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Global English, Global Technology, Global Learning

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Abstract

We examine several ways to look at Global English, Global Technology, Global Learning, including UNESCOs report "Reimagining Our Futures Together", (International Commission on the Futures of Education, 2021) which sought to address urgent global challenges by discussing major roles for global perspectives in education. What is the meaning of global citizenship education (GCED), within UNESCOs proposed non-neutral transformative approach? We question it as truly neutral, when presented together with one of three possible frameworks? However, GCED represents value. In that regard, Nepal's education should consider global citizenship, within the discussion around the 2030 Agenda for promoting solidarity, justice and equality at all education institutions. However, in seeking answers, we also examine disruptive proposals guided by four research questions offering other alternatives around economic and socially inclusive environmental development in line with peace and security-an essential pillar of

the SDGs. We critique universities as institutions that take a true constructivist epistemology (but don't) with comprehensive conceptions of education, making explicit recognition of diversity and recognizing the active role of individuals and groups. For a practical perspective, we move away from the Western-centrism and the UN non-neutral approach, and include alternatives, such as Critical Incident Analysis (CIA) for teaching practitioners in many and varied situations as a means of understanding their own teaching practice and thereby becoming better teachers. This paper does not provide answers, only room for further discussion on the different perceptions of what Global Education System between the Global North and the Global South should look like.

Keywords: UNESCO, GCED, SDGs, Neoliberal, service learning, Eurocentric

Introduction

UNESCO is generally associated with the concept of a universal framework for education called Global Citizenship Education (GCED). Moreover, the organisation that was formed shortly after the Second World War, has changed its focus for the 21st century, from its previous three key components: *Cognitive, Socio-emotional* and

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Behavioural education (UNESCO, 2015) by looking beyond the current 2030 agenda towards 2050. In its revised policy, it focuses on future framed global governance strategies. That is, it highlights both the emerging challenges facing education, and the opportunities that education can offer in terms of fuelling social change and ensuring the interests of future generations (Tarozzi, 2023) (Nations, 2025) .



Figure 1: The Role of Global Citizenship Education in the 2030 Agenda and Beyond (Nations, 2025)

Moreover, the report revolves around two concepts: **dramatic realism** and **transformative potential** of education to build possible futures. To this end, several priorities for education as a transformative contribution were discussed, including a radical rethinking of the premises of educational action. In view of this rethink, we wish to explore as many possibilities as possible according to our guiding questions around this future of education for both the Global South and the Global North:

- Does UNESCO advocate a holistic future for education based on its 2030 agenda or is it focused on post-2030 agenda?
- Are critical and liberal approaches in line with the SDG's, given that they serve different outcomes for the establishment of GCED for all?
- Does the current agenda serve a transformative potential of education. and in what way does it equip educators, researchers, and policymakers?
- Can global education be used in line with practical classroom techniques?

UNESCO advocates a holistic nature of GCED as a framing paradigm: “... which encapsulates how education can develop the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable”. In doing so, it is recognised that it must also address the following three (3) imperatives:

1. To heal the wounds of deep inequalities within and across nations.
2. To redefine humans’ relationship with the environment, especially the anthropocentric humanism that has justified an irresponsible relationship with the biosphere, unconditional exploitation of natural resources, systematic pollution and a recklessly myopic perspective on climate change.
3. To rethink the use of technologies, not only to bridge the digital divide, but also establish new forms of digital citizenship necessary for responsible use of media and digital tools.

The debates and issues within the UN agencies particularly their publications have generated diverse views but generally may be understood according to classifications within three perspectives: neoliberal, liberal and critical. Each represent views that are not necessarily distinct but may be summarized as follows:

Table 1.*Three perspectives at the centre of GCED education*

Perspective	Meaning	Relevance to GCED
1. Neoliberal	advocating or supporting free-market capitalism, deregulation, and reduction in government spending.	a growing trend promoted by supranational agencies which promotes GCED as part of a neoliberal knowledge economy where discussions focus on providing global expertise to global elites
2. Liberal	relating to political and social philosophy that promotes individual rights, civil liberties, democracy, and free enterprise.	an approach that fosters a widespread, sense of internationalism, cosmopolitan, founded on human rights as a universal value and a common humanity. This approach also fuels concepts of megacities, which add to the cosmopolitan worldview.
3. Critical	actively questioning, deconstructing, and transforming. It may be rooted in Marxism, Feminism, Critical Race Theory, and post-structuralism, aiming to expose hidden power dynamics, and systemic inequalities.	an emphasis on equality and social justice as fundamental educational goals, and advocates for a post-colonial perspective.

Although critical and liberal approaches provide a creative vision—more just, equal and decolonial, humanistic and transformative. Neoliberal perspectives seem to fuel the conservative and consumerist pessimism and fatalism view of the future. This view fixes on only the present moment, with little or no drive towards envisioning the future. It is often equated with far-right politics with little regard for future generations and have only minimal respect for the disadvantaged in society (Tarozzi, 2023).

UNESCO's concept of the future (Tarozzi, 2023) appears as non-politically neutral, although it does not propose an explicit critique of neoliberal capitalism. However, it does propose a philosophy of the future that is critical and transformative and oriented towards social justice. But it does not provide any definite guidelines, nor does it espouse benefits for this approach other than to justify its overarching goal of "*leave no one behind*". But (as we will discuss) it does not incorporate all views or allow for the diversity of voices. One of the most obvious omissions of voices are the indigenous people who have achieved policy recognition but have no recognition in practice (Magallanes-Blanco, 2015).

For teachers participatory, learner-centred and inclusive teaching, and learning practices are central. Including student engagement in different choices about the teaching and learning process. Such practices it is claimed are fundamental also to the

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transformative intent of GCED. However, the wide scope and depth of learning associated with global citizenship education requires a sophisticated range of teaching and learning practices, such as, project-based learning, anticipation projects, collaborative work, experiential learning and service learning.

In this sense, service learning is an educational method that integrates community service with academic learning through a structured process of service, reflection, and non-traditional learning. It requires students to apply their classroom knowledge to real-world community needs, leading to skill development, personal growth, and a deeper understanding of civic responsibility. Unlike simple volunteering, service learning involves guided reflection to connect with the community experience and connect it back to course material (UNESCO, 2015). To aid in this type of learning, GCED necessitates the use of “hope”.

“Hope” as global citizenship education

In “*Futures and hope of global citizenship education*” (Tarozzi, 2023), discusses human quality of hope. Tarozzi uses the concept as something “...*entangled with strong ideological assumptions*”. He makes the assertion that neo-Latin languages, have embedded the Catholic tradition as one of the three theological virtues, being Faith, Hope and Charity (Love). In other words, the foundations of Christian morals. However, it should be recognised that the three words themselves were translations from the ancient Greek language, and in its traditional use, the words have a different meaning altogether. In the story of Saint Sophia of Rome, her three daughters were Pistis (Faith), Elpis (Hope), and Agape (Love). The ancient Greek tradition from which these words was taken – the Holy Bible was written in Greek after all—viewed these attributes of human existence as the highest forms of virtues. However, at an earlier time they were called Greek goddesses. It was the Christian narrative that appropriated them to the mother (Sophia), whose name meant “*wisdom*.” Who along with her daughters was martyred, giving rise to the theological virtues. In addition to the assertion that Christian morals are the prerogative of Christian religion, they are encompassed by Western (or developed) way of life, if not explicitly, at least implicitly.

However, if the secular version is to be taken literally, perhaps we may view them as cognitive and political acts of anticipation of something not yet given. However, it might be argued that the anticipation needs to be communicated to the recipient, and the global citizenship version of this “hope” seems to be silent on this matter. In addition, it is not the prerogative of any UN agency to offer anything as far as hope is concerned.

Moreover, (Erling, 2018) in “*English Across the Fracture Lines*” sees English and technology as the possibility to nurture relationships within communities, letting the wider world know about the challenges of a region—he was referring to the Gaza Strip in particular. However, in this case, English offered a way of resistance and of keeping hope alive. He recommend ELT pedagogy as a way to nurture learners’ wellbeing by equipping them with a language in which hopes, dreams, injustice,

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experiences of pain and pressure are articulated and expressed to the wider international community (Erling, 2018, p. 14).

On the other hand, (Tarozzi, 2023) sees hope as a critical value for the present, or a sense of possibility that can act counter to the hopelessness, of routine, and laziness. This consists of the antidepressants that allow people to endure a bourgeois life. A bourgeois life refers to the lifestyle of the middle class, historically, the term originated in medieval France which was characterized by its focus on daily routines, values, and social roles, often associated with wealth and consumerism. Its meaning has evolved, in its contemporary form as more commonly denoting a society dominated by the middle class and their cultural values, particularly as analysed within Marxist theory. In such a scenario, it may be used as a counter to development--and an end in itself. However, neoliberalism is closely associated with the knowledge economy as mentioned above. This would not be in major contention except for the global reach of *globalisation* which attributes value to development.

Canadian Youth, Global Citizenship

Turning to the *National Youth White Paper on Global Citizenship* (Arshad-Ayaz et al., 2017) produced by Canadian youth and published in March 2015, we see a powerful tool for educators, researchers, and policy-makers as represented by Canadian youth to the understanding of global relations, and having voice about where they would like to be. A topic of in-depth discussion in which educational changes—they believe need to be made for them—to truly embody global citizenship.

They reported that Canadian use of postcolonial, decolonial, and anti-racist feminist scholarship, emphasized the need to move beyond ethnocentric, depoliticized, ahistorical, paternalistic, and ‘decontextualized technical knowledge. Such knowledge was devoid of ethical considerations and philosophical curiosity. They also criticized ideas that were historicized, politicized, and contextualized as forms of knowledge production particularly highlighting systemic analyses and complicit in the reproduction of injustices.

The White Paper was the first national document to give youth a voice in the conversation about their understandings and needs, in relation to GCED. The fact that young people are being asked about where they would like their education to take them, was seen as an important and necessary step to ensure that education was aligned with youth engagement, and continues to align with their perceived changing needs, in a complex, plural, and interconnected world.

Nepal is in a similar situation, so asking Nepali youth about their vision for global citizenship will go a long way in assuring them that they do have the power to change things, by taking seriously and responding to the suggestions made to the Nepali government.

The Canadian youth acknowledged the marginalized position of Aboriginal peoples in Canada. They asserted that dominant mainstream voices should be prevented from monopolizing important discussions on a global scale. They criticised, a dominance of mainstream voices—to require the inclusion and affirming of marginalized voices. Such voices clearly resonate with Nepali youth of today.

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A crucial admission and acknowledgement offered by youth must deal with, and speak to, the understanding of global citizenship in the history of colonialisation, that perpetuate ideas of Western superiority. The document also makes explicit mention of historical views relating to Eurocentricity and the ideas of ‘Salvationism’. These have often been at the centre of relationships between Global North and Global South. For example, Youth, noted that:

“as with many other western nations, we find ourselves prone to the ‘saviour complex’. This is a fault of our historically eurocentric viewpoint; instead of seeing everyone as equals, we are creating a division between the people who need and the ones providing the ‘help’. Instead of the idea of one group of people saving another, it should be a collaboration of all involved groups working together, as equals, to address the problem.”
(Arshad-Ayaz et al., 2017)

The 2030 Agenda for Sustainable Development

In another context, a real-life project consisting of seven rural communities in AltaVerapaz, Guatemala, conducted in conjunction with European University, as the acquisition of skills by students as first-hand participants in decision-making was noted by the teachers who took the students from a classroom environment to a rural setting for a sustainable development project. The students who were working in-class and, also at the community level were confronted with proposals that were being made in the classroom by towns folk. But when exposed to the real-life situation it allowed them to understand that there is no single reality and that actions are built on adapting to specific situations. The most important lesson learnt, was that the context of work must be known in-depth, to act with coherence and rigor in decision making (Olga Bernaldo & Fernandez-Sanchez, 2022).

In addition, the student verifies that the incorporation of new technologies on their project in some cases brought significant and necessary improvements, and in other cases they were infeasible because they required elements that are not accessible in the area. In still other cases, it requires the adoption of innovative solutions to make it viable for the context.

In this case, the students were able to understand and apply a vision of sustainability as it prevails to solve the basic needs of a population, such as water, electricity and education, while trying to get as close as possible to the ideals of Sustainable Development. They were witnesses to how populations that were closer to the ideals of sustainable construction revert their situational thinking when confronted with new technologies. They could apply improvements to avoid “going backwards” on the road to sustainability.

The important thing for the university was for the students to learn to think, to develop a critical spirit. Development, cooperation, and international service learning were central. This allows students to know other realities, other problems, and even to reflect on given solutions and their consequences. To realize that development cooperation should not be one-off volunteering, but rather a commitment to the planet and sustainable development was a deepening of the anthropological world. And including different conceptions of the world. To understand—what they have learned

in all the years in college could solve some problems, but not all, and that everything is not black and white.

Further, in "*Globalization and Education: Trends towards Sustainability*" (Olga Bernaldo & Fernandez-Sanchez, 2022) describe the 2030 Agenda for Sustainable Development as the advancement of scientific knowledge, technology and innovation consisting of cross-cutting objectives within the SDGs.

That is, the curricular of academic sustainability does not involve, but only includes, environmental content in the agenda. Thus, Maria Olga Bernaldo proposed a series of changes:

- Replace the static and fragmented vision of reality with a complex and dynamic vision, with the ability to overcome the tradition of decomposing reality into unconnected parts and open the University more to collaboration with society and social organizations in the resolution of problems--as socio-environmental problems.
- Strengthen disciplinary flexibility and permeability to promote systemic and relational thinking, through the incorporation of interdisciplinary work projects, between different areas and subjects.
- Improve the functionality and contextualization of teaching, incorporating the study and treatment of local and global problems, and reinforcing collaboration with local entities.
- Promote coherence between theoretical discourse and action, between theory and practice, programming practical work consistent with theoretical proposals and trying to ensure that the management of the academic institution is consistent with sustainability.
- Adopt a constructivist epistemology and a comprehensive conception of education, which makes an explicit recognition of diversity (of students, cognitive styles, cultures, situations, etc.), and,
- Recognize the active role of individuals and groups as active subjects of the history and construction of their knowledge; and a comprehensive training of students, in their intellectual, psychomotor, affective, social and moral dimensions.

According to (Olga Bernaldo & Fernandez-Sanchez, 2022), the deployment model of curriculum sustainability is an important support for project based learning (PBL) and encouraging students to develop attitudes, skills and knowledge to make it as professionals committed to Sustainable Development as possible.

Further, co-written (researcher plus with EdD students) in Doctor of Education programme who have completed a first module, were given first-person responses assignments in an assessment to their EdD to foster critical reflection and reflexivity (aka. Critical Reflection Analysis). This model offers a form of collaborative writing. Researcher reflection by itself can lead to students emphasising the descriptive aspects of their practice—becoming a driver of a social justice, and emancipatory purposes.

Researchers in social domains, who are often only concerned with forms of research needed to be aware of the dimension of their own systemic social position,

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their own background, and the power structures that underly and influence their research. Thus, reflexive researcher-practitioner (student) recognises and acknowledges how all aspects of themselves and their contexts influence the way in which they conduct research and create knowledge. In this way, researcher position themselves within social justice research, as a conscious part of the research process. The individual researcher, and their particular standpoint, is positioned front and centre of the research process and their role as protagonist and interpreter of their own and others' actions is not rendered invisible (Vachon & LeBlanc, 2011). Such engagements enable researchers to better understand how teachers' responses in the classroom shape their own teaching practice and therefore what they impart to students through this process (Vachon & LeBlanc, 2011).

Engaging with this process led them to recognise the problematic nature of high-stakes assessments and the potential harm they can cause to students. Through critical incident analysis, they became increasingly aware of how assessment practices can contribute to student anxiety and inequalities, particularly for those with additional needs, such as anxiety or autism (Vachon & LeBlanc, 2011).

Executive Functions and Self-Regulated Learning

To make global education more in line with practical techniques in an era where the educational landscape is rapidly evolving to meet the demands of the 21st century, the power of educational technologies has proven critical in facilitating students' development skills and competencies for academic success and personal growth. In addition, the overuse of mobile phones with attention being drawn to electronic devices shows a need to instil both EFs and SRL into the education system.

Two of these skills identified by research (Sage, 2021) with learners from kindergarten to high school demonstrated that executive functions (EFs) and self-regulated learning (SRL), encompass developmental processes that guide and regulate thought and behaviour. While SRL skills reflect students' awareness of their learning strengths and weaknesses (metacognitive), it also includes benefits in persistence of overcoming



challenges (motivation), and strategic learning approaches. Both EFs and SRL have proven helpful for students to adapt to environmental demands such as academic standards as social expectations change (Winne, 2017) (Hoyle & Dent, 2017) (Schunk & Greene, 2017) (Blair, 2017).

In essence, self-regulated learning (SRL), refers to learning strategies and motivational orientation that students apply in attaining desired goals. Therefore, in monitoring students' learning process the teacher may adjust learning activities for appropriate support. Through monitoring and feedback regarding a students' learning, a teachers could help students to take control of their learning and become self-regulated learners. Feedback refers to the information from students' about their present states of learning or content and how to improve performance relate to course goals (Tsai, 2014).

Alternatively, according to "*The Science of Reading*", executive functions (EF) of the mind, makes it possible to mentally play with ideas; thereby taking the time to think before acting; meeting novel solutions, unanticipated challenges; resisting temptations; and staying focused. The core EFs are response inhibitions, self-control—resisting temptations and resisting—acting impulsively and selective attention and cognitive inhibition, of our working memory. This also involves creative thinking “outside the box”, seeing anything from different perspectives. Seeing things quickly and flexibly makes for adaption to changed circumstances (Plante, 2024) (Ryan & Deci, 2020) (White & DiBenedetto, 2017).

Research findings suggest EFs predict academic success and facilitates the development of more sophisticated cognitive processes involved in SRL like metacognition. Additionally, students who display effective SRL skills tend to have better academic outcomes across various learning domains and levels of education. Moreover, SRL skills are related to positive interpersonal functioning and provide people with the tools necessary to become lifelong learners (Peeters et al., 2016). Given these positive outcomes, it's no wonder that education research on self-regulated learning has sought to understand how best to develop these skills in classroom settings.

It is recognised that a successful method to support students' EFs and SRL skills involves guiding them to manage their own learning through consistent practice in planning and monitoring their progress. Research findings suggest that embedding EFs into everyday activities may offer effective opportunities to train students' EFs. Additionally, research indicates that explicitly integrating instruction for SRL in typical learning activities can provide opportunities for students to develop their SRL skills. Gradually increasing students' responsibility for their academic success has also been shown to boost motivation for learning and SRL skills. Despite recognizing the importance of EFs and SRL, many educators and school administrators face challenges in supporting these skills due to limited resources and training. There's a clear need for scalable, cost-effective solutions rooted in learning theory to support students' EFs and SRL skill within a global learning setting as the techniques are not resource specific.

Conclusion

Although UNESCO is considered a global leader in the preservation of factors that sustain peace, since its post-war charter; at this time, many traditional values taken for granted are questioned. The most important question was at the heart of UN agencies at its formation was that of theology; should it be included in the charter of the UN? The UN took a non-theological stand, and to that end, excluded theological imperative

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from its agencies and initiatives. Further, the rise of philosophy after WW2 meant that theological answers were less acceptable to peoples' thinking. However, this excludes at least one perspective with certain elements, which so far has not been considered. Maybe, SD has become sticky in some countries, mainly because of these perspectives.

Taking a long view as implementing a middle-class lifestyle, in the leadup to the 2030s, without an underlying belief system, may lead to a bourgeois life for those who attain middle income status—as we have discussed in this article. Perhaps such a result may engender an extreme dissatisfaction with life as evident during the years following the second world war. At that time, peoples' worldview was challenged. The peak occurred in the late 1960s with many young people taking an alternative lifestyle over the consumerist lifestyles of their parents. Many countries saw riots as young people were extremely dissatisfied with what they saw as the “old order” (*Counterculture of the 1960s*, 2025) (Hayes, 2022).

Is it enough to give everyone in the world a middle-class lifestyle, devoid of any problem solve skills? Becoming a society of service providers to everyone with the financial capacity to access them, with no need to problem-solve anything in life? On the other hand, it may also be surmised that hope in GCED leaves something to be revised under a holistic global learning framework.

Maybe a longer view might to have youth and adults understand, “*who they are as people*” and to contribute their given talents to their fellow man. Instead of educating them to become the latest technological magic, leaving them as techno robots.

The students of today are educated with out-of-touch techniques, in addition to irrelevant content, as is evident from the feedback from the Canadian students who are living under a highly oppressive education system favouring the very elites with a focus on disadvantaging the indigenous people. All manner of moral and ethical education—traditionally included with spiritual, physical techniques to stay healthy, or theological means, have been removed from education system, leaving the philosophical backbone of the education as implied by the founders of philosophy who proudly proclaimed: “*anything goes*”.

Although the phrase by Jean-Paul Sartre (Christian J. Onof, 2025) “anything goes” is a misinterpretation of his philosophy, which instead argues that individuals are radically free and must define their own values, creating in them a profound sense of responsibility. To say that humans are not born with a predetermined purpose or nature, and therefore, they are “*condemned to be free*” to create their own through choices and actions, denies the overriding responsibility for people to live in a society which demands that we conform to its values and traditions. In addition, these values are largely instilled by the education system itself.

When people become individual, they also become unable to abide by rules which are meant to protect the whole of society which the author has discussed in another paper as being the definition of intergenerational justice. The three imperatives of “*To heal the wounds of deep inequalities*”, “*redefine humans' relationship with the environment*”, and “*To rethink the use of technologies*”, (Tarozzi, 2023) are at the heart

of Global Citizenship Education for Global English, Global Technology and Global Learning. The quote by Jean-Paul Sartre (Christian J. Onof, 2025) “*Man Is Nothing Else But What He Makes of Himself*”, may be true of Western individuals with the educational background and opportunities that it affords, but how can it really be equated with Eastern individuals who have a poor education system and have not the affordances of equal opportunities in their life?

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