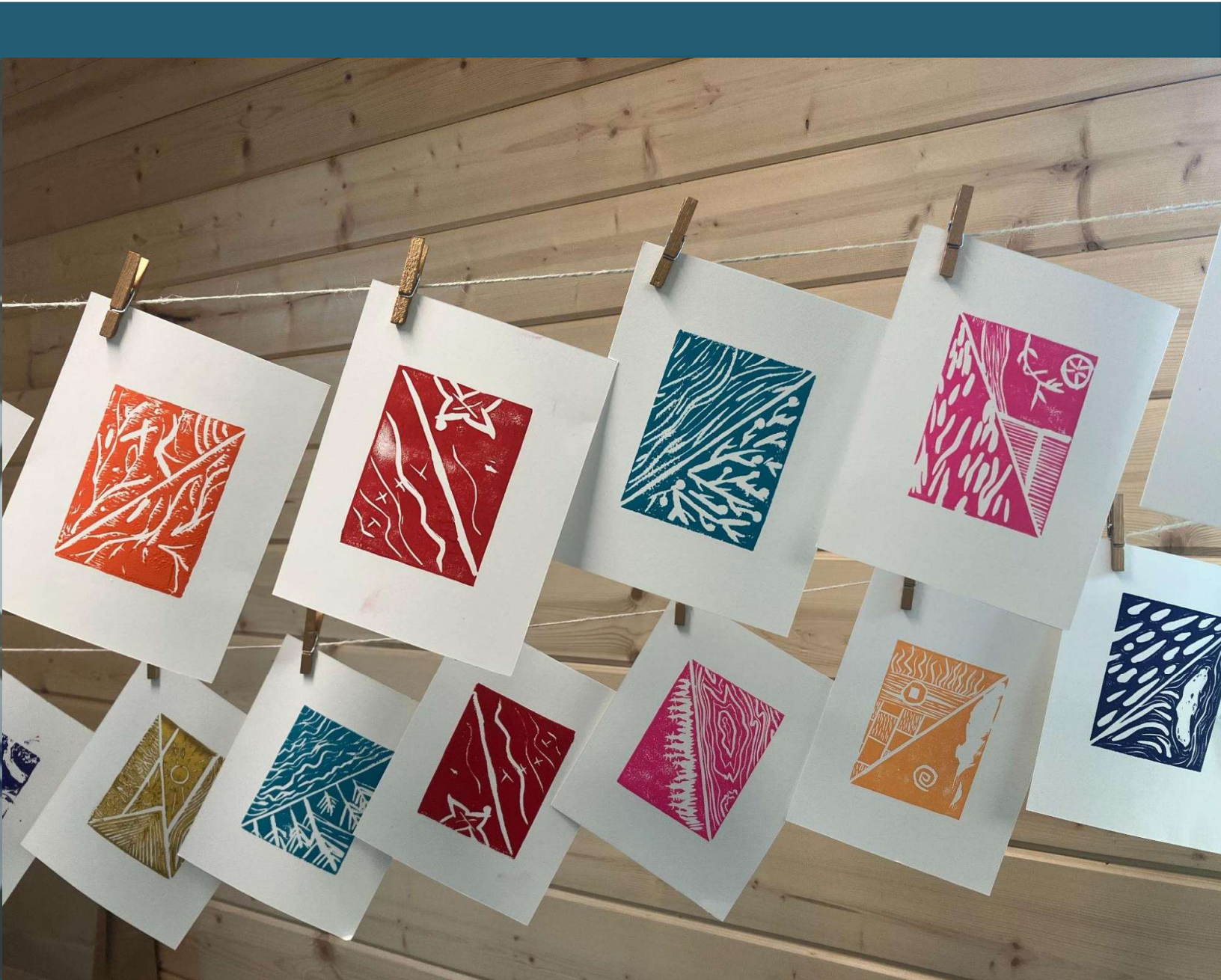


Unsettling Global Citizen Education: A Collective Narrative

A Summary of the
Alberta Council for Global Cooperation's
2024 Teacher Summer Institute



Within any community that is facing difficult times, community members will be responding to these difficulties, they will be taking whatever action is possible, in their own ways, based on particular skills and knowledges, to try and address the effects of the problem(s) on their lives and the lives of those they love and care about. These initiatives may not currently be widely recognized, they may not in themselves be enough to overcome all this is presently facing the community. These initiatives are, however, highly significant. Making it possible for community members to identify these initiatives, to richly describe them so that the skills and knowledges implicit within them become more visible to themselves and others, and to trace the history of these skills and knowledges so that the ways these are linked to local culture are understood, can strengthen these initiatives in ways that make further action possible.¹

In July of 2024, the Alberta Centre for Global Cooperation hosted its Teacher Summer Institute. Titled *Global Citizen Education at a Crossroad: Intersecting Voices to Foster and Facilitate Solidarity*, this two-day retreat sought to generate a rich set of practices and methodologies capable of addressing important global and local topics.

The Institute was hosted at Métis Crossing (Alberta's first Métis cultural interpretive centre) and combined presentations and interactive workshops from a number of prominent scholars with immersive experiences hosted by Métis Crossing staff and volunteers.

| PRESENTATIONS AND INTERACTIVE WORKSHOPS | |
|---|---|
| Opening Gathering and Land Acknowledgement | Sandra Munchekeza , Executive Director, The Alberta Centre for Global Cooperation |
| Introduction to the Summer Institute | Leslie Obol , Knowledge Mobilization Specialist, PolicyWise for Children and Families |
| Unsettling Global Citizenship Education: Indigenous Peoples Education and the Wider Context of Global Education | Dr. Cora Weber-Pillwax , Professor, Faculty of Education, University of Alberta Dr. Lynette Schultz , Professor, Faculty of Education, University of Alberta. |
| Carving Space Through Conflict | Nathan Viktor Fawaz , PhD Candidate, Faculty of Kinesiology, Sport, and Recreation, University of Alberta. Christine Ha , PhD Candidate, Faculty of Rehabilitation Medicine, University of Alberta |
| Stories by the Fire: Indigenous Teachings | Elders , Métis Crossing Staff |
| Together and Forward: Making Global Citizenship Matter Using Curricular Case Studies. | Dr. Bill Howe , Lecturer, Faculty of Education, University of Alberta |
| Invitations to Supportive Practices for Integration | Nathan Viktor Fawaz , PhD Candidate, Faculty of Kinesiology, Sport, and Recreation, University of Alberta. Christine Ha , PhD Candidate, Faculty of Rehabilitation Medicine, University of Alberta |

¹ Denborough, D, et al., (2006). Linking stories and initiatives: A narrative approach to working with the skills and knowledge of communities. *International Journal of Narrative Therapy and Community Work*, (2), p. 20.

Document Overview

This document is a summary of the knowledges, ideas, queries, and desires that were discussed before, during, and after each presentation, workshop, and immersive experience. More specially, it is a collective narrative: one that captures the learnings shared, the questions asked, the difficulties exchanged, and the solutions offered throughout the Alberta Centre for Global Cooperation's 2024 Teacher Summer Institute.

Throughout the document, we have translated spoken words — words offered during presentations, facilitated dialogues, interactive/arts-based activities, and informal conversations — into written words. This does not mean that we have captured everything that was said. Rather, we have used what was said to develop a series of vignettes based on a number of key themes. Each vignette tells a story. Collectively, these stories document the skills and knowledges we have embraced (and will continue to embrace) as we collectively navigate hard times.

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The words on these pages were only made possible through a collective process. What is developed from here will also require collective contributions. It is therefore our hope that the learnings, ideas, questions, and desires shared throughout these pages will inspire you to act in ways that tell new stories about what global citizen education can, and should, be. There are many new stories to be told. Let's get started!

Visual Executive Summary

Starting with “Purpose We Are Here to Unsettle”, read, review, and connect with each of the five calls to action concluding with “Desires for the Future”.



SECTION 1:

We are Here to

UNSETTLE

unsettling
global citizen
education



Section I: We Are Here to Unsettle

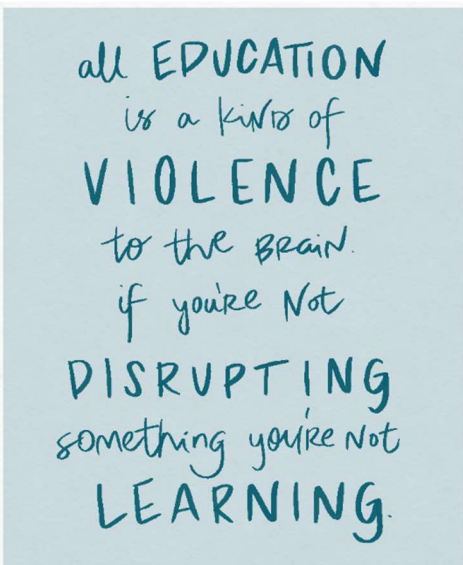
Unsettling Global Citizen Education

It's not an easy job to unsettle, to dislodge. But this is our job as educators. All of us are here, on our summer vacation, ready to engage in passionate and vulnerable conversations about how to 'unsettle' global citizen education.

You are not people of annual ethics. You are people of perennial ethics.

We each have a different reason for being here. But there is a commonality amongst us. Each of us is yearning to bring a different story to this space.

*I want to talk about culture, the land,
and our connection to both.
I want students to be able to grasp the horrors of war.*



all EDUCATION
is a kind of
VIOLENCE
to the brain.
if you're Not
DISRUPTING
something you're Not
LEARNING.

There are many reasons to be displeased with the ways global citizen education has been allowed to exist and flourish (we will get to these later). First, we must acknowledge that the process of 'unsettling' can feel unsafe. When we are looking at things in new ways we can feel overwhelmed, discombobulated, scared.

*All education is a kind of violence to the brain.
If you're not disrupting something you're not learning.*

Our goal over the next two days is, therefore, to support each other in our individual feelings of 'safe-enoughness'. To support each other in our full participation.

*What would support your full participation?
Do you have the food and beverage you need?
Is your body supported? Do what your body is asking you to do.
If you need to do something with your hands, do it! If you need to leave, do it!
Let's collectively stretch and breathe.*

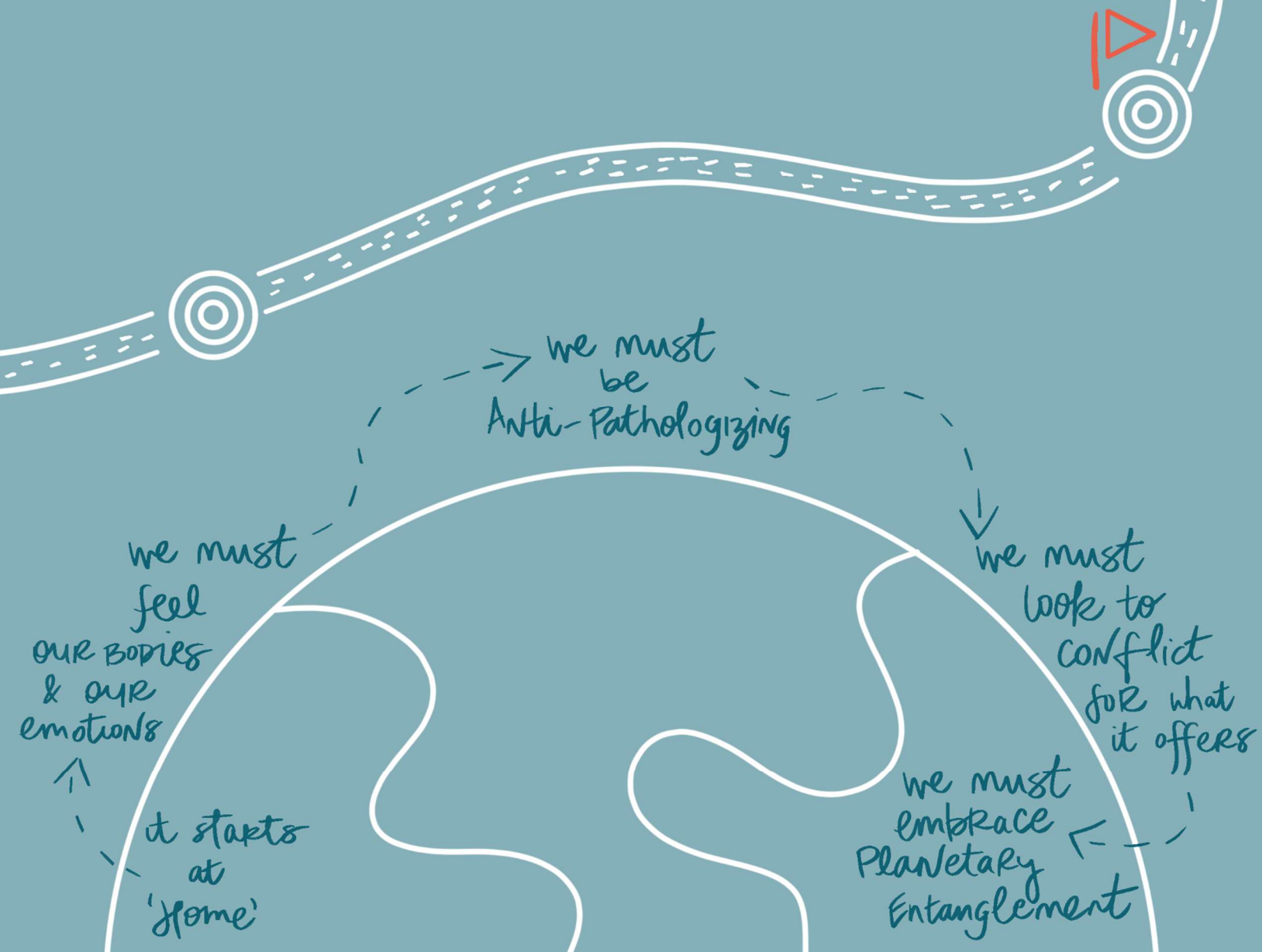
We will focus on process, not output. On exploration, not solution. We will discuss our hopes and our fears for both our students and ourselves. We will honour our individual and collective realities.

*I hear you are tired.
I hear you are having a hard time with hope and knowing what to do.
Parents are putting teachers on trial.
We are at odds with those who hold power.*

The culture of fear is real. And isolation is the greatest tool of fascism. Nobody can withstand the current social and political pressures on their own.

*We must create community.
And we hope that community starts here.*

SECTION 2: five foundational LEARNINGS

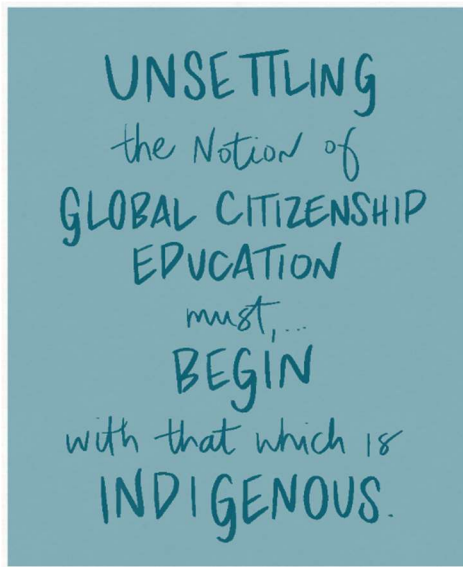


Section II: Five Foundational Learnings

It Starts at 'Home'

The first part of being a citizen (of anything) is an acknowledgement of the land as home. Indigenous knowledges are the foundation of this acknowledgment.

*Home is where the land knows and loves me.
We all have a rootedness with the land.*



Dominant global citizen education has erased, ignored, and forgotten Indigenous knowledges. This is because global citizen education began as a project of imperialism. Educators were interested in creating citizens of the British Empire.

The sun never sets on the British Empire.²

Throughout the late 18th and early 19th century, the word citizen was synonymous with the word settler. Global citizen educators were invested in creating "good" citizens, "good" settlers. To be a "good" citizen was to be a "good" settler – a contributing member of the industrious, extractive, and racist British Empire.

*Settlerism is founded on extractivism,
domination, and expansionism:
theft and devouring the land of resources.*

Toward the middle of the 19th century, the scope of global citizen education grew. Educators were no longer solely focused on the British empire. Now, they were focused on the entire globe.

This was the beginning of development education.

Within this new 'development' framework, citizens of "the developed first world" (which still excluded Indigenous peoples because they were strategically being eliminated, disenfranchised, and dispossessed) were told they had a responsibility to "assist," "help," and "save" those from "the under-developed third world."

We are developed. They are underdeveloped.

Armed with notions of white supremacy, Western exceptionalism, and Christian superiority, student volunteers traveled to various areas of the globe under the auspices of 'international aid.' But something happened. Students were coming back to Canada saying, "That was not what I was taught!"

And the calls for justice from grassroots, community organizations grew.

² McDougall, W. D. & Paterson, G. (1937). *Our empire and its neighbours*. Toronto, Ryerson.

Across Canada a network of people invested in countering the dominant ideas of development education emerged. Their work, which was transformational throughout the 1960s and 70s, adopted an anti-colonial framework and was connected to various global social justice movements. But then the 1980s came along.

Neoliberalism. Thatcherism. Reaganomics.

Economic globalization. Everything was now marketable. The earth, our lives, our schools. Everything and everyone was now part of the formal economy.

We live this out in ways that are very scary.

Today, humans are positioned as hyper-individualized entrepreneurs. We are told that we are individually responsible for everything that goes on in our own lives. That it is our responsibility to pull ourselves up by our bootstraps. And that opportunities to do so are equally available to everyone.

This ideology, these messages are killing (some of) us. (Most of us).

The reproduction of these lies is what enables the maintenance of an underclass workforce that is exploited by corporations. The reproduction of these lies is what allows the maldistribution of wealth (which is directly correlated to health). The reproduction of these lies is what motivates students to want to pad their resume with volunteer gigs in countries abroad.

*They want to say,
'I've done these things for these people.'*

The reproduction of these lies is what has created a disconnect between ourselves and the land. But it is the land that sustains us. We must develop a new relationship with the land, with our home, with that which is Indigenous.

*Unsettling the notion of global citizenship education must,
out of necessity,
reach out and begin with that which is Indigenous.*

The more we are connected to the land – to our home – the more we are connected to life. Settler colonialism disrupted this ancient connection between Indigenous peoples and their lands – between Indigenous peoples and their home. But it did not completely sever it.

*I was taught that home is important to me because it is part of who I am.
Home is the source of all my knowledge and strength.*

We must remember ourselves as birthed from the land. It is what connects us to the past, the present, and the future. But we each come from different pieces of the land. We each have a unique connection with it. Connecting to our home is therefore an individual journey – a journey that begins with Indigenous education.

Indigenous knowledges began when our ancestors became.

Close your eyes, while holding these Indigenous teachings from Cora. Take a deep breath. Think of your geographic home. Your physical home. Your cultural home. Your ancestral home. And now consider how global citizenship education can (and must) begin with a citizenry rooted in the concept of home.

We are all trees.

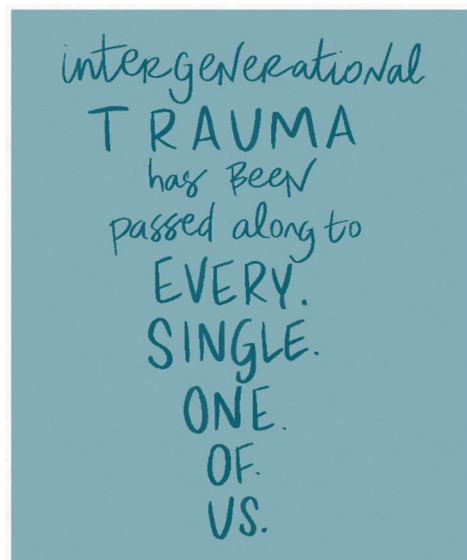
We Must Feel (Our Bodies and Our Emotions)

Let's begin by dislodging the word trauma. Many of us have come to think about trauma as something that has happened to us. But most trauma has been passed along. And not just within historically marginalized communities. Different forms of intergenerational trauma have been passed along to every single one of us.

*I find it really hard to calibrate my nervous system.
I carry many threats inherited from my mom and dad.*

When we have unmetabolized trauma our bodies are activated by particular triggers. These triggers are a signal to our body that some sort of action (usually in the form of fight, flight, or freeze) is required. We need these signals. They are essential to our survival. But we also need the skills to calibrate the level of threat in relation to our level of activation. This is a skill we must first learn ourselves and then teach our students.

*Just as we can train to run a race,
we can train to hold the tension of our feelings,
of our activation.*



Our ability to tolerate our feelings will determine what actions we are capable of. But if we are to tolerate our feelings we must first ground ourselves in our bodies.

*Find a quiet, private spot.
Plan to spend three to four minutes there alone.
Sit comfortably.
Take a few breaths.
Turn your head and slowly look around in all directions, especially behind you.
Orient yourself in the surrounding space.
If you're indoors, notice the height of the ceiling, the height and color of each wall,
any doors or windows, and any other details that stand out.
If you are outside, take note of any boundaries, such as a footpath,
a fence, the edge of a clearing, or the shore of a pond.
Notice any plant or animal life nearby.
Note what sounds you hear, any smells that fill the air,
any warmth or coolness, and any colors that stand out.
When you are done scanning your environment,
face forward once again and return your attention to your body.
Sense how your feet are on the ground and how your butt rests on the seat.
Now notice any other sensations in your body:
the bend in your knees; your spine, straight or curved;
a breeze in your hair; your belly and any tension you hold there;
and your chest, expanding and shrinking with each breath.
Notice what your body experiences inside your clothing.
Pay attention to where your body touches your underwear,
your socks or stockings, your shirt or blouse, your pants or skirt or dress.*

*Starting at the top of your head,
bring attention slowly down through your body.
Notice each sensation as your attention passes through it:
warmth, coolness, relaxation, tightness, softness, pressure, energy, numbness.³*

When we notice our body, our feelings, our activation, it is likely we will notice some tension. Invite the tension. Tension is a vital life force. Tension is what makes our muscles work and our lungs pump. Tension between light and dark gives us image. Tension between notes gives us music.

We need a bit of tension to learn.

To learn about our relationships with ourselves. But also to learn about our relationships with others. Why aren't we talking about love in schools? Love isn't a curricular objective. Or compassion? Compassion doesn't appear in the curriculum.

As a teacher I haven't had much experience working with affect.

We must begin to recognize the importance of teaching students to feel. To be empathic of the experiences of others. And to have affective responses to the world events around them – responses beyond expressing their opinions about which side of the political spectrum is right and which side is wrong.

*You have an embodied sense of what it means to be thirsty.
Now, imagine that on a scale greater than you've ever felt
because your community doesn't have clean drinking water.
You have an embodied sense of the security that comes with
having a bed to sleep in every night.
Now, imagine having to fall asleep in a crowded tent in a refugee camp.*

Educators, and especially global citizen educators, need to pause and think about what they are teaching. Students need to develop the skills to feel – not only their own joy and pain, but also the joy and pain of others. Students also need to be able to ground within their bodies. To acknowledge what their bodies are telling them and respond to those needs. Safety is a false concept. But we can work with safe-enoughness. Calibrate your activation. Hold the tension. Trust yourself.

What I really want to talk about is...

Empathy.

Love.

You.

³ Menakem, R. (2017). *My grandmother's hands: Racialized trauma and the pathway to mending our hearts and bodies*. Central Recovery Press. p. 30.

We Must Be Anti-Pathologizing

To pathologize is to position someone as abnormal, unhealthy, and in need of intervention. Who and what we pathologize is rooted in a number of axiological assumptions.

Axiology is the study of value.

What we value.

How we value it.

And what we think about as being 'normal.'

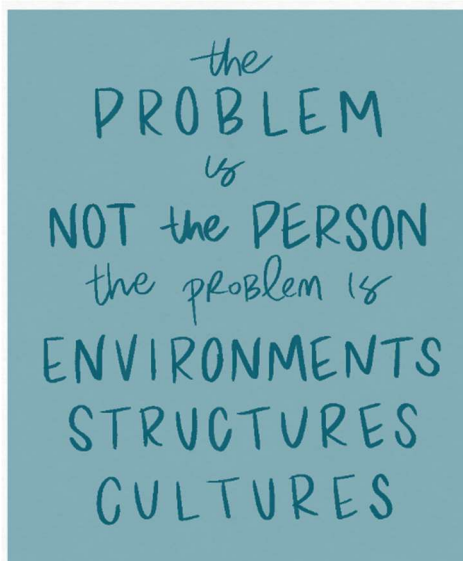
A good way to expose some of the axiological assumptions we hold is to look at how problems are named in the medical model of disability versus the social model of disability. In the British Disability Questionnaire, for example, participants are asked a series of questions that have been developed using the logics of the medical model:

Do you have difficulty, holding, gripping, or turning things?

Do you have a scar, blemish or deformity which limits your opportunities?

Have you attended a special school because of long-term health or disability?

Does your health or disability limit your transportation options?



The story, as told by these questions, is that the 'defect' or 'deficit' is located within the body of the person with the disability. In other words, the person is the problem and therefore the site of intervention. But the social model of disability tells a different story. Within this story, the defect is not located within the body of the person with a disability. Rather, it is the environment, the structures, and the cultures we have created that are the source of the problem and site of intervention.

This is an axiological shift.

Within the social model of disability "Do you have difficulty, holding, gripping, or turning things?" becomes "What design defects lead to difficulty holding, gripping, or turning things?" "Do you have a scar, blemish or deformity which limits your opportunities?" becomes "Do other people's attitudes to a scar or blemish limit your opportunities?" "Have you attended a special school because of long-term health or disability?" becomes "Has local educational policy ever resulted in your education in segregated settings?" And "Does your health or disability limit your transportation options?" becomes "Does inaccessible transit in your community limit your transportation options?"⁴

Different ways of naming 'problems' lead to different actions and 'solutions.'

When thinking about pathologization in the context of global citizen education we have to be careful we aren't positioning people as deficient. Dominant notions of global citizen education have historically implied that 'problems' exist in the global south and 'solutions' exist in the global north. It is through this falsehood that global citizen educators have reinforced the logics of colonization, Western exceptionalism,

⁴ Social Model questions adapted from Oliver, M. (1990). *The politics of disablement*. Macmillan

and white supremacy. It is through this falsehood that global citizen educators have mistakenly universalized the value of white saviourism.

*I am gonna show up and help.
As a Canadian, I am a universalized helper.*

We can't keep doing this. We can't keep assuming that people need to be 'fixed' and we are 'fixers.' We can't keep assuming that our values are universal. And we certainly can't keep using the idea of Indigenous knowledge to soften the pointy end of our colonial existence.

*The problems are with our colonial systems.
The problems are with our Western knowledge systems.*

There is an incompatibility with colonial systems and Indigenous knowledges. There is an incompatibility with Western knowledge systems and global citizen education (as envisioned by those of us here). System-level transformation is both urgent and possible.

We are not our systems.

We Must Look to Conflict for What it Offers

Living necessitates conflict. Yet, we have come to think about conflict as something to avoid, mitigate, and neutralize.

*I was afraid of conflict.
It animated in me things I was not comfortable with.
Stress, anxiety, and fear:
three words that summarize my feelings about conflict.*

But conflict, itself, is neither good nor bad. It is our relationship to conflict that determines the value it brings to our life. Conflict always invites learning about something we need or something we care about. But if we are striving to live harmoniously we cannot always centre our individual needs and cares. We must also give weight to the needs and cares of those with whom we disagree.

Acknowledging feelings and needs gives us a millimeter to connect.

When we turn towards conflict we are inviting disturbance – but we are inviting it in with great care. The bigger the conflict the more care we require. The more time we must spend exploring the feelings and needs underneath the conflict. The more time we must spend negotiating consent.

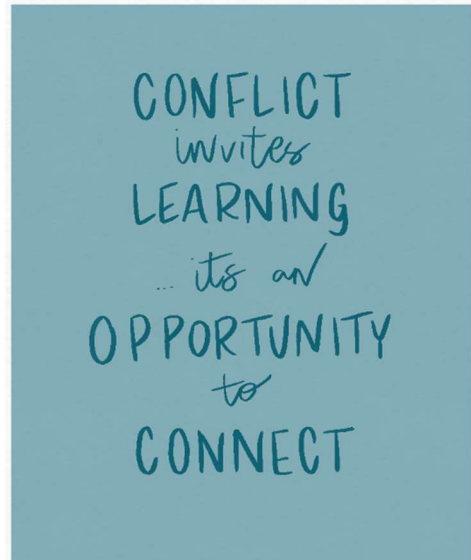
*Sometimes I say ‘yes’ and it means ‘yes.’
Sometimes I say ‘yes’ and it means ‘okay.’*

At the most basic level consent is the process of saying “yes.” But it is not simply about “yes” or “no.” As demonstrated in Kai Cheng Thom’s Loving Justice model, there are range of ways in which a person might consent:

- **Enduring:** This is hurting me but I don’t feel able to say no.
- **Tolerating:** This is something I am putting up with.
- **Willing:** This is something I am “okay” or neutral about.
- **Wanting:** This makes me feel good.

When working with students they must know they have a range of consent. They must also know that consent is not present if dissent is not welcome. Because if dissent is not welcome you are being coerced.

*How are you inviting dissent into your classroom?
Being clear that I am not “the expert.”
Proactive questions.
Art.*



Welcoming dissent opens up possibilities for consensus building. When dissent is allowed, conflicts become opportunities – opportunities to anchor the conversation in values, to name the stakes for each party, and to determine the processes required to explore the needs and feelings underneath the conflict.

*Having no concept of autonomy to be violated and thus no rights to be vindicated,
the goal towards which Anishinaabe constitutional order strives isn't justice,
it's harmony.
Importantly however, this isn't harmony in the romantic sense of non-conflict.
This is harmony understood as the ceaselessly changing
but grounded state of interdependent selves
engaged with each other in personal practices of mutual aid
which we may call living in right relation.
And that necessitates conflict.⁵*

⁵ Mills, A. (2017). What is a treaty? On contract and mutual aid. In Borrows, J., & Coyle, M. *The right relationship: Reimagining the implementation of historical treaties*. University of Toronto Press. Emphasis in original, p. 236.

We Must Embrace Planetary Entanglement



The environmental moment that we are in requires that we embrace entanglements. That we think beyond our borders. We can no longer see ourselves as situated in one place and at one time. We are connected to a community. A global community. A global community that transcends time.

*To use the words of Desmond Tutu,
'My humanity is caught up,
is inextricably bound up,
in what is yours.'*

In today's society the word value has become synonymous with the word profit. We must reclaim this word. We must shift our energy from maximizing profit and focus instead on enhancing lives. And not just the lives of those who exist on one side of an imaginary border. All lives. All relations. Both human and non-human.

*All my relations...
When you say those words you mean everything you are kin to...
everything that relies on
air,
water,
sunlight, and
the power of the Earth, and
the universe itself
for sustenance and perpetuation.
It's a recognition of the fact that
we are all moving through time and space together.⁶*

We all have a responsibility to everything we are kin to. Indigenous peoples have stressed this since time immemorial. If we don't change our value system, if we don't abandon our extractivist ways, the planet will no longer be able to support us. We must learn to live on a shared planet. Or better yet, we must learn to love our planet and those we share it with.

*You are not above climate change.
Our existence can be better understood by examining the similarities between
the lives of blue whales and the lives of humans.*

Some things continue to give lessons, even though they are long past. What are the global issues (past and present) that students need to be aware of?

*The links between the world today and colonization.
Land Stewardship and the consequences of consumerism.
The impacts of Canadian mining companies working in Argentina.
What it means to belong in a global community.*

⁶ Wagamese, R. (2015) All my relations. <https://watershedsentinel.ca/articles/all-my-relations/>

For many, a sense of belonging within the global community is forged through the experiences of travel. When we experience other countries it opens up pathways in our beings. Pathways that have been overgrown because we've spent 3, 5, 10 years in one place. New places expose parts of ourselves that we did not (and cannot) experience at home. And when we return home our forms have shifted.

*The land lets us go and, then, with the same power,
embraces the changed being who returns home.*

But not everyone will have the opportunity to travel. This is why the responsibility of educators is so great. We have a responsibility to challenge students to consider values shared and different. To navigate the spaces between the abstract and the concrete, the personal and impersonal. We have a responsibility to instill in them humility and curiosity.

*To guide them as they move toward a felt
sense of care, compassion, and love for all life.*

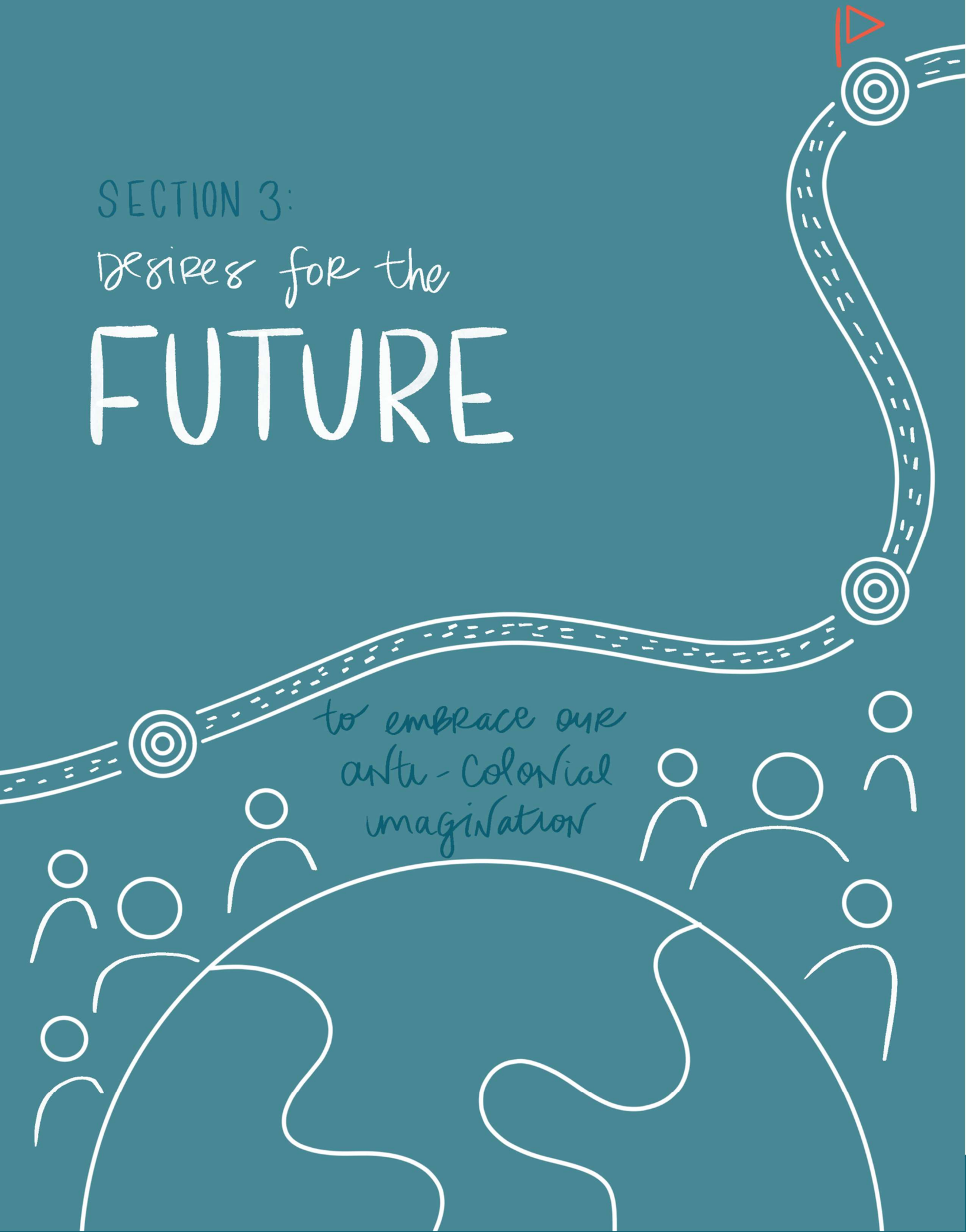
The curriculum gives you outcomes. It doesn't tell you how to achieve those outcomes. You have a relationship to what happens in K-12 classrooms. Teach what matters.

*Open your hearts and spirits to actually connect.
We are all connected.*



SECTION 3:
Desires for the
FUTURE

to embrace our
anti-colonial
imagination



Section III: Desires for the Future

To Embrace Our Anti-Colonial Imagination

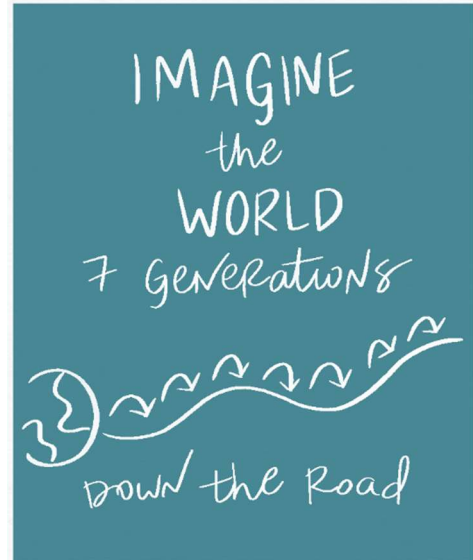
Imagination is central to our global co-existence.

What we cannot imagine, cannot come into being.⁷

We must imagine the Other as human. We must imagine the inanimate as living. We must imagine what the world will look like seven generations down the road.

*How are you supporting a sense of shared imagination?
What forms of imagining are you most practiced at?*

The practice of engaging our anti-colonial imagination is serious work. There is not a single country that has not been harmed by colonization (recognizing some have been harmed much more than others). Decentering colonial ways of being will require imagination: an imagination that details what must be done to survive.



This is a time when survival is the goal.

There is no better group to teach us how to survive than Indigenous people. But we need to be careful when seeking out that which is Indigenous. We are often attracted to Indigenous knowledges and methodologies because they sound gentle. But we have to be careful when we think about something as gentle, as tender, as smooth.

*The most tender people I know have healed very deep wounds.
Rocks become smooth only because of friction and erosion.*

We have a spiritual responsibility when engaging with Indigenous methodology. And there is nothing gentle about spiritual responsibility. We can say that we have embraced Wahkohtowin. We can say that we have embodied Ubuntu. We can say that every human is equally valuable. But how are we supporting this imagination? How are we holding within ourselves the ability to love and be loved? How are we acknowledging our responsibility to mark and be marked?

An anti-colonial imagination requires epistemic disobedience.

We must challenge and transform the cognitive imperialism that dominates public education. But acts of transformation are never easy. And it is likely that we will become overwhelmed. This is why giving weight to small actions and local activities is essential.

*Knowledge is a group project.
We are all just trying to hold a little bit of water in our hands and pass it to the next person.
Don't think you have to know it all.
Don't think you have to do it all.*

⁷ hooks, b. (1990). *Yearning: Race, gender, and cultural politics*. South End Press.

The following list of small actions and local activities is not exhaustive. But it is a start. A starting point for the Alberta Council for Global Cooperation. A starting point for you. As you read the list of the actions and activities ask yourself what feels alive for you. Ask yourself what your responsibility to each idea is (or could) be.

- Develop anti-colonial resources we can use in our classrooms (i.e., tools, activities, and lesson plans focused on critical thought and reflection).
- Deliver transformational presentations directly in schools.
- Host symposiums for principals.
- Develop a menu of online learning opportunities.
- Create Zines.
- Circulate Newsletters.
- Develop an online 'critical' library and virtual book club.
- Look to elders and learn from their experience. Every community has elders!
- Develop a Yellowpages for teachers (i.e., an online database that provides contact information for anti-colonial educators, as well as their areas of interest and expertise).
- Develop a network or community of practice for subversive teachers.

I'm going to share a story about teachers who did this.

*In the 1980s, a network of teachers recognized the need
to counter the neoliberal discourses
that were beginning to define public education.*

They started to organize.

To host meetings. To discuss their fears.

They published articles.

They shared lesson plans.

They taught peace education and stressed the need for anti-racist, anti-colonialist curriculum.

Pedagogically the results were transformational.

We are in those times again.

We need to find ways to resist.

And we need to find ways to resist together.



Concluding Thoughts

We will end this document in the same way we ended the Summer Institute – with the words of Thomas King:

It's an easy job to be critical, easy enough to look around the world, easy enough to find bad behaviour everywhere, easy to say that the proof of what we truly believe lies in what we do and not in what we say.

So I'll say it.

Perhaps we shouldn't be displeased with the 'environmental ethics' we have or the 'business ethics' or the 'political ethics' or any of the myriad of other codes of conduct suggested by our actions. After all, we've created them. We've created the stories that allow them to exist and flourish. They didn't come out of nowhere. They didn't arrive from another planet.

Want a different ethic? Tell a different story.

We could tell ourselves stories about community and cooperation. We do that, you know. From time to time. Every so often, we hear a good disaster story – families caught out by a flood, a town levelled by an earthquake, whales beaching themselves – and we respond with a ferocity and moral resolve that does us proud.

A lost little girl in the forest will get us off our couches as quickly as a fire in the kitchen...

So perhaps I'm wrong. Perhaps we do have the kind of ethics we imagine we have. Maybe they're just not steady. Not dependable. Ethics of the moment. Potential ethics. Ethics we can draw on when we feel the need to do so. Ethics that can be wrapped in newspaper and stored in the freezer. Seasonal ethics.

Annuals rather than perennials.⁸

You are not people of annual ethics.

You are people of perennial ethics.

You are here on your summer vacation talking about teaching.

You have the ethics. You have the passion. And you have the imagination.

You can help to tell a different story.

⁸ King, T. (2003). *The truth about stories: A native narrative*. Anansi. pp. 164-165.

Afterword

Collectively, these stories document the skills and knowledges we have embraced (and will continue to embrace) as we collectively navigate hard times.

The words on these pages were only made possible through a collective process. What is developed from here will also require collective contributions. It is therefore our hope that the learnings, ideas, questions, and desires shared throughout these pages will inspire you to act in ways that tell new stories about what global citizen education can, and should, be. There are many new stories to be told. Let's get started!

You have the ethics. You have the passion. And you have the imagination.

You can help to tell a different story.

In hope and solidarity,

Wajed El-Halabi
Education & Youth Engagement Lead
The Alberta Council for Global Cooperation

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Visuals used through the document are photographs of the screen prints developed by participants during the session titled, "Carving Space Through Conflict."

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