to homogenize the style but made the decision to work with an assemblage of voices, so that each chapter has its own narrative character and tone.

The work of grouping chapters into clusters of responses/topics was challenging. As entailed by our call and question, all of the individual offerings traversed common ground: the complexity of the task of educating for global citizenship, the contested nature of the term *global citizenship* and how it manifests in a Canadian context, and the myriad pedagogical ambiguities that arise from reflecting on one's teaching practice. Still, we were surprised by the frequency of intersections. Even though authors offered a variety of responses—writing, for example, about challenging systems of privilege and power, engaging students at the local-global nexus, and responding to the impacts of colonialism—they held much in common. All described the “what” and the “how” of teaching global citizenship, mused about critical responsibilities of educators, and identified current impediments, systemic and otherwise, to educating for world citizenship. In short, each chapter in this volume offers a unique perspective and insight, amidst a common pursuit.

The authors' reflections on their experience continually highlight the complexity of understanding global citizenship, teaching for global citizenship, and challenging the binaries that are all too prevalent in our societies. Each writer is grounded in a context, geographical or theoretical, and yet each writer recognizes the instability of that grounding. The narratives have much in common; the ideas overlap, at times running parallel and at times offering contesting notions of global

citizenship. We hope, in reading these stories, you are able to engage in the conversations that have been initiated. In the end, and in the midst of the complexity, three clusters of emphasis emerged, and they can be understood in relation to UNESCO's four pillars of learning: learning to do, learning to know (merged as Section I), learning to be (Section II), and learning to live together (Section III). The chapters are grouped accordingly. It should be noted that the categories are fluid and that each chapter contains echoes or elements of other category themes.

SECTION I: KNOWING AND DOING: WHAT IS GLOBAL CITIZENSHIP, AND HOW MIGHT WE SO EDUCATE?

In chapter 1, "Global Problems Require a Global Citizenry: The Case for Teaching Global Citizenship," Paul Orłowski and Ghada Sfeir contend that traditional conceptions of the terms *citizen*, *multiculturalism*, and *citizenship education* have outgrown their usefulness as we enter the 2020s. Environmental, economic, social, and political problems require insight and co-operation to redress the escalating dilemmas. This is a time of tremendous opportunity and challenge, and a transformative approach to education would involve a critical understanding of the barriers that prevent peaceful coexistence among people. Drawing from their personal teaching experiences, Orłowski and Sfeir assert that global citizenship cannot remain an abstraction; rather, specific curricula and learning approaches can help learners examine the roots of class inequity, racism, and cultural misunderstandings. Critical media literacy, for example, could help learners understand the hegemonic role that corporate media across the planet plays in reinforcing a false political consciousness that further stratifies "have and have-not societies." From the stance of the authors, a global citizen is someone who respects and values diversity, has a complex understanding of world issues, and is prepared to participate in meaningful ways (from local to global) to make the world more equitable and sustainable.

In chapter 2, "Awareness and Empathy: Essential Dimensions of Global Citizenship Education," Karen Magro draws from her own personal and professional experiences to highlight the importance of awareness and empathy as two central dimensions of global citizenship, calling for education programs to come from a need within our communities, which are increasingly becoming more multiethnic and diverse. Magro integrates theoretical ideas from critical literacy, GCE, and narrative research to illuminate her practical experiences. Teaching toward global citizenship would involve opportunities for learners to express themselves through autobiographical writing and a critical reading of texts that

reflect world issues, psychology, ethnography, and cultural studies. A cultural studies approach to curriculum design in English language arts education would highlight thematic texts where culture, social structures, and historical situations are explored with an emphasis on connections to experiences and events today. Working toward global citizenship requires local and international solidarity and collaboration with communities of inclusion, and opportunity. Magro's work with Indigenous learners and adult newcomer learners escaping war underscores her emphasis on understanding the transaction and nexus between global and local events. If educators are to build communities of peace and sustainability, a critical and visionary approach to education is needed.

After years of teaching secondary English, history, and world issues, Jennifer Chapman concludes in chapter 3 that habits of thought—cultivated by exploring narrative through the lens of theory—can help students navigate the ambiguities of global citizenship and may lead to more ethically considered action in the world. In Chapman's experience, students of all ages and circumstances possess both the desire and the capacity to think deeply, and with nuance, about difficult subjects. Drawing on Arendtian ideas about ethical thinking and action in plural and common spaces, she uses a narrative approach to explore how interdisciplinary theory, tied to the experiential guideposts of diverse, often conflicting global stories, can open unforeseen and hopeful spaces for students and teachers to think about how to be a citizen in an increasingly interconnected world. Chapman raises some difficult questions: How might interdisciplinary theory be used to help students think about the mutable and contested nature of global citizenship? How might the study of a plurality of stories challenge the universalism inherent in dominant, Western accounts of global citizenship?

In chapter 4, "The Place of the Local in a Global World: Two Teachers Transact in Their Reading of *Seedfolks*," Cynthia M. Morawski and Catherine-Laura Dunnington emphasize the importance of environmental education, planetary sustainability, and place-based learning at the local level to help learners broaden their understanding of global sustainability. Using Paul Fleischman's (1997) *Seedfolks* as an anchor text, Morawski and Dunnington build on Louise Rosenblatt's transactional literacy analysis to explore the diverse ways that learners can reconsider their own local surroundings in an increasingly global world; they consider local experience in word, image, poetry, and prose. The creation of community gardens, for example, is one way that individuals can connect to the land with a sense of awe and wonder, despite the influence of global pulls that contribute to materialism and resource depletion. Informed by their own transactions with the stories in *Seedfolks*, the authors consider the way texts can be used

creatively to work toward significant changes in practice, policy, and research in secondary school English education.

SECTION II: BEING: AS TEACHERS OF GLOBAL CITIZENSHIP, WHAT ARE OUR RESPONSIBILITIES?

Reflecting on 30 years of teaching literature, history, and global issues, Larry Paetkau discusses in chapter 5 insights gleaned and challenges encountered in teaching for global citizenship. He talks about the power of modelling, the difficulty of meaningful evaluation, and the transformative potential of systems thinking. He realizes that he was most effective as a teacher on those days when he was least visible; when he was most vulnerable and open to criticism, students learned the most. Conveying his lifetime of knowledge was not as helpful as showing students how to build a better world (one that is more equitable and more sustainable). Ultimately, Paetkau concludes, to teach young people skills and attitudes to navigate an increasingly polarized and inequitable world will require more than one high school course. What is needed, he argues, is a system of education where ethics training and systems thinking are central and where courses are taught, not in isolation, but in context with others. Paetkau calls for a shift in how education is delivered, because old regional- or national-based systems are failing. “Nation-states,” he says, “are arbitrary constructs; the planet is not.”

Through the thoughtful consideration of four students’ remarks on citizenship and the use of Gadamer’s theory of experience, *Ehrfabrung*, Timothy Skuce in chapter 6 critically examines the goals of citizenship education and the understandings that emerge from it. The diversity of voices in his classroom challenged definitions of nationalism as students sought to construct identity. Skuce traces the vulnerability of participants and the risks they take on this knowledge journey. Through his encounters with the stories students bring to the classroom, Skuce reconsiders his own identity and prejudgments and the importance of provocation in learning to understand the world differently. Stories that provoke us to see the world and our place in the world differently present, in Skuce’s view, an opportunity and a responsibility. Our journey as teachers, co-venturing with multiple others, calls upon us to enact judgments that aim at the good, to ennoble the particularity while seeking to dwell aright amidst the universal. As Skuce writes, “Our decisions attempt to honour the vulnerability and contingency of living a life, and our decisions are fraught with ambiguity and frailty.” The teacher holds the key to exploring worlds of possibility in the classroom.

In chapter 7, “Teaching and Learning Global Citizenship in Rural Canada: Demographic Changes and Opportunities,” Lyle Hamm, John McLoughlin, and Matt Maston highlight the importance of educators developing a growth mindset and an asset-based approach to teaching and curriculum development. They find that “rapid demographic changes have reshaped traditional cultural, linguistic, religious, and socio-economic realities/landscapes of many communities” in Canada, moving them closer to reflecting global international communities. Too often, teachers make assumptions about newcomer students (who may have fled zones of conflict and war) in terms of their English language fluency. Instead of embracing the rich diversity of experiences, languages, and talents, there is a preoccupation with finding a way for students to “fit in” to existing Canadian culture, both rural and urban. Drawing from their own teaching experiences, Hamm, McLoughlin, and Maston contend that more can be done to break down barriers of communication; after-school programs, leadership opportunities, and valuing the existing skills of students (and parents) from diverse corners of the world will help create a learning context where confidence, self-efficacy, optimism, and a sense of belonging can be established.

In chapter 8, Timothy Beyak considers the multiple ways that ideas and understandings intersect, within and outside of the classroom, noting, too, that contemporary technologies have increased the possible intersections. Using Barad’s (2007) theory of entanglement, Beyak considers student artifacts, looking not only for the entanglement of ideas, but also the ways in which they have engaged in a process of disentanglement as students have made sense of the concepts they have encountered in class. In the same way, Beyak inquires into his own teaching practice in the global studies classroom, teasing out tangled threads as a form of critical inquiry intended to deliver new ways of knowing, being, and doing. Beyak, referencing Hillis’s (2016) description of the “Age of Entanglement,” provides examples of student writing to reveal how students can use tools to disentangle experiences in a way that promotes understanding of self and of external power structures.

In 2001, Heidi Reimer began a career as high school teacher. Prior to this, she worked as a flight attendant for a prominent international airline. Drawing on personal experiences in both professions and on insights from Ken Reimer’s experiences as school administrator, and using Levy’s (2010) critical thinking tool, the *point of critical distinction*, chapter 9 connects Heidi’s time serving international travellers on airplanes to teaching students in classrooms—including newcomer and Canadian-born young people. Heidi and Ken Reimer discuss two critical points of comparison between serving international travellers and educating young

people for global citizenship: respecting and tending to an individual's basic needs (security, food, and rest), and recognizing and addressing the "curtain of privilege" that separates individuals by class. Airlines, they contend, go out of their way to separate privileged flyers, for the sake of profit. Schools and teachers must go out of their way to break down barriers of privilege, for the sake of social justice and global equity.

SECTION III: LIVING TOGETHER: WHAT IS THE IMPACT OF CANADA'S COLONIAL HISTORY ON TEACHERS, STUDENTS, AND SCHOOLS?

In chapter 10, Geraldine Balzer reflects back on her experience as a Nunavut educator who facilitated a European travel experience for 12 Northern youth. Designed in part as a stay-in-school initiative and as a celebration of the new millennium, Europe 2000 endeavoured to expose youth from isolated Arctic communities to the larger world. In this chapter, Balzer reflects on the purpose of travel in the education of global citizens and wonders whether this excursion served to further colonize participating students or empower them. Alberto Arenas (1999) suggests that "children cannot comprehend, much less feel a commitment toward, issues and problems in distant places until they have a well-grounded knowledge of their own place" (p. 2). But what happens to individuals who know their own place intimately but have no connection to the larger world? And is this knowledge of the broader world important to the generation who entered adulthood as the dream of Nunavut came into being? Through reflection on this experience, Balzer explores the connections between global citizenship and decolonization.

Pamela Schoen's chapter 11 looks at the joys and hardships of teaching global citizenship to at-risk youth from the perspective of an educator who was once at risk herself. Tracing her background as an Indigenous woman, and reflecting on 20 years of teaching marginalized youth, Schoen raises difficult questions and offers inimitable insights into educating for global citizenship. She focuses on three questions: How can you teach for empathy when you are the target of racism yourself? What might one do to help students counter systemic marginalization? How can one help students engage with the world responsibly and hopefully when they believe themselves invisible and marginal? Whilst discussing these dilemmas, Schoen speaks about learning to see racist students as her own, witnessing the devastating impact of being targeted for charity, and seeking ways to build community and encourage authenticity in the classroom. Schoen concludes with

her greatest teaching joy: inspiring students to engage with the world and helping them know that they can take on the challenges that most affect them.

Jeannie Kerr self-identifies as a settler-scholar-educator living on traditional Indigenous territory who has increasingly recognized her role in an educational system that has been an important part of Canadian colonization history. Through two separate classroom encounters, Kerr is challenged to consider the inability of educators to deny complicity in systemic harm. In chapter 12, Kerr considers the impact of Canadian meta-narratives that support the coloniality-modernity structure that is an inherent part of Canadian society and suggests ways that decolonial theory and ethical relationality may provide the theoretical foundation for examining privilege and inequality. Global citizenship provides a space for the enactment of these theories and a deeper understanding of each other's stories. Kerr uses the work of Vanessa Andreotti, suggesting "we focus not only on immediate problems facing the *other*, but also go with our students to look for the causes of the problems and confront our own complicity within those problems." Kerr confronts her own complicity and wrestles with her role as an educator who desires to teach in ways that decolonize and honour ethical relationality. She concludes by offering a glimpse into what a classroom constructed in this way may be.

In chapter 13, Marc Kuly argues that teachers in Canada are implicated by the history of colonization—that Canadian schools and the stories told in them have been used to justify settler colonial agendas since the time of residential schools—often unconsciously and unwittingly. However, there were times, in his teaching experience, when the educational incongruities created by this history were conspicuous and overwhelming. They could not be ignored. Kuly explores one such experience and his attempt to reconcile the contradiction between the unethical circumstances that brought him together with a student and the insights that came from a human connection that developed between the two. Kuly argues that for these types of reconciliation to succeed, they need to rely on a discourse of global citizenship that urges ethical action amidst the pressures of honouring difference, valuing universal justice, and recognizing the primacy of human relationships. He concludes that even though teachers may not always have the time to weigh options and consider alternatives—in a job that requires immediate action rather than attention to the unjust historical and political conditions that influence their work—it is possible to find points of productive praxis.

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Afterword

Lloyd Kornelsen

This book is based on the premise that teacher knowledge derived from experience is trustworthy and unique. According to critical theorists like Kincheloe, McLaren, and Steinberg (2011), teachers have access to understandings that go beyond what non-practising educational researchers have, for these are obtained in inimitable circumstances. Life in classrooms is fraught with chaos, with multiple indeterminacies and contingencies. Oftentimes, teaching responses must be made in the moment, without time for much thought or reflection; good teachers learn to embrace ambiguity and encourage their students to do the same. As Bullough (2014) says, teaching can be “messy, and highly context sensitive, with outcomes uncertain and proof of accomplishment always indirect and usually long delayed” (p. 189). It is a form of reflective knowledge—of insights obtained from looking back on the experience of making decisions and taking action in the “heat and thick of teaching” (Bullough & Gitlin, 2001, p. 9)—that we hope to elicit with this collection. It is knowledge that, often, is only revealed afterward, when teachers have time to tell stories and ask questions, to make sense of “what happened,” and, in reflecting on the circumstances that affected their actions, to untangle the ambiguities and see a larger picture.

With a focus on global citizenship education (GCE) each of the authors in this volume hearkened back to incidents that affected their perspective on and informed their questions of this area of education. The following phrases, drawn from various chapters in the collection, convey that the authors wrote from a personal and invested perspective:

- *In China, in 1989, inciting students to action, and then a week later, witnessing their arrests amidst the Tiananmen crackdown.* (Paetkau)
- *Listening to adult students' personal narratives that highlighted their experiences of living in conflict and war zones.* (Magro)
- *Hearing a student yell, “Go home, ya immigrants.”* (Orlowski and Sfeir)
- *Experiencing the entangled space of the classroom.* (Beyak)
- *Having a student say, in fragmented English, “You have to learn to teach me.”* (Hamm)
- *Seeing a newcomer Canadian student suffering from homesickness.* (Reimer and Reimer)

- *Having a student ask, “If you recognize who I am, will you hold it against me?”* (Chapman)
- *Witnessing students make connections to the “global” on a field trip to a local water treatment plant.* (Morawski and Dunnington)
- *Reading a student’s writing about how nationalism reminds him that he is a citizen of nowhere.* (Skuce)
- *Witnessing chauvinistic slights directed at Inuit students on a school trip to Europe.* (Balzer)
- *Having a student say, “We should send homeless people on a vacation during the Olympics.”* (Kerr)
- *Being “Indige-splained” by a colleague.* (Schoen)
- *Noticing two students no longer attending class.* (Kuly)

As the chapters reveal, the range of response was diverse when we posed the following question to the authors: From your teaching experience, what are the most important things you have learned about educating for global citizenship? Each chapter differs—in tone, content, and rhetoric—as writers responded to a range of teaching circumstances, educational contexts, and global unfoldings. There were times when we, as editors, reviewing incoming papers and seeking common themes and connective threads, thought we might have made a mistake—that the call for chapters had been too broad, that we should have bounded the question more markedly and framed the request more definitively. In fact, colleagues urged us to do so to make the task of perceiving the common and crafting the cohesive easier. However, rather than narrow the focus, we wanted contributors to interpret the question as they would—to have them frame their responses, tell their stories, and hearken their memories freely and with minimal restraint—and so we resisted. We believed that contributors’ offerings would broaden horizons of GCE to the extent that their voices were less constrained. Hence, the result, we hope, is a volume richer in diversity and more authentic in its claims.

All authors, in contending with what it means to teach for global citizenship, demonstrated this well-known principle stated by Kincheloe, McLaren, and Steinberg (2011): teachers are “aware of the complexity of the educational process and how schooling cannot be understood outside of the social, historical, philosophical, cultural, economic, political, and psychological contexts that shape it” (p. 166). Their stories signify how teachers of global citizenship address two inter-related/interconnected challenges. First, internal to the classroom are the reflections about helping students navigate relationships with others in class, as they

live and learn together, in contexts affected and interrupted by cultural, economic, and social forces. Second, external to the classroom, yet often interconnected with internal concerns, are those reflections responding to systems of power and privilege and world issues and history as they impinge on what is taught and require informed response and ethical engagement.

As expected, in taking up the question, authors' responses were at once unsettling, thoughtful, and unique—and illuminative of three questions: (1) What is global citizenship and how do teachers educate for it? (2) Who are teachers of global citizenship? (3) What of the Canadian context—and the implications for learning to live together in a globalizing world? All authors took up all three issues, yet each chapter tended to emphasize one of three themes. The chapters were grouped accordingly.

What follows is an incomplete, yet representative, sketch of responses. Global citizens, as described by the authors, are not passive but act on their beliefs in a diversity of ways. *They have empathy and global awareness; are ethical and participate in ethically considered action; respect the plural amidst the quest for the universal; understand the hegemonic role of the corporate media and of the complexities of world issues; are open to and respectful of cultural difference; are hopeful and have agency; see the global in the local and apprehend the local in the global; know of their global "entanglements"; and are prepared to participate in the world in meaningful ways.*

Teachers teach for world citizenship by enabling students to practise agency through activities inside and outside the classroom. They engage in autobiographical writing and critically read texts that reflect world issues; become literate and critical of media; study the complexities of world issues; read conflicting global stories; experience cross-disciplinary teaching; transact texts that help reconsider the local in a globalizing world; learn approaches that help unveil the roots of class inequity, racism, and cultural misunderstandings; engage in ethics training and systems thinking; and see "entanglements" of the classroom and in the broader world.

Teachers of global citizenship ask hard questions of themselves and their positionality, leading them to critical insights: *knowing their privilege and recognizing their complicity in systems of oppression; taking responsibility and cultivating humility; participating in those learning activities expected of students; being role models for what they are teaching; honouring vulnerability in themselves and their students; being provocateurs; being receptive to all that might happen in a classroom; venturing out into the world and inviting students in their venturing; being present to their students' stories; cultivating common humanity in their classrooms; and apprehending their subjectivities.*

Living together is fostered through the following: *becoming aware of privileged knowledge, ways of knowing, and systems of education; honouring Indigenous*

epistemologies and pedagogies; decolonizing our minds, our classrooms, our schools, and our systems of education; teaching for inclusion, hope, agency, and equality; seeking to actualize a common humanity in classrooms and cultivating resiliency in students; creating spaces to help new Canadians meet more people; confronting racial and ethnic stereotypes and discrimination; and engaging in multilingual communication.

These chapters offer insight into GCE—what it means for teachers and implies for systems of education. It has become cliché to say that we live in a globalizing world and that we need to prepare young people to live and work in an interconnected global village. But for those who are asked to teach for world citizenship, it is more than platitude; it is an invocation for what they do and a reminder of why they do so. Their task is fraught with expectation, immediacy, and uncertainty, as Marc Kuly, one of the authors in this volume, writes in chapter 13: “Teachers face, as daily reality, that however conflicted they might feel about the social, economic, historical, or political conditions that influence their work, they still must act, as best they can.”

We hope that knowledge shared here helps engage you in conversations about GCE—and that through insights rendered, questions raised, and stories shared, your practice is heartened, your questions are informed, and your work is affirmed and challenged. Our intent is that this volume serves as a practical guide for teachers, a critical text for teacher candidates, and an inimitable resource for those who shape education policy.

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