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Isn't Global Thinking Relevant—Even Essential—for Any Civic Education?

Aboagye, E., & Dlamini, S. N. (Eds.). (2021). *Global citizenship education: Challenges and successes.* University of Toronto Press. 344 pp.

Review by Eric Hartman

The difficult part of teaching social justice and global citizenship education is not when you ask students to learn new things about social inequities, but when you call on students to unlearn what they already know and even privilege as "normal" and normative.

—Adjei, 2021, p. 231

After a brief meditation on her father's stalwart commitment to flying the flag of the United States of America, Nikole Hannah-Jones fixes the moment that the enslavement of Black Africans—and structural racial violence—began in North America: August 1619. This moment is also especially international, involving English colonists, pirates almost certainly of various origins (Jeffries, 2023), and a Portuguese ship whose crew had enslaved Black human beings from their homelands in present-day Angola (Hannah-Jones, 2019), then trafficked them to a region with many millions of Indigenous persons composing scores of disparate nations (Blackhawk, 2023).

The year 1619, notably, is 29 years before the Treaty of Westphalia, generally understood as the foundation for the contemporary international state system. It precedes the United States Declaration of Independence by 157 years. At the time, the French Empire claimed an enormous swath of land stretching between and beyond present-day New Orleans and Quebec City. The Spanish declared control of contemporary Florida, Central and South America, and the western portion of what would become the United States. The peoples of what is now Alaska had yet to see Russian colonizers, but would before the United States was founded. Hawaii was unknown to the European imagination.

We—humans and other species—have always migrated. We have always exchanged things and ideas; we have always conflicted and connected bodily: warring, lusting, and loving across real and perceived borders. And we have always shared a single, known, viable ecosystem—this planet Earth.

The truths of interconnection and interdependence are held in tension with the reality of our contemporary, state-based international system—and Western higher education institutions that reassert it—in *Global Citizenship Education: Challenges and Successes*, a collection edited by Eva Aboagye and S. Nombuso Dlamini.

The volume makes several distinct contributions. Any shortcomings relate to the ways in which contributors reflect broader confusion contained within global and civic education in the contemporary era. Reviewing this book is therefore an occasion to both celebrate the strengths within the volume and discuss some of the field's challenges with respect to clarity of terminology, focus, and established literature. Engaging discrete chapters throughout the book, I proceed in five sections:

1. Is This Truth Self-Evident: That All People Are Created Equal?
2. Is Global Citizenship Necessary to Address Contemporary Crises?
3. How Can Educators Responsibly Steward Global Citizenship Programming That Includes Travel?
4. Where Is This Literature and Community of Practice?
5. Which Way Forward?

Is This Truth Self-Evident: That All People Are Created Equal?

The global citizenship literature of the late 1990s and early 2000s (Appiah, 2006; Carter, 2001; Falk, 2000; Nussbaum, 1992, 1997) collectively clarified that "the goal of global citizenship is to extend that courtesy of equal recognition throughout the human community, though without minimizing meaningful and important differences (Andreotti & de Souza, 2008; Bennett, 1993)" (Hartman et al., 2018, p. 40). This book is anchored within that literature and references to the United Nations and its bodies, though it advances vital updates in respect to embracing environmental sustainability education (especially in Chapter 4) and interrogating intersections with coloniality and Whiteness (particularly in Chapter 9).

One of the book's strengths is its appeals for updated civic education in Western institutions.

> In the present world of transnational communication, cross-border travel, and migration, the Westphalian model of citizenship as imagined sovereignty (Anderson 1983) can no longer account for the cross-national movement of ideas, people, goods, and services, and for the formation of large political bodies such as the European Union. . . . Bhabha (1994) refers to the naturalized nation-centered views of citizenship as having an ontological flaw. (Aboagye & Dlamini, 2021c, p. 9)

There are two important moves in the selection quoted above. The first is a pragmatic observation: Sovereign nations may have had their day, but that time has passed, and we must move on to conceptual frameworks that allow us to see the world as it is. The second, drawing on Bhabha, is much bolder: *Nation-centered views of citizenship have an ontological flaw*. That is, states are only ever narrative constructions. We—humans—make them through our collective insistence. To educate or suggest a kind of permanence in relation to nationhood is to invest in a fallacy. There is no naturally or perpetually American—nor Ghanaian, nor Cambodian, nor Swiss—soil. There are only historically contingent claims made upon varied tracts across this shared earth. Those claims have, for the most part, been mapped into existence by colonizers.

Two realities must be addressed when engaging this observation of states as narrative constructions. One, states still matter; they are the jurisdictions with monopolies of power within certain clearly defined boundaries. Second, the aspirations of global citizenship and peaceful global communities are also emergent narrative constructions. That doesn't make them any less real; it should just remind us of the extensive power—for good and for ill—of community organizing and social construction. But first, states: Global citizenship education does not ignore them. Yet lurking in the background of Aboagye and Dlamini's introduction and first chapter is a critical question: To what extent is much contemporary civic education a continuous reproduction of the unnecessarily divisive identity marker that is national citizenship?

Answering that question will depend on how national civic education is delivered, and whether and to what extent young people are encouraged to think beyond contemporary institutional arrangements. Westheimer and Kahne's (2004a, 2004b) landmark study of civic education identified three dominant approaches to citizenship. The *personally responsible citizen* works hard, pays taxes, lends a hand when needed, and prioritizes rule-following. The *participatory citizen* organizes community efforts to address challenges, understands the role and function of government agencies, and prioritizes participation within established systems and structures. The *justice-oriented citizen* critically assesses root causes of social challenges, aims to address injustice, and prioritizes systems change to move toward greater justice.

Though Westheimer and Kahne do not specifically consider global citizenship, one could infer through the literature that educating and acting for global citizenship requires all of these strengths, but especially important is the justice-oriented citizen's capacity to "question and change established systems and structures when they reproduce patterns of injustice over time" (2004b, p. 242). National citizenship is regularly and repeatedly used as justification for othering, excluding, and invading, whether the action involved is Russia's brutal attempted takeover of Ukraine (Mankoff, 2022); the Greek coast guard's nonchalant witness to the drowning of several hundred migrants from

Egypt, Syria, and Pakistan (Horowitz et al., 2023); or the United States' "barbaric" and "negligent" treatment of individuals held by Immigration and Customs Enforcement (Dreisbach, 2023). In Chapter 9, Adjei (2021) clarifies the demanding, values-centered push of global citizenship, citing and building upon scholars and professional standards (Adjei is a social work educator):

> Global citizenship education helps students realize that "no local loyalty can ever justify forgetting that each human being has responsibilities to every other" (Appiah 2006, xvi). Myers (2006) suggests "three curricular topics that need to be considered for a global-oriented citizenship education: (1) international human rights as the foundation of global citizenship, (2) the reconciliation of the universal and the local, and (3) political action beyond the nation state. . . ." (p. 226)
>
> Social work educators cannot take a neutral position in social justice and global citizenship education classrooms. The teaching of social justice and global citizenship education is a political act. (p. 231)

Adjei and the authors and intergovernmental agencies he cites are trying to replace the smaller, frequently divisive notion of national citizenships with a broader, more inclusive, polyvocal narrative of shared human dignity and common community.

After conducting a strong review of the considerable global citizenship education literature, in Chapter 1 volume coeditors Eva Aboagye and S. Nombuso Dlamini (2021b) propose that institutions of higher learning advancing understanding of global citizenship should address the following topics in core courses:

- Learning what global citizenship means in the current context;
- Understanding the historical context of society and social development and globalization;
- Learning about one's identity and appreciating diversity;
- Developing a critical democratic perspective on global issues; and
- Developing skills to take action to address global issues/activism/or learning to be an activist (p. 33).

Though the coeditors work from higher education institutions in Canada, it is worth noting that at this particular moment in United States history, politicians and organizers in Florida and Texas lead national networks determined to ban justice-oriented curricula and diversity, equity, and inclusion initiatives (Diaz, 2023; Hernandez, 2023). Nonetheless, this book's message is clear: If we wish to support ourselves and the next generation's opportunities to live in a more just, inclusive, and sustainable world, we have no choice but to advance robust global citizenship education.

Is Global Citizenship Necessary to Address Contemporary Crises?

It is worth hovering over this assertion of global citizenship as a need, considering the rationale for global citizenship education beyond the moral imperative of recognizing human dignity among humans we do not know and may not find familiar. Put simply: Cooperative global health, global sustainability, and global community keep all of us safer and healthier. The COVID pandemic was not a surprise, in the sense that global health experts know that pandemics recur, and they always defy comparatively inane human attempts to block them at our constructed borders. By April 2020, it was global cooperation and coordination that helped us make headway against this deadly new threat, as hundreds of laboratories and hospitals coordinated data sharing and analysis worldwide. From a news article at that time:

> "I never hear scientists—true scientists, good quality scientists—speak in terms of nationality," said Dr. Francesco Perrone, who is leading a coronavirus clinical trial in Italy. "My nation, your nation. My language, your language. My geographic location, your geographic location. This is something that is really distant from true top-level scientists."
>
> On a recent morning, for example, scientists at the University of Pittsburgh discovered that a ferret exposed to Covid-19 particles had developed a high fever—a potential advance toward animal vaccine

> testing. Under ordinary circumstances, they would have started work on an academic journal article.
>
> "But you know what? There is going to be plenty of time to get papers published," said Paul Duprex, a virologist leading the university's vaccine research. Within two hours, he said, he had shared the findings with scientists around the world on a World Health Organization conference call. "It is pretty cool, right? You cut the crap, for lack of a better word, and you get to be part of a global enterprise." (Apuzzo & Kirkpatrick, 2020, paras. 7–9)

There will be another pandemic, and global cooperation—like the cooperation that led to the COVID vaccine, and the cooperation on public health mandates that some countries exhibited with particular aplomb—is always our best hope for mitigating harm.

In Chapters 4 and 5 (Beckford, 2021; Gray-Beerman, 2021), the authors elaborate on two other contemporary crises that span the world and will be addressed only through vast networks of localized action: the climate crisis and human trafficking. Observing that "global citizenship applies the principles of citizenship to contemporary global issues based on a recognition of the connectedness of humanity and the interdependence of the Earth's physical systems and human and environmental, economic and social interactions" (p. 96), Beckford makes the case for sustainability education infused throughout global citizenship. This is consistent with the United Nations Sustainable Development Goals, and the "gravity of global environmental concerns make this a critical imperative" (p. 114).

One of the challenges often ascribed to global citizenship is the question of knowing where and how to act to advance global civic ideals. Although some efforts have been made to articulate the ways in which global civil society offers diverse points of entry to leverage systems change (Hartman et al., 2018), Beckford articulates a complementary understanding of change through an ecocentric learning paradigm. That approach offers parallels for aspirationally decolonizing global civic work, in which diversities of ontologies and epistemologies are accepted as a condition of collaborative change (Andreotti & de Souza, 2008). An ecological and relational view of the world, writes Beckford (2021), would contribute to

> the development of global citizens who make sustainability a natural part of their lives. Learners are engaged in an integrated way where humans are positioned not as superior beings, but as participants within the Earth's interconnected and interdependent ecological community (Winter-Simat, Wright, and Choi 2017). This is important as "awareness of the world as a web of connected complex adaptive systems in which they participate rather than manipulate or dominate, develops an ecological intelligence that can lead students to a broader worldview and more sustainable lifestyles." (p. 114)

Chapter 5's parallel with Chapter 4 is that it employs global citizenship education as something of a hopeful, instrumental tool for helping address a contemporary crisis: human trafficking. In 2023, the U.S. Department of State declared, "Human trafficking is a crime that deprives millions of people of their dignity and freedom. An estimated 27.6 million are currently victims of trafficking worldwide, and, sadly, many of them are often hidden right in front of us" (Blinken, 2023).

Gray-Beerman (2021) indicates that there is a lack of public awareness of human trafficking in Canada, and notes that 90% of people who are trafficked in Canada are from within the country's borders; more than 50% of those individuals are Indigenous. Fighting the injustices involved in human trafficking requires "an understanding of the human rights violations that are prevalent at all three levels of global citizenship (local, national, and global)" (p. 127). Gray-Beerman articulates numerous opportunities for engaged courses to combat trafficking, including through developing critical understanding of gender, respect for human dignity across all persons, knowledge mobilization, public scholarship, and assessing the relationships among trafficking and social and structural factors.

The kinds of programming envisioned here do happen—and not only from the authors of the respective chapters. Readers interested in models of community–campus

partnerships to combat human trafficking should review the partnership between Abolition Ohio and the University of Dayton (n.d.). Individuals looking for inspiration regarding robustly integrated ecological understanding, experiential learning, and global systems change should consider the models provided by Prescott College in Arizona (https://prescott.edu/). Despite these and many other strong, place-based global learning and citizenship programs, the dominant understanding of global citizenship still seems to include assumptions of international mobility.

Before discussing the chapters exploring that intersection of travel and global citizenship, I will briefly touch upon Chapters 3 and 11. In Chapter 3, Kevin Kester (2021) details contributions from the field of peace education (PE) and their intersection with education for global citizenship. Here and elsewhere throughout the volume, intercultural understanding is understood as an extraordinarily pragmatic, absolutely needed skill. Reviewing Nevo and Brem's 2002 summary of research on PE programs, Kester writes that they "found that programs that attempt to reduce violence are less effective than PE programs that emphasize intercultural understanding" (p. 82), and most programs "appeal to rationality, not emotions, which could be perceived as problematic when emotions and psychology are so central to conflict resolution" (p. 82). In this chapter more than others throughout the volume, the reader is left reflecting on the elemental building blocks of peaceful global community as they relate to interpersonal capacities to process and negotiate conflict in small groups and communities.

Chapter 11 takes a different turn, considering "the NGO career arc for students, faculty mentors, and global citizenship educators" (Robinson, 2021, p. 275). Building from insights based on a 2010 survey of Ontario-based NGOs advancing human rights, the chapter outlines several trends that are useful for any person interested in that sector or in counseling students toward it. And I want to be clear that the contribution in that manner is strong. The question I have is why a chapter relating to pathways for students interested in justice, inclusion, and sustainability would be limited to consideration of NGO sector careers? If we take the challenge of recognizing interdependence seriously, global civic education becomes a must for everyone. To be a professional, to be a community leader, to steward a Fortune 500 company, one must understand the reality of interdependence—and the global community-building, activism, and governance efforts that are forwarding justice, inclusion, and sustainability worldwide.

Like civic education, global civic education should be encouraged among all students—not just those predisposed individuals who self-select. The best careful detailing of global civic competencies required for professional service across fields that I have seen emanated from the global health sector (Jogerst et al., 2015). There and with Oxfam UK's work across primary, secondary, and tertiary education, we see frameworks that help us consider how to educate robustly and well, across multiple sectors and disciplines (Oxfam UK, 2023). Despite the availability and excellence of those models, it seems to remain the case that in U.S. higher education most global citizenship programming is associated with international travel.

How Can Educators Responsibly Steward Global Citizenship Programming That Includes Travel?

Two of the chapters in the volume consider international programming between Canadian educational institutions and communities in the Majority World. Conducting a case study of programming involving high school students traveling to Kenya or Nicaragua, Broom and Bai (2021) wonder, "Is experience-based learning an effective method of nurturing students' sense of community consciousness (and thus their humanity)?" (p. 153). Unfortunately, the literature reviewed for this and the following chapter is dominated by articles published before 2010. There is a rich legacy to draw on there, but some of the questions the authors struggle through have received robust consideration near and since that time. Considerable helpful framing literature from the United States and Canada was not engaged in the review process in either of the two chapters (Alonso García & Longo, 2013, 2015; Balusubramaniam et al., 2018; Battistoni et al., 2009; Bringle et al., 2011; Camacho, 2004; Crabtree, 2008; Green & Johnson, 2014; Kiely, 2004, 2005; Larsen, 2015; McMillan & Stanton, 2014; Oberhauser & Daniels, 2017; Piacitelli et al., 2013; Reynolds, 2014; Sumka et al., 2015; Tiessen & Huish, 2014).

Engaging that literature—which is only

partially listed above—would have yielded three insights that could have improved both Chapters 6 and 7. First, numerous and diverse scholars have considered the high financial and community costs of international experiential learning, and initiated localized, experiential, global engagement as an alternative. These kinds of approaches, which Gisolo and Stanlick (2021) expand upon in Chapter 8 (citing some of the literature mentioned above and offering a robust approach themselves), bridge the local with the global, develop relationships across perceived differences, and prompt students to consider their global interconnections and responsibilities in their home communities (Alonso García & Longo, 2013, 2015; Battistoni et al., 2009; Hartman et al., 2018; Sobania, 2015). Second, the landscape of best practices in international community engagement is much more robust than is reflected in Chapters 6 and 7, having developed over the last decade to include sector standards in education abroad (Forum on Education Abroad, 2023) and gap year programming (Gap Year Association, 2023). Third, and vitally, the 2010s witnessed significant movements to ensure that vulnerable populations are not exploited through well-intentioned international volunteering and/or service-learning.

Although the aforementioned standards, which are annually updated, reflect publication through last summer, their development and implementation stretch back several years, and conversations about them emerged from within the community, global, and civic engagement literatures (and beyond), frequently propelled by concerns about working with vulnerable populations such as children and medical patients (Hartman, 2016a; Hartman & Kiely, 2014; Lasker, 2016; Punaks & Feit, 2014; van Doore, 2016). This literature is absent from Chapters 6 and 7, even as Chapter 6 specifically mentions working with vulnerable children and orphans. Other scholars and community organizers have continued to apply and develop standards in this vein, frequently under the mantle of Fair Trade Learning (Amerson et al., 2021; Eichbaum et al., 2021; Gendle et al., 2023; Reynolds et al., 2022). Aligning these conversations and insisting upon robust literature reviews is not merely an academic matter. For the past decade, global child rights advocates have been campaigning to stop short-term international volunteering in orphanages in favor of more systematic, long-term, holistic, and community-based approaches to care, as significant harms and unnecessarily high risks to children are documented in relation to short-term international volunteering (Hartman, 2016a; United Nations, 2023; van Doore, 2016).

Where Is This Literature and Community of Practice?

One of the subtexts of Chapter 7 suggests why these many important conversations, research findings, scholarly frameworks, and applied insights are often not linking up with one another to build a comprehensive, improved, and shared understanding. Naidoo and Benjamin (2021) utilize the pseudonym "The Lock" to refer to the nonprofit organization they worked with, "a registered Canadian charitable organization" in which the "founding members, first generation Canadian people of Caribbean heritage, based their mandate on strengthening the capacity of youth in Ontario and in the Caribbean through education and empowerment" (p. 179). Throughout the chapter, the Lock is positioned as a particularly insightful and effective group of individuals—who struggle to effectively claim pedagogical space and leadership in the context of partnering with higher education institutions.

> The shift from working independently to having institutional partnerships can be identified as the juncture that altered the ability of the Lock to execute its service-learning programs as originally designed. . . . The Lock had little or no influence over how student-volunteers were selected or prepared for an international service-learning program. The lack of involvement with the student-volunteers prior to departure was noted especially to student-volunteers' reactions to service learning in the host community. (pp. 182–183)

> Based on our experiences, when The Lock had a more active role in providing a service-learning curriculum (from 2014 to 2018), the student-volunteers were better equipped to understand small nuances that explained the "whys" of certain things about the host communities. (p. 184)

The coauthors see great quality and integrity in the Lock's work. They suggest that Lock program facilitators have deeper knowledge of the nuances involved with connecting Canadian students to specific Caribbean communities than is the case for faculty and staff members who work more permanently at those Canadian institutions (as opposed to being based continuously in the Caribbean, or occupying a continuous "third culture," liminal location between the two worlds). I have written about this dynamic elsewhere:

> Writing from personal experience and perception, the assumption at academic conferences on International Service Learning (ISL)/Global Service Learning (GSL) seems to be that universities have a special position for ethical and informed decision-making. I have never understood what leads to this presumption, aside from unreflective privilege. . . . In my own experience, the farther I have moved away from the regular and continuous practice of engaged community development partnership, the more qualified I have appeared as a person permitted to stand in front of students and suggest what global development is. This mismatch, of course, is one of many ways in which the university commitment to peer-reviewed knowledge development strains its capacity to accept and appreciate practitioner and community wisdom. (Hartman, 2016b, pp. 215–216)

Looking back at this passage, I see degrees of truth and overstatement. Community-based organizations bring extraordinarily high levels of practice-based wisdom and insight to partnerships and practice. Universities frequently fail to recognize that. Even as community-engaged and civic learning offices demonstrate the field's continuously deepened commitment to decentering conventional forms of Western academic knowledge, other parts of the institution, from departments to provostial offices to centers for global engagement, may not be as familiar with the rationales for and commitments to such decentering (Andreotti & de Souza, 2008; Hartman et al., 2018; Mitchell, 2008).

Readers of the *JHEOE* are familiar with this dynamic, and doubtless spend much of their time attempting to navigate higher education institutions in such a way as to increase recognition of practice-based wisdom. And yet conventional higher education practices—distanced, critical observation, considering multiple program types and approaches, broader political economies and histories—are also important to our shared learning and field development. But to the extent that that occurs, it continues to develop across fairly separate literatures in civic and community engagement, international and global engagement, global citizenship and global governance, and global development and critical theory. This is a nonexhaustive list. Contributions also regularly appear from discrete disciplines, from education to social work, anthropology to engineering, and much in between. And many insights emerge off-campus, through practice, among professionals and community organizers.

To make progress on systematizing this multidisciplinary and cross-sectoral landscape, Lough and Toms (2018); employed an empowering evaluation process to organize 36 focus groups during an international summit on global service-learning, to map strengths, weaknesses, and opportunities. The focus groups generated more than 100 summary statements, which were developed into common themes. Those themes included

- A need for a coordinating body in global engaged learning
- Enhanced reciprocity throughout global engagement partnerships
- An integrated, evidence-based model for global engagement curriculum
- Stronger shared evaluation frameworks
- Enhanced clarity of partnership with intermediary organizations (like "The Lock," mentioned above)

I attended the summit that led to that article, and have had a role in cofounding and codirecting the Community-Based Global Learning Collaborative, which aspires to be a coordinating body and welcoming community of practice for anyone interested in advancing "community-based global learning and research for more just, inclusive, and sustainable communities" (Community-

Based Global Learning Collaborative, n.d.). For more than a decade, we have worked to connect the strengths and insights across several of these areas of literature and practice, convene practitioners and scholars aiming to improve engaged global education practices, and amplify and celebrate insights coming from among various allied associations and networks, particularly those community and civic engagement networks doing some global work, as well as those international and global education associations engaging in some community efforts (Campus Compact, 2019).

Which Way Forward?

As this review demonstrates, the sum total of work at this intersection is well beyond the Collaborative alone *and simultaneously*, the need identified by Lough and Toms (2018)—for a coordinating body in global engaged learning—remains important. I would extend that observation, however, to suggest that a coordinating body is needed for a community of inquiry and strong practice identification supporting individual, programmatic, and institutional development and change toward higher education systems collaborating carefully with local and global partners to support global citizenship development and global civil society.

Broadening this mandate is necessary because there are several discrete questions that emerge *through* global engaged learning. "What is global citizenship education and what are its tenets?" was one of the core questions at the heart of the book reviewed here, and it is answered well, drawing on the established global citizenship theoretical literature, and bringing it into dialogue with the global citizenship education aspirations advanced by major global governance bodies. Adjei (2021) and Beckford (2021) provide the volume with some robust updates beyond 20th-century global citizenship approaches, making progress on antiracism and decolonial thinking, as well as ecological approaches, respectively. These chapters foreshadow the currently emerging, increasingly robust literatures on decolonizing, diversifying, and ecologizing global civic thought. For readers unfamiliar with what I am implying here, I would recommend works by Vanessa Andreotti (Academia, n.d.) as a starting point in these spaces, from which we will all continue to be challenged and grow.

Thought, of course, can occur anywhere, and global civic inquiry can certainly happen on campuses. Aboagye and Dlamini, and many writers preceding them, have made moral and pragmatic cases for broad education in global citizenship. Additionally, experiential learning is often "considered important in enabling students to learn and understand other cultures and people and to provide a better understanding of global issues" (Aboagye & Dlamini, 2021b, pp. 35–36).

From these three preceding sentences emerge three very large institutional change queries:

- First, are faculty, across fields, generally prepared to support transdisciplinary education for global citizenship, particularly in a manner consistent with the emergent full integration of critical theory, antiracist, and ecological thinking?
- Second, and more pragmatic to our current institutional designs, are international education programs designed with global civic development as a learning goal?
- Third, are local civic education and engagement programs; on-campus diversity, equity, and inclusion initiatives; and sustainability programming in the curriculum and cocurriculum, designed within an awareness of encouraging global citizenship development and related progress on the United Nations Sustainable Development Goals?

I sense that the answers to these questions are no, largely not, and nope. There are also many more challenging questions that emerge from the three above, such as those that relate to the robust inclusion of international students, or the environmental sustainability of international education as a field. And yet there is also considerable progress under way.

The Aboagye and Dlamini book is a contribution. Additionally, one of the major journals in the international education field, *Frontiers: The Interdisciplinary Journal of Study Abroad*, recently featured a special issue on listening to and learning from partners and host communities (Brandauer et al., 2022); likewise, one of the leading journals in the civic engagement field simultaneously published a similar special issue (Macdonald & Vorstermans, 2022); and at the Fall 2023

Engagement Scholarship Conference, plenaries included two topics that push beyond national imaginaries, "Context and Prospects for Community-Engaged Scholarship With Indigenous Communities" and "Community–University Engagement: Perspectives From the Global Majority" (Engagement Scholarship Consortium, 2023).

Sarah Stanlick, whose contributions in the Aboagye and Dlamini volume (Chapter 2 and, with Gisella Gisolo, Chapter 8) reflect highly systematic approaches to grounding aspirational ideals in methodical approaches to pedagogy and partnership, recently co-edited a new volume on these themes, *Perspectives on Lifelong Learning and Global Citizenship* (Stanlick & Szmodis, 2022). *Perspectives* is another contribution in this vein, profiling place-based global learning, online and flipped classroom approaches to understanding global citizenship, a feminist socioecological framework for transforming early learning programs in low- and middle-income countries, and much more.

Both books take on broad and diverse challenges related to global and civic education in the contemporary era, and it is clear why. Not only as professional participants in academic and applied fields but as humans living on this shared Earth, we have significant questions to struggle with and major changes we must achieve—changes in the way we think and act and changes that could determine our shared survival.

As I was putting finishing touches on this essay, and swirling with a sense of urgency and indignation in relation to our collective, willful ignorance of our own interdependence, coverage of the Little League World Series popped onto the radio, and reminded me of the beauty of this extraordinary interdependence as well. We are already connecting, in complex ways, all around this world, all the time.

In South Williamsport, Pennsylvania, where the annual tournament has taken place since 1947, the Mexican team bested the Canadians. Many fans interviewed lived in the United States, but were born in Mexico, and celebrated not only the Mexican team, but also reconnecting with family members (McDevitt, 2023). Listening to the narratives of community and family connection across Pennsylvania and New Jersey, stretching to various states in Mexico, I was reminded that Spanish is familiar in many of the communities near Williamsport. Although speakers' diversities reflect numerous countries as well as migration within the United States, two thirds of Pennsylvania's population growth between 1970 and 2010 was due to people holding Latinx identities, and much of that growth occurred in the rural areas and small cities between Lancaster, Scranton, and Williamsport (Hinshaw, 2016).

As the intro to this essay highlighted, interdependence and interconnectedness long predate the national imaginations and militarized borders that dominate our world today. As scholars and community organizers work to amplify marginalized histories, we develop better understandings of ourselves, choices made in the past, and the power of the choices we must make today, tomorrow, and into the future.

A bit farther south and east in Pennsylvania, here at Haverford, we hosted a panel discussion, featuring the Christiana Resistance of September 11, 1851. This resistance, which took place in rural Lancaster County, about 40 miles to our west, was a critical act of rebellion against the institution of slavery, led by a group of free Black individuals who were part of the rural county's population of some 3,000 free Black persons in the mid-nineteenth century. As some of the leaders of the resistance fled to Upper Canada (then part of the British Empire), they were helped across the border by Frederick Douglass (Beadenkopf, 2003).

This history, as well as Douglass's own history as a transnational activist against oppression and empire, partnering with Irish freedom fighters after journeying across the Atlantic and allying with suffragists in Seneca Falls when called to there, is vital to understanding two global civic education insights. First, when peeling back the layers, one will frequently find international, intercultural, intersex/transgender, and/or interracial collaboration across geographies all around the world. Second, the world we experience—whether patriarchal White supremacy reigns or we make progress toward a more just, inclusive, diverse, polyvocal, and sustainable experience for all—is the product of choices and movements, and human arrangements that are never fully settled.

The arrangements and outcomes we have—from the question of whether we will experience democratic institutions or a

full-blown climate crisis—are all a product of our stewardship of local, national, and transnational relationships, cultural imaginations, policies, and institutions. Writing in the aftermath of George Floyd's murder, Aboagye and Dlamini (2021a) state plainly on the first page of acknowledgments, "The international responses to the public lynching in the US bring hope to a possibility of reimagining a future that, through global citizenship education, we had already started to re-envision" (p. vii).

In the foreword to the Stanlick and Szmodis volume, theologian Sharon D. Welch (2022) writes,

> To counter authoritarianism in all its forms, we need alternative forms of belonging, a self-critical and expansive form of global citizenship that genuinely recognizes and embraces the challenge of seeking the flourishing of all, forthrightly acknowledges the damage of extractive and exploitative economic and political systems of the past and present, and wholeheartedly welcomes the challenge of learning how to live in reciprocity and responsibility with each other and with the natural world that sustains us. (p. vi)

This is pedagogy; this is partnerships; this is institutional reimagination; this is world-building. This is not a new project. Yet the rationale for robust global citizenship is more essential, and the crises stemming from ignoring the need to connect and cooperate are more imminent, every single day.

> Curriculum reform should emphasize knowledge, understanding and respect for the culture of others at the national and global level, and should link the global interdependence of problems to local action. (UNESCO, 1995, pp. 10–11)

We have no choice but to educate in ways that reflect the truth of interdependence.

About the Reviewer

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