AN INVESTIGATION OF GLOBAL CITIZENSHIP EDUCATION IN ONE GEOGRAPHY COURSE: THE STUDENTS’ PERSPECTIVE

By

Kyle D Massey

A thesis submitted to the Faculty of Education in conformity with the requirements for the degree of Master of Education

Queen’s University
Kingston, Ontario, Canada
August, 2013

Copyright © Kyle D Massey, 2013
Abstract

Global citizenship education is becoming increasingly appreciated in Ontario as an important component of formal schooling. Although all disciplinary areas have a role to play in global citizenship education, geography, which is primarily concerned with the study of people, places, and environments at home and around the world, provides an especially important context in which to foster the values and attitudes often cited as important for global citizenship. The purpose of this qualitative study is to describe how seven secondary students in the province of Ontario make meaning of global citizenship through geography education. More specifically, this study investigates the way that Grade 12 students, who had recently completed the course titled, “Canadian and World Issues: A Geographic Analysis”, conceive of the concept of global citizenship, value its importance, and experienced its values within this course. Qualitative data was collected through an analysis of the course curriculum and though interviews with seven students. The interviews revealed four themes that were most apparent in how the students conceptualized global citizenship: global awareness, belonging, caring, and commitment to action. It was revealed that the students’ personal involvement with the issues being studied helped them learn to be global citizens, as did the rich discussions of global issues they experienced in class. Careful analysis of both the students’ conceptions of global citizenship and how they experienced global citizenship in the curriculum revealed an uncritical perspective – one which emphasizes acts of charity and volunteerism rather than a commitment to social justice. In examining the participants’ perceptions of the value of global citizenship education as part of the curriculum, it was clear participants felt this was an important feature of geography education. In fact, since their perception was that they experienced global citizenship in this course exclusively, they attributed great value to the course and to geography education more
generally. Overall, the findings are valuable to both teachers and teacher candidates seeking to better engage their students in global issues and equip them with global thinking strategies, and to curriculum developers wishing to effectively incorporate issues and topics concerning global citizenship within school curricula.
Acknowledgements

I would first like to thank the participants of this study, whose experiences and insights provided the substance of this research. I owe so much to my supervisor, Dr. Magda Lewis, whose continuous support has been critical in the completion of this thesis. Thank you Dr. Lewis for your wisdom and guidance as I navigated the many struggles and obstacles along the way to completing this work. I would also like to thank Dr. Anne Godlewska, my committee member, for all the time and effort spent reviewing my work and providing constructive feedback.

Finally, I would like to express my gratitude to all the faculty, staff, and students in the Faculty of Education at Queen’s University. Learning within the environment that you sustain has been an enriching and rewarding experience.
Dedication

To my wife, Jennifer, for your unending love, support, and inspiration.
# Table of Contents

Abstract .......................................................................................................................... ii
Acknowledgements ......................................................................................................... iv
Dedication ........................................................................................................................... v
Table of Contents ............................................................................................................... vi
List of Tables .................................................................................................................... ix

Chapter 1 Introduction .................................................................................................... 1
  Purpose and Research Questions ................................................................................... 5
  Rationale .......................................................................................................................... 6
    Why this course? ......................................................................................................... 8
    Situating myself as the researcher ............................................................................. 8
  Thesis Plan ...................................................................................................................... 10

Chapter 2 Literature Review and Conceptual Framework .............................................. 12
  Introduction ................................................................................................................... 12
  Citizenship ...................................................................................................................... 12
  Global Citizenship ......................................................................................................... 15
    A controversial term .................................................................................................. 18
    Major themes in global citizenship literature ............................................................. 20
      Global awareness ..................................................................................................... 21
      An expansion of identity and loyalty ....................................................................... 22
      Global civic engagement ......................................................................................... 23
  Citizenship Education .................................................................................................... 24
    Schools as sites of citizenship construction................................................................. 24
    Controversies in citizenship education ...................................................................... 25
  Global Citizenship Education ....................................................................................... 27
    Common elements of global citizenship curricula ...................................................... 30
      Knowledge and understanding .............................................................................. 31
      Skills ......................................................................................................................... 31
      Values and attitudes ............................................................................................... 32
Chapter 6 Students’ Experience of Global Citizenship in the Curriculum

Introduction .................................................................................................................. 83
Interview Results .......................................................................................................... 83
  Personal involvement .................................................................................................. 83
  Deep understanding ................................................................................................. 86
Conclusion .................................................................................................................... 88

Chapter 7 Students’ Perception of the Value of Global Citizenship Education in the Geography Curriculum

Introduction .................................................................................................................. 89
Interview Results .......................................................................................................... 89
  Relative importance of geography ............................................................................. 89
  Real world application ............................................................................................... 92
  Need to extend global citizenship education .......................................................... 94
Conclusion .................................................................................................................... 96

Chapter 8 Conclusion .................................................................................................... 97
Summary of Key Findings .............................................................................................. 98
Implications .................................................................................................................... 100
Final Thoughts ............................................................................................................. 101
References ...................................................................................................................... 103
Appendix A Letter of Information ............................................................................... 114
Appendix B Consent Form ............................................................................................ 116
Appendix C Interview Guide ....................................................................................... 117
Appendix D Ethics Clearance ....................................................................................... 118
Appendix E Ethics Certificate ....................................................................................... 119
# List of Tables

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Comparing Two Different Conceptions of Global Citizenship in Educational Resources</td>
<td>29</td>
</tr>
<tr>
<td>2.</td>
<td>Research Participants</td>
<td>51</td>
</tr>
<tr>
<td>3.</td>
<td>Courses in Canadian and World Studies, Grades 11 and 12</td>
<td>59</td>
</tr>
</tbody>
</table>
Chapter 1

Introduction

Like it or not, each of us riding on this planet is affected by one another’s decisions and actions. We share a common destiny and, to an increasing extent, we share a common culture. Although most of us do not realize it, we are participants in a global society (Hahn, as cited in Schattle, 2009, p. 5)

Basic dimensions of life are no longer local phenomena. The ways in which we communicate, experience, and develop identities, languages, and culture are infused with the effects of global processes. Multicultural and global scholars urge that we rethink existing notions of citizenship and how we prepare our society’s young citizens for their roles and responsibilities in their global community (Banks, 2004; Merryfield & Wilson, 2005). The past century has brought about previously unimagined change. A “continuously accelerating knowledge revolution” (O’Neil, 2006, para. 4) has significantly decreased the time between major technological advances. In a single lifetime, humans have witnessed the first flight, human travel into space, television, cellular phones, the development of the Internet, and now smart phones and tablet computers, all of which have radically changed our lives. It has been estimated that human knowledge doubles so rapidly that we will experience 20,000 years of progress (in terms of 20th century annual increases in knowledge) in the 21st century (Kurzweil, 2005). Considering this rapid growth in human knowledge and availability of information, we may wonder at the many more changes to come. However, as technological efficiency increases globally, so does disparity in human experience. Economic power, and therefore access to food, electricity, fossil fuels, education, and medicine, has become concentrated mostly in the industrialized nations of the northern hemisphere, while many millions of people in the rest of the world continue to live in poverty without access to many basic human needs (O’Neil, 2006)
Globalization is generally understood as the process of continuing transnational integration of the world, however it remains a highly complex and controversial concept (Al-Rodhan & Stroudmann, 2006). Although the term came into fashion in the 1980s and 1990s, globalization is not a new phenomenon but a continuation of developments that have been going on for some considerable time. The recent liberalization of economic activities is qualitatively different, as the world has undeniably ceased to be a collection of relatively autonomous economic agents that are only marginally connected and are more or less immune to events in their neighbourhoods.

While used pervasively, the precise meaning of the term globalization is often ambiguous. Held (1991) defined it as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away” (p. 9). Urry (1998) expands on this idea to argue it is the transformation of time and space where complex interactions and exchanges that were once practically impossible become commonplace. Luke and Luke (2000) focus on the economic element describing it as “a feature of late capitalism, or the condition of postmodernity … [leading to] the emergence of a world system driven in large part by a global capitalist economy” (p. 287). Other scholars, such as Castells (1997), see it as an attack on traditional notions of society and the nation, where the very nature of citizenship is dramatically altered. According to Friedman (2000) the complex and numerous effects of globalization arise from its multiplicity of dimensions that are sometimes paradoxical.

…globalization is everything and its opposite. It can be incredibly empowering and incredibly coercive. It can democratize opportunity and democratize panic…. It leaves you behind faster and faster, and it catches up to you faster and faster. While it is
homogenizing cultures, it is also enabling people to share their individuality farther and wider. (Friedman, 2000, p. 406, emphasis in original)

Friedman’s point is echoed by Daisaku Ikeda (2005), when he notes:

The great wave of globalization sweeping contemporary society, in areas such as information and communications, science and technology, and the market economy, is a contrast of light and dark. The positive potentials are democratization and the spread of awareness of human rights; the negative aspects are war and conflict, rising economic disparities, the obliteration of distinctive cultures, the spread of weapons of mass destruction, and the destruction of the global ecology… (p. ix)

The message conveyed in both Friedman’s and Ikeda’s quotations above is that while globalization has brought about many positive aspects, including democratization, the spread of awareness of human rights, and a greater flow of information, it has also created many negative aspects in addition to exacerbating global problems (Dower, 2003).

However one may conceive globalization, it is clear that our world can be characterized by an increasingly integrated worldwide economic system coupled with profound inequality, and the focal point for this global inequality is poverty (Bader, 1997). According to UNICEF (2012), in 2010 there were more than 1 billion children worldwide deprived of services essential to survival and development, and 7.6 million children died worldwide before their fifth birthday. World poverty kills one-third of all human beings born into our world and its eradication would require no more than one percent of the global product (Pogge, 2008). While many global regions are thriving, the world’s economic wealth remains disproportionately distributed among industrialized countries in the northern hemisphere. However, although there are 1.1 billion people today living on less than $1.25 per day, hope for greater equality does exist. As The
Economist points out, one billion people have been taken out of extreme poverty in the last 20 years, and further progress is possible if continued and increased efforts are taken at the national level to redistribute wealth more equitably (Towards the end of poverty, 2013). The realities of world poverty highlight the need for humans to adapt to a perpetually shifting socio-economic and political landscape. Acknowledging many of these major global problems, Ikeda (2005) points to education as the critical component of their solutions:

Education, in the genuine sense of the word, holds the key to resolving these problems. Education has the power to enrich the inner landscape of the human spirit, to build within people’s hearts what the Constitution of the United Nations Educational, Scientific and Cultural Organization (UNESCO) refers to as “the defenses of peace.” True education summons forth the innate goodness of humanity—our capacity for nonviolence, trust, and benevolence. It enables individuals to reveal their unique qualities and, by encouraging empathy with others, opens the door to the peaceful coexistence of humanity. This kind of humanistic education is crucial if we are to foster global citizens. (p. ix)

Despite the negative trends in global inequality and conflict, Ikeda is suggesting that hope for a brighter future can lie in the hands of educators who prepare students for global citizenship.

The need for education for global citizenship has never been greater. Schools play a major role in a society’s education; indeed they are often tasked with compensating for problems in other social and political institutions (Tyack & Cuban, 1995), and as such they must be furnished with all the necessary resources to cultivate in today’s youth a primary allegiance, beyond the nation, to principles of justice, unity in diversity, and “the worldwide community of human beings” (Nussbaum, 2002b, p. 4). This world-embracing vision is imperative in matters of sustainable development and social justice. It follows, then, that education for meaningful
democratic citizenship, which “requires that citizens share a subjective sense of membership in a single political community” (Williams, 2003, p. 209), must be aimed at cultivating an allegiance to all the world’s peoples.

The term global citizenship has become popular and widely used in both academia and activist circles. Cosmopolitanism generally is seen as the historical root of global citizenship. Carter (2001) explains how global citizenship and cosmopolitanism have merged, and describes his tendency to favour the term global citizen: “The terms ‘global’ and ‘cosmopolitan’ citizenship are now used interchangeably in the literature. When discussing contemporary politics and theory I have generally opted for ‘global citizen’, unless discussing theorists who use ‘cosmopolitan’” (p. vii). This thesis uses the same strategy as Carter, favouring the term global citizenship over cosmopolitanism, while recognizing that global citizenship is derived from historical accounts of cosmopolitanism.

Purpose and Research Questions

The purpose of this qualitative study is to describe how seven secondary students in the province of Ontario, make meaning of global citizenship through geography education. More specifically, this study will investigate the way that Grade 12 students, who recently completed the course titled, “Canadian and World Issues: A Geographic Analysis”, conceive of global citizenship. The questions guiding this research are:

- How do students conceive of the concept of global citizenship?
- How do students experience global citizenship values within the curriculum of the geography course titled, “Canadian and World Issues: A Geographic Analysis”?
- What value do students place on the inclusion of global citizenship in the geography curriculum?
A better understanding of students’ conceptions of global citizenship is important in order to inform future curriculum development and teacher preparation regarding global citizenship education in geography.

It is important to note that in Canada, education is the responsibility of provincial and territorial governments operating within a federal system. Each of the ten provinces and three territories has developed its own distinctive educational system and administers its own educational curricula and programs. This thesis focuses only on the Ontario curriculum, specifically one geography course, and uses only Ontario secondary students as research participants.

**Rationale**

Global citizenship education is becoming increasingly realized in Ontario as an important component of our youth’s formal schooling. The Ontario Ministry of Education understands that schools have a vital role to play in preparing our young people to take their place as informed, engaged, and empowered citizens who will be pivotal in shaping the future of our communities, our province, our country, and the global environment (Bondar et al., 2007). Although all disciplinary areas have a role to play in global citizenship education, the discipline of geography, which is primarily concerned with the study of people, places, and environments at home and around the world, provides an especially important context in which to foster in students the values and attitudes that are usually cited as important for global citizenship.

The current body of research in geography education is limited, and the majority of studies relating to this field are rarely controlled with a formal experimental design and are often anecdotal rather than empirical (Bednarz, Downs, & Vender, 2003). Where values have been studied empirically in the context of geographic education, the focus has remained almost
exclusively on the perceptions and experiences of teachers or student teachers (e.g. Chalmers, Keown, & Kent, 2002; Ellis & Birch, 2006; Lambert & Balderstone, 2000). Little is known about how students themselves conceive, experience, and engage in values as they are presented in geography. This lack of knowledge reflects a neglect of students’ perspectives and experiences in geography education research more generally. Wright (1992) and Williams (1999) both note the persistence of this gap in the 1990s and called for more student-centred research. The literature in geography education published more recently continues to exhibit a paucity of studies that examine understandings from the perspective of students. Similarly, while studies regarding global citizenship education are increasingly numerous in education literature, the vast majority of the work in this field focuses on the conceptions, understandings, and perspective of teachers and teacher candidates (e.g. Cheung, 2010; Mark Evans, 2006; Fizzel, 2012; Mundy, 2008; Reimer, 2009; Robbins, Francis, & Elliott, 2003; Schweisfurth, 2006). Studies that examine global citizenship or the education for it from the perspective of students are noticeably absent in the literature.

The proposed study will add to the limited body of literature concerning geography education, and specifically help to fill the recognized research gap in student-centered studies of global citizenship education with a focus on the role of geography. Within a Canadian context, this study will have added value since the vast majority of past research in both geography education and in citizenship education, including global citizenship education, has been British in its perspective, with many studies also emerging from the United States and Australia.

The way in which, and the degree to which, students engage in course content that is global in nature, and how they use the acquired knowledge in the construction of their ‘maps of meaning’ is important to help understand how schools can best prepare students for their role as
global citizens, a goal that is often cited in school board mission statements. In this qualitative research study, which took place in a secondary school setting in eastern Ontario, I investigate how a small group of students who have recently completed the geography course titled, “Canadian and World Issues: A Geographic Analysis” (also referred to in this document simply as “Canadian and World Issues”) make meaning of global citizenship, how they conceive of this concept, how they experience it in the curriculum, and how important they perceive it to be.

**Why this course?** Many courses within the Canadian and world studies program in Ontario secondary schools (which includes Economics, Geography, History, Law, Civics, and Politics) include content and learning expectations related to aspects of global citizenship. However, it is the geography curriculum specifically that most directly speaks to the aspects of global citizenship that are commonly described in both the scholarly literature and educational resource documents related to this topic. Analyzing the course descriptions and learning expectations of the various courses as written in the Ministry of Education’s official curriculum documents has revealed that the curriculum of the Grade 12 course titled, “Canadian and World Issues: A Geographic Analysis” is strongly focused on engaging students in critical thinking regarding such things as global awareness, sustainable development, globalization, international cooperation and interdependence, and the importance of cross-cultural competencies. Curiously, the official curriculum of this course does not use the term “global citizenship” or any form of this term at all, but the strength of alignment of its curriculum with the various notions of global citizenship as presented in literature makes it the most interesting and justifiable course in the Canadian and world studies program around which to center this research.

**Situating myself as the researcher.** While I do not assume the role as a participant observer in this study, I believe that it is of great importance to situate myself in the research
process to provide a better understanding of my experiences as a researcher. As Patton (2002) has noted, the researcher in qualitative studies has an impact on the credibility of the inquiry because the researcher is the instrument, or at least the agent of research, as well as the creator of the analytical process. Therefore, researcher qualifications, experience, and reflexivity are relevant in establishing confidence in the data. Patton argues that, from the perspective of the readers, trustworthiness of the inquiry is enhanced if information about the researcher is revealed, including information about such things as education, training, and experience.

Additionally, the researcher should make clear any personal connection they had to the people, topic, or community under study. Patton recommends that researchers report “any personal and professional information that may have affected data collection, analysis and interpretation—either negatively or positively…” (p. 566). In an effort to address this credibility issue, I provide here some basic information about myself such that the readers of this thesis are informed to some extent of my background and perspective.

I am a 31 year old white male. I completed undergraduate and graduate studies in geography. Subsequently, I qualified as a teacher in Ontario and taught in both the elementary and secondary panels for a few years. I then began graduate study in education, and my career shifted into higher education where I have held a number of administrative positions focused on curriculum design and management in both student affairs and academic affairs. Additionally, I have recently held adjunct faculty positions at two-year colleges, and am currently teaching geography in this capacity.

As a graduate of a university geography department, a former geography teacher in Ontario secondary schools, and now a college geography instructor, I am inherently partial to geography as a discipline of study in schools. In my teaching, I strive to showcase my passion
for geography so that my students might also become passionate about the discipline. When the
opportunity arises that I might advise a student on course selection, I regularly recommend any
geography courses that are available. I firmly believe that exposure to this diverse discipline
offers students the chance to engage meaningfully with a variety of social, cultural, and
environmental issues that many students might otherwise not encounter in formal education. It is
my interest and passion for the discipline of geography that prompted me to consider an
important topic in geography education as a focus of this research. Being an important issue in
geography education, as well as a much talked about aim of education more broadly, global
citizenship represents an area of research and scholarship that enables me to apply my
knowledge, interest, and passion for geography, while making an important contribution to
educational research that may be of interest even beyond geography educators.

Having worked as an occasional teacher in the same school board in which I conducted
this research, I have on several occasions worked as a teacher in the particular school that served
as my study site. Although I did not identify myself as a teacher to the interview participants,
 describing myself only as a Queen’s University graduate student, it is possible that one or more
of the research participants recognized me as a teacher. I have no memory of having taught any
of my interview participants, nor did I otherwise have any relationship with any of them.

**Thesis Plan**

In Chapter 2, I begin by exploring the notion of citizenship. The historical relationship
between citizenship and education is established through an examination of different
philosophies of education. Various perspectives regarding the relationship between the state and
the individual citizen will be explored. In addition, the concept of citizenship in terms of both
nation-state citizenship and global citizenship are examined. Chapter 2 continues by exploring
the broad intentions and purposes of geography education in Ontario and makes the case for the study of this discipline in schools as a vehicle for the education for global citizenship. The Grade 12 university preparation geography course titled, “Canadian and World Issues: A Geographic Analysis” is identified as a course in Ontario’s current secondary curriculum which, among other goals, is aimed at promoting and fostering the values often associated with global citizenship. This course’s curriculum is briefly described and its intentions regarding educating for global citizenship are specifically highlighted.

In Chapter 3, I describe in detail the research methods used in this qualitative phenomenological study. I specifically outline details related to how the participants were selected, the interview process, as well as the data analysis procedures. I conclude this chapter by describing how trustworthiness of this study has been ensured.

In Chapters 4, 5, 6, and 7, the presentation and analysis of the interview data constitutes the majority of the thesis’s data section. These substantive chapters of the thesis constitute the presentation of the data and a discussion of the research findings, addressing students’ conceptions of global citizenship, experiences of global citizenship values within the curriculum, and perceptions of the value of global citizenship as part of the geography curriculum.

The concluding chapter, Chapter 8, summarizes the key findings, noting the study’s implications for geography education, curriculum development, teaching practice, and pre-service teacher education. This final chapter also provides direction for further research concerning global citizenship education.
Chapter 2

Literature Review and Conceptual Framework

Introduction

This literature review serves to construct the theoretical and contextual backdrop necessary to analyze the data collected in this study. The literature review that follows explores five broad themes and is organized accordingly. The first section considers the notion of citizenship. Next, various understandings of global citizenship are introduced and examined. While I have included theoretical perspectives on global citizenship of authors from a variety of world regions, including the Global South, I am aware that this literature review more prominently presents voices from “Northern” and/or “Western” geo-political contexts. This is largely due to the distribution of recent scholarly contributions on this topic. Following the discussion of global citizenship is an exploration of the complex and multidimensional landscape of global citizenship education as it has been conceptualized across international scholarly literature. Next, I present a snapshot of how educating for the global dimension of citizenship has been expressed within Canadian public schooling contexts. Lastly, I conclude by examining the role that geography, as a secondary school discipline, can play in global citizenship education.

Citizenship

Before exploring the concept of global citizenship and the various approaches to educating for it, it is necessary to first discuss what citizenship is. Citizenship is a popular word not only in academic circles, but also in political and everyday-life discourse. It seems to be sufficiently vague to be used in a variety of contexts without a clear definition. Answers to the question of what it means to be a citizen are as old as political theory itself. It has become
almost a cliché to say that “citizenship” is a contested concept. Both citizenship and its oft-cited constituent concepts such as rights, participation, responsibility, due process, etc. are often used as slogans to promote particular agendas rather than to convey precise meanings. Aristotle explains the dilemma of defining citizenship when he states:

The state is a compound made of citizens; and this compels us to consider who should properly be called a citizen and what a citizen really is. The nature of citizenship, like that of the state, is a question which is often disputed: there is no general agreement on a single definition. (Aristotle, as cited in Howard, 2006, p. 443)

As Aristotle points out, there are three main components involved in the concept of citizenship: the state, the citizens, and the relationship between the state and the citizens. Within these larger components are underlying themes of community, boundaries, and obligation.

At minimum, the state protects against foreign enemies, establishes monetary structures, enforces laws, and provides basic rights to individuals, including the right to participation. Given its limited resources, the state must restrict the number of persons for whom it provides these basic protections and rights. Thus, the state, or often those in power, defines who a citizen is. The definition of who has gradually, although substantially, expanded through history. In ancient Athens, who was narrowly defined as Athenian-born males over the age of eighteen. Women, foreign born men, and slaves (both male and female) were excluded from the definition. Centuries later, demands for inclusion led to suffrage of previously excluded groups, including white male non-property owners, women, and racially marginalized groups. Under these developments, the legal definition of citizenship in democratic countries has been changed to include the majority of the adult population in a particular territory. Citizenship, ironically, is “an act of closure about a group of people it calls citizens… consequently, states and societies are very particular about whom they call citizens” (Janoski, 1998, p. 46). Rogers Brubaker (1992) calls the
restrictive nature of the State “internally inclusive” for those whom it deems citizens and “externally exclusive” to outsiders. According to Seyla Benhabib (2002a), the fact that liberal democracies treat insiders and outsiders differently presents a “paradox of democratic legitimacy” (p. 449). In other words, liberal democracies are grounded on universal language seeking to protect human rights and participation by “the people”. However, in reality, each state limits who “the people” are.

Approaching citizenship as merely inclusion into the political realm can be classified as a minimal understanding, insofar as it focuses solely on what Janoski calls the “passive rights of existence” (1998, p. 11). What this conception lacks is an understanding of what a citizen does. Returning to Aristotle’s definition as cited above, the definition of citizenship not only contains who but, more importantly, what. What obligations, responsibilities, and rights does a citizen have? What is his/her relationship to the community and the state? Is citizenship an active or passive concept? According to Aristotle, a citizen is one who “shares in the administration of justice, and in offices” (2004, p. 50). In other words, being a citizen is not only a matter of legal recognition by the polis. Instead, citizenship entails active participation in the polis and an understanding of why participation is important.

It is important to note that actively engaged individuals do more than merely vote and pay taxes—the often cited, although narrowly defined, duties of citizenship. Voting and paying taxes are often viewed by political philosophers as inadequate forms of participation because they are sporadic and do not involve a regular investment of time (Hess, 1979). Voting, in particular, is seen as a limited form of participation (Hess, 1979; Putnam, 1995, 2000). Hess strongly asserts that a person is not a citizen if voting is the only function he/she undertakes:

People who argue for their positions in a town meeting are acting like citizens. People who simply drop scraps of paper in a box or pull a lever are not acting like citizens; they are acting like consumers picking between prepackaged items. They had nothing to do
with the items. All they can do is pick what is. They cannot actively participate in making what should be. (Hess, 1979, p. 10)

While the direct democracy of Aristotle’s time is not possible today, robust citizenship is still dependent upon regular and meaningful political action—whether it is participating in town meetings, as Hess has suggested in the above quote, volunteering for political campaigns, or serving in political office. Action fosters trust, personal commitment, and a sense of reciprocity, making citizenship more than a legal or transactional relationship between the individual and the political community.

Global Citizenship

The history of the concept of citizenship is as old as politics itself, although its content is constantly changing. While the modern conception of citizenship, which is linked exclusively to the modern state and political participation in public affairs (Balibar, 1988), is still prevalent, it represents only one form of citizenship. Contemporary changes in the political context, which is becoming increasingly global, have a significant impact on the transformations of the concept of citizenship and on the way in which we perceive it. There have always been some fundamental ambiguities in the concept of citizenship, but these were inconsequential as long as the political context of the nation-state appeared stable (Castles & Davidson, 2000). Today, the global context reveals these contradictions and opens the theoretical field for reflections on new forms of citizenship that correspond to the world in which we already live. Thus, globalization has become the contemporary context for the theory and practice of citizenship.

The idea of global citizenship is not new. Within the Western perspective alone, notions of citizenship beyond the state have existed for more than two thousand years. Like all complex political concepts with a history, the various meanings of global citizenship have what
Wittgenstein (1958) has called a ‘family resemblance.’ That is, they have a range of different uses and there is not one essential feature common to each meaning, but, rather, overlapping similarities and dissimilarities among their varied uses (family resemblances). As a result, their use in particular cases is always open to contestation and reasoned disagreement. Although the concept has been viewed in many different ways, and indeed remains a disputed concept, a central element of global citizenship, the recognition of membership in a wider, global, or universal whole, is often traced back to Diogenes of Sinope (c. 412 B.C.E.), the founding father of the Cynic movement in Ancient Greece. Diogenes is the earliest figure whom we know of who proclaimed himself a citizen of the world (Appiah, 2008; Bowden, 2003; Schattle, 2008).

Global citizenship was later a leading idea in the thought of the Stoics in the ancient world of the Greeks and the Romans. The Stoic tradition of “world citizenship”, for example, encouraged citizens to work for the “common good” and emphasized the “universal law of nature” while another line of thinking located citizenship vis-à-vis world domination, empire building, and the possibility of a world polity (Heater, 1996). In the 17th and 18th centuries, interest in the idea of global citizenship, or cosmopolitanism as it was called by Immanuel Kant (1983), was revived significantly with the development of the European nation-state system (Williams, 2002).

Events of the 20th century, notably the First and Second World Wars and the founding of the United Nations, caused many to think about the world in new ways, often in international and transnational directions. Throughout the 20th century, supra-national institutional bodies continued to broaden. Indeed, a myriad of such organizations emerged, including transnational corporations, civil society organizations, women’s and anti-racist movements, The World Bank, the International Monetary Fund, UNESCO, and the International Bureau of Education (Mundy, Manion, Masseman, & Haggerty, 2007). The intergovernmental economic organizations were
established with the expressed purpose of stabilizing international economic systems, however the effectiveness of some of them in doing so equitably is often debated. While having largely positively impacted economically developed countries, their impact on less developed countries is questionable. Also, the post World War II era initiatives of international cooperation led to the creation of key conventions and treaties that strengthened legal frameworks for “global values”, including of course the UN Declaration of Human Rights (1948). Taken as whole, the emergence of these organizations and legal frameworks partly represents a response to greater recognition that individuals held multiple and simultaneous identity affiliations, allegiances, and loyalties. Needless to say, the changing times make the concept of citizenship more complicated than before (Cogan, Grossman, & Liu, 2000). With the transition from the national to the global perspective, today there is a new discourse, or a set of theoretical articulations, practices, and institutions which define a new way of speaking about citizenship. In contemporary literature several different terms are used to indicate this shift: transnational (e.g. Balibar, 2004; Bauböck, 1994), post-national (e.g. Sassen, 2002; Soysal, 1994; Tambini, 2001), multiple (e.g. Heater, 1990, 2004), multinational (e.g. Harty & Murphy, 2005), multicultural (Banks, 2001; Kymlicka, 1995), trans-political (e.g. Owen, 2011; Stoker et al., 2011), and cosmopolitan (Osler & Starkey, 2003) citizenship.

Global citizenship, however, is the term that dominates the literature with regard to the changing nature of citizenship (Myers, 2006). A common view of global citizenship is that it is a particular level of citizenship that joins regional, state, and national citizenship and is concerned with global issues such as the environment, peace, trade, hunger, disease, and the threat of terrorism. This view of world citizenship is similar to the way Osler and Vincent (2002) describe a “cosmopolitan” person—one with international experience, respect, and honour for
other cultures, and a concern for global issues. Theorists of global citizenship encourage an understanding of how citizenship occurs on multiple levels, including, for example, the state or national level, the sub state or local level, and world citizenship at the supra-state and/or transnational level (Heater, 2002; Osler & Starkey, 2003).

A controversial term. Not only is there much variance in the way global citizenship is defined in the literature, but there is also disagreement as to whether or not it is a legitimate concept. It has been suggested that “notions of global citizenship may be idealistic in the current context”, overstating the degree of cross-border cohesion and “representing aspirations for the future rather than present realities” (Mayo, Gaventa, & Rooke, 2009, p. 165). Davies (2006) has argued that “the notion of global citizenship is simply a metaphor” and that it cannot actually exist, stating that “we cannot be citizens of the world in the way that we are of a country” (p. 5). Davies and other supporters of this school of thought (e.g. Bowden, 2003; Heater, 1999; D. Miller, 2000) state that the technical definition of citizenship implies affiliation with a particular nation and an allegiance to the rights and duties of that nation as determined by the government, and therefore “the benefits and obligations of citizens are inextricably linked to the citizen-state relationship” (Bowden, 2003, p. 352). Similarly, Walzer (2010) and Himmelfarb (2010) have criticized Nussbaum for framing the issue of cosmopolitanism in terms of the category of world-citizenship. Their main claim is that the notion of citizenship makes sense only against the background of a state, and since there is no world-state, the notion of world-citizenship is unintelligible.

Continuing in this vein, other scholars have also argued that the existence of global citizenship requires some form of world state or world governance (Featherstone, 2002). According to this group of global citizenship critics, the nation-state is the exclusive basis of
political membership and allegiance and therefore meaningful participation in politics can only occur at the local level. Without a world government, argues Bowden (2003), global citizenship simply cannot exist. Heater (1990) makes it clear what he thinks about the idea of a world government, asserting that a “world government has neither reality nor expediency” (p. 229). In other words, the very notion of citizenship beyond the nation-state is rejected by Heater as neither possible nor desirable.

An additional reason for controversy regarding the notion of global citizenship, or cosmopolitanism, that has been pointed out by scholars is that despite its claims to universality, cosmopolitanism remains wedded to premises developed from Stoic philosophy and the Enlightenment. As such, it relies on moral imperatives that are distinctly Western in origin. This means that cosmopolitan principles may lack validity in non-Western societies, ruling out any possibility for global principles of justice (Walzer, 1984). Simon Caney (2000) summarizes the thoughts of those with this perspective in the following way:

[cosmopolitan ideals] do not have validity in non-Western contexts and it would be a form of ethnocentrism and imperialism to seek to act on them. Cosmopolitan ideals of distributive justice are thus reprehensible because they sanction, or even require, the imposition of Western values on those who find them alien. (p. 528)

The primary response to these criticisms has been to argue that cosmopolitanism does not imply that the world ought to converge on a homogenous and universal model of Western modernity (Beck & Grande, 2010), or seek a general and universal understanding on a wide spectrum of specific ethical issues (Held, 2010). Rather, cosmopolitanism ought to involve the promotion of common normative frameworks for addressing global problems while preserving distinctive cultural differences. As an example of this, to challenge what he calls the radical
thesis about cultural disagreement, Caney (2000) illustrates how different cultural and religious traditions might come to a cosmopolitan position on eradicating global poverty as a result of a global overlapping consensus. Caney and others (e.g., Beck & Grande, 2010) have argued that cosmopolitan duties and respect for cultural diversity are in fact compatible commitments.

Other opponents of global citizenship or cosmopolitanism point out that the Stoic and Kantian notions of these concepts are premised on the idea that reason is the defining feature of human beings, and that it is this shared capacity for reason that allows humans to transcend their parochial identities and enter a universal human community. This tradition is carried forward by contemporary cosmopolitans like Martha Nussbaum (2002b) who argues that the reason inherent in every human being should command “our first allegiance and respect” (p. 7). It is argued that, despite claims of moral inclusion, when cosmopolitan approaches define the essence of humanity in this way they tend to become bases for political exclusion: world citizenship (Stoics) or entry into the universal kingdom of ends (Kant) becomes dependent on a commitment to a particular form of Western rationality involving abstract universal duties, impartiality, and rule-governed justice.

**Major themes in global citizenship literature.** Having discussed the views of the detractors of global citizenship, let us now look to how its proponents have described it. The term global citizenship, or world citizenship, carries a number of possible interpretations, revealing an array of core themes and varied perspectives. Some of the main themes taken up in the discourse of global citizenship include: global awareness, including the examination of and deliberation around issues of interpersonal and transnational global significance (e.g., environment, violations of human rights, disease, terrorism); expansion of identity and loyalty,
recognizing the multiple dimensions of citizenship; and global civic engagement, pointing to the necessity for action in response to global injustices and other problems.

**Global awareness.** An outward awareness of the wider world and an inner awareness of one’s role in that world are often cited as important attributes of a global citizen (Oxfam, 2006; Schattle, 2008). Global awareness refers to, in part, a growing understanding of the interconnectedness of our everyday lives with others throughout the world (Evans & Reynolds, 2004). It refers to having the knowledge and understanding of the history, origins, and patterns of global issues (Case, 1999), or in other words an understanding of how the world works in social/cultural, political, economic, and environmental terms (Oxfam, 2006). It entails personal qualities such as understanding complex issues from multiple vantage points, recognizing sources of global interdependence, and a shared fate “that implicates humanity and all life on the planet” (Schattle, 2009, p. 210). It is believed that with global awareness comes an understanding of moral duties and obligations to humans all over the world and a greater willingness to act to make the world a more equitable and sustainable place (Oxfam, 2006, p. 3).

According to Noddings (2005), global citizens should have an awareness of and a concern for 1) the economic and social injustice that is prevalent in today’s world, 2) the environmental degradation that harms the physical environment in which we live, and 3) the balance of promoting cultural diversity and unity. Benhabib (2002b) describes a concept similar to global awareness when she states:

[developing] global intelligence prepares us to participate in the processes of complex cultural negotiations as dialogue partners in a global civilization not only insofar as we make an effort to understand the struggles of others whose idioms and terms may be
unfamiliar to us but which, by the same token, are also not so different from similar struggles at other times in our own cultures. (Benhabib, 2002b, p. 253)

Expanding on Benhabib’s characterization of global intelligence, Rizvi (2003) adds the following description:

Global intelligence requires the development of a moral imagination to view the world through the other’s eye, and a commitment to build cultural bridges across regimes of fear and suspicion of others. In the end, it involves a range of values central to democracy: reason, compassion and respect of all human life. (Rizvi, 2003, p. 25)

An expansion of identity and loyalty. With the acceleration of globalization and internationalization of everyday life in the developed world, scholars have identified a growing disorientation in many people’s sense of place. Indeed, David Harvey (1997) has asked, “To what space/place do we belong? Am I a citizen of the world, the nation, the locality?” Theorists encourage an understanding of how citizenship occurs on multiple levels, including, for example, the state or national level, the sub-state or local level, and world citizenship at the supra-state (global or multi-state governance) and/or trans-national level (Heater, 2002; Osler & Starkey, 2003). Expanding one’s loyalty beyond one’s own community, region, or country was included by Pike (2008) in his list of critical dimensions of an ethos of global citizenship. This includes the acceptance and valuing of multiple identities and loyalties, including, among others, family, community, region, country, species, and planet. Uruguayan essayist Eduardo Galeano speaks to an understanding that loyalties may shift over time, stating that identity “is no museum piece sitting stock-still in a display case, but rather the endlessly astonishing synthesis of the contradictions of everyday life” (Galeano, cited in Deaux, 2006, p. 638). The need to expand one’s identity and loyalty beyond one’s own borders is characterized by Nussbaum (1997), as
well as other scholars (e.g., Dower & Williams, 2002), as the prerequisite of membership in the wider community of humanity beyond the nation-state, and is a basic characteristic of a global citizen. McIntosh (2005) emphasizes the importance of expanding our own capacities to develop a sense of belonging, not only to our community or nation, but also to the world. She states, “The ethos of global citizenship, I believe, must start with providing, and caring about providing, these basic human necessities, and the protections for the sustaining ecosystems that humans depend on” (McIntosh, 2005, p. 26). Nick Stevenson (2003) supports the move toward understanding the role that emotional attachment plays in constructing global citizenship: “The idea that participants within dialogue and civic exchange should seek a ‘rational consensus’ obscures the role played by passion and affect” (p. 24). His work supports grounding global citizenship in social belonging and a sense of interconnectedness that is informed by reason and emotion.

**Global civic engagement.** One of the most widely noted, and arguably, most important characteristic of a global citizen has to do with action (Davies, 2006; Lim, 2008). According to Ibrahim (2005), a global citizen is more than someone who understands the nature of the world’s problems; a global citizen is someone who takes an active role in addressing them. As international forces increasingly exacerbate global problems, and as states, individually and collectively, fail to adequately protect the common good (Dower, 2003), new opportunities and spaces are being created by citizens to unite at international and regional levels to combat issues affecting them all (Mayo, et al., 2009). These new spaces comprise the global civil society, a sector of world society that stands up to the administrative power of the state (Lewin, 2009, p. xix), and are made up of the growing number of voluntary organizations, advocacy groups, community associations, religious groups, and social movements. Within this global civil
society, citizens actively engage with society, stand up to injustices, and take increasing responsibility for the health and welfare of themselves, of others, and of the world. Global civic engagement is therefore understood as demonstrated action and/or predisposition toward recognizing local, state, national, and global community issues and responding through actions such as volunteerism, political activism, and community participation (Ogden, 2010, p. 33).

Citizenship Education

Schools as sites of citizenship construction. The Deweyian vision of public schools as democratic spheres, and as places where the skills of democracy should be practiced, debated, and analyzed, has almost always been part of the dominant discourse in educational scholarship, and has been heavily embedded in the work of educators. Preparing students to become knowledgeable citizens has been identified as a purpose of education throughout history. Adolescence has been pointed out as a significant time in the development of political beliefs. As Sigel and Hoskin (1981) have noted, while adolescence is not likely to be a “peak period” for political engagement, it is the period when democratic beliefs often become firmly anchored, when political awareness acquires structure, and when political preferences are developed to enhance the likelihood of active, informed adult citizenship. This significance is eloquently described by Adelson: “Adolescence is where serious politics begins and where, in many cases, it ends” (as cited in Sigel & Hoskin, 1981, p. 15). Research in the area of political learning confirms that schools greatly influence the political orientations and attitudes of students (Conover & Searing, 2000; R. D. Hess & Torney, 1970). Hess and Torney (1970) determined that the school “stands out as the central, salient, and dominant force in the political socialization of the young child” (p. 75). Recognizing the role of the family as well, Gellner (1994) concludes
that if the family facilitates the task of education, it is public schooling and its medium of instruction as a common public language, that creates citizens. While recognizing that “people learn to be responsible citizens not only in schools, but in the family, neighbourhood, churches, and many other groups and forums in civil society” (Kymlicka, 2001, p. 293), it is undeniable that schools play one of the most significant roles in citizen production. Barber (1992) argues that “formal schooling [is] our sole public resource: the only place where, as a collective, self-conscious public pursuing common goods, we try to shape our children to live in a democratic world” (pp. 14-15). Scholars like Dewey (1916) have insisted that the relationship between citizenship and education is historical. Following Plato and Aristotle, Dewey affirmed the principle that what is wanted in the state must be put into the school. Dewey highlighted this importance of schooling when he wrote:

As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its achievements, but only such as make for a better future society. The school is the chief agency for the accomplishment of this end. (Dewey, 1916, p. 20)

**Controversies in citizenship education.** As many scholars have observed, the concepts of both citizenship and citizenship (or civic) education are contested (Alder & Sim, 2008; Osler & Starkey, 2006). An often cited major dilemma is whether the goal of civic education is to nurture good citizens loyal to the state or to develop active citizens empowered to critique and willing to participate in public and political processes, or both. Civic education can be the basis for both socialization and counter socialization, where the former involves the cultivation of love of one’s nation and obedience to laws and norms, whereas the latter signifies independent thinking and responsible social criticism.
These controversies are further evidence in different approaches to citizenship education. For some, civic education is the teaching of civic literacy where students learn the rights and duties of citizenship as a mere academic matter and keep politics and morality at arm’s length. For others, civic education is responsible for producing citizens who possess a national loyalty, a sense of obligation, and a strong desire to serve the nation and to die in its defense when necessary (Pratte, 1988). This lack of consensus in the interpretation of citizenship education is highlighted by Butt (1980) who identifies eight ways that civic education has been conceptualized and implemented in schools. These are the approaches of: academic disciplines, law-related education, controversial issues, critical thinking, values clarification, moral education, community involvement, and institutional reform. Making the variety of interpretations even more numerous, twelve additional approaches to civic education are described by Gross and Dynesson (1991).

Citizenship education in public schools is strongly and intimately tied to constructions of what Anderson (2006) calls the “imagined nation.” According to Anderson (1991, 2006), schooling has historically been a tool for the construction of imagined national communities where citizens in the same territory were conceptualized as a homogenous group participating in, and loyal to, an ethnoculturally distinct polity. As Richardson (2002) notes, citizenship messages within curricula function to perpetuate and even manufacture national myths “for the twin purposes of grounding national consciousness in some kind of legitimizing historical tradition and garnering the allegiance of the people to the existing political status quo” (p. 54). One outcome of this has been the suppression of oppositional messages, where only certain forms of knowledge and knowledge production have been privileged while others have been excluded by institutional and curricular practices. Thus, the privileging of certain positions as
universal has functioned as a legitimizing device, a means of drawing and maintaining boundaries of the valuable and useful.

Olssen (2002) asserts that schooling reproduces inequalities by treating equally students from very different circumstances who have different orientations towards the future, distinct language systems, particular motivational patterns, and varying access to cultural capital. This recognition of the unequal distribution of power within state sponsored school systems is identified in Glass’s (2000) description of a key paradox inherent to schooling. While it ultimately reproduces the status-quo, “with all their faults and despite questions about their own causal role in injustices, [schools] remain crucial to a hope for creating more fair and equitable communities” (p. 279). This is why citizenship education continues to be evoked as a site for social justice.

Global Citizenship Education

Another contested view in the realm of citizenship education stems from the dichotomy between the demands of nation-state, on the one hand, and notions of world citizenship, on the other hand. Many schools identify citizenship as a primary mission of education but within curricula citizenship is often conceptualized in a limited way, restricting the concept to nation-state citizenship. Martha Nussbaum arguably brought cosmopolitanism and world citizenship back to the discussion about global politics. Nussbaum’s 1994 essay, “Patriotism and Cosmopolitanism,” was an important critique of U.S. patriotism and a call for cosmopolitan education. Her essay referenced Stoic beliefs that centered on “the moral community made up by the humanity of all human beings” and called for an extension of belonging that went beyond the nation. Nussbaum suggested that,
each of us dwells…in two communities—the local community of our birth and in the community of human argument and aspiration…‘in which we look neither to this corner nor to that, but measure the boundaries of our nation by the sun.’ (Nussbaum, 2002b, p. 7)

Nussbaum argued that we should make “world citizenship, rather than democratic or national citizenship, the focus for civic education” (2002b, p. 11). Her point, and that of her proponents, is that citizenship education should not be conceived only in terms of love for one’s own country and culture, or concern only for fellow members of one’s own society. Instead, Nussbaum insists that the moral concern we should be teaching our youth is equal concern for all humans in the world. Furthermore, Nussbaum (2002c) suggests that the identity we should encourage students to recognize is an identity that involves “recognizing humanity in the stranger and the other” (p. 133) and responding humanely to the human in every cultural form. Nussbaum’s scholarship in cosmopolitanism became a key turn for political theory, and the debates on global citizenship today often reference this landmark essay.

Global citizenship educational materials such as teaching guides and related resources provided by educators, NGOs, and international organizations, for example, commonly contain various lists of knowledge, skills, values, and attitudes proposed as essential for global citizenship, and often differ to some extent both in content and in character. Table 1 displays two different conceptions of global citizenship found in educational resources. One conception is defined in Oxfam’s (2006) widely referenced guide to global citizenship education for schools, and the other by Betts (2003), the Director of the Principals’ Training Centre for International School Leadership. While many ideas within these two approaches to global citizenship detailed in Table 1 are similar, varying only in choice of words, a couple of differences are evident.
Oxfam’s conception emphasizes the importance of the environment and sustainable development, and also notes the value of qualities such as self-esteem and a sense of identity. While Betts’ fails to explicitly mention these, she does greatly emphasize the active component of a global citizen, i.e., someone who is willing to act to improve the world and someone who acts ethically. This active side of global citizenship is crucial and is a characteristic that differentiates global citizenship education from global education (Davies, 2006).

Table 1

*Comparing Two Different Conceptions of Global Citizenship in Educational Resources*

<table>
<thead>
<tr>
<th>According to Oxfam (2006), the key elements of a global citizen are:</th>
<th>According to Betts (2003), the key elements of a global citizen are:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge and understanding:</td>
<td>Understanding and knowledge:</td>
</tr>
<tr>
<td>Social justice and equity</td>
<td>A global citizen is someone who understands:</td>
</tr>
<tr>
<td>Diversity</td>
<td>That the world is interconnected;</td>
</tr>
<tr>
<td>Globalization and interdependence</td>
<td>How the world works economically, politically, socially,</td>
</tr>
<tr>
<td>Sustainable development</td>
<td>spiritually, environmentally;</td>
</tr>
<tr>
<td>Peace and conflict</td>
<td>That a global ethic is essential to developing and sustaining</td>
</tr>
<tr>
<td></td>
<td>equity and justice;</td>
</tr>
<tr>
<td></td>
<td>That humanity is one.</td>
</tr>
<tr>
<td>Skills:</td>
<td>Skills:</td>
</tr>
<tr>
<td>Critical thinking</td>
<td>A global citizen is someone who is skilled in:</td>
</tr>
<tr>
<td>Ability to argue effectively</td>
<td>The process of consultation;</td>
</tr>
<tr>
<td>Ability to challenge injustice and inequalities</td>
<td>Team problem-solving;</td>
</tr>
<tr>
<td>Respect for people and things</td>
<td>Service to others;</td>
</tr>
<tr>
<td>Co-operation and conflict resolution</td>
<td>The ability to challenge injustice and inequality;</td>
</tr>
<tr>
<td></td>
<td>Mediation and negotiation;</td>
</tr>
<tr>
<td></td>
<td>The ability to innovate;</td>
</tr>
<tr>
<td></td>
<td>The ability to think and plan with complex systems as the</td>
</tr>
<tr>
<td></td>
<td>The ability to see an issue from several perspectives.</td>
</tr>
<tr>
<td>Values and attitudes:</td>
<td>Attitudes and values:</td>
</tr>
<tr>
<td>Sense of identity and self-esteem</td>
<td>A global citizen is someone who:</td>
</tr>
<tr>
<td>Empathy</td>
<td>Is empathetic;</td>
</tr>
<tr>
<td>Commitment to social justice and equity</td>
<td>Acts ethically;</td>
</tr>
<tr>
<td>Value and respect for diversity</td>
<td>Is outraged by social injustice;</td>
</tr>
<tr>
<td>Concern for the environment and commitment to sustainable</td>
<td>Is willing to make some sacrifice for the common good;</td>
</tr>
<tr>
<td>development</td>
<td>Is willing to ACT to improve the world.</td>
</tr>
<tr>
<td>Belief that people can make a difference.</td>
<td></td>
</tr>
</tbody>
</table>
In spite of the differences that exist in the conceptions of global citizenship, Davies (2006) notes that a reasonable consensus is growing regarding the listings of the knowledge, skills, and values that characterize this field. Additionally, according to Schattle (2009), the majority of scholars and public alike appear to be content with only a general idea of what constitutes a global citizen rather than a precise definition. This view is embraced by researchers at the Ontario Institute of Studies in Education (OISE) who point out that a lack of a single definition provides people with a range of viable options to embrace, thus opening a space to envision themselves as agents of change in their areas of interest (Goodreau, Holland, & Montemurro, 2004). Davies (2006) adds that in spite of the fact that global citizenship is thought of by many as abstract, and a plethora of definitions of it exist, the concept has grown into a highly valuable curricular area. This leads one to question whether a concrete definition of global citizenship is needed at all. When discussing this, Lewin (2009) asks if a global citizen be defined broadly as someone who recognizes their responsibilities as a citizen of the world and works towards the common good of all.

**Common elements of global citizenship curricula.** As noted above, many other definitions exist in educational resources such as various teacher guides, however the Oxfam (2006) conception is the one that is most often cited both in scholarly literature as well as in educator guides. In their publication titled, *Education for global citizenship: A guide for schools*, Oxfam provides a structural framework for examining the elements that are currently included in, or recommended for, programs that focus on education for global citizenship. Three key elements are defined that must be included in curricula that intend to educate students for global citizenship: knowledge and understanding; skills; and values and attitudes.
**Knowledge and understanding.** The Oxfam guide delineates five areas of knowledge and understanding that form integral parts of global citizenship education: social justice and equity; diversity; globalization and interdependence; sustainable development; and peace and conflict. In addition, Banks et al. (2005) suggest that it is important for students to be knowledgeable about the following: democracy; empire, imperialism, and power; prejudice, discrimination, and racism; migration; identity/diversity; multiple perspectives; and patriotism and cosmopolitanism. Dower (2003) focuses on five specific areas of concern for global citizens: human rights; peace and security; world poverty; the environment; and global governance. Noddings (2005) cautioned, however, that knowledge, as noted earlier, is not by itself sufficient; it can be used in behalf of global concerns or of self-interest. Global citizens need commitment to well-informed choices, and they must be motivated by global concerns… But immaturity and the impulses that accompany it must be gained by knowledge. Teachers must promote information-gathering, reflection and critical thinking. It is not enough to adopt the right slogans; we must know what we are doing. (p. 10-11)

**Skills.** According to the Oxfam (2006) guide for schools, skills important to developing global citizens include the following: critical thinking, the ability to argue effectively, the ability to challenge injustice and inequalities, respect for people and things, and the ability to engage in cooperation and conflict resolution. Hunter (2004) took a practical and utilitarian approach, conceptualizing global competence from an economic perspective: the training and development of an American workforce that is prepared to compete in a time of great globalization—the building of human capacity. He concluded that “an understanding of one’s self and an open mindedness to other cultures was quintessential to becoming globally competent” (p.108).
Global competence also included a “broad understanding of… the concept of globalization, current events and world history” (p.109). Hunter found that skills in cross-cultural collaboration and the ability to live successfully outside one’s culture were essential.

Values and attitudes. Oxfam’s (2006) guide outlined the following six points as important in the development of values and attitude in global citizenship: sense of identity and self-esteem; empathy; commitment to social justice and equity; value and respect for diversity; concern for the environment and commitment to sustainable development; and belief that people can make a difference. Jongewaard’s (2001) developmental sequence model of transcultural universalism postulates a progression of stages the individual must pass through in order to reach both identity and competency as a global citizen. Very broadly, these stages toward transcultural competence include first, understanding one’s personal and local identity, culture, and environment; second, the ability to compare and contrast that with the larger cultural picture; and third, the recognition and embracing of being one with the human family.

Heyward (2002) defined the interculturally literate person as one who “possesses the understandings, competencies, attitudes and identities necessary for successful living and working in a cross-cultural or pluralist setting” (p.10). His model is “phenomenological in the sense that it derives from the subjective experience of individuals engaging with a second culture” (p.18). This model also implies a process through which a person reaches intercultural literacy, one that ideally includes a “crisis of engagement,” a necessary shock on the individual’s system when in an uncomfortable or new cultural situation, which drives the process forward.

Major approaches to global citizenship education. Education for global citizenship is approached in scholarly literature from a variety of perspectives, revealing the complexity of the field. Educational theorists concerned with this topic present a number of different purposes of
global citizenship education ranging from more practical perspectives that emphasise training competitive students in the global context, to more reflective perspectives that highlight the understanding of cultural differences and how to relate to others. As compiled by Evans, Ingram, Macdonald, and Weber (2009), these rationales include, in no particular order, orientations such as preparing students for the global marketplace, learning for world mindedness, fostering cosmopolitan understanding, cultivating critical literacy and planetary responsibility, and encouraging deep understanding and civic action to redress global injustices. Below, I elaborate each of these orientations to global citizenship education by building on the way Evans et al. described each.

**Preparation for the global marketplace.** This instrumentalist orientation to global citizenship education places an emphasis on the development of skills and competencies required to create effective participants in the global marketplace (Mundy, et al., 2007; O'Sullivan, 1999; Richardson, 2004). Global competitiveness is primarily associated with mastery of math, science, technology, and occasionally language competence. This focus of global citizenship education is closely associated with theories of human capital, where schooling is viewed primarily as a means to build a competitive workforce. The key aim of the global citizenship education efforts from this perspective is to increase transnational mobility of knowledge and skills. This approach to global citizenship, then, is primarily linked to global economic participation. It is based on a fundamental understanding that as individuals we should be able to move throughout the world freely, enjoying the rewards regardless of national or other boundaries. Although this continues to be a dominant conceptual frame among policymakers, governments, and international institutions, some of its critics argue that it is limited and needs to be more mindful of equity and social justice, cross-cultural awareness and understanding, and
nurturing democratic pluralistic societies. Shultz (2007) claims that this approach to global citizenship education creates “global citizens” who are oblivious to issues of power and access, and who will assume that their position of privilege is a natural position and a sign of success. While these participants in the global marketplace may support intervention efforts, such as donations to charities, to mitigate the suffering of those who are not successful, Shultz suggests this orientation disregards any need for structural change and in fact is antithetical to such change. We need to ask whether we’re educating students for competitive employment in the global marketplace or are we educating global citizens who can respond creatively to the enormous and pressing issues facing humankind in the twenty-first century?

_Learning for worldmindedness._ Pike and Selby (2000) define worldmindedness as “a commitment to the principle of one world” (p. 11), in which the interests of individual nations are viewed in light of the overall needs of the planet. This orientation combines learner-centered pedagogy with concepts of global interdependence and interconnections. Pike and Selby submit that education “has a role to play in the development of young citizens who demonstrate tolerance of, and respect for, people of other cultures, faiths, and worldviews, and who have an understanding of global issues and trends” (p. 11). They emphasize the importance of five interconnected areas of learning: systems consciousness, perspective consciousness, health of planet awareness, involvement consciousness, and process-mindedness. Merryfield (1998) also advocates worldmindedness, encouraging students and teachers to better understand themselves and their relationships to the global community. Merryfield, Po, Lo, and Kasai (2008, p. 7) explain that “we know we are worldminded when we form the habit of thinking about the effects of our decisions on people across the planet, when we care about how others perceive our nation, and when we use ‘us’ to mean people from many places, not just our neighborhood or nation.”
This approach is similar to Carlsson-Paige and Lantieri’s (2005) emphasis on caring and global cooperation. They assert that the seeds of global citizenship exist within the individual. To nurture those seeds requires a social environment in which students have the opportunity to learn caring. When such a moral education occurs, Carlsson-Paige and Lantieri hope that people will consciously aim at building a peaceful future rooted in global cooperation. Carlsson-Paige and Lantieri argue that schools are places where students learn to become community members. They are careful to note, however, that simply teaching about the skills and attitudes needed to handle conflict, engage in effective decision making, and promote positive social behaviour in young people is not sufficient. Rather, these skills must be nurtured. Consequently, for Carlsson-Paige and Lantieri, the challenge schools face is to create environments that promote global citizenship through a congruent approach to content, teaching, and classroom/school structure. As stated already, this world-mindedness orientation is linked to the pedagogical practice of student-centeredness which views each learner as an individual with a unique set of beliefs, experiences, and talents and encourages students to explore for themselves.

**Fostering cosmopolitan understanding.** The cosmopolitan orientation draws heavily on the literature from political theory on identity and citizenship, highlighting the complexity and multiple facets of human identities, human rights, and how these are/can be represented at various levels and within different civic structures of society (Osler & Starkey, 2003). This orientation differs from the previous two in its emphasis on individuals’ responsibilities towards fellow members of various identity affiliations and fellow citizens within and across interconnected communities across the planet. Educating for world citizenship, British scholar Derek Heater (2002) argues, implies an understanding of citizenship as multiple, occurring simultaneously at three distinct levels: the state or national, the sub-state or local, and world
citizenship at the supra-state (global or multi-state governance) and/or trans-national level. In his orientation, a world citizen might get involved in at least three ways: through participation in civil society organizations with a global intent, through involvement in supra-national political institutions, and through various forms of citizen advocacy. Central to Heater’s perspective is his emphasis on knowledge of world systems, and the responsible use of that knowledge in active citizenship roles, enacted locally, nationally, and globally. He recommends the inclusion of experiential teaching and learning practices (e.g., participation in school councils, involvement in community work).

*Cultivating critical literacy and planetary responsibility.* The work of Vanessa Andreotti (2006), encourages cultivating critical literacy and planetary responsibility; an approach concerned with encouraging students to be aware of and critically reflect upon their own position and background in relation to local and global issues and injustice, while becoming familiar with the multiple perspectives of diverse interest groups. Andreotti recommends that the global citizenship education agenda needs to create spaces and provide analytical tools and ethical grounds for learners to engage with global issues and perspectives addressing complexity, uncertainty, contingency, and difference. She uses a postcolonial lens to argue that learners need to move away from ethnocentrism and its claims of cultural supremacy towards Spivak’s notion of planetary citizenship based on a deep understanding of interdependence and causal responsibility towards the South. From Andreotti’s perspective, the development of students’ critical literacy skills is central to preparing students to enact this version of critical global citizenship education. “Soft” approaches to global citizenship education, she warns, will result in the perpetual reproduction of relationships of inequity, power abuse, and exploitation that contribute to global injustice in North-South relations.
**Encouraging deep understanding and civic action to redress global injustices.** The final orientation identified by Evans et al. (2009) is concerned with teaching and learning about social justice and civic participation in the global context. Particular attention is given to the entrenchment of power and hierarchy in society rather than simply a celebration of different cultures (Davies, 2006). Oxfam, for example, advocates global action for justice. In its 2006 publication titled, *Education for Global Citizenship: A Guide for Schools*, Oxfam sees the global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen;
- respects and values diversity;
- has an understanding of how the world works;
- is outraged by social injustice;
- participates in the community at a range of levels, from the local to the global;
- is willing to act to make the world a more equitable and sustainable place;
- takes responsibility for their actions. (Oxfam, 2006, p. 3)

Oxfam’s curriculum conception emphasizes the development of skills including critical thinking, the ability to argue effectively, the ability to challenge injustice and inequalities, and cooperation and conflict resolution. They advocate learner-centered pedagogy, infused through specialized subject areas and integrated across the curriculum, as well as including whole-school and community-based approaches.

Attention to these approaches and orientations to global citizenship education alerts us to a range of ambiguities and challenges inherent in what it means to educate for the global dimension of citizenship in the 21st century. At the same time, this breadth of approaches to
educating for the global dimension of citizenship also point to its possibilities—and to the need to prepare teachers, students, policy-makers, and educational researchers alike to stay attuned.

**Educating for Global Citizenship in the Canadian Context**

Since the introduction of public schooling in Canada over a century ago, Canadians have consistently perceived the school as a “powerful shaper of citizenship” (Osborne, 1996, p. 31). Although the education system was decentralized, with large variations among the provinces, educational policies and practices across the country were unified at least in the broad understanding that public schools were crucial institutions in shaping the incipient national character (Manzer, 1994). This concern with citizenship in public schools was directly connected to the perceived necessity of assimilating everyone into preconceived definitions of Canadian citizenship. As Canadian national identity consolidated in the nineteenth century, the national education system was put to work to manipulate, mold, and otherwise inculcate “the state of the public mind” (Ryerson, as cited in Manzer, 1994, p. 76). Egerton Ryerson, the linchpin of educational reform in Ontario in the mid-nineteenth century, firmly believed in the power of education to create model Canadian citizens who could be depended on to uphold the status quo and support the state in times of crisis. He believed that public education, with its emphasis on moral and social behaviour, was essential in creating “safe” citizens (McDonald, 1978). School disciplines such as history, geography, civics, and social studies were assigned a prominent role in this enterprise (Clark, 1997). These disciplines were designed, not only to convey knowledge, but to create a sense of national identity and patriotism (Osborne, 1997).

While some form of global citizenship education has always been a part of social studies classrooms in Canada, its form and function has evolved continually alongside Canada’s status as a nation, its perceived role in international affairs, and the knowledge, skills, and attributes in
global citizenship deemed important for students to develop. For much of the twentieth century, learning about the world and Canada’s civic role in global affairs was primarily aimed at building nationalism and a sense of national pride in students. Students studied the world as much to establish the distinctness of their own nation as they did to gain insights into the history and culture of others (Richardson, 2002). From an early emphasis on the rights and responsibilities implicit in membership in the British Empire and subsequently in the Commonwealth, through its extensive UN involvement, its relationship with the United States, to its participation in a complex matrix of organisations and agreements (NAFTA, WTO, G8, NATO, etc.), the ideological orientation, content, and purpose of global citizenship education has changed with the times and Canada’s evolving national self-image (Richardson, 2004).

Traditionally, global citizenship education in Canada has tended to stress learning about the world as opposed to encouraging students to become active agents prepared to address global issues of social, economic, and political significance. Within this framework of knowledge transmission, global citizenship education was based on the belief that knowledge itself was sufficient to prepare students to act as responsible global citizens. Social studies scholars (Merryfield, 2000; Richardson, 2002) have pointed out that global citizenship education was traditionally a force for cultural homogenization that tended to erase cultural difference, devalue non-Western cultures, and privilege Western ways of knowing.

Fortunately, history, geography, and social studies curricula in all provinces have moved away from the earlier rhetoric of British-Canadian or French-Canadian nationalism and have accepted that Canada is a country of cultural, religious, and regional differences. Multiculturalism, immigration, and human rights are common buzzwords in curriculum documents today. However, for Sears (1996), there is some indication that classroom practice
may not be consistent with policy in citizenship education. Sears, Clarke, and Hughes (1999, p. 128) stated more than a decade ago that “there is little evidence as to what actually goes on in Canadian classrooms, the effectiveness of particular programs or what students know or are able to do”. Regarding citizenship education, the authors surmise:

Although evidence from the official curricula indicates that conceptions of citizenship education have moved toward more activist and inclusive ones, we suspect that the actual practice of citizenship education in the nation’s classrooms remains closer to the older, more conservative models of the past. (Sears, et al., 1999, pp. 130-131)

Literature in this area confirms that there is a gap between “policy” and “practice.” As a result, what happens in classrooms with regard to citizenship education “is an area in which extensive study is needed” (Sears, 1996, p. 125).

Educating for global citizenship gathered increased attention in Canada during the 1980s and early 1990s. The Canadian International Development Agency (CIDA), for example, funded a number of Global Education Centers across Canada to promote global understanding among teachers and to assist them in exploring and developing classroom ideas and practices for the study of global themes and issues (Joshee, 2004). The fiscal conservatism that swept across Canadian institutions in the 1990s heavily affected global education efforts. Funding cuts within CIDA programs eroded the capacities of many NGOs to effectively support global education, while the dominant emphasis on numeracy and literacy inside provincial ministries of education limited official interest in the teaching of citizenship and world issues (Joshee, 2004). Nonetheless, NGOs, universities, and teachers’ unions remained active advocates for global education during this period (Schweisfurth, 2006).
In recent years, especially since 2000, there has been increasing attention in Canada to what it means to educate for global citizenship. Global education has enjoyed renewed government support, as evidenced by provincial curriculum policy developments that pay increasing attention to global citizenship education (Evans & Reynolds, 2004). Funding for global education from the federal government, through CIDA (2001, 2004), has been on the rise, and recent work in the Canadian context reveals renewed Canadian scholarly attention to educating for the global dimension of citizenship (e.g., Evans, 2008; Richardson, 2004; Shultz, 2007).

Practical support in the form of new resource materials and websites to inform and guide teachers’ work regarding global citizenship has also emerged. CIDA’s (2012) Global Classroom Initiative, Classroom Connections’ (2002) Cultivating Peace in the 21st Century and Taking Action, Thames Valley District School Board’s (n.d.) Active Citizens Today (ACT!): Global Citizenship for Local Schools, are a few examples of the many resources that have recently been developed. The idea that schools should equip children with the knowledge, skills, and dispositions required for participation in a more globalized world has become a standard feature of the education policy landscape in Canada (Schweisfurth, 2006).

Educating for global citizenship in the Ontario context. It has been recognized, however, that the curriculum across Canada reflects a global citizenship education tied to neo-liberal constructs of the world as a market (McMurtry, 2002). The value structure inherent in this approach stresses individualism, competitiveness, and self-reliance, while it encourages students to look at the world as a single culture in which the dominant organizing principle is consumption (McMurtry 2002). An excerpt from the Ontario curriculum is typical of the values that underpin the ‘world as competitive market’ approach to global citizenship education. The
aim of the Grades 9 to 12 curriculum in Ontario, introduced in 2000, was to ensure that 
“graduates from Ontario secondary schools are well prepared to lead satisfying and productive 
lives both as citizens and individuals and to compete successfully in a global economy in a 
rapidly changing world” (Ontario Ministry of Education [OME], 2000, p. 3). The nature of this 
statement underlies a key tension between global and national citizenship, the insecurity of a 
world constantly in flux, and the sense of security and belonging cultivated by powerful national 
identity curricula.

Civics was introduced in September 2000 in Ontario as a compulsory course for Grade 
10, organized into three strands: informed citizenship, purposeful citizenship, and active 
citizenship. Davies and Issitt’s (2005) study assessed citizenship textbooks in Ontario. Contrary 
to the broader aims of multiculturalism and global awareness, their findings point to a more 
conservative focus on knowledge of the Constitution and parliamentary democracy, and 
promotion of patriotism. One of the textbook passages they quote reads: “Canadians just don’t 
seem to understand what a great place this is… You must be willing to show that you love 
Canada” (Davies & Issitt, 2005, p. 402).

In a study of how teachers in Ontario secondary schools have prioritized global 
citizenship issues in their teaching, Schweisfurth (2006) notes that globally-minded teachers 
dismissed the Ontario secondary curriculum as “superficial” in its treatment of global 
citizenship. Despite the unsatisfactory way that global citizenship is actually included in the 
curriculum documents, Schweisfurth discovered that teachers who are determined to make global 
education a priority do still find creative ways to do so: “As one teacher put it, there is a ‘wealth 
of opportunity’ to ‘use’ the expectations to drive a global citizenship education agenda in any 
subject area” (Schweisfurth, 2006, p. 47). This form of work is highly challenging, given that
global citizenship is fairly low on schools’ list of priorities and in the context of a “long period of creeping teacher demoralization” (Schweisfurth, 2006, p. 49). The teachers in Schweisfurth’s study who were able to embed global citizenship instruction in their teaching were later described in her analysis as exceptional cases and rare among their teaching colleagues. The teachers were supported by the availability of specialist courses at OISE/University of Toronto through the module on Community and Global Connections. According to Schweisfurth (2006, p. 45), this module “helped to give students the confidence to promote the GCE [global citizenship education] agenda, even where the official curriculum ignored or obscured the issues”. It also allowed teachers to involve themselves in a network of like-minded professionals, providing inspiration and the possibility of sharing resources. Despite the increased attention to global citizenship in recent years, most teachers in this study remarked that schools have not yet joined this discourse in any meaningful way.

A significant barrier to embracing global citizenship education more meaningfully has been described by Richardson and Abbott (2009) as the marginalization of this curriculum objective. All forms of citizenship education, indeed social studies generally, are being marginalized by the “hard” disciplines of math and science, for example. Neoliberal policies in education, focusing on narrow vocational skills and standardized testing, also militate against the inclusion of citizenship education in the curriculum. Significant tensions between the ideals of global citizenship and competing goals underpinning the education system have been identified by Richardson and Abbott. They state:

The radical disjunction between developing perspectivity and world-mindedness on one hand and preparing students to compete in the global economy on the other certainly
supports the idea that global citizenship education continues to struggle between two competing ideologies. (2009, p. 385)

Given the complexities that globalization presents to global citizenship education and the tensions that have characterized its goals in the curriculum over time, it seems that global citizenship education is at a crossroads in its evolution. Caught between learning about the world and learning to live in it, the specific challenge that global citizenship education in Canada faces is how best to navigate the tensions between the national and the global while preparing students to act as informed, caring, and active civic participants in a globalized world.

**The Role of Geography Education**

The discipline of geography, which is primarily concerned with the study of people, places, and environments around the world, seems to be the ideal context in which to foster in students the values and attitudes needed for global citizenship. Informed citizenship requires a geographical education to provide students with knowledge of the world, locally, nationally, and globally, a critical awareness of the information and issues concerning places and the environment, and the skills to examine the facts and values involved. Thus a geographical education is essential to every individual to enable them to play an active role in their communities, where they live, through their work and in all aspects of their lives (Johnstone, 1996).

Learning about issues means studying social, political, environmental, and economic problems that are faced by people at a variety of locations around the world. Gaining an understanding of the problems faced by different people in different places is part of the human story that geography seeks to uncover. The importance of global citizenship to geography education was identified by Farmer (cited in Chapman, 2007): “Whatever else school geography
does or does not do, in relation to physical geography, or geographical theory, or geographical technique, it seems to me essential that it must form part of an education in citizenship, in world citizenship” (p. 370). Studying geography can encourage students to consider values that they may not address in other disciplines. As Slater (1996) states, geography is not a value-free discipline; indeed, it is permeated with the values of the cultures in which it is taught: “it seems self-evidently true to say that geography and education are ‘shot through with values’” (Slater, 1996, p. 200). Fien (1996) likewise suggests open-mindedness, respect for human rights, commitment to sustainable development, and willingness to be involved as values that are applicable to geographic education. The International Charter on Geographical Education (Commission on Geographical Education, 1992) explicitly refers to values and attitudes and lists several issues that are said to have strong geographic dimensions, many of which immediately evoke a sense of controversy: poverty, human rights, extinction, deforestation, nuclear waste, climate change, pollution, ethnic conflict, war, and nationalism. Any solutions to these issues will certainly go beyond any nation’s own borders, demanding a global perspective from global citizens.

**Geography in Ontario secondary education.** In Ontario secondary education, geography is contained within the Canadian and World Studies program along with economics, history, law, and politics. In its own description of the role of the Canadian and World Studies program, the Ontario Ministry of Education emphasizes the importance of engaging in learning about issues in a global context:

Students’ learning in the various courses in this discipline will contribute significantly to their understanding of Canada’s heritage and its physical, social, cultural, governmental, legal, and economic structures and relationships. It will also help them to perceive
Canada in a global context and to understand its place and role in the world community. (OME, 2005, p. 5)

When specifically describing the role of the senior level geography courses, the Ministry appears to be very clear in its understanding that geographic literacy, particularly concerning world issues, is a necessity for living responsibly in the world:

As the world’s economies become increasingly interdependent, as pressures on the world’s resources mount, and as concerns about issues such as global warming, urbanization, and population growth escalate, people need to become geographically literate and able to make informed judgements about environmental and social issues. The Grade 11 and 12 geography courses will help students develop a more sophisticated understanding of this essential area of learning. (OME, 2005, p. 53)

The above description includes economic concerns in the justification for geographic literacy, hinting perhaps that preparation for the global marketplace makes up at least part of the curriculum’s intention. Social and environmental concerns are also central to this description, signalling a broader perspective in the Ministry’s approach to geography education. Although the geography curriculum documents clearly recognize the importance of developing global literacy and a global perspective on social, political, and environmental issues, it is unclear how students actually experience these values of global citizenship in the curriculum, and how their understanding of the idea of global citizenship is consequently affected.
Chapter 3

Methodology

Introduction

This is a qualitative phenomenological study describing how Ontario Grade 12 students who have recently taken the course titled, “Canadian and World Issues: A geographic Analysis” conceive of the concept of global citizenship, value its importance, and experienced its values within this course. In this chapter, I describe the nature of a phenomenological approach, describe how I analysed the curriculum to provide context for my interview data, and describe my interview data collection and methods of analysis. This chapter concludes with a discussion of the trustworthiness of this study.

A Phenomenological Approach

To answer the primary research questions, a phenomenological approach was used as the qualitative methodological tradition for exploring, understanding, and verifying ideas expressed by participants. The purpose of the phenomenological approach is to illuminate the specific; to identify phenomena through how they are perceived by the actors in a situation. Creswell, Hanson, Clark, and Morales (2007) described the focus of phenomenological research to be the development of a better understanding of “what is at the essence that all persons experience about a phenomenon” (p. 239). Being mindful not to fall prey to essentialist notions, but instead being always attentive to the situatedness of research participants, normally translates into gathering ‘deep’ information and perceptions through inductive, qualitative methods such as interviews, discussions, and participant observation, and representing it from the perspective of the research participants. Phenomenology is concerned with the study of experience from the perspective of the individual, “bracketing” taken-for-granted assumptions and usual ways of
perceiving. Epistemologically, phenomenological approaches are based in a paradigm of personal knowledge and subjectivity, and emphasize the importance of personal perspective and interpretation. As such, they are powerful for understanding subjective experience, gaining insights into people’s motivations and actions, and cutting through the clutter of taken-for-granted assumptions and conventional wisdom.

Phenomenological research seeks to describe rather than explain, and to start from a perspective free from hypotheses or preconceptions (Husserl, 1970). More recent humanist and feminist researchers refute the possibility of starting without preconceptions or bias, and emphasize the importance of making clear how interpretations and meanings have been placed on findings, as well as making the researcher visible in the “frame” of the research as an interested and subjective actor rather than a detached and impartial observer (e.g., Plummer, 1983; Stanley & Wise, 1993).

With its emphasis on individual experiences, phenomenology aligns directly with the primary purpose of this study: to describe how students conceive of the concept of global citizenship, value its importance, and experienced its values within a given geography course.

**Curriculum Analysis**

The Ontario Ministry of Education defines curriculum broadly as “the plan for student learning which is implemented in schools” (OME, 2011). Within the context of this study, curriculum is used to refer more specifically to the curriculum documents produced by the Ministry of Education. These documents are designed to ensure that curriculum components are consistent across the province. To this end, curriculum documents “contain clear definitions of the skills, knowledge and attitudes students will develop in particular subjects” (OME, 2011). Thus, subject content is clearly outlined in curriculum documents in order to “assure depth and
consistency, while still giving teachers the opportunity to use resources and methods that suit the students they teach” (OME, 2011).

Using a discourse analysis approach (Fairclough & Wodak, 1997), I systematically reviewed the curriculum document titled The Ontario Curriculum Grades 11 and 12: Canadian and World Studies (OME, 2005). I first reviewed the generic goals and objectives, which make up the first 26 pages of this document preceding the actual course content, looking for recommendations regarding information about global issues, skills that enable appropriate thinking and action, and attitudes that foster responsible global citizenship. I then looked at the detailed guidelines for each of the disciplines (history, geography, law, economics, and politics), grade levels, and course types (university, college/university, college, open, or workplace). This resulted in the construction of tables that helped me to compare the courses across discipline areas, grade levels, and types. For each course I also listed statements about the inclusion of global issues and perspectives in corresponding columns.

I focused my research on one course within the Ontario secondary curriculum titled, “Canadian and World Issues: A Geographic Analysis.” This Grade 12 course is part of the contingent of geography courses within the Canadian and World Studies program. Due to its focus in this study, I have described this course’s curriculum in the greatest detail. The focus of this analysis is on the degree to which the curriculum is infused with values and understandings attributed to global citizenship. The learning expectations are inspected to determine how the curriculum aligns with the various notions of global citizenship present in the scholarly research reviewed in the preceding chapter. This understanding of the curriculum and its relevance to notions of global citizenship informed the interview questions and served as the context to interpret the participants’ curricular experience with global citizenship values within this course.
Participant Interviews

The participants in this study include seven Grade 12 students in one secondary school in eastern Ontario who successfully completed the course titled, “Canadian and World Issues: A Geographic Analysis” during the immediately preceding academic semester. Following the completion of the Ethics Review protocol of Queen’s University (see Appendix D), both the school board and the school administration were contacted for permission to conduct the research in the school in which I collected the data. Following the examination of the research purpose and methodology, the local school board and school administration consented that the nature of the research and the procedures outlined were fair and ethical.

I contacted the teacher who taught “Canadian and World Issues” during the preceding semester and explained my intention to recruit interview participants. This teacher offered to assist with the distribution of the Letter of Information (Appendix A) and Consent Form (Appendix B) to all of the school’s current Grade 12 students who completed the course in the previous semester. I supplied this teacher with copies of the documents, and she passed them out to the relevant students during the next couple of school days.

The Letter of Information and Consent Form outline the purpose of the study, discuss how and by whom the information will be used, address types of questions that will be asked during the interview, explain confidentiality, and disclose any risks and benefits involved for participants. The forms clearly state that the interviews would be audio recorded for the purpose of verbal accuracy, and that participants would be able to withdraw from the study and/or refuse to answer questions without consequence at any time (Patton, 2002). The Letter of Information and Consent Form included instructions to return a signed copy of the Consent Form to their
homeroom teacher if interested in participating in the research. For students under 18 years of age, the Consent Form required a signature from a parent or guardian.

The signed Consent Forms were returned to the school office by homeroom teachers for me to collect. In total, seven consent forms were returned. I subsequently contacted these seven students using the phone number they provided on their consent form and confirmed that they were still interested in participating in the research. I scheduled a time to meet each participant at their school to conduct the interview. Of the seven participants, 3 were male and 4 were female, and all were 18 years old. Table 2 below details the pseudonyms, age, and sex of the participants.

Table 2

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Age</th>
<th>Sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andrew</td>
<td>18</td>
<td>M</td>
</tr>
<tr>
<td>Ashley</td>
<td>18</td>
<td>F</td>
</tr>
<tr>
<td>Jennifer</td>
<td>18</td>
<td>F</td>
</tr>
<tr>
<td>Kalinda</td>
<td>18</td>
<td>F</td>
</tr>
<tr>
<td>Megan</td>
<td>18</td>
<td>F</td>
</tr>
<tr>
<td>Michael</td>
<td>18</td>
<td>M</td>
</tr>
<tr>
<td>Robert</td>
<td>18</td>
<td>M</td>
</tr>
</tbody>
</table>

Interview Protocol

At each interview, I asked the participant whether or not they had any questions regarding the study and if they read their signed documents with care. I reviewed the Letter of Information and Consent Form with them prior to beginning the interviews.

Each participant was interviewed once in a one-on-one, in-depth interview, lasting approximately 45 minutes each. The in-depth interviews were audio recorded and conducted in the school setting at times convenient for each participant, their teachers, and the school
administration. A semi-structured interview approach was followed using an interview guide (Appendix C). Interview questions were open-ended in nature in order to give participants a chance to be flexible in their responses. Additionally, I used probing questions to explore issues that arose for individual interviewees to increase the richness and depth of responses. In this way, I gathered consistent information with which to compare cases, while still ensuring in-depth information on each particular case (Kvale, 1996). The open-ended questions addressed some of the topics identified in the course curriculum relating to common notions of global citizenship as presented in scholarly literature, with a focus on global awareness, ability and willingness to affect change, and global civic engagement.

While interviewing, I maintained a stance of empathic neutrality, seeking to understand participants’ views without judgment (Patton, 2002). During the interview, I observed and took notes on participants’ nonverbal communication. Additionally, I was careful to note any key phrases and points made by respondents. Whenever possible and appropriate, I phrased interview questions in participants’ language rather than abstract social science terms (Lincoln & Guba, 1985). As Charmaz (2002) emphasizes, the use of familiar language assists with the flow of the interview. Furthermore, I provided each participant with a typed copy of the transcribed interview for their review in order to allow each participant to validate what was recorded, clarify the intended meaning behind certain statements, or comment on the overall adequacy of the interview (Lincoln & Guba, 1985). In this way, any concerns they may have had with the transcript could be dealt with and any inaccuracies that they may have identified could be corrected. It turned out that all seven participants were satisfied with their interview’s transcript and no changes were required.
Throughout the research process I kept a research journal. It served as: (a) a place to record my tasks and whereabouts as a researcher, and (b) a place to record my thoughts and feelings about the study as it progressed. I engaged in journaling immediately following each interview. This journal writing allowed me to reflect on the interview and make note of my feelings regarding the experience of the interview process (Patton, 2002). The detailed field notes together with my journaling enabled me to capture descriptions of the places, dates, amount of time spent in the field, as well as my interviewer comments (Emerson, Fretz, & Shaw, 1995). As part of my journaling, I reflected on my role, rapport, and biases, and outlined topics covered in each interview. Additionally, I kept records of any conversations with participants outside the interview situation. I was careful to make notes on emerging themes, interpretations, participants’ reactions, and nonverbal expressions essential to understanding the meanings of the participants’ words (Rubin & Rubin, 2005). I used a section of my journal to record field notes, and thus the research journal served as a tool with which to organize data gained through interviews and non-verbal observation taking place during interviews.

Keeping a record of emerging themes through journaling allowed me to check for data saturation. After each interview, I highlighted new themes and concepts that arose which were not captured in previous interviews. After the sixth interview, while additional examples of common themes were captured, no new themes emerged. Similarly, the seventh interview did not present additional themes. With a sample size of seven, this study does meet the minimums as prescribed for phenomenological research by Creswell (1998) and Morse (1994), five and six, respectively. It is important to realize that samples for qualitative studies are generally much smaller than those used in quantitative studies. One reason for this is there is a point of diminishing return to a qualitative sample, that is, as the study goes on more data does not
necessarily lead to more information. This is because one occurrence of a piece of data, or a code, is all that is necessary to ensure that it becomes part of the analysis framework (Ritchie, Lewis, & Elam, 2003). Frequencies are rarely important in qualitative research, as one occurrence of the data is potentially as useful as many in understanding the process behind a topic. This is because qualitative research is concerned with meaning and not making generalised hypothesis statements (Crouch & McKenzie, 2006).

Coding

The transcription text files of each interview were imported into ATLAS.ti, a sophisticated qualitative analysis computer application. This software allows the specification of relationships among codes and facilitates the illustration of these relationships for use in analysis (Weitzman, 2000). Weitzman (2000) describes further advantages of using computer software to support qualitative data analysis such as enabling memo writing and the linking of these memos to text and codes, and creating hyperlinks between different points in the text.

Before coding, I read each transcript several times to gain a sense of the whole. Then, I noted sections relevant to my research questions. Following Creswell’s (1998) description of a systematic process for coding data from a phenomenological inquiry, I analyzed and categorized specific statements into clusters of meaning that represent the phenomenon of interest. Once the coding scheme was developed, all participants’ interview transcripts, as well as the field notes from the interviews and journal entries in their entirety, were coded under this scheme.

Taken-for-granted assumptions were explored, and special attention was given to descriptions of what was experienced as well as how it was experienced. I began to find patterns in the data by using the inductive analysis method. Patton (2002) suggested that “inductive analysis involves discovering patterns, themes, and categories in one’s data” and “findings
emerge out of the data through the analyst’s interactions with the data” (p. 453). Themes are presented as an overview of findings, including illustrative cases from participants. I include direct quotations from the students so as to preserve their voices and provide evidence for all claims (Patton, 2002).

**Trustworthiness of the Study**

Qualitative analysis is inherently subjective because the researcher is the instrument for analysis. The researcher makes all the judgments about coding, categorizing, decontextualizing, and recontextualizing the data. There are, however, a variety of techniques the qualitative researchers can employ to assure rigor, trustworthiness, and validity in any study. I will discuss three strategies used in this study to enhance validity, all of which McMillan and Schumacher (2006) recommend: mechanically recorded data, verbatim accounts, and low-inference descriptors (p. 324). All interviews were audio-recorded. According to McMillan and Schumacher, audio recorders provide accurate and relatively complete records of data. I used an audio recorder for each interview, and noted any situational aspects of the data that may have been affected: for example, the effects of using an audio recorder in regards to how this technology influences participant communication and involvement. Accurate verbatim accounts of each interview were vital to ensure trustworthiness of this study. This data collection technique enabled me to use students’ words and phrases as much as possible, giving accuracy and authenticity to the data. Along the same lines, low-inference descriptors were used during the analysis and reporting stages in order that descriptions were phrased very close to the participants’ accounts and researchers’ field notes. As McMillan and Schumacher (2006) state, these concrete, precise descriptions from field notes and interview elaborations are the hallmarks of qualitative research and the principle method for identifying patterns in the data.
Starks and Trinidad (2007) note that the researcher “must be honest and vigilant about her own perspective, pre-existing thoughts and beliefs, and developing hypotheses” (p. 1376). To mitigate the potentially deleterious effects of preconceptions that may taint the research process, I engaged in the self-reflective process known as bracketing (Creswell & Miller, 2000; Gearing, 2004), whereby the researcher recognizes and sets aside their a priori knowledge and assumptions. This allows the researcher to attend to the participants’ accounts with an open mind. Creswell and Miller (2000) note the importance of researchers’ acknowledging their beliefs and biases early in the research process to allow readers to understand their positions, and then “bracket or suspend those researcher biases as the study proceeds… individuals reflect on the social, cultural, and historical forces that shape their interpretation” (p. 127). As a method of bracketing and to ensure reflexivity, I maintained a journal of my personal reactions and decisions throughout the research process (Ahern, 1999; McMillan & Schumacher, 2006). My researcher journal entries, particularly the reflective journaling I did following each interview, provided me with an additional data source to analyse alongside the interview transcripts. This additional data collection method allowed triangulation of data across inquiry techniques, aiding in the authentication of the data collected.
Chapter 4
An Examination of the Curriculum

Introduction

This chapter includes a general discussion of the Ontario Grade 11 and 12 Canadian and World Studies curriculum, following which I turn to a more detailed discussion of the Grade 12 university preparation geography course titled, “Canadian and World Issues: A Geographic Analysis”. Although I acknowledge the gap between planning and implementation of curriculum documents (Stake, Bresler, & Mabry, 1991), my analysis rests on the assumption that such documents have a significant impact on how teaching and learning unfold in the classroom and should not be neglected as important determinants of the values and assumptions relayed to students. The importance of curriculum is highlighted in the definition put forward by Miller and Seller (1990) when they describe curriculum as “an explicitly and implicitly intentional set of interactions designed to facilitate learning and development and to impose meaning on experience” (p. 3). I explore some of the specific knowledge and skills present in the curriculum that various scholars have identified as important for global citizenship. My intention is not to review how the course is taught by any particular teacher, or at any specific school, but rather to describe the curriculum as it is provided by the Ontario Ministry of Education (OME). I do not critique the document for completeness or adequacy as a curriculum document; rather it is the assumptions and values embedded in the text of the curriculum that are of interest.

Overview of the Canadian and World Studies Program in Grades 11 & 12

The Canadian and World Studies program for Grades 11 and 12 offers an array of courses including three courses in economics, ten in geography, nine in history, three in law, and two in politics. Each course is classified according to whether it is designed for students heading
towards the workplace, college, or university, indicated by Course Type in Table 3. A small number of the courses are listed as open, indicating their suitability for all students. The curriculum for each course is organized into strands or broad areas of inquiry (OME, 2005, p. 14). Each strand of the curriculum is delineated first through overall expectations, which are a few (typically two to seven) clearly stated goals regarding skills, knowledge and attitudes. Secondly, the more numerous specific expectations for each course are organized into several sub-categories, which represent more detailed statements of the required curricular components. Many of the specific expectations detailed in the curriculum documents are accompanied by examples in parentheses, which are “intended as a guide for teachers rather than as an exhaustive or mandatory list” (OME, 2005, p. 14). In order to provide a comprehensive representation of the curriculum expectations in relation to global citizenship values, I have extracted from the curriculum documents the overall expectations, specific expectations, as well as non-mandatory content. It will be clearly stated when non-mandatory examples from the curriculum are used to identify values and assumptions apparent in the curriculum.

Two of the geography courses, five of the history courses, one law course, and one politics course have the word world included in their titles. However, a detailed analysis of the course descriptions shows significant variations among disciplines, grade levels, and course types in whether, how, and how much the world is represented.

A stated goal of the Canadian and World Studies curriculum is “to help students develop the knowledge, skills, and values they need to become responsible citizens and informed participants in Canadian democracy in the twenty-first century” (OME, 1999, p. 2). By improving students’ “understanding of Canada’s heritage and its physical, social, cultural, governmental, legal, and economic structures and relationships” (OME, 1999, p. 2), the
Table 3

Courses in Canadian and World Studies, Grades 11 and 12

<table>
<thead>
<tr>
<th>Grade</th>
<th>Course Name</th>
<th>Course Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>The Individual and the Economy</td>
<td>University/College</td>
</tr>
<tr>
<td>11</td>
<td>Making Economic Choices</td>
<td>Workplace</td>
</tr>
<tr>
<td>12</td>
<td>Analysis Current Economic Issues</td>
<td>University</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>The Americas: Geographic Patterns and Issues</td>
<td>University/College</td>
</tr>
<tr>
<td>11</td>
<td>Physical Geography: Patterns, Processes, and Interactions</td>
<td>University/College</td>
</tr>
<tr>
<td>11</td>
<td>Geographics: the Geographer’s Toolkit</td>
<td>Workplace</td>
</tr>
<tr>
<td>11</td>
<td>Travel and Tourism: A Regional Geographic Perspective</td>
<td>Open</td>
</tr>
<tr>
<td>12</td>
<td>Canadian and World Issues: A Geographic Analysis</td>
<td>University</td>
</tr>
<tr>
<td>12</td>
<td>World Geography: Human Patterns and Interactions</td>
<td>University</td>
</tr>
<tr>
<td>12</td>
<td>The Environment and Resource Management</td>
<td>University/College</td>
</tr>
<tr>
<td>12</td>
<td>Geomatics: Geotechnologies in Action</td>
<td>University/College</td>
</tr>
<tr>
<td>12</td>
<td>World Geography: Urban Patterns and Interactions</td>
<td>College</td>
</tr>
<tr>
<td>12</td>
<td>The Environment and Resource Management</td>
<td>Workplace</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>American History</td>
<td>University</td>
</tr>
<tr>
<td>11</td>
<td>World History to the Sixteenth Century</td>
<td>University/College</td>
</tr>
<tr>
<td>11</td>
<td>Canadian History and Politics Since 1945</td>
<td>College</td>
</tr>
<tr>
<td>11</td>
<td>World History Since 1900: Global and Regional Perspectives</td>
<td>Open</td>
</tr>
<tr>
<td>12</td>
<td>Canada: History, Identity, and Culture</td>
<td>University</td>
</tr>
<tr>
<td>12</td>
<td>World History: The West and the World</td>
<td>University</td>
</tr>
<tr>
<td>12</td>
<td>World History: The West and the World</td>
<td>College</td>
</tr>
<tr>
<td>12</td>
<td>Adventures in World History</td>
<td>Workplace</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Understanding Canadian Law</td>
<td>University/College</td>
</tr>
<tr>
<td>11</td>
<td>Understanding Canadian Law</td>
<td>Workplace</td>
</tr>
<tr>
<td>12</td>
<td>Canadian and International Law</td>
<td>University</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Canadian Politics and Citizenship</td>
<td>Open</td>
</tr>
<tr>
<td>12</td>
<td>Canadian and World Politics</td>
<td>University</td>
</tr>
</tbody>
</table>

*In Grades 11 and 12, five types of courses are offered: university preparation, university/college preparation, college preparation, workplace preparation, and open. Students choose between course types on the basis of their interests, achievement, and postsecondary goals. For definitions of each course type see The Ontario Curriculum Grades 11 and 12: Canadian and World Studies, p. 8 (OME, 2005).*
curriculum claims to serve the public good through creating an educated citizenry capable of engaging in the political life of the country. Educating for citizenship is a clear overall intention of this curriculum, and the following excerpt from the curriculum document demonstrates this intention while providing detail regarding what the curriculum considers important for citizenship:

The Canadian and world studies curriculum is designed to help students acquire the “habits of mind” essential for citizens in a complex democratic society characterized by rapid technological, economic, political, and social change. Students are expected to demonstrate an understanding of the rights, privileges, and responsibilities of citizenship, as well as willingness to show respect, tolerance, and understanding towards individuals, groups, and cultures in the global community and respect and responsibility towards the environment. They are also expected to understand that protecting human rights and taking a stand against racism and other expressions of hatred and discrimination are basic requirements of responsible citizenship. (OME, 2005, p. 24)

The curriculum, therefore, acknowledges that citizenship involves having rights, privileges, and responsibilities, but more focus seems to be given to various characteristics attributed to responsible citizenship, such as showing respect, tolerance, and understanding, being environmentally responsible, and taking action to work for social justice. This reveals that the curriculum intends to portray citizenship as more than a legal or transactional relationship between the individual and the state, what Janoski (1998, p. 11) called the “passive rights of existence”, but also as a commitment to justice and the wellbeing of all. While not using the term global citizenship, the curriculum does prescribe that these responsibilities of citizens are to the global community and therefore the global orientation of citizenship is clear. However, since
the curriculum guide does not specifically make reference to the concept of global citizenship, and certainly does not provide a definition for this term, teachers and students are left to arrive at their own definition.

The emphasis given to global issues and relationships is unevenly distributed among the course levels. Courses designated for workplace-bound students include very few topics on global issues, while advanced level college or university preparation courses offer many more possibilities for the study of world affairs. Significant emphasis to global issues is given in only one of the six courses designated for workplace bound students, two of the four open courses, the single college course, three of seven college/university courses, and five of eight university-only courses. This pattern indicates an assumption that only older students or those heading to colleges and universities are capable of understanding and/or are interested in global affairs.

An examination of the various disciplines reveals an uneven treatment of global issues across the subject areas. For example, one of the strands in the three economics courses includes a section on “International Economic Interdependence” and another sub-section is called “International Economic Institutions.” However, only Canada’s international trade relations and its economic interests, and only international institutions in which Canada participates are listed here. One of three courses in law is called “Canadian and International Law” but the only international aspect of this course is information about Canada’s role in international legal bodies. There is no attention paid to legal systems in other, especially non-Western, countries, and none to the impact of international treaties and agreements on people living in those countries. While Canada’s response to international conflict, what we are encouraged to believe as the role of peacekeepers, is emphasized in the history courses, there is no suggestion that the conflicts should be located in historical and current geo-political contexts.
The course called “World History since 1900” has the most direct relevance to current issues emerging from recent historical events. This course includes a section on imperialism and decolonization, as well as a reference to consumerism and global capitalism, albeit without an explicit link between neo-colonialism and the power of multinational corporations in the late twentieth and early twenty-first century. It also lists international movements, nationalism, racial consciousness, religion and society, individualism, and American pop culture as areas of study.

Two more courses, both called “World History: The West and the World,” similarly include a variety of international references, and they focus on how people, ideas, and structures from the Western and non-Western worlds have influenced each other. What is surprising though, is the scant attention drawn in any of the courses’ curricula to the events of 9/11 and its aftermath, or the wars in Iraq and Afghanistan, or the ongoing conflict in Palestine. The curriculum is all but silent on these, what are widely considered, defining issues of our times.

The guidelines for the geography courses, however, offer a more comprehensive approach to demonstrating the connections between local and global matters. All but three of the geography courses (Physical Geography, Geographics, and Geomatics being the exceptions) have two strands called “Global Connections” and “Understanding and Managing Change” that specifically direct students to seek and respond to information about global issues, on the premise that “a global perspective is particularly important for today’s students” (OME, 2005, p.53). The physical and political geography of many parts of the world are represented, and both human and natural causes of change are discussed in all of these courses. The following section looks specifically at the curriculum for the geography course titled, “Canadian and World Issues: A Geographic Analysis”.

62
The course description for the grade 12 university-preparation course “Canadian and World Issues: A Geographic Analysis” is as follows:

This course examines the global challenges of creating a sustainable and equitable future, focusing on current issues that illustrate these challenges. Students will investigate a range of topics, including cultural, economic, and geopolitical relationships, regional disparities in the ability to meet basic human needs, and protection of the natural environment. Students will use geotechnologies and skills of geographic inquiry and analysis to develop and communicate balanced opinions about the complex issues facing Canada and a world that is interdependent and constantly changing. (OME, 2005, p. 86)

Although this course description is purposely brief and not meant to be an exhaustive list of the content of the course, it begins to shed light on what the curriculum developers’ consider most important in a geographic study of Canadian and world issues. The topics specifically highlighted in the course description above, although exceedingly vague, do align to varying degrees with some of the approaches to global citizenship education found in the literature, and are made more specific with an examination of the course’s learning expectations. Although the concept of global citizenship is not specifically mentioned in the official curriculum of this course, the various references to acquiring knowledge and skills that contain “global” or “international” language minimally points to the implicit intention of this course to help foster global citizens. Examples of such global language in the curriculum guide include references to the following phrases: “world issues,” “global geographic issues,” “global trends,” “at the global level,” “global connections,” “global geopolitics,” “international cooperation or conflict,”
The investigation of “cultural, economic, and geopolitical relationships”, as stated in the course description, suggests a focus on global awareness. Some of the learning expectations present in the curriculum that are related to this theme include:

- compare the cultural, economic, and political aspirations of selected groups and the effects of their actions on local, national, and global geographic issues (p. 87);
- explain why it is important to understand the cultural and religious traditions of others (e.g., roles and status of men and women in different parts of the world) (p. 87);
- analyse geopolitical relationships between selected countries and regions (e.g., between countries sharing the waters of the Nile or countries sharing the Grand Banks fishing grounds) (p. 91).

Social justice issues are given significant attention in this curriculum. Hinted at in the course description with the reference to “regional disparities in the ability to meet basic human needs”, the intended focus on issues relating to social justice is further exemplified by the following learning expectations:

- analyse the causes and effects of economic disparities around the world (p. 87);
- explain how inequities in the distribution of resources (e.g., water scarcity, unequal land distribution) and boundary disputes (e.g., confiscation of land) contribute to uprisings and conflicts (p. 91);
- analyse problems of hunger and poverty in selected countries and explain how certain practices may aggravate the problems (e.g., military spending, natural hazards, the growing of cash crops, foreign monetary intervention) (p. 92).
Global environmental issues also occupy a major focus of this curriculum. The course description identifies the “protection of the natural environment” as a central theme in the course, and the numerous learning expectations related to environmental considerations confirm this curricular intention. Below are a few examples of these learning expectations:

- identify current global sustainability issues and environmental threats (e.g., greenhouse gas emissions, global warming) (p. 91);
- evaluate the significance of a variety of movements to protect resources and environments (e.g., Chipko women’s movement in India, protests against clearcutting in Canada) (p. 87);
- evaluate the economic, social, and ecological impact of current practices used in harvesting or extracting a selected resource (e.g., the clear-cutting of forests, the exporting of fresh water, open-pit mining) (p. 89).

The parenthetical examples of specific topics provided for many of the expectations generally include a combination of topics associated with the industrialized world and those related to the Global South. The following expectations together with their parenthetical examples demonstrate this:

- explain how human-induced changes in natural systems can diminish their capacity for supporting human activity (e.g., over-fishing on Canada’s East Coast, desertification in the Sahel region of Africa) (p. 89);
- produce a case study of a specific situation in which resource development has contributed to the disruption of an ecosystem (e.g., oil extraction and logging on Lubicon Cree lands in Alberta, construction of hydroelectric dams in Canada or Asia, mining development in Indonesia, tourism development in Antarctica) (p. 90);
• describe the structure, membership, and activities of various international economic alliances and agreements (e.g., European Union [EU], African Union [AU], Association of Southeast Asian Nations [ASEAN], North American Free Trade Agreement [NAFTA]) (p. 91);

• describe the contributions of individuals who have been influential in addressing global issues and evaluate the impact of their work (e.g., Jody Williams – International Campaign to Ban Landmines; Nelson Mandela – promotion of human rights and a “non-racial” society; Gro Harlem Bruntland – promotion of the concept of sustainable development) (p. 91);

• explain how economic and cultural considerations (e.g., availability of resources or workers, cultural or religious beliefs about childbearing) influence a country’s population policies (e.g., Canada’s immigration policy, China’s “one child” policy) (p. 93).

By specifically citing examples of issues from the Global South, this curriculum is leading teachers to engage their students with both Canadian and global concerns. This observation is significant considering the scant attention given to the developing world in the other courses. Schweisfurth (2006) pointed out that the curriculum of the mandatory Grade 10 course titled, “Civics” over represents examples of Canadian individuals and organisations, claiming that the Canadian preoccupation with national identity “suffuses all areas of the curriculum” (p. 44). Additionally, in her analysis of the “Civics” curriculum, Fizzel (2012) notes that “the list is Eurocentric, seeming to imply that solutions to world problems emanate from the West, while leaving little room for students to conceive of individuals of organizations from the Global South as embodying the characteristics of global citizenship” (p. 104). While the reality of what occurs in classrooms with teachers and students may differ, either slightly or immensely, judging from
the learning expectations, the Canadian and World Studies curriculum document itself does not appear to be Eurocentric in the same way that the Civics curriculum has been shown to be.

**Conclusion**

The above analysis presents a foundation upon which to understand the curricular intentions of the Grade 12 course titled, “Canadian and World Issues: A Geographic Analysis” within the Canadian and world studies program of the Ontario secondary curriculum. Three major themes were evident in the curriculum expectations: global awareness, social justice, and global environmental issues. Although the concept of global citizenship is neither defined nor mentioned at all in the official curriculum of this course, the nature of the language used in defining the curricular expectations does indicate that the notion of global citizenship underlies, at least implicitly, the intentions behind this curriculum. Overall, the course “Canadian and World Issues: A Geographic Analysis” represents a curriculum designed to engage students in global issues, promote global awareness, and challenge students to think critically about both Canadian and worldwide social, environmental, and cultural concerns.
Chapter 5

Students’ Conceptions of Global Citizenship

Introduction

This is the first of three chapters in which I present the interviews conducted with seven Grade 12 students in an eastern Ontario secondary school who recently completed the course “Canadian and World Issues: A Geographical Analysis.” The current chapter presents data relating to how the participants conceive of the concept of global citizenship, while Chapter 5 presents the students’ experience of global citizenship in the curriculum and Chapter 6 presents the students’ perception of the value of global citizenship education.

The participant interviews revealed valuable insight into how these students in an eastern Ontario secondary school conceive of the concept of global citizenship as a result of what they studied in the course titled, “Canadian and World Issues: A Geographic Analysis.” In this chapter, I present the data related to how the participants defined and discussed global citizenship, identify the themes, and discuss how the themes relate to the various notions of global citizenship described in the literature reviewed in Chapter 2. When directly asked, students identified various characteristics of a global citizen, notions upon which they elaborated in their extended discussions of their experience in the course in which they were enrolled the previous semester. The analysis revealed four distinct characteristics that students described as important for global citizenship: global awareness, belonging, caring, and commitment to action. In what follows, I will describe each of these identified themes from perspectives of both the literature and the participant interviews.
Interview Results

Global awareness.

Citizenship education should promote global awareness, and the realisation that circumstances that affect our immediate moral and physical well-being are located on transnational arena as well (Ichilov, 1998, p. 227).

According to Evans and Reynolds (2004), global awareness refers to understanding the interconnected nature of the world and having the knowledge and understanding of global problems. The participants in this study felt that they became much more globally aware as a result of completing the course “Canadian and World Issues.” When speaking about injustices in the world, participants frequently referred to issues such as poverty and unequal access to education, claiming they had become knowledgeable about these topics as a result of the course. Awareness of global issues and of the interconnectedness of the people and places around the world was frequently mentioned as essential for global citizenship. Jennifer initially described global citizenship in this way:

Interviewer: What do you think it means to be a global citizen?

Jennifer: Well, I guess first not be ignorant of other countries. Be aware of the issues everyone has and don’t make assumptions.

(Jennifer, Interview, p. 2)

This demand to generally be aware of “the issues” was common to all interview participants. After following up with some probing questions following one of Kalinda’s responses, she actually changed her mind about what she thought global citizenship means:

Interviewer: What do you think it means to be a global citizen?

Kalinda: Pretty much that they just go beyond their country and help other people.
Interviewer: Can you expand on what you mean by going beyond one’s country to help others?

Kalinda: Actually, I think that in a sense [global citizenship] might just be a mentality because sometimes it might just be hard for people to donate money or something like that. But I think that just by knowing that there’s other things going on beyond like what’s going on in your city, then I think that makes you a global citizen.

(Kalinda, Interview, p. 3)

In this exchange, Kalinda emphasized the importance of knowledge beyond one’s own community to the extent that she seemingly first considered it the only requirement for global citizenship. Although Kalinda’s recognition of the importance of knowledge for global citizenship is in line with scholars who call for global awareness (Noddings, 2005) or “global intelligence” (Benhabib, 2002b, p. 253), her notion that global citizenship “might just be a mentality” and that it does not necessarily require participation or action is in stark contrast to the much repeated idea in global citizenship literature, that knowledge is not enough, rather it is what informs our actions and prepares us to participate (Benhabib, 2002b; Oxfam, 2006). Kalinda’s conception of global citizenship continued to evolve as our conversation progressed, and the additional characteristics that she later attributed to global citizens will be presented in the subsequent sections of this chapter.

Megan pointed out that being a global citizen requires more than just a general awareness of the existence of global problems, but rather the willingness to learn more about them. Jennifer similarly pointed to the need for a deeper understanding beyond superficial knowledge. The following quotes from their respective interviews exemplify this belief.

Interviewer: What do you think are some attributes of global citizens?

Megan: They need to know what they’re talking about and they need to know what they’re learning about and they need to know what’s going on in the world, like they can’t just randomly think that something bad is happening in the world. (Megan, p. 3)

Interviewer: What are some examples of characteristics required for global citizenship?
Jennifer: I think before you can be a global citizen you have to really understand the issue and feel passionate about it… If you’re just donating money, that’s fantastic, but if you don’t really believe in your cause are you really being a global citizen or are just doing what you think is right because society says so?

(Jennifer, Interview, p. 9)

Indeed, most participants acknowledged the need for meaningful global knowledge among other characteristics such as action, but highlighted that without knowledge one’s efforts may be misdirected. For example, Michael discussed the necessity of an awareness of the wider world in this way:

Interviewer: So, I hear you saying that knowledge of world issues is a prerequisite for global citizenship. Is that what you are saying?

Michael: If you don’t really understand the impacts of what you do, if you don’t have that knowledge of how the things that you do affect different people in different ways, then how are you supposed to know what to change? How are you supposed to know if you’re doing something right already and how do you know if you’re doing something wrong?

(Michael, Interview, p. 8)

In this statement, Michael is describing global awareness in the same way that Evans and Reynolds (2004) do; as a growing understanding of the interconnectedness of our everyday lives with others throughout the world. Michael’s observation that without this global awareness one is not equipped to make decisions about action, calls to mind the belief articulated in Oxfam’s (2006) guide for schools that with global awareness comes an understanding of moral duties and obligations to others.

Belonging.

*Citizens who cultivate their humanity need, further, an ability to see themselves as not simply citizens of some local region or group but also, and above all, as human beings bound to all other human beings by ties of recognition and concern.* (Nussbaum, 2002a, p. 295)
The theme of belonging was prevalent in the interviews, pointing to the recognition of the importance of membership in the wider community of humanity beyond the nation-state (Dower & Williams, 2002; Nussbaum, 1997). This conception was directly described by Kalinda as she first described citizenship generally before specifically addressing global citizenship.

Interviewer: What comes to mind when you think of the word citizenship?

Kalinda: I just pretty much think about being a part of something.

Interviewer: Can you expand on what you mean by that?

Kalinda: I guess like, if you’re a citizen in something, you’re like a member, you’re kind of like an equal member. Like in Canada when you get your citizenship and like you get all the rights that all the other Canadians get. It’s kind of like a membership type thing I guess. (Kalinda, Interview, p. 2)

When asked to describe what global citizenship is, she refers to her preceding comments about citizenship and responds:

Pretty much the same thing except going beyond their country. (Kalinda, Interview, p. 3)

This idea of membership is congruent to the fundamental principle of global citizenship described by Pike (2008) when he says that “an individual’s awareness, loyalty, and allegiance can and should extend beyond the borders of a nation to encompass the whole of humankind” (p. 39). This call to expand one’s identity and loyalty beyond one’s country is not meant to suggest that people should not consider themselves national citizens, but rather national and global citizens. Understanding one’s identity in this way, Pike suggests, will result in active national citizens with an informed global conscience.

While the participants acknowledged that the nation-state system remained the dominant political paradigm and that national self-interest complicated notions of global citizenship, they
expressed a willingness to look beyond the nation-state when they thought of how they should act as global citizens. As Ashley stated:

It’s a pretty big jump to think of ourselves as only a citizen of a city to a citizen of the whole world, but I guess if you think about it, we’re all born of the same thing…. The countries don’t own us, we created them…. We’re just ourselves, that’s what we are in the end. We have to take responsibilities for our actions in the long run, otherwise we have to deal with the consequences.

(Ashley, Interview, p. 5)

Ashley’s emergent sense of the way in which the civic ideal can play itself out on the global stage touches on what Boulding (1988) asserted over two decades ago, that “the concept of global civic culture requires the acceptance at some level of a shared identity with other human beings” (p. 56). Ashley’s acknowledgment of the need to take responsibility for one’s actions is representative of the sense of responsibility and shared moral obligations that the other students also revealed as important for global citizenship. This was made apparent by the strong sense of principled decision-making all of the students expressed, meaning that they are concerned about the effects of government policies as well as their personal daily choices. In essence, when describing themselves as global citizens, the participants described a sense of solidarity with others, near and far.

Moreover, the participants described global citizenship as an understanding of their feelings of commonality with people in other places. For example, Robert expressed his idea of global citizenship in this way:

Interviewer: What do you think global citizenship is?

Robert: The recognition that we all have something in common…a lot of people just sort of think of the differences between people from different countries and don’t realize that we all have things in common.

(Robert, Interview, p. 3)
This acknowledgment of the other, and particularly of the other who lies outside the confining and comfortable boundaries of the nation, again points to Nussbaum’s (1997) idea of membership in the wider community of humanity.

Caring.

*Within this vast world, the marks of global citizenship would need to include affection, respect, care, curiosity, and concern for the well-being of all living beings.* (McIntosh, 2005, p. 23)

Perhaps the most evident theme that emerged from the participants’ conception of global citizenship was that of caring. Megan described her notion of caring first in her explanation of what citizenship means, and then again when describing global citizenship:

Interviewer: I’m interested to know what you think about citizenship. What does that term mean to you?

Megan: I think that means like, if you’re a citizen then you care about where you live and you care about the people in it, and you just care about everything that goes on. Like, if I was a citizen of Canada, then I care about Canada and I want to know what’s going on in Canada, I want to figure out what I can do to make everything better.

Interviewer: Okay, you seem to be focused a lot on the concept of caring. That’s really what citizenship is all about to you?

Megan: Just caring about other people, doesn’t matter if you know them or not. Like, if people, if you’re walking in the street and someone needs help with their grocery bags, you should stop and help instead of saying sorry. It would be a good citizen to do that. (Megan, Interview, p. 2)

This understanding of “caring about” is reflective of how Noddings (2002) describes it, making the distinction between *caring for* and *caring about*. Caring for, according to Noddings, requires a response to expressed needs, and therefore caring for people is impossible at great distance without some means of direct contact. Noddings explains that this does not mean that we cannot care about many people for whom we cannot care directly. Caring-about, she says,
“must be seen as instrumental in establishing the conditions under which caring-for can flourish” (Noddings, 2002, p. 23). What Megan seemed to describe during the interview was that she cares about her fellow citizens and because of that, she wants to figure out how to care for them. Later in our discussion, Megan applied her concept of caring to global citizenship as well:

Interviewer: What about the term global citizenship? What does that mean to you?
Megan: Well it’s like citizenship just around the world. So like, I would care about the people in Afghanistan. And I do, like, I’m really interested about what’s happening there and I want to know why it’s happening there and it’s just…you just care about the people there even if you don’t know who they are.
(Megan, Interview, p. 3)

This emphasis on caring came through to some extent in all the interviews. Caring was the first characteristic that Michael identified as essential for global citizenship:

Michael: A global citizen is someone who cares about people in other places.

Interviewer: You have mentioned the notion of caring about others quite a bit, and I am really interested to hear that. Are there any other characteristics that are needed to be a global citizen?

Michael: I think caring is enough, caring is kind of the foundation of everything that’s built. If you don’t have caring, then, I mean you can have a whole bunch of other characteristics and you can have the knowledge and stuff but if you have the knowledge and you don’t have the caring then it really doesn’t make a difference.
(Michael, Interview, p. 3)

Many of the participants made comments regarding the lack of care that many people have concerning world issues, and how this is an easy identifier of those who are not global citizens. For example, Kalinda commented:

I believe that I am one of the few people in our school that can actually carry on intelligent conversations about the world. The only other people I know who can partake in these conversations are the others who took the World Issues course with me. I am often shocked when I discover the closed-mindedness of most people when important global issues come up in conversation. People often don’t care about anything outside their own tiny realm of existence. They’re definitely not global citizens. [The course Canadian and World Issues] taught me that that is not the right way to live.
(Kalinda, Interview, p. 8)
Similarly, Andrew noted:

There’s so many people out there who don’t want to do anything to make the world a better place because all they care about is themselves essentially.

(Andrew, Interview, p. 6)

These expressed frustrations with the perceived lack of care among others demonstrates the emphasis that the participants placed on caring as a characteristic of a global citizen.

**Commitment to action.**

A picture, then, of the global citizen: not merely aware of her rights but able and desirous to act upon them; of an autonomous and inquiring critical disposition; but her decisions and actions tempered by an ethical concern for social justice and the dignity of humankind; therefore able, through her actions, to control and enhance the ‘trajectory of the self’ through life while contributing to the commonweal, the public welfare, with a sense of civic duty to replenish society. (Griffith, 1998, p. 40)

The participants in this study did identify some kind of commitment to action as a necessary characteristic of a global citizen, however, the sort of actions they describe that a global citizen should participate in were limited in scope. A common conception of global citizenship communicated in the interviews was that global citizenship requires a commitment to action in order to make the world a better place. The suggested ways in which a global citizen should go about making the world a better place, however, seemed to represent a simplified understanding of the developing world as a homogenous and ahistorical place full of people in need.

Students who put a lot of emphasis on commitment to action seemed to be concerned particularly with how their consumer choices may impact those in less developed countries. Kalinda invoked this in her discussion of how she is committed to acting as a global citizen through the example of global trade practices, where she makes reference to sweat shop labour abuses.
Interviewer: Now having completed this course, how do you plan to apply what you learned to participate or act as a global citizen?

Kalinda: I’ve already taken a whole consumer power thing. Like, I’ve now tried to make myself aware of which stores use fair trade/organics. I shop at The Body Shop a lot more now because I know that it’s helping people make a fair wage. And then stores like American Apparel are sweatshop-free and all that.

Interviewer: Okay, so as a consumer you feel you have power to…

Kalinda: Yeah, I think that at my age that’s how I get most of my power.  

(Kalinda, Interview, p. 9)

Similarly, Robert points to shopping choices when describing how one can do global citizenship:

You can do it from your home, you know like, even just buying things like fair trade products like that kind of stuff that you’re helping people in other countries.  

(Robert, Interview, p. 4)

Buying fair-trade products is often presented to students as a concrete and constructive example of how they can make a difference in the world, such that they “don’t have to feel powerless about the world’s problems” (Holmes & O'Dwyer, 2010, p. 144). However, there is something problematic about a self-celebratory discourse which privileges the need to overcome a sense of disempowerment through self-gratifying purchasing practices which require minimal effort or sacrifice. Purchasing fair-trade products becomes a means for Westerners to feel empowered in relation to the helplessness and powerlessness of the Other, whose entire lives are said to be ‘transformed’ by simple acts of Western consumerism (Holmes & O'Dwyer, 2010), a phenomenon exemplified by Robert’s comments above where he explains that by “just buying things… you’re helping people in other countries” (Robert, p. 4).

Megan identifies herself as a global citizen because of her own commitment to helping others, however, her perception of what it means to help seems to be limited to donating to or running charities:

I would say I’m a global citizen, just because I like to help out as much as I can in any way possible. And I always donate to charities and I always try to raise money for
charities. And really just anything, if anyone needs help running a charity I will help them.

(Megan, Interview, p. 8)

Throughout the study it became apparent that participants most often defined their civic engagement in terms of volunteerism and charitable work, rather than in terms of political activism. Although important, acts of charity should not be conceptualized as solutions to social problems, neither locally nor globally. A global citizen should recognize that the demands of caring for others involve not only an immediate response, perhaps through charitable works, but also concern for the future. In the 2006 Oxfam publication titled, *Education for global citizenship: A guide for schools*, the need for global citizens to be “willing to act to make the world a more equitable and sustainable place” (p. 3) is highlighted. This presumably calls for committed work beyond charity in the form of demonstrated action promoting social justice. A commitment to social justice, as opposed to simply engaging in charity, involves an individual actively working toward equality for all society (Monard-Weissman, 2003), or in other words, working toward a world where charity would no longer be a necessary condition of survival.

Some of the participants discussed the local and global volunteer work that they pursued since completing the course titled, “Canadian and World Issues: A Geographic Analysis”, often stating that their continued desire to volunteer was furthered as a result of the course. Andrew enthusiastically offered some examples of ways in which he considered he had recently acted as a global citizen:

Interviewer: What does global citizenship mean to you?

Andrew: Do you want me to use personal experience?

Interviewer: Sure, you can share anything you like.

Andrew: Okay, well, last summer I was selected by Rotary to go on a volunteer mission trip to El Salvador and while we were there we did medical clinics, we volunteered at
nursing homes, painted murals at an orphanage, and helped kids learn how to read and write. What else did we do? There’s so much that we did.

Interviewer: So, has that experience contributed to how you think about global citizenship or how you think about being a global citizen?

Andrew: Yeah, like looking back at it now, I strongly believe global citizenship is just about helping others and trying to make the world a better place.

(Andrew, Interview, pp. 3-4)

While Andrew’s volunteer abroad experience certainly contributed to his desire for continued action, as was evident by the enthusiasm with which he spoke of it, it is important to note that the types of activities he engaged in abroad were limited to acts of charity, rather than any initiatives for sustained social justice. Simpson (2005) has argued that volunteer abroad experiences can reinforce the notion that development is something that can be done by unskilled volunteers who are willing to “help” those in “need”. Volunteer abroad experiences such as this, which may not necessarily be embedded or framed with robust social justice or global citizenship curricula, supports the Eurocentric conception of the West as the “doctor” able to “prevent” and “cure”, with the West being framed as the solution rather than part of the problem.

Some participants spoke of the motivations and the obstacles for participation. Identified motivations for civic engagement ranged from living up to one’s responsibility as privileged members of the world to simply doing the right thing. Ashley describes her understanding of the motivations behind acting as a responsible global citizen:

Interviewer: What characteristics would one have to have to be what you might call a good global citizen?

Ashley: I think you need to be a little bit selfless because I know the whole idea about global citizenship is that it’s not necessarily going to give you a direct benefit back to yourself; you’re not doing something because you’re getting paid or something like that that’s going to give you a tangible benefit right away. It’s more just you’re doing something because it’s the right thing to do.

(Ashley, Interview, p. 6)
Although recognizing the need and his responsibility as a global citizen to act, specifically to support the natural environment, Michael also refers to the difficulty in doing so caused by social pressures:

Michael: I think it’s our culture in itself and it’s our peers and everything, it’s just we’re raised to buy stuff and we are taught to buy stuff from these companies. That’s just what they want, they don’t want us to do anything else, they want us to buy. That’s really all they care about. So it’s kind of like being in a trap like that…. And I’m still kind of stuck in that transition between I know that I’m doing something wrong, but what can I do about it? And I don’t really see myself being like ok well I’m not going to buy my nice clothes or I’m not going to buy my new car or I’m not going to go get my new phone because I’ve been raised into that culture. If I leave that, what do I have left?

Interviewer: I think what you are describing is the culture of hyper-consumerism. Is that correct?

Michael: Yes.

Interviewer: And you feel that you are torn between living more sustainable, something that you see as important for global citizenship, and just fitting in with society?

Michael: Yeah I don’t want to be alienated for being leftist by everybody else if I do something different and I do something to support the earth. I kind of just want to be able to just fit in. So, if everybody were to do that, I’d be fine.

(Michael, Interview, p. 7).

Michael’s worries expressed here perhaps point to his less than full commitment to action, but it is interesting that despite his hesitancy to “support the earth”, he still identifies as a global citizen due to his recognition that he should.

Conclusion

Global awareness was one of the distinct themes in the interviews related to how the participants conceived of global citizenship. Through the analysis of my conversations with the students, it became evident that the participants described global awareness as a way of thinking that includes both an awareness of oneself and the outside world, including national identity and recognition of global interdependence and a shared fate. In this way, the students’ concepts of
self-awareness of who they are in the world was coupled with the concept of consciousness of the interconnectedness of all of our actions across the globe. With the common suggestion that global citizenship requires one to “really understand” issues and to be aware of how one’s actions affect others, the participants are describing global awareness much in the same way that Schattle (2009) does when he says that global awareness entails personal qualities such as “understanding complex issues from multiple vantage points, recognizing sources of global interdependence and a shared fate that implicates humanity and all life on the planet” (p. 10).

Another major theme identified in the participants’ conception of global citizenship was that of belonging. The participants understood that rather than identifying solely as citizens of their own nation or locality, they should also consider themselves as members of the wider community of humanity. Through the analysis of the interviews, it was clear that the participants recognized their solidarity and commonality with others, near or far. Caring about others, as an extension of their feeling of belonging, was also evident as a major theme in the interviews. Recalling one of the participant’s comment that “if you have the knowledge and you don’t have the caring then it really doesn’t make a difference” (Michael, p. 3), the participants ascribed great value to caring about others, and in many cases was the first thing that came to their mind when thinking about global citizenship.

The participants’ descriptions of the need to be committed to action as a global citizen was generally the culmination of their thought process about the topic of global citizenship within our discussions. Looking back at the interview transcripts, the references to action generally occurred toward the end of the discussions, after having already discussed other characteristics of global citizenship. While the participants did communicate that a commitment to action was necessary for global citizenship, they showed a limited understanding of what it
means to work for social justice. Rather, their conception of acting as a global citizen was limited to such things as buying fair trade products, volunteerism, and donating to charity. Andreotti (2006), using a post-colonial theoretical lens, argues for a need to take a more critical approach to global citizenship education that addresses issues of social justice not simply through the discourse of “making a difference”, but through a more analytical understanding of global power dynamics and their historical origins. While the curriculum expectations for the course titled, “Canadian and World Issues: A Geographic Analysis” do point to the intention to engage students in questioning such things as inequities of power and access to resources, the effectiveness of national and international policies, and causes of economic disparity, it was clear from the interviews that the participants’ notions of global citizenship failed to embody this critical perspective. The participants’ understanding of what individuals can do—support campaigns or donate time and money—represents the implications of what Andreotti (2006) terms “soft” global citizenship education. This stands in contrast to a critical global citizenship education which results, for example, in individuals recognizing that they should analyze their own position and participate in changing structures, assumptions, and power relations in their contexts. While recognizing that their age and lack of autonomy as secondary students may limit their ability to engage in complex social justice initiatives, it is nonetheless a reasonable expectation that these students are able to identify such possibilities and speak about their importance.
Chapter 6
Students’ Experience of Global Citizenship in the Curriculum

Introduction

Beyond their demonstrated ability to quickly and easily list many of the numerous topics or issues they remembered learning about in the course titled, “Canadian and World Issues: A Geographic Analysis”, the interview participants also described many ways in which they actually experienced learning global citizenship. Two broad themes emerged in the discussions related to students’ experience of global citizenship in the curriculum. The first of these is that students described many examples of a personal involvement with the issues and the role this played in their learning about, and even for global citizenship. The second identified theme was the students’ recognition of the deep understanding that occurred as a result of engaging with the issues in a meaningful way. In this chapter, I present and analyze the interview data related to students’ experience of global citizenship in the curriculum.

Interview Results

Personal involvement. The interview participants spoke with high regard for their teacher and the learning activities that she implemented in their class. When directly asked about how they experienced global citizenship, or the education for it, during the course, participants spoke of the high level of active learning within the course, which, as they described, often resulted in them becoming “personally involved” with the issues at hand. They recalled how authentic student-centered activities helped them to form a personal connection with some of the issues being studied.

Andrew: I took this course because I was interested in learning more about the world that I live in.
Interviewer: And now that you have completed this course, looking back can you describe how it has helped you to understand global issues?

Andrew: Because what Ms. Green [pseudonym] did during the course, we did like fundraisings to sponsor children in India to go to school, so it made a more personal connection with our school, and specifically our class… So it kind of made that connection more personal I found. Because it wasn’t just sitting in a class learning about world issues, we actually did something to make a difference in the world.

(Andrew, Interview, p. 6)

Andrew described that because they didn’t just study the issues in an abstract way, through a textbook for example, but rather engaged with the issues more meaningfully, his experience of global citizenship education in this course was memorable and powerful. He described how they learned the stories of children in India who could not afford to attend school. He noted that discussing this reality while sitting in a classroom in a country where public education is a taken for granted privilege available to all (or almost all), allowed him and his classmates to reflect critically on social inequalities around the world.

Interviewer: So being involved in projects like that helped you learn more about the issues you were studying?

Andrew: Through the fundraising projects we did, we really learned about how children in India can’t all afford to go to school, and that really makes you think since we don’t have that problem here. Here, everyone is able to go to school and it’s like no problem at all, but not everywhere is like that. Being involved in the fundraising made me really think about that.

(Andrew, Interview, p. 7)

Jennifer discussed that the personal involvement with the global issues studied in the course affected how she engaged with the curriculum. She stated:

Well it’s a big impact because you’re actually doing something about it so you’re not just sitting there like ‘oh I think I should do something’ and then you don’t.

(Jennifer, Interview, p. 6)

It is clear that this personal involvement with an important global concern such as access to education contributed to the students’ enthusiasm for global citizenship. Their involvement, however, was limited to charity only, as none of the participants made any reference to having
been involved in a social justice initiative. Of course, these are 18 year old secondary school
students, and their capacity to work for true social justice is limited.

When asked about her experiences of learning for global citizenship in this course,
Megan described how a personal connection to the issues helped her to make meaning of global
citizenship. She recalled a fundraising campaign that she organized as part of the course:

We were talking about orphanages like, out in Africa and we actually raised enough
money to send three girls to a boarding school so they could get properly fed and
clothed, and proper education for a year.

   (Megan, Interview, p. 6)

In retelling this story during the interview, it was clear that she felt a sense of pride for
having been involved in that effort. Megan not only spoke about the immediate effect of the
actual dollars generated from the fundraising campaign in her school, but also of the positive
impact of the awareness she and her classmates generated among their school population about
social injustices in the developing world. She discussed that by being personally involved in the
issues in the course, referring to fundraising, she came to develop a passion for being part of a
solution.

Interviewer: Do you think that’s something [referring to fundraising activities] that you
took away from the course and that you are able to apply in your life in the future?

Megan: So yeah, the class made me realize how much things are going bad in the world
and that I’m the type of person that wants to help it out. Because now I know that I
want to become an environmental lawyer, just because a lot of stuff has to do with the
environment down there.

   (Megan, Interview, p. 7)

Megan’s stated desire to become an environmental lawyer in order to work for
environmental justice is certainly a noble goal, but the way in which she described this plan
raises some questions about her understanding of the complexity of environmental issues, as well
as other global concerns. She seemed to imagine herself becoming an environmental lawyer and
then immediately marching into a developing country and solving all the problems.
Furthermore, her description of the places with grave environmental concerns as “down there,” presumably a reference to the Global South, certainly points to her lack of understanding of the diversity in the developing world. Megan’s descriptions of places in the world where she would like to help to solve problems, such as “out in Africa” and “down there”, invoke critiques of North-South relations such as Heron’s (2007), where what she calls the helping imperative is represented as a form of neo-colonialism. This calls to mind Andreotti’s (2006) cautionary claim that if students do not examine the economic and cultural roots of inequality, they may learn only to “take up the ‘burden’ of saving/educating/civilising the world,” and consequently reproduce “power relations and violences similar to those in colonial times” (p. 1).

**Deep understanding.** The participant interviews revealed that the students truly believed that their knowledge and understanding of many global issues had been advanced and deepened significantly as a result of this specific course. Participants noted that prior assumptions they held about people in distant places were challenged during the course, and that they gained new perspectives as a result of this learning. Jennifer’s quote below exemplifies this:

> I know before I took the [Canadian and] World Issues class I was just assuming, oh they’re poor, oh they’re this… Like you just have no idea until you really find out that they have more than just being chalked up to a stereotype.  
> (Jennifer, Interview, p. 3)

Robert described how before taking the course he thought he knew quite a bit about global issues, but now having completed the course he realizes most of what he thought he knew was wrong. He attributed this to the fact that his prior knowledge of many important global issues was based primarily on what he learned from the media. He recognized that most of his friends in his school have not, and will not, complete the course titled, “Canadian and World
Issues”, and therefore will have little to no exposure to global citizenship education. Robert’s concerns for his peers’ understanding of the world were expressed in this way:

They’ll just kind of chalk other countries up to stereotypes they hear. And that’s unfortunate ‘cause they’ll end up judging them based on how the media spins it on a negative way, or based on what they hear from other people, rumours from people who haven’t taken the course and so they just don’t get the facts. So, it’s just unfortunate for them that they won’t ever really understand or help in the same way that people who’ve taken the course would. Because we all look at the world differently now that we’ve taken the course whereas other people just don’t.

(Robert, Interview, p. 5).

Each of the seven interview participants spoke about the value of the opportunities for discussion concerning global issues they experienced in this course. The class discussions in which they participated were memorable experiences for them, and served to strongly influence the evolution of their definitions of global citizenship. A topic that participants commonly used as an example of a global issue that they gained a deeper understanding of was that of foreign aid. The students described how they were able to gain a deeper understanding of foreign aid—an issue they had previously thought was quite simple. For example, Jennifer remarked:

I really took away the idea of foreign aid, ‘cause it gave me a whole new perspective. Because coming into the course we all had different ideas of what aid was. As we came out we find that a lot of countries… without our help, they can actually do it on their own. And our [foreign aid] just actually keeps them on the poverty line in some cases when, to build up their own economy, if we’re just sending them stuff, their economy’s just not being built so, it kind of gives you an idea of how things work in different areas, and how our help can change, benefit or not, other countries.

(Jennifer, Interview, p. 8)

The participants conveyed that having the opportunity to participate in class discussions, framed around active-learning activities, provided them with a deeper understanding of complex global issues. Rather than just briefly mentioning important global issues, or glossing over them in class using brief textbook readings, for example, the participants described that it was the engaging and meaningful way they considered the issues in class that deepened their understanding.
Conclusion

The above analysis reveals how the study participants felt they experienced global citizenship within the context of the course titled, “Canadian and World Issues: A Geographical Analysis.” Two themes were identified in this respect, 1) their personal involvement with the issues being studied helped them learn to be global citizens, and 2) exploring global issues in detail through discussion deepened their understanding of global citizenship. With regard to their personal involvement with global issues, the class activities they described were limited to fundraising and awareness campaigns. While the issues being studied (global hunger, access to education, etc.) and their related curriculum expectations are valuable and important to developing global citizenship, learning only through fundraising efforts may have contributed to the students’ uncritical perspectives.
Chapter 7

Students’ Perception of the Value of Global Citizenship Education in the Geography Curriculum

Introduction

Analysis of the interview data has revealed three major themes concerning how students value global citizenship education in the geography curriculum. First, a repeated opinion voiced by many of the interview participants was the greater relative importance of studying geography over other school disciplines. Additionally, students often cited the real world application of what they learned in their geography course as a main reason they valued the experience. Finally, a common suggestion by students was the need to expand global citizenship education beyond this particular geography course to other areas of the curriculum. In this chapter, I present the interview data related to these themes and discuss these results in the context of the examined literature.

Interview Results

Relative importance of geography. Due to the inclusion of global citizenship education, many of the interview participants felt that the discipline of geography is more important to study than many other school disciplines:

Interviewer: Earlier you made an interesting point that only a relatively small number of students take advanced geography courses. Do you think that geography courses are just as important as math, science, and English for example, courses that everyone takes?

Andrew: I actually think that they are more important than like math and like science and all of that. Just because math, it’s too theory-based I find, because it’s just ok here’s the formula put the numbers in, right? … But with geography you really, it allows you to understand who you are as a person and how the world has come to be.

(Andrew, Interview, p. 5)
For these students, possibly because their experience of the course titled, “Canadian and World Issues: A Geographic Analysis” was a positive one and they felt that they gained a significant insight into various world issues, all described the discipline of geography as more valuable than other disciplines. The students noted the value of this course’s focus on global issues, as opposed to other courses in which such issues may only be mentioned briefly and from time to time. Michael described the educational benefit of this course in the following way:

Interviewer: You’ve mentioned some of characteristics and attributes that are required for global citizenship, and you highlighted caring as the key component to that. Do you think young people are provided with the right opportunities to learn and develop these attributes?

Michael: I think it all comes down to education again which is why I definitely think that [Canadian and World Issues] and the other geography courses are all really important. Because with knowledge comes understanding. And I guess with understanding with the right person comes caring I guess as well. …I think that if you’re taught and brought up in that environment where you learn to understand what's going on around you and you become empathetic to the suffering that other people have gone through then you’re like, you know what, I can make a difference and I can make a change.

Interviewer: Why do you think that this course specifically is important in contributing to students’ education for global citizenship?

Michael: [Canadian and World Issues] is particularly special because it actually focuses on the world issues whereas everything else, kind of like one unit is dedicated toward something. So [in this course] a student can spend an entire semester learning about different issues that are going on around the world. So, the educational benefit of having a course just dedicated to that is much more significant as opposed to just touching base on it for a week or two weeks.

(Michael, Interview, pp. 4-5)

Michael’s comments above are related to the students’ experience of gaining a deep understanding of various global issues, as identified in the previous chapter, while indicating that he doesn’t feel such an understanding is possible in other courses. He, as well as the other participants in this study, recognized this opportunity for deep understanding as critical for
global citizenship education, and therefore, viewed geography education as critical for global
citizenship education.

Robert similarly perceived the course as particularly important and wondered why it
receives such little attention at his school:

It seems to be such a niche little course. It’s stuck away in this little social sciences
corner, tiny little section of the school and there’s one teacher - Ms. Green - who
teaches it. And I don’t know, we have four or five math teachers and six or seven
science teachers so I don’t understand why we only have one teacher teaching

(Robert, Interview, p. 4)

While making the same observation as Robert, Kalinda offered a possible reason for the
scant attention that this course, as well as other geography courses, seems to get:

Interviewer: Given how important you believe this course to be, why do you think that it
is not required like many other subjects are?

Kalinda: I think that courses like math and science, those are courses that you need for
university and whatnot. But [Canadian and] World Issues, that’s dependent on what
subject you’re going into, you might not need it. Some people may not have the time in
their timetables for it.

(Kalinda, Interview, p. 6)

Kalinda has identified the reality facing geography and other social sciences in the public
school systems. Disciplines such as social science, art, and music are being marginalized in
favour of math, and science, for example, since school funding is often limited to supporting
testing areas (Carpenter, Weber, & Schugurensky, 2012). Neoliberal policies in education which
focus on narrow vocational skills and professional preparation, and the results of standardized
tests work to align the curriculum toward creating a skilled workforce as opposed to an educated
citizenry (Schuetze, Kuehn, Davidson-Harden, Schugurensky, & Weber, 2011). This neoliberal
agenda is pushed within higher education as well, and since secondary schools are tasked with
preparing students to meet entrance requirements set by universities and colleges, students are
increasingly forced to focus on “hard” disciplines such as math and science, leaving disciplines
such as social studies, music, art, and technological education on the sidelines. Given this strong trend in education, it is remarkable that all the students interviewed in this study considered geography to be one of the more important disciplines in school.

**Real world application.** The second major theme that emerged when examining the participants’ ideas regarding the value of global citizenship education was the real world application of curricular content. The participants in this study consistently stated their belief that global citizenship education is more applicable to the ‘real world’ than much of what they learn in school, and this was in fact a main reason why they described geography as more important than many other disciplines. When asked about the value of learning about and for global citizenship, the participants described how this sort of education relates to their lives more so than other areas of learning. The three quotations below from the interviews with Jennifer, Ashley, and Michael, respectively, represent part of how each of these participants responded to the following question: Do you think global citizenship education should be an important component of your learning in school, and why or why not?

I think it’s valuable because you get out of the classroom knowledge. It really relates to our world and our life, rather than just stuff we’re just going to use in the next class. And it’s really good because we get an idea of what’s happening in other countries and other areas that we might not know in other classes like English or Math.

(Jennifer, Interview, p. 3)

I’m sure it’s a good mind exercise to learn stuff like doing calculus and those things, like I’m not going to ever learn that again. But what I learn in geography and World Issues, I will inevitably use again. And you know that kind of knowledge is practical.

(Ashley, Interview, p. 4)

It’s more well-rounded, I guess. Because math and sciences are very specific, they only help you in a certain section of life. Whereas, this World Issues course and geography and those sorts of things, they can help you with a wide aspect of things you can do in life.

(Michael, Interview, p. 6)
As the participants shared that they considered global citizenship education to be of particular value for its direct application in their life, they were then asked probing questions to ascertain what they meant by that. A common response to these probing questions was that becoming more globally aware gave them a more informed perspective that allows them to better engage with issues that they confront inside and outside of school. In addition to feeling more informed, the students also described that their increased sense of global awareness has caused them to be more interested to seek out opportunities to further their knowledge of world issues.

Interviewer: Can you describe how you think your learning in this course is more practical than your learning in other courses?

Ashley: I’m more interested to learn about issues now, even if I didn’t learn about them in the course, because I can understand things better.  

(Ashley, Interview, p. 4)

Another example of valuing global citizenship education in this way was described by Jennifer:

Interviewer: Can you expand on how you feel this sort of learning relates to your life more so than English or math?

Jennifer: Well I know taking World Issues for me, I learned more about other countries that I didn’t know and I learned about other people and issues that are occurring in the world that you might not get so much out of a newspaper or out of other classes. And then you can go and when you read other stuff about it you have sort of a background knowledge.

(Jennifer, Interview, p. 3)

While these explanations of how global citizenship education offers students a real world application of their learning were encouraging, they were certainly surprising since the discourse of real world relevance of education is usually framed around future careers and vocational skills. The participants in this study described their increased desire to learn more as a real world application of their classroom learning. At least one participant mentioned a more expected description of a real world application when he described how his learning in this course might be applied to a future career:
Interviewer: In what ways do you think your learning in this course will be valuable to you in the future?

Andrew: You just have the opportunity to learn about different issues, so like poverty, food, issues with the economy, the environment; so it opens a lot of doors for people who are maybe interested in a career like through the social sciences. Those open like doors for people, ideas for people, like I want to do something in environmental science or I want to do something in global development, stuff like that.

(Andrew, Interview, p. 4)

Need to extend global citizenship education. The third major theme that emerged from the analysis of the students’ comments regarding the value of global citizenship education was the perceived need to extend it in order that more students are exposed to it before leaving high school. Andrew noted that “Canadian and World Issues” was the only course in which he has learned about global citizenship.

Interviewer: So far we have been discussing just one specific course, but I’d like you to tell me about how you think global citizenship has been developed in other courses that you’ve taken.

Andrew: It’s not something that I would learn about in math or English or science. Well, maybe in science they touch a little bit on the whole environmental thing but in terms of like anything else, I don’t think so. In math, just problems, like calculations associated with like, how to find revenue and all of that, but that’s about it.

Interviewer: So you don’t think global citizenship has really been a part of your education other than this Canadian and World Issues course?

Andrew: Exactly. I think it’s kind of troubling because I think it’s important for more people to learn the things that are going around them in their world because I find that so much of society is too focused on themselves and not the people around them. Because all we really care about is like, consuming goods on a day-to-day basis.

(Andrew, Interview, p. 5)

This dialogue demonstrates that Andrew was clearly concerned with the scant attention that global citizenship education receives in schooling. Andrew apparently sees global citizenship education as part of the solution to a consumer-focused society, which he describes as selfish and insular. Later in the discussion he recommends that schools should directly focus on global citizenship education early in children’s schooling and continue to include it as part of the
curriculum through to the end of high school. In this way, he feels that the public education system could develop the values of global citizenship in more students:

Andrew: I think that through schools, if we promote global citizenship earlier then as people grow up, because they’ve been around it so much or learned more about it for a longer period of time through school, then when they become adults then they’ll continue along that pathway.

Interviewer: So you think that our whole education system needs to put a strong focus on global citizenship education?

Andrew: Yeah, I think more has to happen and I also think more have to get teachers who are really passionate about some of the topics, right? And have them share that. (Andrew, Interview, p. 8)

Megan also acknowledged that global citizenship education was not a part of any other course that she has taken, and she expresses concern that very few high school students take the course titled, “Canadian and World Issues: A Geographic Analysis”:

Megan: I know that a lot of people don’t actually know what’s going on in the world now. A lot of people that don’t take this type of class, or that don’t read the newspaper or look at the news, they don’t really know what’s going on…. But I don’t think in high school it’s not really that effective just because there’s a lot of people in our school that just don’t listen and just don’t really care. So I think maybe they should just be starting out in grade eight, maybe public school because there’s a lot smaller classes and it’s a lot more easy for their teacher to tell them. Rather than tell the high school kids that don’t really care.

Interviewer: So you think that schools should do more to educate people for global citizenship?

Megan: Yes. The [Canadian and] World Issues course, I think it should be mandatory…just because it’s a good course to take and I don’t learn about any stuff in it in any other classes. (Megan, Interview, p. 5)

Megan was quick to offer a solution to the lack of global citizenship education across the curriculum by suggesting that everyone should be required to the “Canadian and World Issues” course. While the call for this course to be mandatory for all secondary students may be a tall order, this suggestion does indicate how valuable Megan sees education for global citizenship.
Conclusion

In examining the participants’ perception of the value of global citizenship education as part of the curriculum, it was clear that participants felt this was an important feature of geography education. In fact, since their perception was that they experienced global citizenship in this course exclusively, they attributed great value to the course and to geography education more generally. Overall, the study participants expressed some concern that “Canadian and World Issues: A Geographic Analysis”, and advanced geography courses more generally, is not required for secondary school graduates and that only few students opt to take it. The students claimed that learning for global citizenship in this geography course offered them more knowledge and skills that are applicable to the real world than they get out of most other courses. A perceived need to broaden global citizenship education was voiced. Including elements of global citizenship education more intentionally in early schooling as well as the possibility of making the “Canadian and World Issues” course required for all grade 12 students were two of the solutions offered by the research participants for broadening global citizenship education.
Chapter 8

Conclusion

For centuries the concept of citizenship has been associated with the nation-state and nationality. Today, this modern notion of citizenship has been challenged by globalization and global migrations. Contemporary global transformations have given rise to a renewed form of citizenship that is not constituted exclusively around the idea of territoriality. Instead, a theory of citizenship for a multicultural and global society has emerged, referred to as global citizenship.

The nature of global citizenship and the education for it are complex indeed, as are their implications for contemporary schooling—perhaps no more so than for contemporary geography education. The education for global citizenship is, however, critical and inescapably linked to the present and future status of Canadian public schooling, the expansion of democracy, and the eradication of social injustice throughout the world. Globalization requires young people to learn how to coexist with others in diverse and often conflict ridden real and virtual public spaces. Education should help students develop a sense of identity that can remain viable within multiple contexts of affiliation and this involves developing their theoretical and practical understanding of their existing and potential rights and responsibilities as citizens, at local, national, regional, and global levels, across all domains of their lives. As has been suggested, the discipline of geography is an ideal context in which to explore the values and issues related to global citizenship.

The Ontario Ministry of Education has included many course objectives and expectations within geography courses that appear to be aimed at developing global awareness and building a sense of global citizenship within students. Through in-depth interviews with students who have
recently completed the Grade 12 geography course titled, “Canadian and World Issues: A Geographic Analysis”, this study examined the conceptions these students have regarding global citizenship, how they have experienced the associated values within the course curriculum, and the importance they place on this content as part of the geography curriculum.

Summary of Key Findings

The findings presented regarding student conceptions of global citizenship indicate that there was some variation in the ways that the participants understand the meaning of global citizenship, in terms of what characteristics they emphasized more than others, however, the participants’ discussions about global citizenship shared many similarities. While some students put the greatest emphasis on caring about others, other participants expressed more complex conceptions: we are not global citizens unless we are interested in learning beyond our communities, and actively participate and collaborate across borders to bring about positive change for all of humanity. Unsurprisingly, the sample did not present one easy definition of global citizenship, rather it revealed four themes that were most apparent in how the seven research participants conceptualized the idea: global awareness, belonging, caring, and commitment to action.

The interviews revealed that the participants, although enthusiastic and sincere in the way they talked about global citizenship, did not have as critical of an understanding regarding the topic as is often cited as necessary (Andreotti, 2006). Most notably, in describing how a commitment to action is necessary for global citizenship, the students made exclusive reference to acts of charity. While advancing the students’ knowledge of many global issues and furthering their understanding of many aspects of global citizenship, the experience of this
course did not challenge the participants to think beyond charity and volunteerism, to more complex notions of social justice.

Not one time during any interview was the validity of the concept of global citizenship brought into question by any of the participants. Additionally, none of the participants made any reference to global citizenship as related to a legal status. These results, and considering the combination of characteristics that the participants identified as being important for global citizenship, as well as the fact that the participants considered themselves to be global citizens, indicate that the students in this study have the desire to engage in “new kinds of wonderings” (Smith, 1999, p. 4) about the world community. Taken together, these wonderings constitute a global imaginary of citizenship that suggests it may be possible to reconceptualize citizenship education with a global dimension.

The participants described their experience of global citizenship values in the “Canadian and World Issues” course as heavily tied to their experiences of feeling personally involved with the global issues address in the course. Having been given opportunities to reflect on social inequalities around the world, students reported this personal involvement with the issues as one of the key ways they experienced global citizenship education. Aside from the theme of personal involvement, the students also frequently mentioned the deep understanding of various world concerns when asked about how they experienced global citizenship in the curriculum. The participants were quite deliberate in their distinction between the deep understanding they experienced in the course and the superficial knowledge of world issues they may acquire from other courses across the school curriculum.

All participants highly valued the inclusion of global citizenship elements in the curriculum of the course titled, “Canadian and World Issues; A Geographic Analysis”. In fact,
since their perception was that they experienced global citizenship in this course exclusively, they attributed great value to the course and to geography education more generally.

**Implications**

This examination, conducted within an Ontario secondary school context, offers a student-focused, rather than teacher-focused, contribution to the limited body of work related to global citizenship education. The voices of student participants in this study fill an important gap in our knowledge of how to craft global citizenship curricula during an era of growing awareness of global needs. They speak powerfully of young adult students who are ready, willing, and able to take ownership of their moral and intellectual growth as they embark on their journeys both to mature adulthood and to global citizenship. The findings presented here are valuable to both teachers and teacher candidates seeking to better engage their students with global issues and equip them with global thinking strategies, and to curriculum developers wishing to effectively incorporate issues and topics concerning global citizenship within school curricula. Teacher education programs in Ontario should consider how secondary students, such as the participants in this study, conceive of global citizenship and be intentional in training teachers to meaningfully engage with their students to help them navigate the complexities of what it means to be a global citizen.

While it is acknowledged that the results of this research should not be generalized to broader populations of students, a further practical value of this research is that the findings offer higher education curricular and co-curricular programmers detailed descriptions of the ways in which some incoming students might think about global citizenship. Given that an understanding of global citizenship is a core competency that intercultural learning experts have identified as important but are still grappling with to fully understand (e.g., Deardorff, 2009;
Hovland, 2009), the descriptions of how the seven participants in this study understand global citizenship offer valuable insight into student conceptions of this ambiguous term. If university and college educational programmers can be better informed about the complexity with which incoming students might understand the concept, they will be better suited to design curricular and co-curricular programming aimed at further developing students’ understanding of global citizenship.

**Final Thoughts**

The concept of global citizenship implies a shift towards more inclusive understandings of citizenship and suggests a need to reinterpret the objectives of citizenship education. In the context of global interdependence there is a need to develop a vision of global citizenship education that encourages critical understanding of and respect for human rights and responsibilities. It must also empower students to work for a more just and sustainable world through democratic processes.

Historically, citizenship education has maintained a focus on the nation-state, aiming to galvanize loyalty and transmit knowledge about political structures and processes to enable citizens’ participation in voting and other limited forms of public engagement. This focus has been challenged in recent years by the phenomenon of globalization, and the inevitability of interaction at the global level down to the local. However, the move away from the nation-state as the largest unit for citizenship is not only a response to current economic and political realities, but also an ethical ideal, moving away from parochial interests and xenophobia towards an identification with and care for all human beings. Global citizenship education is increasingly becoming recognized as an important function of many jurisdictions’ education systems, as it is being acknowledged that young adults will face a new world order. Their daily contacts will
include individuals from diverse ethnic, gender, linguistic, racial, religious, and socioeconomic backgrounds. They will experience some of history's most serious health problems, inequities among less-developed and more developed nations, environmental deterioration, overpopulation, transnational migrations, ethnic nationalism, and the decline of the nation-state. While citizenship education must continue to prepare people for local and national participation, it must not in doing so foster competition or indeed conflict between nations, or between groups within the nation, and must maintain the global as the fundamental moral unit.

Given that possibilities exist for fostering a global imaginary of citizenship, educational authorities need to move beyond curriculum that simply point out the importance of global citizenship. For such a concept to be fully realized, it is an important and logical next step for citizenship education to encourage students to engage in an interdisciplinary dialogue about the responsibilities of global citizenship. Curriculum change must move beyond courses that feature mere discussion of global issues. Students need to be able to engage in an active process in which they can discuss issues of global concern, plan on courses of action to address the concerns they have identified, act on the plans they devise, and reflect on the consequences of their actions.
References


McDonald, N. G. (1978). Egerton Ryerson and the school as an agent of political socialization. In N. G. McDonald & A. Chaiton (Eds.), *Egerton Ryerson and his times* (pp. 81-106). Toronto, Canada: Macmillan.


Appendix A

Letter of Information

Dear student,

My name is Kyle Massey and I am writing to ask if you will participate in a study on global citizenship. I am doing this study as part of my Master of Education degree at Queen’s University. The study is called: *Geography education and global citizenship: What students say they are learning*, and is being supervised by Dr. Magda Lewis. This research has the support of the Director of Education of the [name of school board], [name of director], and the Principal of [school name], [principal’s name]. This study was granted clearance by the General Research Ethics Board at Queen’s University for compliance with the Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans, and Queen’s policies. Your decision whether or not to participate in this study will have no impact on your school standing.

If you agree to participate in this study, you will be included in a pool of potential participants, however it is possible that your participation may not be required. Participation will consist of individual interviews of approximately 45 minutes and will be audio recorded. Interview questions will concentrate on how you have experienced global citizenship values in the curriculum of the geography course that you completed last semester called “Canadian and World Issues: A Geographic Analysis”. The interview will take place during the school day, in a suitable location in your school such as the library or resource center. If it becomes necessary to clarify any of the points raised, I may ask you to participate in a follow-up interview.

I do not foresee any risks involved in this research. Your participation is completely voluntary. You do not have to answer any questions that make you feel uncomfortable. You are free to withdraw from the study at any time by contacting me by email or phone using the contact information below. You may also ask for any or all of your data to be removed at any time, in which case hardcopy data will be shredded and any associated electronic files deleted. A copy of the interview transcript will be sent by mail or e-mail to you to make sure you are comfortable including everything that is in the transcript. If you prefer, we can meet to review the text together. At that time you may change or remove any part of the text. If you choose to participate in this study, your privacy will be protected to the extent possible by the following means:

- Neither your name nor the name or location of your school will be included in the data;
- Pseudonyms (fictional names) will be used to replace all names to protect your identity and that of others you may talk about;
- Data will be kept in a secure location;
- My supervisors and I will be the only ones who will see the interview transcripts; and
- The information given in interviews will be published as part of my master’s thesis, it
may also be presented at academic conferences, but your names will not be attached to the information.

Any questions about study participation may be directed to me, Kyle Massey, at 613-888-0330 or kyle.massey@queensu.ca. Any ethical concerns about the study may be directed to the Chair of the General Research Ethics Board at (613) 533-6081 or chair.GREB@queensu.ca.

Thank you for your time,

Kyle Massey
Queen’s University
Appendix B

Consent Form

I understand that I am being asked to participate in Kyle Massey’s research project, *Geography education and global citizenship: What students say they are learning*. The purpose of this study is to describe students’ perceived experiences with global citizenship values in the geography course *Canadian and World Issues: A Geographic Analysis*. I have read and kept a copy of the *Letter of Information* and *Consent Form* and had any questions answered to my satisfaction. I also understand and agree with the following:

- By providing consent below, I understand that I will be included in a pool of potential participants, but may not necessarily be selected to participate.
- I understand that my participation will be in the form of a one-on-one interview, which will be approximately 45 minutes in length.
- Should I participate in the one-on-one interview, I understand that it will be audio recorded.
- I understand that I may be asked to participate in a follow-up interview if it becomes necessary to clarify any of the points raised.
- I understand that confidentiality will be protected to the fullest extent possible by appropriate storage and access of data and by the use of pseudonyms instead of real names.
- I understand that I can withdraw from the study at any time without consequences and can ask for all or part of my data to be removed.

Any questions about study participation may be directed to Kyle Massey at 613-888-0330 or kyle.massey@queensu.ca. Any ethical concerns about the study may be directed to the Chair of the General Education Research Ethics Board at 613-533-6081 or chair.GREB@queensu.ca.

Please sign one copy of this Consent Form and return to your homeroom teacher or to your school’s main office where it will be collected by the researcher. Retain the second copy for your records.

I have read and understand this consent form and I agree to participate in this study.

Name of participant (please print): __________________________________________
Signature: __________________________ Date: _______________________
Telephone number: ______________ Email address: __________________________

If student is under the age of 18, a parent/guardian must sign below.

I have read the Letter of Information and all of the statements on the Consent Form. I understand that I am free to contact the researcher and/or the Chair of the Research Ethics Board if I have any questions. I agree to my son/daughter’s participation in this study.

Parent/Guardian Signature: __________________________ Date: ___________________
Telephone number: __________________________ Email address: __________________________
Appendix C

Interview Guide

1. In what ways, if any, do you think you have benefited, or will benefit, from having completed the Canadian and World Issues course last semester?
2. What does citizenship mean to you?
3. What kind of knowledge and values do you think one needs to have in order to be a good citizen?
4. What does the term global citizenship mean to you?
5. Is global citizenship important? Why? Why do you think it is needed?
6. In our society, how do you think one might acquire the knowledge/values/skills needed for what you would consider global citizenship?
   - I’m interested in how you think education factors in to this... can you please expand on that?
   - In what ways do you think schools are either equipped or not equipped to educate students for global citizenship?
7. How do you think your Geography education specifically has helped you acquire the kind of knowledge/values/skills needed for global citizenship?
   - What about the Canadian and World Issues course specifically?
8. What do you think is valuable about Geography education, if anything?
9. Please describe what you remember as being some of the main themes that were discussed in the Canadian and World Issues course that you took last semester?
10. Why do you think these themes are important to learn about in Geography?
11. Thinking back to the class, what are some of the types of challenges that humans face around the world that you learned about?
12. Why do you think it is important to study these challenges?
13. Do you think that you are more equipped for global citizenship because of the Canadian and World Issues course? In what ways are you more equipped?
14. Do you have any additional comments that you would like to share regarding global citizenship or the Canadian and World Issues course?
Appendix D

Ethics Clearance

March 12, 2010

Kyle D. Massey
Master’s Candidate
Faculty of Education
Duncan McArthur Hall
Queen’s University

GREB Ref #: GEDUC-500-10
Title: “Geography Education and Global Citizenship: What Students Say They Are Learning”

Dear Kyle:

The General Research Ethics Board (GREB), by means of a delegated board review, has cleared your proposal entitled “Geography Education and Global Citizenship: What Students Say They Are Learning” for ethical compliance with the Tri-Council Guidelines (TCPS) and Queen’s ethics policies. In accordance with the Tri-Council Guidelines (article D.1.6) and Senate Terms of Reference (article G), your project has been cleared for one year. At the end of each year, the GREB will ask if your project has been completed and if not, what changes have occurred or will occur in the next year.

You are reminded of your obligation to advise the GREB, with a copy to your unit REB, of any adverse event(s) that occur during this one year period (details available on webpage http://www.queensu.ca/ors/researchethics/GeneralREB/forms.html – Adverse Event Report Form). An adverse event includes, but is not limited to, a complaint, a change or unexpected event that alters the level of risk for the researcher or participants or situation that requires a substantial change in approach to a participant(s). You are also advised that all adverse events must be reported to the GREB within 48 hours.

You are also reminded that all changes that might affect human participants must be cleared by the GREB. For example you must report changes in study procedures or implementations of new aspects into the study procedures on the Ethics Change Form that can be found at http://www.queensu.ca/ors/researchethics/GeneralREB/forms.html - Research Ethics Change Form. These changes must be sent to the Ethics Coordinator, Gail Irving, at the Office of Research Services or irvingg@queensu.ca prior to implementation. Mrs. Irving will forward your request for protocol changes to the appropriate GREB reviewers and / or the GREB Chair.

On behalf of the General Research Ethics Board, I wish you continued success in your research.

Yours sincerely,

Joan Stevenson, PhD
Professor and Chair
General Research Ethics Board

c.c.: Dr. Malcolm Welch, Chair, Unit REB
Dr. Magda Lewis, Faculty Supervisor
E-REB: c/o Graduate Studies and Bureau of Research, Attn: Celina Freitas

JS/11

118
Appendix E

Ethics Certificate

Certificate of Completion

This document certifies that

Kyle D. Massey

has completed the Queen's University online
Course in Human Research Participant Protection (CHRP).

Date of Issue: January 4, 2010