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Editorial

This issue focuses on the Canadian *National Youth White Paper on Global Citizenship* (2015), which can be found here: <https://goo.gl/m0Frc6>. The White Paper involved a process in which Canada, for the first time, explicitly included youth in discussions about their understandings and needs in relation to global citizenship education. The first two articles analyse the process and content of the White Paper from different perspectives. The third offers a theoretical challenge to notions of global citizenship and their relevance to all youth worldwide. The final article, though not written with the White Paper in mind, offers another perspective on one of the issues young people identified as problematic: volunteering and other forms of ‘helping.’

In the first article, Lynette Shultz, Karen Pashby, and Terry Godwaldt set out and reflect on the processes involved in engaging youth in the development of the White Paper, from their perspective as facilitators. They discuss this engagement in terms of the notion of an ‘invited space’ and their use of Isin’s (2008) framework of acts of citizenship to explore youth’s enactment of citizenship. The article is structured around four ‘reflexive points,’ which provide an analysis of how the students engaged in the invited space and the process of deliberating notions of global citizenship. These reflexive points cover concerns for global citizenship by focusing on global equity and rights; the (dis)connections between global and local; taking positions and claiming space within global citizenship education; and concerns for action and change. In conclusion, they argue that young people are already engaged with notions of global citizenship, are aware of living in a globalized world that is characterized by inequalities and oppressions, and therefore have an important contribution to make to such policy conversations.

Adeela Arshad-Ayaz, Vanessa Andreotti, and Ali Sutherland’s article adds to the analysis by investigating further how Canadian youth imagine themselves as Canadian and global citizens. They take a postcolonial, decolonial, anti-racist, and feminist perspective, and offer a critique of various forms of global citizenship. Their focus is on the emphasis given by the youth in the White Paper to issues of equity, inclusion, consideration for difference, and a desire for a shift in perspective. The

article moves on to consider the implications for formal education of the 'call for action' and a desire for more criticality, which Canadian youth see as integral to their vision of global citizenship. The authors also offer a critical reading of the final document, questioning whether it does deconstruct the single story of progress to which youth have already been exposed, and the Western narratives of 'helping' others. They argue that the White Paper exposes contradictions and conflict inherent in the youth's perspectives on global citizenship. The authors conclude that the White Paper offers the opportunity to move discussions about global citizenship education into new realms.

In his article, Ali Abdi concentrates on a critical discussion of the constructions of global citizenship. He offers a problematizing of the concept and the growth of different understandings, pointing to what he terms the weaknesses of contemporary claims of global citizenship. In highlighting the ways in which people in various parts of the world historically have had their primordial citizenship rescinded through colonialism, he emphasizes the unequal citizenship relationships that have developed globally. In the context of Canada, he illustrates this with the example of the country's Indigenous peoples. Abdi argues that much of the discussion of global citizenship remains rhetoric for many of the world's youth, and he links discussions of global citizenship with their marginalization. He concludes by suggesting possible ways of educating for a more inclusive form of citizenship that values all knowledge systems, and is relevant for the wellbeing of diverse communities globally.

Lucy Mule's article focuses on research into volunteering as a form of engagement in global issues. She focuses on six white American women's accounts of their experiences of long-term education-related volunteering. The article discusses how the experiences of these women are linked to wider discourses on international volunteering, development, and global citizenship. She identifies two overlapping global subjectivities – participatory and critical – that emerge from her analysis of the women's narratives, based on four thematic categories of self-fulfilment, social responsibility, active engagement with host communities, and cross-cultural competence. She concludes that, although the participants had as their main focus the addressing of social problems and the common good, a critical perspective could be elusive. This reflects the discourse around such global education work, which easily neglects what she refers to as a sustained critical examination of power in North–South relations.

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