Cultivating Global Citizenship Education in Context

Nicholas Palmer, Ph.D. Student, The University of Southern Queensland, Australia

ABSTRACT

As educators grapple with the notion of global interconnectivity in classrooms, there is increasing pressure to determine a contextual response to global citizenship education (GCE). While nominal overtones addressing GCE have been documented by an increasing array of scholars,[1,2,3] extensive evidence-based activations of GCE have yet to be made available to the latent practitioner. This paper explores the deepening GCE conceptual terrain through three proposed activations of GCE in schools, namely, authenticating, substantiating and co-creating.[4] These suggested applications are aligned with a theoretical framework presented by Andreotti, Biesta, and Ahenakew outlining GCE dispositions.[5] The juxtaposition of these concepts, the author argues, provides practical buoyancy to the notion of GCE learning. This article aims to support educators seeking practical means of articulating GCE and navigating sustainable GCE implementation. Further, the development of GCE praxis creates an opportunity to address interdependency as an integral element of curriculum and how individuals, communities, and schools might benefit from a refined exploration of the global self.

INTRODUCTION

Consider a teacher discussing a current global issue with her students. Take global warming, population growth, health, or any one of the UN sustainable development goals, as examples.[6] Questions, commentary, and dialogue unfold and spark a microcosm of futures within the hearts and minds of her students. Why do such issues exist? How do they affect me? How do we, as human beings, meet or overcome the presented challenges? How am I connected to these problems? Prompting, probing and navigating responses, the teacher invites creative, inclusive and altogether dynamic moments of interaction. In the not so distant past discussion of global issues yielded a few creative responses sought to fit pre-ordained curricula goals.

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1. Bates, Richard, "Is Global Citizenship Possible, and Can International Schools Provide It?" *Journal of Research in International Education* 11, no. 3 (2012): 262–274.
2. Andreotti, Vanessa, "Postcolonial and Post-critical 'Global Citizenship Education.'" *Education and Social Change: Connecting Local and Global Perspectives* (2010): 238–250.
3. Reimers, Fernando, "Educating for Global Competency." *International Perspectives on the Goals of Universal Basic and Secondary Education* (2009): 183.
4. Palmer, Nicholas, "Seeing the Forest for the Trees: The International Baccalaureate Primary Years Programme Exhibition and Global Citizenship Education." *Journal of Research in International Education* (2016): 208-223.
5. Andreotti, Vanessa, Gert Biesta and Cash Ahenakew, "Between the Nation and the Globe: Education for Global-mindedness in Finland." *Globalisation, Societies and Education* 13, no. 2 (2015): 246–259.
6. Costanza, Robert, Lorenzo Fioramonti and Ida Kubiszewski, "The UN Sustainable Development Goals and the Dynamics of Well-being." *Frontiers in Ecology and the Environment* 14, no. 2 (2016): 59–59.

Recently, however, educators are asked to pursue creative articulations and processes with students. These articulations and processes value imaginative, interpretive and altogether exploratory notions of teaching and learning.[7]

GOING GLOBAL

Articulations and processes indicative of global citizenship education (GCE) can be considered at best based on sweeping abstraction, and at worst, representative of a wider, not necessarily liberating, globalisation. GCE is central to the UN goals for sustainability, the Council of International Schools review process, and to OXFAM's mission. The International Baccalaureate hails GCE as 'education for the future.'[8] The OECD's Gabriela Ramos, promoting the inclusion of a global competency component into the 2018 PISA assessment, states:

Finding innovative solutions to escalating problems, from the depletion of natural resources to a fairer distribution of wealth and opportunity, depends on the ability of people to act creatively and ethically, and in collaboration with others. But in many countries, social cohesion, the bedrock for collaboration, is growing weaker. The challenge now is to embed global competence in schools around the world so that young people are better equipped for today's fast-changing, globalised world.[9]

Despite recently presented guiding principles, such as UNESCO's global citizenship topics and learning objectives, schools are largely left to their own devices. Educators are left scratching their heads as to how to uphold GCE. Moreover, pressures for educators to adhere to everyday assessment and disciplinary norms nudges GCE to the periphery.[10] Despite these challenges, however, a working definition of GCE aids further exploration. Karen Pashby presents the following:

A 'global' citizen is one who 'responsibly' interacts with and 'understands' others while being self-critical of his/her position and who keeps open a dialogical and complex

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7. Clark, Emily B. and Glenn C. Savage, "Problematizing 'Global Citizenship' in an International School," in *Educating for the 21st Century*, 405–424. Singapore: Springer, 2017.
8. Davy, Irene, "Learners Without Borders: A Curriculum for Global Citizenship." *International Baccalaureate Organization* (2011): 1–10.
9. Ramos, Gabriela, "Programme for International Student Assessment." *OECD* http://www.oecd.org/pisa/oecd-proposes-new-approach-to-assess-young-peoples-understanding-of-global-issues-and-attitudes-toward-cultural-diversity-and-tolerance.htm
10. Davies, Lynn, "Global Citizenship: Abstraction or Framework for Action?" *Educational Review* 58, no. 1 (2006): 5–25.

understanding rather than a closed and static notion of identities.[11]

Although notions such as 'self-critical' and 'dialogical' mark a progressive clarity in the defining indicators of GCE, there remains a distance between the presentation of ideals and the application of contextual GCE.

EMBRACING ALTERNATE KNOWLEDGE

UNESCO states GCE aims to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors. These learner contributors are aiming towards a more peaceful, tolerant, secure and inclusive world.[12] Hierarchical binaries such as global versus local, self-centered versus other-centred, citizen of the nation versus citizen of the world, are common grounding ideas in many conceptualisations of global-mindedness.[13,14] Such challenges can seem insurmountable to the lay practitioner, given the responsibility placed on educators to deal realistically with concrete issues such as recycling, conflict, or cyber bullying.

'Faced with impossible demands, we are likely to throw up our hands in horror. But the obligations we have are not monstrous or unreasonable. They do not require us to abandon our own lives.'[15] In his text on modern-day cosmopolitism, Kwame Anthony Appiah presents us with an assurance that the project of global interaction need not be onerous. GCE is, aiding Appiah's sentiment, a tangible opportunity to uncover fresh modes of thought while retaining our cherished approaches to the world. The cosmopolitan educational ideal, embodying GCE, should paint an appealing portrait of 21st-century learning. However, the ideal of GCE consists of complexly interwoven conceptions of relativistic thought. Sousa Santos describes this complexity as indicative of relativism.

11. Pashby, Karen, "Demands on and of Citizenship and Schooling: 'Belonging' and 'Diversity 'in the Global Imperative," in *Citizenship education in the era of globalization: Canadian perspectives.* Rotterdam: Sense Publishing, 2008: 5-25.

12. Stoner, Krystina R., Michael A. Tarrant, Lane Perry, Lee Stoner, Stephen Wearing and Kevin Lyons, "Global Citizenship as a Learning Outcome of Educational Travel." *Journal of Teaching in Travel & Tourism* 14, no. 2 (2014): 149–163.

13. Aktas, Fatih, Kate Pitts, Jessica C. Richards and Iveta Silova, "Institutionalizing Global Citizenship: A Critical Analysis of Higher Education Programs and Curricula." *Journal of Studies in International Education* 1, (2016): 16.

14. Andreotti, Vanessa, "Global Education and Social Change: The Imperative to Engage with Different Discourses." *Global Education in Europe: Policy, Practice and Theoretical Challenges* (2013).

15. Appiah, Kwame Anthony, *Cosmopolitanism: Ethics in a World of Strangers (Issues of Our Time)*. New York: WW Norton & Company, 2010.

Relativism, he argues, built on the shifting sands of abyssal thinking.[16] These unsettled foundations of global thinking reflect the impossibility of the co-presence of two sides of an abyssal line. On one side of the line, accepted, ratified knowledge and on the other, knowledge dismissed as in-commensurate Marginalized knowledge, such as indigenous knowledge, is considered beyond truth. That is, knowledge, as measured by dominant teleology, is relegated to beliefs or subjective understandings and is, therefore, invisible to the GCE project.

SEEKING THE GLOBAL SELF
In her seminal paper exploring both soft and critical approaches to GCE, Vanessa Andreotti champions GCE as a critical ideal allowing learners to reach beyond cosmopolitan rhetoric.[17] Critical approaches to GCE embrace our potential to breach assumptions and invite reflexive and emancipatory possibilities. Rather than championing an unbridled acceptance of inclusivity, critical GCE learners are able to question contextual impact, and highlight marginalised thought. Questioning impact catapults one into an exploration of self. How might I, as a global citizen, respond to my own learning?

Alain Badiou offers a starting point: We must affirm the existence of the single world right from the start, as axiom and principle. The simple phrase, 'there is only one world,' isn't an objective conclusion. It is performative: we are deciding that this is how it is for us. Faithful to this point, it is then a question of elucidating the consequences that follow from this simple declaration.[18]

The global self-acts simultaneously as a GCE compass, navigating complex terrain and a teleological endpoint. Picture a seafaring vessel designed as for exploration rather than simply moving from one point to another. Schools navigating a means to 'go global' rely on certain perceptions of the global self and values inherent in school practices. To undertake GCE, and in particular, to develop global citizenry through school practices, educators are required to accept students as transcending of the interactive space. Ideally, an interactive space is focused on the rupturing, splitting and reconfiguring of assumptions through questioning. Also, foraging for GCE meaning must demonstrate an emphasis on

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16. Sousa Santos, Boaventura, "Beyond Abyssal Thinking: From Global Lines to Ecologies of Knowledges." *Review (Fernand Braudel Center)* (2007): 45–89.
17. Andreotti, Vanessa Oliveira, "Soft Versus Critical Global Citizenship Education," in *Development Education in Policy and Practice*, 21–31. London: Palgrave Macmillan, 2014.
18. Badiou, Alain, "'We Need a Popular Discipline': Contemporary Politics and the Crisis of the Negative." *Critical Inquiry* 34, no. 4 (2008): 645–659.

multiple perspectives born from personal narrative. Approaches to learning attending to personal narrative, draw heavily from constructivist social learning theories. It also draws on the belief that through active learning, students can expressly engage in meaningful action.

THE VERTICAL AND HORIZONTAL LIFEWORLDS

Contemplate the classroom, embedded with a wide array of personalities and experiences. It is the teacher who, illuminating the nature of the world, builds cohesion from the variance and provides the glue with which a binding collaboration might be advanced. The teacher ignites curiosity by exploring global issues through word, mathematics, play, or the arts. Visualizing the world in a drop of water, a grain of sand, or the quirky manoeuvrings of a beetle challenges students to align diverse patterns of thought with wider phenomena. The myriad possibilities of student alignment are creative and also essential to any given GCE project.

Educators articulating GCE require a conception of thinking allowing a rational understanding of functionality within schools. While creative endeavours are appealing to many practitioners they sit, much like oil on water, in a holding pattern. Educators, wishing to build concrete evidence of contextual solutions toward community health issues, homelessness, or animal welfare, are subservient to pervading systematic norms. A teacher gaining real traction on a charitable endeavour to support a local orphanage has to ensure student propensity and curricula goals are being met simultaneously. One might argue that building community relationships toward charitable ends is advantageous, but measuring these achievements is problematized.

Educators activating robust conceptions of GCE challenges are reliant on a framing of the lifeworld. Lifeworld, as defined here, signifies the background consensus of our everyday lives and the prodigious store of our taken-for-granted definitions and understandings. Understandings, upon examination, reveal coherence and direction to student lives. The heuristic I present below follows two distinct articulations of the lifeworld. A vertical lifeworld (VL), inclusive of cultural, and consequently societal heritage, and a horizontal lifeworld (HL), inclusive of changes imposed by, or arrived at, through socialisation (see Figure 1). It is the intersection of these two lifeworlds that places the self in terms of socialisation and any given approach to GCE. Furthermore, VL and HL heuristic marks a valuing of students' approaches to thinking. The heuristic also provides a means of mapping student connections with issues and interests of personal
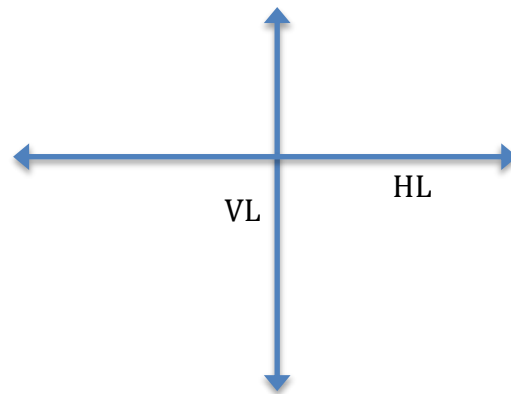
relevancy.

Figure 1. The Vertical and Horizontal Lifeworlds

GLOBAL CITIZENSHIP EDUCATION DISPOSITIONS

Andreotti, Biesta, and Ahenakew examine some of the tensions at the interface of nationalist and global orientation,[19] and present theoretical dispositions through which educators might seek to challenge the humanist and universalist applications of global-mindedness. The authors apply Hannah Arendt's metaphors of tourism, empathy and visiting as three qualitatively distinctive ways of engaging with cultural otherness, diversity, and interlocution.[20] Tourism, empathy, and visiting, rather than acting as linear indicators, are presented as elements of an emboldening repertoire for an educator to draw upon. Not only do these dispositions address notions of fusion and objectivism, but they also allow us to understand why individuals act in a particular way. Following these conceptions, the tourist interacts with other as spectator and views diversity as supportive of parochial knowledge. A school project carried out in this vein will be reliant on a pre-ordained mode of thinking, laid out for the student to discover. Learning as the tourist can, although empowering, result in students seeking support from ethnocentric ideals. The empathetic student, on the other hand, seeks a fusion of lifeworlds and a melding resulting in an epistemic relativism. Thirdly, the visitor keeps one foot firmly planted in their lifeworld while appreciating pluralism for what it is – an encounter of self and other. Each of these approaches can be translated into the classroom. The learner, as a tourist, might value video material of poverty as a means of grasping the nature of the problem. However, interpreting an issue akin to poverty, in the confines of one's lifeworld, may rely heavily on preconceived norms. A visitor, as an alternative, may value the interaction with others that

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19. Andreotti, Biesta and Ahenakew, "Between the Nation and the Globe: Education for Global-mindedness in Finland," 246–259.
20. Arendt, Hannah, *Between Past and Future: Six Exercises in Political Thought*. New York: The Viking Press, 1961.

have experienced the nature of poverty directly. The empathizer might seek ways to build a relationship with a world vastly removed from their own.

This GCE roadmap of sorts thus requires an insight into available student dispositions and insight into how individuals are affected by, perceive and interpret the characteristics of a particular situation. Moreover, an active self that is engaged in unraveling and challenging. For example, students exploring not only natural disasters but also evaluating responses to natural disasters invites students to actively engage with the tensions inherent in the personal, local and global.[21]

Figure 2 represents the HL with three segments—the tourist (T), the visitor (V) and empathy (E)—representing the three distinct approaches to GCE. The point at which the VL intersects the HL indicates a distinct approach towards GCE. The VL is bookended by co-creating, authenticating and substantiating (CAS), and, in contrast, the uncritical, individual, and inauthentic (UII).
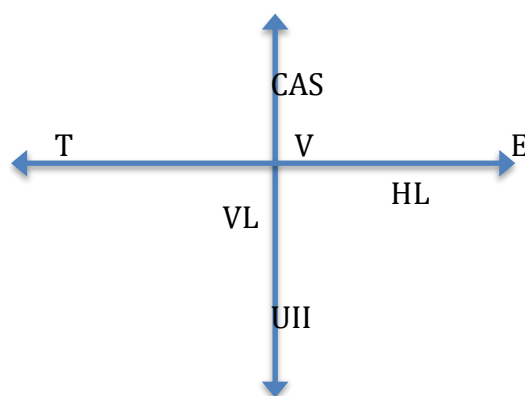

Figure 2. GCE Application Heuristic Including the VL and HL

AUTHENTICATING GLOBAL CITIZENSHIP EDUCATION
According to Yan, to authenticate is to explore possible linkages between the personal and the communal in 'granting meanings to self-creation processes.'[22] Effective dialogue practices are desirable, while authenticity cannot be taught; it, however, develops out of the dialogical co-construction of knowledge. Freire's commitment to teacher authenticity is validated through the authenticity of the student's thought processes and within an authentic classroom

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21. Gardner-McTaggart, Alexander, "International Elite, or Global Citizens? Equity, Distinction and Power: The International Baccalaureate and the Rise of the South." *Globalisation, Societies and Education* 14, no. 1 (2016): 1–29.
22. Yan, Rachel Wai Lo, "Authenticity, Cultural Identity and Horizon-based Community." *KHUU*DOODJKHU*: 3.

environment.[23] Teachers ought not to impose their values and thoughts on students. Identity construction is influenced by the behaviours, attitudes, and values of others, which are emulated and subsequently integrated into one's self.[24] Thus, authenticity is dependent on one's involvement within social networks and is negotiated through interaction. For Heidegger, an authentic person is fully involved in all aspects of life because they have chosen to be, not because they were pressured into participation.[25]

Figure 3 represents an approach to GCE that is reliant on objectivism and a static conception of knowledge. A curriculum approach to GCE, as reflected in this model, is less reliant on the personal narratives of the VL and any contextual socialisation. This mode of GCE is fixed on pre-ordained knowledge that is merely delivered to students. Consequently, content is questioned lightly, authenticity diluted and individualism prioritised.
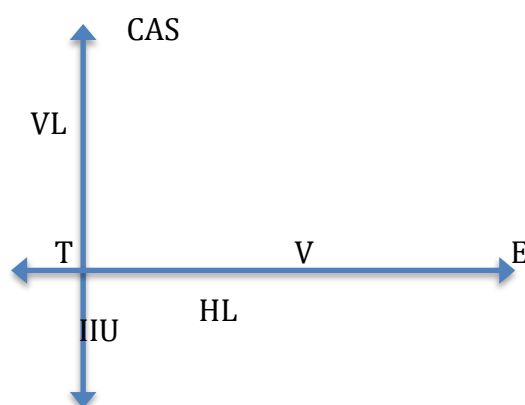

Figure 3 Objectivist and Individualist GCE

CO-CREATING GLOBAL CITIZENSHIP EDUCATION

The point of a divergent dialogue is that there will not be consensus, or at least that consensus is not an aim. In such dialogue, the aim is for participants to think for themselves with others, not for them to bring their thinking into conformity or agreement.[26] Diversity, pluralism and multiple possible resolutions and answers are the outcomes. Thus, any analysis of collective

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23. Friere, Paolo, *Pedagogy of the Oppressed*. New York: Continuum Publishers, 1970.
24. Lüddecke, Florian, "Philosophically Rooted Educational Authenticity as a Normative Ideal for Education: Is the International Baccalaureate's Primary Years Programme an Example of an Authentic Curriculum?" *Educational Philosophy and Theory* 48, no. 5 (2016): 509–524.
25. Heidegger, Martin, *Being and Time*, trans. J. Macquarrie and E. Robinson. New York: SUNY Press, 1962.
26. Lipman, Matthew, *Thinking in Education*. Cambridge: Cambridge University Press, 2003.

progress in divergent dialogue must show how there can be collective progress without final epistemic consensus. In the classroom, this might be interpreted as artistic interpretation, an exploration of questioning, or the casting of light on unique vocabulary. It is more useful to understand and judge progress during learning by the movement from the stimulus of the inquiry and to the goal of the inquiry, rather than solely to an endpoint.

Tenets of service learning, for example, espouse the need for assets to support stimulus and focus on what aspects of inquiry might be of practical use for a student.[27] Outreach processes that invite schools to seek out diverse thinking may illuminate concepts within the classroom; for example, a class trip to aid a beach clean-up or a recycling centre or health clinic benefits the generating of thought patterns rather than solutions. Furthermore, GCE approaches must address the assets of these dualities as a means of articulating the influence they may have over the self. Tension-laden global issues support the collective articulation of students and their propensities afresh. Approaches to learning that value empathy broaden the possibilities of assimilating fusions.
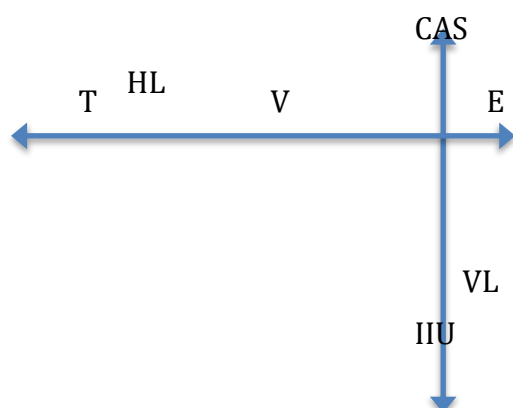

Figure 4. Fusions of Perspectives

SUBSTANTIATING GLOBAL CITIZENSHIP EDUCATION
Critical thought, as exemplified by the likes of Henry Giroux, emphasises a mode of pedagogy that equips students to do three main things: question dominant values, achieve an increased level of critical consciousness and place the discourse of education itself in its formative geo-socio-political context.[28] Educators seeking to explore assets have inherent acceptance of rich

27. Waterman, Alan S. *Service-learning: Applications from the research*. Routledge, 2014.

28. Giroux, Henry A, *Theory and Resistance in Education: A Pedagogy for the Opposition*. South Hadley, MA: Bergin and Garvey, 1983.

binary interplay. Such interplay should entail interlocution and emancipation through consensus. However, such engagement is open to interaction that is either vague or tensile or a combination of both, while an engagement that surrounds an area of tension within an issue has connectivity with both the vertical and the horizontal. Take a binary such as war and peace, or healthy and unhealthy, kind and unkind. The differing student lifeworlds treat the tensions inherent in definitions of these binaries in various ways. A narrative connection, such as the direct impact of pollution, has a connective to the VL and not necessarily the socializing HL. This dependence on the cultural heritage emboldens interlocutors to grasp an opportunity to solidify, yet also realign, various aspects of their cultural heritage. Figure 5 exemplifies the educator approaching a balancing of the HL and a simultaneous deepening of the VL.
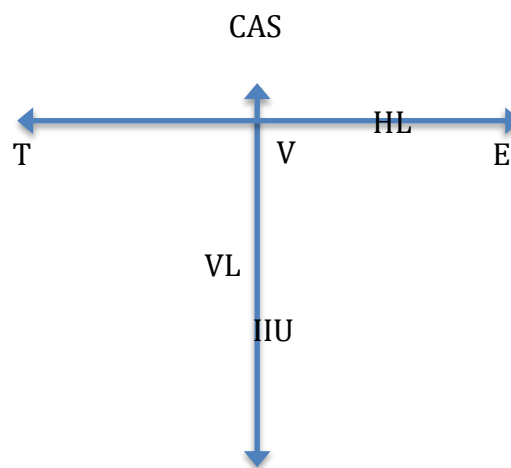

Figure 5. Balancing Lifeworlds

If we constitutively recognise self as a socially determined concept then welcoming difference into relations increases our capacity to recognise possibilities. A possibility that is productive is an asset and an opportunity to weave together differing perspectives in ways that afford new beginnings for thought and action. These can be considered paths into the future that emerged from our relations to others without simply being determined by any singular way. A consensually charged endeavour necessitates the rethinking of autonomy. However, at the very least, it suggests that the goal of education should not be to harvest individual autonomy. Educators who are reliant on the modern, broadly Kantian, model of governing oneself through reason alone, approach GCE in ways that systematically devalue dependency. These conceptions make us less, rather than more, able to live with vulnerability and difference. The goal of GCE, therefore, should be to cultivate propensities enabling one to attend to, and take responsibility for, the relations that make one who one is. This is a transformative gaze that embeds the educator in a field

of perspective.

CONCLUSION

In this article, I have sought to explore GCE as a model of education that is deeply rooted in the cosmopolitan ideal and reflective of models of education that sustain local approaches to education. Articulating and implementing GCE, therefore, requires a process of authenticating, co-creating and substantiating. This authentication is achieved through active engagement in reflection, personal narrative and a variety of perspectives, substantiating by questioning assumptions and deepened through the provision of evidence and a co-creative dimension that examines the possibilities within and around the shaping of consensus. All three of these active dimensions are reflective of an unfolding development of GCE in context. These contextual developments require both educators and learners to explore self in context, as well as self and others. Furthermore, to challenge reductive thinking in GCE development, learners are required to shift beyond abyssal lines and pursue fresh modes of epistemic progress and emancipation. As de Sousa Santos points out, 'the critical task ahead cannot be limited to generating alternatives. Indeed, it requires an alternative thinking of alternatives.'[29]

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