

BOOK REVIEW: Teaching global citizenship: A Canadian perspective

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BOOK REVIEW: Lloyd Kormelsen, Geraldine Balzer and Karen M. Magro (Eds.), *Teaching global citizenship: A Canadian perspective*. Canadian Scholars. ISBN: 978–1773381985. ISBN (ebook): 20200328441

Teaching global citizenship: A Canadian perspective is essential reading for all student teachers and for researchers interested in global citizenship education (GCE). The book comprises 13 chapters with several specific questions for readers to consider at the end of each chapter. The editors, Lloyd Kormelsen, Geraldine Balzer, and Karen M. Magro, present the chapters in a manner that helps to disentangle debates on highly contested theories of GCE by examining teachers' reflections. These reflections concern challenges of diversity inside and outside the classroom and form a loosely organised theme that centres on what teachers learnt from their practice in contemporary Canada (p. 207). The book's underlying theoretical basis is the idea of pedagogical engagement, meaning that teachers' personal experiences make a difference to the rigor and quality of education. Drawing on experimental teaching, personal reflections and first-hand life experiences, teachers share their own interpretations of what GCE teaching should be like and, more importantly, of how to deliver GCE effectively in challenging settings. The most significant contribution of the book is, thus, the authors' narratives of teaching experiences with GCE.

The editors link the chapters to UNESCO's four pillars of learning: learning to do and learning to know (Section I), learning to be (Section II), and learning to live together (Section III). Each section addresses specific questions:

- Section I, Knowing and doing: What is global citizenship, and how might we educate in this way?
- Section II, Being: As teachers of global citizenship, what are our responsibilities?
- Section III, Living together: What is the impact of Canada's colonial history on teachers, students, and schools?

Focusing on GCE pedagogies, all sections present teacher reflections that echo what has long been discussed theoretically but less explored in classroom teaching, including, for example, what triggers teachers' emotional and behavioural changes and what

empowers them to be a proactive educator of global citizenship. The book's empirical contributions are impressive.

Section I (knowing and doing) examines a range of perspectives on GCE and engages with moral judgement theories from the rationalist and intuitionist models through a critical lens (Haidt, 2001). In Chapter 1, Paul Orłowski and Ghada Sfeir demonstrate how class analysis can help when teaching about neoliberalism by focusing on difficult situations such as racism and populism at school. The chapter illustrates the power of combining critical perspectives and cosmopolitan universalism in solving conflicts, in enabling students to understand how the practices that previously harmed working-class students can now undermine middle-class students. In Chapter 2, Karen Magro expands on critical perspectives with an unconventional approach, including an intuitive dimension (emotional and social literacies) to understanding critical literacy. She refers to Noddings (2005) and Schattle (2008) to explain how a transformative vision of education can assist in building more inclusive communities. The remaining authors of the section primarily follow this intuitive path. In Chapter 3, Jennifer Chapman expands on the pedagogies of GCE beyond the purpose of enhancing inter-personal relations and developing students' connections with the past and the future. In this chapter, Arendt's (1954/2006, 1958/1998) conceptions of modernity, human condition, judgement and citizenship are the recurring themes to highlight the power of narration. Finally, Chapter 4 examines attempts to enhance Deweyan pedagogies by developing students' awareness of "the place of the local" (p. 64), often known as place-based education, and reveals what really constitutes students' experiential learning.

Section II (Being) shifts the focus to synthesising methods to re-evaluate what happens in the classroom and school. In Chapter 5, Larry Partkau outlines several specific pedagogies of GCE, including "modelling for inquiry", "collaborative research", "simulation games", "leaving the neighbourhood", and "reading the room: being open"; and identifies the type of teacher-student relationship that contributes to success. Chapter 6 takes readers through hidden conflicts at schools in order to illuminate students' vulnerability, by presenting an autobiography guided by Gadamar's *Ehrfahrung* (2004), which argues that disharmony is the key to initiate self-awareness of the limitations of the self's world. The author, Timothy Skuce, states that "our relations with otherness constitute the true locus of hermeneutics since otherness reveals possibilities that are not yet known to us" (p. 92). In Chapter 7, Lyle Hamm, John McLoughlin, and Matt Maston suggest ways to enhance teachers' literacy by drawing on their experience in teaching immigrant and refugee students GCE in rural Canada. For example, "there is no finish line with intercultural learning and leadership; there is only 'becoming'" (p. 109), and "confront and stamp out stereotyping, racism, and discrimination" (p. 111). In Chapter 8, Timothy Beyak explores "entanglement theory" in reference to his own teaching—how objective realities (such as learning space and course content) and students' and teachers' conceptual realities affect the multiplicity of the context of learning. In Chapter 9, Heidi Reimer reflects on her roles as a flight attendant and as a teacher who teaches GCE. The pedagogies presented in these chapters are highly innovative and experimental but most of them are also feasible and applicable and offer us the potential to deconstruct and transform classroom practices.

Section III (Living together) presents teachers' narratives about their life experiences, critical viewpoints and inclusive attitudes; and illuminates the importance of being aware of and welcoming the unexpected in their careers. These teachers (authors) bring

experiences of marginalised contexts, including Arctic communities, an at-risk youth group, an indigenous territory, and a high school with First Nations students, and contribute to existing postcolonial literature. For instance, in Chapter 10, Geraldine Balzer, highlighting the divide between hegemonic global cognitive justice and the indigenous knowledge system, explores how Nunavut students are affected by their travel to Europe and, in particular, their confidence being impacted by experience of cultural conflicts. She then discusses this phenomenon in relation to the epistemic limitations of GCE. Pamela Schoen (Chapter 11) uses her long-term participant observation of teaching and supporting at-risk youth to challenge the old saying that “ignorance is bliss” and identifies effective approaches to empower them. In Chapter 12, Jeannie Kerr, a member of an indigenous population, reveals the subtle systemic harm caused by meta-narratives prevalent in an education system framed by coloniality–modernity. Finally, in Chapter 13, Marc Kuly shares his experience of attempting to develop reconciliation with his students over many years.

The book encapsulates the concept of pedagogical engagement by presenting these teachers’ reflections about the practice of GCE. We learn that what was once regarded as a part of GCE has become questionable. For example, multiculturalism (once associated with GCE) is considered less applicable in marginalised settings. The understanding of humanity as being divided by coloniality-modernity is now being challenged. Delving into this book, readers are likely to experience a sense of transformation whereby their worldviews are challenged by these teachers’ lived experiences.

I would have appreciated more explicit discussion about the book’s original contributions to the theoretical debates on GCE. But this limitation does not dim its value. To benefit from reading this book, it would help if readers were familiar with the mainstream literature so they can be more analytical of specific insights in this book. It is also imperative that readers compare what they learn from the Canadian context with their own local CGE practices.

To conclude, *Teaching Global Citizenship* is an excellent reference for learning, teaching, professional training and researching. It is a pioneering work that responds to the persistent question: Which pedagogies for GCE work and why do they work? Although at first glance it seems to be “a ripple in the water” given that the title of the book emphasises its specific focus on Canadian education, after a careful read, readers will realise its value for understanding GCE in any context. Influenced by neoliberalism, along with other global crises, schools around the world seem to be suffering from what Byung-Chui Han (2019/2021) identifies as violence by homogeneity. Experiences in Canada are not, and will not be, the only experiences. This book paves the way to more diverse ways to conceptualise and practice GCE in schools.

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