

Unsellable: Toward (Re)Construction of Global Citizenship Education Outside of Neoliberal Discourses

Karin Wiebe
Okanagan School of Education
University of British Columbia Okanagan

Abstract

Global Citizenship Education (GCE) is a form of curricular learning that aims to create a way of thinking about people and the planet in terms of betterment and equality. This study examines selected bodies of GCE research and situates emerging themes around national conversations which appear as public comments on a major media source. The study finds themes of inconsistent conceptualizations, neoliberalism, power, voices, transformation, and valuation. It argues that GCE should focus on identity formation centred around Indigenous understandings of the web of interconnectedness. In this way, knowledge co-production, responsibility, and larger loyalties are brought to bear on balancing the whole environment.

Keywords: global citizenship education, transformation, identity

Introduction

Looks like if we had a statue of Liberty the scroll would say, "Go away!" Van Evra, 2021¹

Global Citizenship Education (GCE) is a form of curricular learning that aims to create a way of thinking about people and the planet in terms of betterment and equality. It has connections to a UNESCO program that strategically (re)shapes understandings of issues like “human rights violations, inequality and poverty” as global concerns, and not exclusive to local communities (UNESCO, 2021). This study applies a critical lens to selected bodies of GCE research to consider the development of some emerging themes, and (contested) deployment of those themes through national conversations which appeared as public comments in response to CBC’s *What on Earth? Why Canada needs to think about accepting climate change refugees* (Van Evra, 2021). *What on Earth* is a weekly newsletter and podcast production of CBC News. Specifically, I uncover themes of inconsistent conceptualizations, neoliberalism, power, voices, transformation, and valuation. This paper points to a need for a defining epistemological framework to understand global citizenship and to strengthen its potential in education. I argue that GCE should focus on identity formation centred around interconnectedness, responsibility, knowledge co-production and larger loyalties.

The Canadian Broadcasting Corporation (CBC) is a federal crown corporation of Canada. Participants of CBC discussion forums are required by CBC/Radio-Canada to provide a name and email address. Public comments include the author’s first and last name, no pseudonyms are permitted. Participants who submit comments are considered as having given consent for reproduction and publishing of that comment to CBC. CBC does not

¹ Public comment on *CBC News* in response to a volume of posts indicating opposition to accepting climate refugees.

maintain demographic information of forum participants. For this study, names of the commenters have been removed.

Inconsistency

I'm all for "climate refugees" coming to Canada's Far North to help in its development. If JT wants this country to balloon in population, just ensure they can't settle in TO, Montreal, Calgary and Vancouver by invoking the notwithstanding clause in the Charter involving mobility rights. If this pandemic has shown nothing else, population density and demographics has and will impact our way of life. Van Evra, 2021

There is a disconnect between federal discourse that regards newcomers as valued, contributing members of society, and public discourse on refugees as appears in the *What on Earth* public forum. This forum response implies that newcomers are conceptualized as problems which need to be consigned to the geographic “far north” in order to avoid impacting “our way of life” in urban centres. This opinion does not reflect federal messaging; however, it may be indicative of an inconsistent conceptualization of global citizenship.

For example, the federal approach to immigration is centred on Canada’s aging population. In the *2019 Report to Parliament*, Marco Mendicino, Minister of Immigration, Refugees and Citizenship (IRC) explained that newcomers are necessary to fill “gaps in the labour market (and to) maintain the size of the working age population” (Mendicino, 2019, p. 5). The report continued that newcomers offer economic and social value to Canadian communities, bringing innovation and labour to the workplace through programs like Global Skills Strategy, a federal program that recruits professional employees from around the world (ESDC, 2017).

Conversely, Canadian national discourse as appears on the *What on Earth* forum seems divided on what the global citizenship conversation is about. The exact topic appears like a moving target, and while this debate is underway, CGE education literature debates a universal purpose for its curriculum. VanderDussen Toucan (2018) compared three seminal texts: a 2014 UNESCO document, *Global Citizenship Education: Preparing learners for the challenges of the 21st century*, a 2015 UNESCO document, *Global Citizenship Education: Topics and Learning Objectives*, and the 2012 Secretary-General’s Global Education First Initiative. VanderDussen Toucan explains that these texts represent the supporting structures of “an emerging field” (VanderDussen Toucan, 2018, p. 52). In this comparative study, VanderDussen Toucan was specifically interested in how the agendas and biases of diverse stakeholders informed the “constructs of global citizenship education” (VanderDussen Toucan, 2018, p. 52).

VanderDussen Toucan finds that each document conceptualizes *global* differently, ranging from humans as all one family or global community, national “issues, events, systems, and structures” that have been upsized to include other countries, and global as one planet existing under peace or conflict (p. 56). VanderDussen Toucan explains that *Global Citizenship Education: Topics and Learning Objectives* approaches education by providing pragmatic “priorities and ethos” with recommendations for interdisciplinary collaboration, and GCE to be embedded in formal classrooms and workshops (p. 61). This document does not situate educators at the centre of success or failure for GCE, but rather calls for a “whole systems approach” to developing curriculum (p. 61). All three documents in VanderDussen Toucan’s study assign responsibility to the individual to become “informed and critically literate” (p. 56), while the earlier UNESCO document introduces a reflective revisiting of personal biases, with particular focus on “systematically underrepresented/marginalised” peoples (p. 58).

The strength of GCE curriculum construction lays in its multiple voices and stakeholders. It draws on a range of values and perceptions to inspire multiple solutions to global problems. However, the above conceptualization appears lost to federal messaging on issues directly related to global citizenship, like climate refugees. Innovation and labour have become the tangible assets IRC depends on to educate Canadians about the value of newcomers, with no effort to make social value explicit. Canadians are left to construct their own ideas of how newcomers impact their way of life.

Neoliberal Influence

What would we do with them? There's an affordable housing crisis in Canada and our social spending is already through the roof. And jobs? The UN can buzz off. Van Evra, 2021

Why don't we invest and take care of our own citizens before handing out billions to other nations and refugees? Van Evra, 2021

Pashby et al. (2020) define and separate the discourse orientations of global citizenship education into a neoliberal, liberal and critical “social cartography”, and explore the influence of each perspective on GCE (p. 146). Pashby et al. explain that most discourses are situated within the neoliberal orientation, or cosmopolitanism where the role of education is to “serve a human capital function [towards] economic development” (p. 150). In this context, a successful neoliberal global citizen is defined as someone who is engaged in a one-world market economy, “driven by capitalism and technology” (Shultz, 2007, p. 249). The study found that there are “emerging neoconservative and postcritical orientations” pointing to the need for reevaluation of existing lenses (p. 157). This is an interesting point because it argues for different methods of engagement within the existing “ordering of the world” and acts like a call for new identities within the GCE curriculum (p. 156). Pashby et al. explain that even with a variety of lenses (typologies) we are still limited in our ability to imagine “viable alternatives” (p. 158). The study found that the “modern/colonial imaginary” inherent in neoliberal narratives is “violent and unsustainable and denies our entangled existence” (p. 160). However, people have a hard time imagining what the world would look like beyond this “modern/colonial imaginary” and how they would exist outside of it (p. 156). The education system then, “reproduce[s] the narrow imaginaries of global justice, responsibility, and change” and unintentionally obfuscates decolonizing approaches which could shape the imaginary we are seeking to reform (p. 160). Pashby et al.’s argument offers the possibility that GCE would better serve students by looking beyond the neoliberal educational orientation. By including local, Indigenous understandings of education, GCE stands to rebuild trust in institutions which was damaged by colonial interventions.

In 2021, UNESCO’s educational approach seems to bear this out. There are four themes within its GCE program: “Preventing violent extremism through education, Education about the Holocaust and genocide, Languages in education, and promotion of the rule of law through global citizenship education” (UNESCO, 2021). The educational program is explicitly aimed at creating “young people’s trust in public institutions (where) establishment of a global community...integrity, ethics, non-discrimination, and respect for the rule of law” are practiced (UNESCO, 2019, p. 2). The latter theme is supported with a handbook for secondary school level teachers, *Empowering students for just societies*. The book takes the view that education is transformative and therefore necessary to empower “future generations [towards] creating inclusive, peaceful, just and sustainable societies” (p. 2). It uses cognitive, socio-emotional, and behavioral perspectives to shape learners’ “thinking processes...emotional welfare...and

ability to use learning materials” (p. 14). Collectively, this handbook offers learning outcomes that tool young people to act as co-operative and empathetic global citizens. However, the outcomes are still placed within the “modern/colonial imaginary” that Pashby et al. argued against (Pashby et al., 2020, p. 160). For example, learning outcome U1.1 characterized as “knows national and global systems for protecting human rights and delivering justice” does not equip learners to seek out local systems and value in-situ perspectives, which may sometimes outweigh the national stance (UNESCO, 2019, p. 16). Outcome U3.1 asks that a student “critically assesses the ways in which power dynamics impact voice, engagement and civic participation” but does not explicitly ask that learners adopt a willingness to consider voices with less power as truth, and to operate within those alternative ways of knowing to achieve outcomes that ultimately empower the powerless (p. 16). These are fine points that characterize the subtle and overlooked vital perspectives which are missing from the handbook example.

The forum comments at the beginning of this section demonstrate a form of civic participation where the knowledge negotiation appears to operate within the colonial imaginary by preferencing the economic conditions of Canadian citizens over “other nations and refugees” (Van Evra, 2021).

Power and Larger Loyalties

Reply to previous comment: Ironically moving someone from an underdeveloped (sic) country where their carbon footprint will be larger as a result of lack of access to green solutions to a place like Canada will actually reduce that individuals footprint and not increase it. And since this is a global issue moving someone from a place where they burn coal or wood to cook or heat their homes etc to a place like Canada where we are using more and more green solutions for such things.. it should in reality help (in a small way.. and not the other way around..) Van Evra, 2021

Don't help everyone. Help the planet. It is wrong to move people from the tropics, where carbon footprint per capita is low, to Canada, where carbon footprint is 10 times higher. Van Evra, 2021

Reply to previous: Canada is moving to reduce emissions. In future the refugees will be arriving in a Canada with a much lower carbon footprint. Besides refugees need to move because their country has become unliveable, not because those refugees are required to reduce the planets emissions Van Evra, 2021

Global citizenship can come to look like a mental exercise in power relations where citizens of wealthier countries negotiate the relocation of impoverished peoples. The debate weighs individual needs against global climate change and seeks to prioritize loyalties to refugees versus protection of the planet. It is a narrow conversation that (in the example of the three quotes above) does not include the local roles in environmental degradation which have pushed some geographies beyond their carrying capacity. GCE education is tasked with helping students envision themselves as “citizens of the world”, characterized by empathy, a sense of responsibility and open-mindedness towards complex and dynamic identities (Pashby, 2011, p. 427). One problem is that national narratives which upsize citizenship to encompass “global orientation [may not] actually alter the status quo” (p. 428). Pashby argues that GCE is problematized by colonial biases such as “humanistic discourses that sit unproblematically beside historically embedded colonialist assumptions about difference” and power relations (p. 428). Pashby offers that the first task should be to investigate how these influence educational decisions. Further, Pashby advocates a “more complex theory of citizenship education (with a) global orientation” (p. 427).

Global citizens characterized by participation and activism are fundamentally opposed to complicity and apathy, but Pashby explains that conducting half measures of activism as learning education to transform global issues will not work. Rather, they risk “retrench(ing) rather than transform(ing) power inequalities (p. 429). Pashby explains that GCE classroom activities which do not necessarily foster genuine transformational thinking, pose the danger that they will entrench the narrative of “transferable” national identity to global identity without understanding the complexities of global citizenship (p. 438). GCE needs to stretch beyond systemic problems in other geographies to foster a feeling of “widening of loyalty” beyond one’s borders which inspires active engagement (p. 438).

Including Voices and Listening to Them

If your home and land is decimated because of climate change, or you can’t get water or food because of climate change, you can still apply for refugee status based on “humanitarian and compassionate grounds”. Trying to call the same thing Climate change is asking for division to be (sic) where none belong. Poking a bear. Van Evra, 2021

A critical study of *The National Youth White Paper on Global Citizenship* examines how Canadian youth imagine themselves as national citizens and “agents of change in the world” (Arshad-Ayaz et al., 2017, p. 19). The study finds young people consistently prefer activities which foster equity over those of equality. The authors explain that equity exists when all perspectives within the global citizen membership have been “accounted for,” regardless of their power or marginality (p. 23). The document shows youth have an awareness that dominant discourses favour powerful/elite groups at the expense of the opinions and perceptions of undervalued and marginalized peoples. Further, the study found evidence students are aware that colonial devaluation and subjugation practices are an ongoing problem which entangle foreign aid and “voluntourism” (p. 25).

The White Paper reveals a need for curriculum that supports youth towards “produc(ing) changes themselves” by filling knowledge gaps that includes student input “in conversations and policies about global citizenship” (p. 25). Arshad-Ayaz et al. (2017) explain that support must include “critical media literacy” which will skill students for knowledge dissemination (p. 25). Further, Arshad-Ayaz et al.’s study of the White Paper reveals youth are aware of the power of media in global issues and relations. The researchers argue that GCE must include practical experience working among diverse “perspectives, building solidarity, challenging injustices, and promoting equity” (p. 26).

Arshad-Ayaz et al. (2017) found some aspects of the *White Paper* problematic, specifically voice and difference. The document shows that Canadian youth have a bias towards their own voices and identity. The author explains they find their opinions “exalted” and expect that their Canadian methods for consent and problem solving are the correct ones to use (p. 27). While a strong national identity is indicated as necessary for GCE, Arshad-Ayaz et al. explains this is informed by a “notion of Canadian exceptionalism” (p. 28). Further, inclusive conversation becomes the opposite if it acts to silence participants who do not agree with the motivations and goals of the conversation or expects participants to agree with more eloquent or powerful voices.

Transformation

Only 2-3 years ago the Trudeau regime announced a long-term immigration goal which would produce a population of 100 million people in Canada by 2100--only 80 years from now--some 62 million more than today. This would likely see the current Ontario GTA population hub hit 20 million, with the farmland-greenspace demarcated by the lower Great Lakes effectively smothered by high-rise towers.

The capacity of the planet to continue to carry exponential human population is already evidently limited. Titanic global firestorms in our remaining forests, the hottest seven years in the last 2000 and a succession of zoonotic epidemic/pandemic viruses just in the last 20 years is a dire warning. Let national populations age-out and shrink to permanent sustainable limits. Ever larger is not better in the face of extinction events. Van Evra, 2021

This forum response envisions a transforming Ontario landscape and argues that immigration is the vector for environmental degradation. The author suggests the best way to rebalance resources is to stop immigration because government targets exceed the carrying capacity of tier one communities.

The theme of transformation characterizes research on global citizenship education. First, transformative changes are called for throughout the educational system for GCE curriculum theory, teacher preparedness and activities. Truong-White and McLean's (2015) case study of digital storytelling in the Bridges to Understanding program found an urgent need to upskill educators, so they are able to deliver quality global citizenship content. Truong-White and McLean (2015) found that guidelines for this program failed to "support teachers in facilitating democratic interactions among students" (p. 19). This has a potential domino effect where inadequate facilitation has the potential to entrench inequality along lines of status and privilege. Truong-White and McLean explain that "grappling with diverse and conflicting viewpoints" is a key feature of "transformative global citizenship education" and suggest educators must be able to locate and overcome missing elements of curriculum documents (p. 19).

Second, transformative approaches are the spirit and intent of learning objectives where "learners experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights" (UNESCO, 2019, p. 14). A transformative approach to GCE places students in learning situations where they can envision themselves as part of different communities, and practice viewing an issue through a different lens. Envisioning is a powerful tool of identity transformation which GCE can deploy to (re)shape student loyalties. For example, digital storytelling can pair students from different countries in learning activities to co-create understanding and practice telling stories from different perspectives. Truong-White and McLean's (2015) study found that digital storytelling is uniquely capable of supporting global citizen identity formation and loyalty but poses a problem where only one member of the pair speaks English fluently and is better positioned to "communicate and convince" a partner of their viewpoint (p. 19). Technology-based activities, like digital storytelling, have negative and positive potential. For example, while technology has the ability to reproduce colonial practices, it can also act as a teaching space for "activism and challenging the status quo" (Truong-White & McLean, 2015, p. 20). Truong-White and McLean found that a lack of teacher education on global citizenship education results in missed opportunities. For example, educators may not plan for teaching students how to analyze media shaping of issues versus lived experiences and how to connect systemic causes to environmental problems. Truong-White and McLean found that the strength of the digital storytelling program lay in identity transformation through reflective journaling where students are asked

to imagine themselves acting as global citizens and reflecting on how that would make them feel.

Unsellable

Shouldn't the priority be on reconciliation with the Indigenous Nations on whose unceded lands settlers occupy. Before any more settlers are allowed to come as refugees or immigrants, there needs to be full consultation with all Indigenous Nations followed by informed consent. If these elements are not present, the only answer can be "sorry, no." Van Evra, 2021

I would argue that the direction of global citizenship education would look somewhat different with local Indigenous knowledge at its core. Cohen (2001) explains that students bring their personal and familial beliefs and ways of thinking to class, which presents an opportunity for educators. By creating room for students to share this knowledge and “generate understanding and appreciation for the diversity of peoples and cultures”, this becomes the nexus for transformation (Cohen, 2001, p. 140). Transformative education in, for example, Syilx Okanagan peoples’ traditional practices centres on values of interconnectedness and responsibility. This is an engaged process co-producing new ideas, expanding networks, and deliberately creating webs to support this knowledge. Interconnections formed and realized within the classroom do not conclude at its boundary. The webs can be extended to bind with “Indigenous networks, (and) working relationships (which) are now global” (p. 141). Cohen (2001) explains that Indigenous peoples maintain “good systems thinking” that places humans as caretakers of the natural environments, rather than owners (p. 141). This is a reoccurring feature of Indigenous perspectives which places human, non-human, and environment within a single balanced framework (Morrison, 2011). In this way, human activities, for example timber harvesting, are considered part of a larger system of balanced forestry management. Manuel & Derrickson (2017) explain that natural elements like “water, land, animals, plants, fish and human beings are equal” (p. 248). This perspective underpins the argument that any economic activity exacts repercussions on the elements, and therefore expansion and development should be considered and weighed against the need to maintain a healthy environment for future generations. In this way, “free prior informed consent” is a responsibility of Indigenous peoples to “help Canada and the world to make adjustments that will at long last free us from our fossil fuel addiction” (Manuel & Derrickson, 2017, p. 249). It also offers an inroad for GC educators to teach students how that natural, elemental balance is found or recovered.

The Okanagan Syilx perspective introduces a notion of environmental and social guardianship where individuals bear responsibility to “know and follow the natural laws to make sure of healthy generations to come” (Armstrong et al., 1993, p. 8). Armstrong (2011) explains this guardianship has been appropriated by colonial governments around the world and as a result, conflicts that arise from dwindling natural resources “are in reality the struggle of Indigenous Peoples” attempting to regain management of their land (p. 112). She further explains that by separating Indigenous communities from their roles as stewards, governments have set the conditions for “massive global loss of living nature” (p. 113).

Where political will is lagging, Armstrong explains that individual dialogue can achieve “positive advances through convincing research situating the necessity, strength and importance of Indigenous perspectives and practice” (p. 114). Herein is a doorway to GCE where learners can be introduced to a value system where forests are not inventory, but rather assemblages of parts which together, add up to be greater as an intact whole.

Further, organizations that operate within Indigenous perspectives offer opportunities for community-engaged learning. VanderDussen Toucan (2018) explains that “existing grassroots practice” should be (re)evaluated as effective for existing programs that may match the “aims of global citizenship education” rather than seeking out unfamiliar methods and systems for adoption (p. 63). Moreover, by developing GCE activities with community organizations, students practice interconnection and responsibility while gaining confidence they can effect genuine change through issues like environmental degradation (Leduc, 2013).

Pashby et al. (2020) explain that the majority of neoliberal oriented GCE discourses take the view that students should be “self-motivated and entrepreneurial” and any experience or training in global citizenship “is valued as a line on one’s c.v.” (p. 151). The authors argue that reimagining GCE at the epistemological level has stronger potential to affect positive change rather than rearranging teaching methodologies.

In the *National Youth White Paper on Global Citizenship*, calls of young people for active leadership are problematic because it has become the modern iteration of a trope of wealthy Western nations who “see themselves at the forefront of politics, cosmopolitanism and democracy” (Arshad-Ayaz et al., 2017, p. 29). These calls need an educational transformation that will “emphasize humility, equality of worth, (and) disarmament” (p. 29).

Finally, one of the most significant examples to rise out of this study comes from the youngest people: A study of global citizenship education for B.C. grade 6 students found that activities which include fundraising for a global cause are problematic on different levels. Leduc (2013) explains that student fundraising assignments can be unrealistic in execution and impact. For example, family and community members are obliged to help students reach their fundraising goals which removes the lesson entirely from international engagement. This kind of activity reinforces the trope that Arshad-Ayaz et al. (2017) introduced where wealthy Western countries are best placed to solve problems in poorer countries, while fundraising-as-pedagogy might obfuscate complex issues with monetization.

Recommendations for Future Studies

The articles selected for this study are united in taking a critical perspective of the roots, political influences, and practices of global citizenship education. This study situated authentic public discourses in relation to themes which appeared in the articles. Forum submissions show a public willingness to situate Canadian issues within global contexts. There is also a recognition that major challenges often have historical and international roots. The comments appear to measure Canadian immigration in terms of either a presence in global problems or an absence-as-fix to those problems.

Rather than finding alignments between GCE discourses and public opinions, this study has found misalignments that appear rooted in the neoliberal economic system GCE is embedded in. There is need for further study borrowing on appreciative inquiry and using a social constructivist lens to locate patterns of positive results in GCE research. Such a study might ask what are the affordances and features of GCE that foster learning outside of neoliberal influence? Further, what are the beliefs and practices embedded in GCE which are not centred on a one-world perspective aimed at “equip(ing) students to compete more effectively in the global marketplace” (Pike, 2010, p. 64)?

Conclusion

This article has analyzed themes that arose in selected GCE research and sought to locate those themes in public discourse. This study explored fluctuating definitions, practices, and ideologies of global citizenship education which act to complicate public debate and understanding. Further, the study found these fluctuations contribute to further entrench colonial power relations and attitudes as evidenced by public forum comments. Pashby et al. (2020)'s social cartography suggests that neoliberal influence on GCE reproduces those colonial imaginaries. There is room for a re-evaluation of educational epistemology outside of the one-world market view of neoliberalism.

And finally, this study concludes that transformative global citizenship education should focus on outcomes grounded in identity formation rooted in alternative epistemological foundations, in particular, local, Indigenous perspectives. In such a curriculum, human and nonhuman interconnectedness, belonging to a global village, responsibility, and balancing the web characterize a sellable imaginary.

References

- Armstrong, J. (2011). *"Indigeneity: Situating the tribal and the local in the global"*. Environmental Ethics, Knowledge, and Politics. Ed. Kerstin Knopf. Trier, Germany: Wissenschaftlicher Verlag Trier.
- Armstrong, J., Derickson, D., Maracle, L., & Young-Ing, G. (1993). *We get our living like milk from the land*. Researched and compiled by the Okanagan Rights Committee and the Okanagan Indian Education Resource Society. Theytus Press, 1994.
- Arshad-Ayaz, A., Andreotti, V., & Sutherland, A. (2017). A critical reading of The National Youth White Paper on Global Citizenship: What are youth saying and what is missing? *International Journal of Development Education & Global Learning*, 8(2), 19–36. <https://doi-org.ezproxy.library.ubc.ca/10.18546/IJDEGL.8.2.03>
- Cohen, B. (2001). The spider's web: Creativity and survival in dynamic balance. *Canadian Journal of Native Education*, 25(2), 140-148. <https://www.proquest.com/scholarly-journals/spiders-web-creativity-survival-dynamic-balance/docview/230306594/se-2?accountid=14656>
- Employment and Social Development Canada (ESDC). (2017). *Global skills strategy*. ESDC Campaigns and Promotions. Government of Canada. <https://www.canada.ca/en/employment-social-development/campaigns/global-skills-strategy.html>
- Leduc, R. (2013). Global citizenship instruction through active participation: What is being learned about global citizenship? *Educational Forum*, 77(4), 394–406. <https://doi.org/10.1080/00131725.2013.822038>
- Manuel, A. & Derrickson, R. (2017). *The Reconciliation Manifesto: Recovering the Land Rebuilding the Economy*. James Lorimer & Company Publishing.
- Mendicino, M.E.L. (2019). *2019 Annual Report to Parliament on Immigration. Immigration, Refugees and Citizenship Canada*. <https://www.canada.ca/content/dam/ircc/migration/ircc/english/pdf/pub/annual-report-2019.pdf>
- Morrison, D. (2011). *Indigenous Food Sovereignty: A Model for Social Learning*. (H. Wittman, A.A. Desmarais & N. Wiebe, Eds.) *Food Sovereignty in Canada: Creating Just and Sustainable Systems*. Fernwood Publishing.
- Pashby, K. (2011). *Cultivating global citizens: Planting new seeds or pruning the perennials? looking for the citizen-*

- subject in global citizenship education theory*. Carfax Pub.
<https://doi.org/10.1080/14767724.2011.605326>
- Pashby, K., da Costa, M., Stein, S., & Andreotti, V. (2020). A meta-review of typologies of global citizenship education. *Comparative Education*, 56(2), 144–164.
<https://doi.org/10.1080/03050068.2020.1723352>
- Pike, G. (2000). Global Education and National Identity: In Pursuit of Meaning. *Theory Into Practice*, 39(2), 64–73. <http://www.jstor.org/stable/1477279>
- Shultz, L. (2007). Educating for global citizenship: Conflicting agendas and understandings. *Alberta Journal of Educational Research*, 53(3), 248. <https://doi.org/10.11575/ajer.v53i3.55291>
- Truong-White, H., & McLean, L. (2015). Digital storytelling for transformative global citizenship education. *Canadian Journal of Education*, 38(2), 1–28.
<https://www.jstor.org/stable/canajeducrevucan.38.2.11>
- UNESCO, (2019). Empowering students for just societies: A handbook for secondary school teachers. United Nations Educational, Scientific and Cultural Organization.
<https://unesdoc.unesco.org/ark:/48223/pf0000370901>
- UNESCO, (2021). Global citizenship education. United Nations Educational, Scientific and Cultural Organization. <https://en.unesco.org/themes/gced>
- VanderDussen Toukan, E. (2018). Educating citizens of ‘the global’: Mapping textual constructs of UNESCO’s global citizenship education 2012–2015. *Education, Citizenship & Social Justice*, 13(1), 51–64. <https://doi.org/10.1177/1746197917700909>
- Van Evra, J. (21 May 2021). Why Canada needs to think about accepting climate change refugees. Science: What on Earth? *CBC News*. <https://www.cbc.ca/news/science/what-on-earth-trees-climate-refugees-1.6034396>.