## DEVELOPING A GLOBAL PERSPECTIVE FOR EDUCATORS: INTRODUCTION

**Lorna R. McLean**

**Nicholas Ng-A-Fook**

Co-editors:
**Lorna R. McLean**
Associate professor
Faculty of Education
University of Ottawa
lrmclean@uottawa.ca

**Nicholas Ng-A-Fook**
Associate professor
Faculty of Education
University of Ottawa
nngafook@uottawa.ca

Globally, we continue to face critical environmental, social and economic challenges such as poverty, climate change, infectious diseases, depletion of natural resources, and violations of human rights. To address some of these challenges, in 2005, UNESCO launched *The United Nations Decade of Education for Sustainable Development* (DESD). In taking up this initiative, the Canadian Ministers of Education Council astutely warned educators that, "a whole generation will need to be engaged to think and act in a way that enables responsible choices...." The ten authors assembled for this peer reviewed special issue of *Education Review* take up this critical challenge in their research and teaching practices in an effort to mobilize knowledge focused on global citizenship education and sustainable development. The concepts underpinning much of the research presented in this collection on *Developing Global Perspectives for Educators* (DPGE) invite readers to reconsider the global implications of our civic responsibilities as teachers in Canada and/or elsewhere in the world. As Graham Pike (2008) reminds us, "if our educational institutions cannot be catalysts in constructing the new legend, from where is that impetus likely to come?" (p. 236.).

All of the educators included in this collection are committed to understanding the theoretical, methodological and pedagogical strategies for mobilizing social justice-orientated "best practices" in our classrooms. It is with these civic commitments in mind that we assembled a diverse collection of scholarly works to address a range of educational themes including religion, Aboriginal communities, internationalization, intercultural competencies and dialogue, social media and global citizenship. The articles by Alan Sears, Phyllis Dalley and Megan Cotnam-Kappel, Lynette Shultz and Jennifer Tupper, for example, caution us to pay close attention to the theoretical, ethical, religious and human rights based questions that we might pose in our research and to consider the respective implications for teaching global citizenship within the increasingly diversified society in our classrooms. By reflecting on the results of their different research projects in teacher education programs and in schools across Canada and Haiti, Nadya Weber, Mark Evans, Angela MacDonald and Leigh-Anne Ingram, Andréanne Gélinas-Proulx and Claire Isabelle, and Lisa Glithero, Tracy Crowe, Stephen Skoutajan and Ruth Kane invite readers to delve into the complexities of their current social justice-orientated teaching praxes. Finally, Laura Thompson, Linyuan Guo, and Paul Tarc provide an in-depth look at several teaching strategies that they have implemented in their classrooms. Taken together, we hope that the theories, methodologies and teaching strategies presented in this special issue will be of particular interest to educators who are seeking innovative, engaging and, at times, controversial approaches for educating citizens toward sustaining the ecosystems that make development possible in Canada as we move forward in the 21st century.

*Bibliographic References*

Pike, G. (2008). Reconstructing the legend: Educating for global citizenship. In A. Abdi & L. Shultz (Eds.), *Educating for human rights and global citizenship* (pp. 223-238). Albany, New York: State University of New York Press.

# Developing Intercultural Competence through Immersion: A Useful Tool for Promoting Global Education?

*Andréanne Gélinas Proulx, University of Ottawa*
*Claire IsaBelle, University of Ottawa*

In Canada, educational policies and programs value and thus support global citizenship education (Eidoo et al., 2011; Rapoport, 2010). At the University of Ottawa, we are interested in global education, a topic that Reimer & McLean (2009) divide into six categories: 1) global interdependence, 2) human rights, 3) critical pedagogy, 4) individual action, 5) environmental awareness, and 6) interpersonal and intercultural communication and cooperation. In this article, we will examine the last category, which is the "importance of intercultural understanding and tolerance of differences, conflict resolution, peace education, other [...] such as character education and empathy education" (Reimer & McLean, 2009, pp. 914-917). Introducing this category into schools and transmitting these skills to students must necessarily start with developing intercultural competence (IC) in school principals and teachers. In this article, we will define IC and present an intercultural immersion training session for developing it. The results obtained from our analysis of this training session will be discussed in the conclusion.

It must be noted that there is no clear consensus on how to define IC, and its conceptualizations vary from one discipline to another. With respect to global education, it is important to keep in mind that IC is developed through the following:

> [a] transformational process toward enlightened global citizenship that involves intercultural adroitness (behavioral aspect focusing on communication skills), intercultural awareness (cognitive aspect of understanding cultural differences [and similarities, such as linguistic, religious, social, historical, geographical, and other factors]), and intercultural sensitivity (focus on positive emotions toward cultural differences). (Deardorff, 2006, p. 249)

In order to develop the three IC components — skills, knowledge, and attitudes — a cultural immersion experience abroad may prove helpful for teachers and principals (see Dinnan, 2009; and Van Reken & Rushmore, 2009).

As part of a research project at the Faculty of Education of the University of Ottawa, an intercultural immersion training session in Morocco was developed. In fall 2010, six principals and one future principal from Francophone schools in four Canadian provinces took part in a seven-day immersion experience in Morocco. Supported by the recommendations of two experts and a review of the academic literature (Abdallah-Pretceille, 2011; Banks, 2007; Demorgon & Lipiansky, 1999; etc.), various activities were designed to help these trainees develop their IC. The immersion training session consisted of three phases: before, during, and after the stay in Morocco. Before their departure, the Francophone Canadian trainees were given written exercises and reading material, as well as video clips with information on Morocco. In addition, trainees took part in three group meetings online. These activities were intended, among other things, to give them the opportunity to get to know each other, assess their IC, and have their questions answered. In Morocco, the Francophone Canadian trainees were paired up with Moroccan principals. Several activities were then held in order to enrich this intercultural experience:

a) icebreakers to help with introductory meetings;

b) visits to Moroccan schools as a group to learn about the country's academic culture;

c) a one-day "twinning" activity, where each participant joined a Moroccan principal in his or her school to experience the ups and downs of life in a Moroccan school;

d) preparation and presentation of workshops on educational challenges; and

e) meetings (group meals and departure celebration) for sharing and discussion.

In addition to the structured activities, the trainees immersed themselves in the Moroccan way of life through an *in situ* experience (by using public transit, interacting with other passengers on the train, etc.). To encourage trainees to reflect upon their daily experiences, they were asked to keep a journal. They also took part in plenary sessions to share their thoughts as a group, to ask questions, and to discuss their activities. The group members wanted to help one another, share their thoughts, and resolve any cultural conflicts. To ensure that French-language schools in Canada benefited from this immersion experience, trainees were encouraged to stay in touch with teachers and students in their home schools through the use of information and communication technologies (ICTs). Some of them started blogs, answered questions from students and teachers by email, and put together video clips. Upon their return to Canada, in order to reinvest their IC, we invited the trainees to 1) share some of the practices implemented in their school since their return,

and 2) review a three-year plan for managing their school in a diversity-conscious manner and for developing school-wide cultural competence.

Feedback from the trainees indicates that this intercultural immersion experience helped them develop the three components of their IC. For the skills component, most of the trainees indicated that the experience allowed them to modify their actions and communication techniques; to analyze interactions and situations in order to identify cultural diversity and universality; to observe, listen, question, and discuss; and to better recognize and respond to the needs of immigrant students in their school. For the knowledge component, participants found that they had learned about Moroccan culture and the country's school system. For the attitudes component, trainees indicated that they were motivated to continue their own intercultural learning; were open to diversity; felt attachment, friendship, and closeness toward people from another culture; had gained new insight; and had a sense of personal efficacy. The trainees listed the following five key factors that helped them to develop their IC: 1) the unstructured activities in Morocco (*in situ* experiences,

unplanned interactions with the Moroccan people), 2) the support given to them in Canada and in Morocco (pre-departure training, presence and availability of Moroccan tour guides, etc.), 3) the structured activities organized for them in Morocco (twinning activity, planned interactions with individuals involved in the Moroccan school system, etc.), 4) their own commitment to the experience and the group climate (positive group dynamics, etc.), and 5) their desire to develop their IC as a result of extrinsic factors (encouragement from their school board, etc.).

In closing, our training session — improved through feedback from the trainees —provides a theoretical and practical knowledge base for any training program intended to help future teachers and principals develop their IC. We also believe that this IC, once developed, will give them the confidence needed to implement a global education program (Reimer & McLean, 2009).

***Andréanne Gélinas Proulx*** is a doctoral candidate in educational administration at the Faculty of Education of the University of Ottawa, and a former teacher and principal. Her research interests are a combination of educational administration, training contexts for principals, and diversity-inclusive management in minority Francophone communities.
ageli079@uOttawa.ca

***Claire IsaBelle*** is an associate professor of educational administration at the University of Ottawa. Her research is focused on ICT-based training contexts and on the development of school principals' skills and competencies. She is also interested in how to implement professional learning communities to promote teachers' professional development and student academic success in an environment that promotes French language and culture.
claire.isabelle@uOttawa.ca

### Bibliographic References

Abdallah-Pretceille, M. (2011). *Que sais-je? L'éducation interculturelle* (3rd ed.). Paris, France: Presses Universitaires de France.

Banks, J. A. (2007). *Educating citizens in a multicultural society* (2nd ed.). New York, New York: Teachers College Press.

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education, 10*(3), 241-266.

Demorgon, J. & Lipiansky, E. M. (1999). *Guide de l'interculturel en formation : comprendre pour agir*. Paris, France: Retz.

Dinnan, P. J. (2009). *The effects of a short-term cultural immersion experience to Mexico on school leaders* (Doctoral thesis, College of Education Georgia State University, Atlanta, United States). Available in the ProQuest Dissertations and Theses Database.

Eidoo, S., Ingram, L.-A., MacDonald, A., Nabavi, M., Pashby, K., & Stille, S. (2011). "Through the kaleidoscope": Intersections between theoretical perspectives and classroom implications in critical global citizenship education. *Canadian Journal of Education, 34*(4), 59-85.

Rapoport, A. (2010). We cannot teach what we don't know: Indiana teachers talk about global citizenship education. Education, *Citizenship and Social Justice,* *5*(3), 179-190.

Reimer, K. & McLean, L. R. (2009). Conceptual clarity and connections: Global education and teacher candidates. *Canadian Journal of Education, 32*(4), 903-926.

Van Reken, R. E. & Rushmore, S. (2009, winter). Thinking globally when teaching locally. *Kappa Delta Pi Record*, 60-68.

# Working toward a Pedagogy of Children's Global Rights and Citizenship in French-speaking Ontario

*Phyllis Dalley, University of Ottawa*
*Megan Cotnam-Kappel, University of Ottawa*

The *Convention on the Rights of the Child* (CRC) has ratified a new global view of children as citizens who have rights over their present and their future, rather than as burgeoning citizens. This change in status has also occurred in the field of education with the shift in perspective from transferring knowledge and imposing discipline to participatory classroom management and pedagogy. This article introduces an example of participatory classroom management as a first step toward a pedagogy of children's global rights and citizenship (PCGRC), a preliminary step that emphasizes the possibilities but also the tensions between rights and civic duties that will arise from any implementation of the CRC in a school setting.

## Children's rights and pedagogy

Each child has a voice; it is the adults who must learn to listen (Alcoff, 2009; Mayall, 2008; Sirota, 2006; Spyrou, 2011). For adults to be able to listen, they must understand that children's speech encompasses much more than the choice to speak or to be silent; the concept involves the child's entire "culture of communication" (Christensen, 2004; Christensen & James, 2008). However, statements raising the need to recognize and take children's voices into consideration in the field of education are too often marked by a certain naivety, such as the belief that simply making space for children's voices will free them to speak up and lead to an upheaval in power relations (Arnot and Reay, 2007). In other words, there is a failure to acknowledge the paradox between guiding children's voices and giving them free rein. In terms of children's civic engagement, adults must anticipate the resources needed and oversee the opportunities provided to students to change their school environment. At the same time, adults must understand when they need to take a step back to respect children's voices and when they must help children handle the tension between individual and collective rights. As a result, it becomes important to reconsider the classroom conditions in which children put forth their voice.

## Children's voices and Francophone spaces

This section presents the methods employed by one teacher in the FrancoOntarian school system, a system tasked with preserving Ontario's French-speaking community (Heller, 1994, 1999). Students' use of French is a major issue in some Franco-Ontarian schools, because students use French in the classroom but English elsewhere. Generally, adults are responsible for making the school environment a French one. In our example, a teacher included the children in that process.

For a number of years, Mr. Leduc[1] has incorporated cooperative councils (cf. Jasmin, 1995), which are weekly meetings with the students in his sixth grade class, into a participatory classroom management strategy that seeks the students' input, ideas and points of view. According to one of Mr. Leduc's colleagues, the idea was to *let* the students speak rather than to *make* them speak. As part of an action research[2] project, Mr. Leduc also broached the subject of their identities and connections to French during the councils. In the same vein, Mr. Leduc raised the issue of switching from French to English in school areas outside the classroom, such as at their lockers, and in the hallways and schoolyard.

Following a session to brainstorm potential ways of making sure French was used in spaces outside the classroom, including the traditional visual and auditory reminders, the students could not agree on which strategy to implement. Mr. Leduc proposed that they try all of them one by one and use a self-assessment system to monitor their progress. The students agreed. The class first chose a verbal reminder strategy where students would tell each other to "change channels" when they heard them speaking English. The self-assessments showed that this strategy was effective at the beginning of the week but that later use diminished considerably.

The teacher held another brainstorming session and asked the students why they switched to English. They determined that they did so out of habit because they spoke to their friends in English and were not aware that they were switching languages. One student proposed that they be given five minutes before each recess to chat. Thus, with the students already engaged in conversations with their friends in French, the transition to recess would occur in French. The children quickly agreed on the value of this strategy, and it produced the desired result: the self-assessments showed a steady increase in the use of French. However, the objective was achieved partly because of peer pressure. One student explained to Mr. Leduc that she and her friends refused to speak to another student in English. The group thus forced the other student to switch to French.

## For a PCGRC

For this class, the council became a safe space in which the children had the right to suggest and make changes to the structure of their school day. This method respects children's international right to have their opinions taken into consideration, as per Article 12 of the CRC (1989), because they discussed which strategy to implement to achieve a social goal. However, we suggest that this is only a first step toward a PCGRC. In order to fully recognize children's civic capacity, school rules would have had to be discussed openly and critically. The students could have discussed why French must be spoken in all school areas, whether it makes sense to them, and who benefits from this rule.

Furthermore, talking about the pressure the group of girls put on their classmate could have led to a discussion about the right to choose one's language of communication. In fact, making the students aware of how this situation reverses linguistic power dynamics—since English usually replaces French—may have led to a discussion on how exercising linguistic rights as individuals impacts the ability of Frenchspeaking communities to fully exercise their collective rights, or a discussion on citizens' rights and responsibilities.[3] With this new awareness, the students would be better able to make informed decisions, which may or may not comply with the school's policy.

In point of fact, the greatest challenge of a PCGRC for Franco-Ontarian teaching staff is the possibility that students may choose an option other than monolingualism for their education: How can the French-speaking community survive if students choose to speak English only? More generally, this example sheds light on the difficult question that arises when adults and children share power: What should adults do when they deem children's individual choices unfavourable for the community as a whole?

[1]To protect participants' identities, we have changed their names and have not identified the school or school board, or the region in Ontario where they are located. Moreover, the children discussed in this article are now high school students at a new school.

[2]In total, the research program included 12 action research projects on identity construction and oral communication based on an initiative by a Franco-Ontarian school board. The three-year program was led by Phyllis Dalley on behalf of the Ontario Ministry of Education. We would like to thank the Ministry for their permission to use this data. The analyses presented in this article remain the sole responsibility of the authors.

[3]The teacher could also have led the students to take into account the individual right to instruction and the collective right to school governance contained in section 23 of the Canadian Charter of Rights and Freedoms (Department of Justice, 1982), but such a discussion would involve distinguishing between the letter and the intent of the law or interpretations of this set out by Supreme Court justices. Such a discussion is well beyond the scope of this article.



***Phyllis Dalley*** is an associate professor in the University of Ottawa's Faculty of Education and has also taught at schools and universities in the Toronto area, New Brunswick and Alberta. Her research, which is conducted in French-Canadian communities and schools, focuses on the link between language, identity and inclusion in the Canadian French-speaking community.
Phyllis.Dalley@uottawa.ca



***Megan Cotnam-Kappel*** is a doctoral student and a Vanier Scholar at the University of Ottawa and Università di Corsica Pasquale Paoli. She is a young teacher and researcher with a passion for linguistic minority communities and children's rights. As part of her thesis, Megan is examining the issues associated with choosing schools, particularly in terms of language of instruction, in minority communities in Corsica and Ontario.
m.cotnamkappel@gmail.com

### Bibliographic References

Alcoff, L. (2009). The problem of speaking for others. In A. Jackson and L. Mazzei (Eds.), *Voice in qualitative inquiry: challenging conventional, interpretive, and critical conceptions in qualitative research* (pp. 117–135). London: Routledge.

Arnot, M. & Reay, D. (2007). A sociology of pedagogic voice: power, inequality and pupil consultation. *Discourse studies in the cultural politics of education, 28*(3), 311-325.

Christensen, P. (2004). Children's participation in ethnographic research: issues of power and representation. *Children & Society, 18*, 165–176.

Christensen, P. & James, A. (2008). Researching children and childhood cultures of communication. In P. Christensen & A. James (Eds.), *Research with children: perspectives and practices* (2nd ed., pp. 1–9). New York: Routledge.

HDCH. (1989). Convention relative aux droits de l'enfant. *Haut-Commissariat des Nations-Unies aux droits de l'homme*. Retrieved from http://www2.ohchr.org/french/law/crc.htm

Heller, M. (1994). La sociolinguistique et l'éducation franco-ontarienne, *Sociologie et société, 26*(1), 1994, pp. 155-166.

Heller, M. (1999). Quel(s) français et pour qui ? Discours et pratiques identitaires en milieu scolaire franco-ontarien. In N. Labrie & G. Forlot (Eds.), *L'enjeu de la langue en Ontario français* (pp. 129-165). Sudbury: Prise de Parole.

Jasmin, D. (1994). Le conseil de coopération. *Un outil pédagogique pour l'organisation de la vie de classe et la gestion des conflits*. Montréal: Éditions de la Chenelière.

Mayall, B. (2008). Conversations with children: working with generational issues. In P. Christensen & A. James (Eds.), R*esearch with children: perspectives and practices* (2nd ed., pp. 109–124). New York: Routledge.

Department of Justice Canada. (1982). Canadian Charter of Rights and Freedoms. Retrieved from http://laws-lois.justice.gc.ca/eng/Const/index.html

Sirota, R. (2006). *Éléments pour une sociologie de l'enfance*. Rennes: Presses universitaires de Rennes.

Spyrou, S. (2011). The limits of children's voices: from authenticity to critical, reflexive representation. *Childhood, 18*(2), 151–165.

# KNAER Project: Mobilizing Knowledge on Inquiry-based Pedagogy For Environmental Sustainability and Social Justice

Lisa Glithero, University of Ottawa

Stephen Skoutajan, Devonshire Public School

Tracy Crowe, University of Ottawa

Ruth Kane, University of Ottawa

This article highlights a current, innovative, and collaborative initiative between the Faculty of Education at the University of Ottawa, the Ottawa-Carleton and Ottawa Catholic School Boards, and partnered community NGOs. This project, funded by the Ontario Ministry of Education, is part of the provincial wide *Knowledge Network for Applied Education Research (KNAER)* initiative. Under the umbrella of the ten year old *Developing a Global Perspective for Educators (DGPE)* research unit at the University of Ottawa, our KNAER project, titled "Mobilizing a Global Citizenship Perspective with Educators," focuses on knowledge mobilization of teaching and learning strategies that increase student and community engagement with social justice, global citizenship, and environmental sustainability issues. Professors, researchers, in-service and pre-service teachers, school boards, and NGOs, in professional learning communities (PLCs), examine and experientially explore evidence-based research and best practices with an overall objective of building effective bridges. As the project enters its third year, this article explores the design process, initial outcomes, challenges and future possibilities of the project.

## Design Process

During the 2011-2012 academic year, twenty collaborative PLC teams comprised of two to four in-service and pre-service teachers were established to work together. All 65 participating pre-service teachers were enrolled in the DGPE[1] cohorts—a focused track within the Bachelor of Education Program at the University of Ottawa. The 30 in-service teachers self-selected through an invitation sent to all teachers within both participating school boards.

Three full days were dedicated to professional development through presentations, breakout seminars, resource sharing of innovative pedagogy and case studies to explore existing school projects/models that inspire student engagement around socio-ecological change. The remainder of the project saw PLC teams working co-dependently to develop a wide range of classroom-ready teaching materials and web-based resources to align with the Ontario curriculum expectations and to address goals of current school board programs[2]. Through surveys, interviews, and focus groups, the project was evaluated for its impact on mobilizing knowledge, enhancing teacher confidence and practice, and the collaborative partnership experience with local school boards and NGOs.

## Initial Outcomes and Sample Projects

From the perspective of participating in-service teachers, this collaborative social action project offered a rare opportunity to engage in a learning process that was open-ended in terms of possibilities and end products. The project created space for critical and complex questions to be explored amongst teachers and researchers. Some questions focused on unpacking current Ministry documents by translating policy into pedagogical practice. Other questions examined teaching and learning strategies specific to environmental sustainability and social justice, addressing questions such as, how do you teach "systems thinking" to elementary and intermediate students? Further questions drew on research as the basis for understanding related concepts: who is a "good citizen" (Westheimer & Kahne, 2004); a "global citizen" (Mundy et al., 2007); an "ecologically responsible steward" (Ontario Ministry, 2009; Swayze, 2009); and, what do we mean by the term "change agent?" Finally, the discussion amongst the participants addressed the limitations of entrenched educational rhetoric and discourse and explored how teachers' learning processes might shift if issues were framed as learning experiences rather than lessons and unit plans.

From the perspective of pre-service teachers, their involvement offered opportunities to experientially "feel the learning highs" and "structural or systematic challenges" of an approach to teaching that was highly interdisciplinary, community-based, and action oriented. As they recounted in their evaluations, to be a part of a non-evaluative partnership with an experienced classroom teacher who welcomed their idealism and energy was an invaluable professional development opportunity.

Collectively, KNAER participants (including ourselves as co-investigators) affirmed through this experience that learning must be local, personal, and critically relevant to our students' everyday lives. Place-based learning (Greenwood, 2009/2003; Orr, 2004; Sobel, 2004) and inquiry-based learning (Chiarotto, 2011) are two complementary pedagogical approaches that support a student-centered, experiential, and action-oriented learning process. Our PLC teams witnessed high student

engagement when these learning approaches were used. As a sample project, one PLC team who worked with grade 4 students explored attributes of healthy communities through regular neighbourhood walks. Issues such as local food security, ethical consumerism, and the impact of condo developments were examined in an age-appropriate context by co-exploring with students such questions as: what does community mean to you?; what do you know about your community?; what do you like and value about your community?; and, what do you want for your community long-term? As this project evolved and continues to do so in its third year, the learning process deepens as the students' awareness and knowledge building expands. Students begin to explore how they can engage in actively participating in community building.

## Challenges and Future Possibilities

Despite much enthusiasm from all participants in the project several challenges were highlighted with the bulk of them focusing on stresses around communication, timing, and scheduling. As we strive for and need to build bridges and collaborative professional development opportunities among and between school boards, faculties of education, academic research units, and community education organizations, we question how we can do so in a way that enhances and supports our respective work and workloads,

rather than adding or overburdening the participants. In response to participant feedback, this year's phase of the project has evolved to weave the KNAER project into formal practicum placements for pre-service teachers, giving PLC teams more time together and eliminating many of the communication and scheduling challenges. Various social-media platforms are being created to strengthen collaboration and resource-sharing opportunities between partners on an ongoing basis. Furthermore, we are exploring entry points for principals, board administrators, and whole-system leaders to engage and participate in this project.

Collectively, as we continue to work toward the development of student capacity to engage in understanding and addressing the systemic, interrelated, and complex ecological and social justice issues facing today's citizens, we need to model our exemplary work as educators and educational researchers. This can be achieved, in part, by advancing the educational process into communities of practice where evidence-based research and innovative pedagogical practice continually and co-creatively coalesce.

[1] Developing a Global Perspective for Educators

[2] Examples include: Character Development Initiative, 2008; School Effectiveness Framework, 2010; Ontario's Equity and Inclusive Education Strategy, 2009

**Lisa Glithero** is a former classroom teacher, as well as the past Education Director for Students on Ice. She currently teaches part time at the Faculty of Education at the University of Ottawa where she is a full time doctoral student. Her research focuses on the development of student agency in the fields of environmental and civics education. diz@eyesproject.com

**Tracy Crowe** is a visiting professor in the Faculty of Education, University of Ottawa. During her 32 year teaching career in inclusive education she has worked in a variety of special education settings including the Ottawa Catholic School Board Student Services Department. She is a founding member and coordinates several projects with the "Developing a Global Perspective for Educators" Initiative. tracy.crowe@uottawa.ca

**Stephen Skoutajan**
Grade 4 teacher Stephen Skoutajan of Devonshire Public School shares his PLC team's 'getting to know your community' project with fellow KNAER participants. mr.stephen.language.arts@gmail.com

**Ruth Kane** an Associate Professor at the Faculty of Education, University of Ottawa has worked in Teacher Education in New Zealand, Australia and Canada. She is coordinator of the Urban Education Cohort with research interests focusing on Teacher Education, teacher induction, teacher professional learning, and student voice in teaching and teacher education. rkane@uottawa.ca

*Bibliographic References*

Chiarotto, L. (2011). *Natural curiosity: Building children's understanding of the world through environmental inquiry.* Toronto, Canada: The Laboratory School at the Dr. Eric Jackman Institute of Child Study (OISE).

Greenwood, D. (formerly Gruenewald). (2009). Place: the nexus of geography and culture. In M. Mckenzie, P. Hart, H. Bai, & B. Jickling (Eds.), *Fields of Green* (pp. 271-281). New Jersey: Hampton Press.

Greenwood, D. (formerly Gruenewald). (2003). The best of both worlds: A critical pedagogy of place. *Educational Researcher, 32*(4), 3-12.

Mundy, K., Manion, C., Masemann V., & Haggerty, M. (2007). *Charting global education in Canada's elementary schools: Provincial, district and school level perspective*s. Toronto, Canada: UNICEF Canada.

Ontario Ministry of Education. (2009). *Acting Today, Shaping Tomorrow*. Toronto: Queen's Printer for Ontario.

Orr, D. (2004). *Earth in mind*. Washington, DC: Island Press.

Sobel, D. (2004). *Place-based education: Connecting classrooms and communities.* Great Barrington, MA: The Orion Society.

Swayze, N. (2009). Engaging Indigenous Urban Youth in Environmental Learning: The Importance of Place Revisited. *Canadian Journal of Environmental Education*, 14, 59-73.

Westheimer, J. & Kahne, J. (2004). *Educating the "Good" Citizen: Political Choices and Pedagogical Goals*. Retrieved 10 September 2012, from http://www.democraticdialogue.com/DDpdfs/WestheimerKahnePS.pdf

# Translating Global Citizenship Education into Pedagogic Actions in Classroom Settings

*Linyuan Guo, University of Prince Edward Island*

The increased interconnectedness of the world and advances in technology have exposed children to issues and realities affecting people worldwide, exposed them to diverse ideas and cultures, and challenged them to make meaning of the world beyond their own local contexts. In addition, the unprecedented diversity in Canadian classrooms demands that teachers identify meaningful ways to make connections with students of diverse needs and backgrounds to adopt innovative ways to motivate students to learn and to prepare them to participate in the global community in a responsible and ethical manner. This changing landscape of Canadian education invites teachers to give prominence to global citizenship education in their educational practices.

**Dimensions of Global Citizenship Education**

Global Citizenship Education is a complex and multidimensional approach of meeting the learners' need for quality education in the 21st century. Although the breadth and depth of what it means to educate for global citizenship is still emerging and is contested, educational theorists and practitioners have recognized the importance of bringing a global perspective to educational practices to prepare responsible and active citizens who have a sense of membership in both local and global communities, are aware of issues and injustices on local, national and global levels, value diversity, and work towards global justice and equity. To achieve this goal, global citizenship education as elaborated in this article encompasses the following dimensions:

a) knowledge of the interdependency of world events and issues;

b) critical skills in analyzing and appreciating multiple perspectives and multicultural traditions;

c) intercultural competency and greater adaptability to the range of social and cultural norms; and

d) a commitment to responsible actions and citizenship for global social justice and humanity.

**Global Citizenship Education Concepts and Pedagogy**

In educational practices for global citizenship, research and pedagogical literature[1] emphasize the importance of introducing and understanding five equally relevant global concepts: interdependence; images and perceptions; social justice; conflict and conflict resolution; and sustainable action. These concepts are not new subject areas, but rather are lenses through which information and curriculum content can be examined. A global educator looks for opportunities to infuse the values, skills and attitudes associated with global citizenship into all lessons, regardless of the subject matter.

Beyond the use of global themes and topics, the approaches that are favoured in a classroom promoting global citizenry are similar to those that are core to good teaching practice and pedagogy. These approaches include role play, inquiry-based learning, learner-centered and participatory strategies, and democratic practices that apply both in classroom-based learning and outside of the school context. For teachers at the elementary level, Desveaus & Guo (2012) suggest the 'head, heart, hand' methodology be adopted in daily teaching practice.

- **Head** - stimulating children intellectually, arousing their curiosity of the world around them, and helping them develop cognitive capacity;

- **Heart** - stimulating children emotionally and morally, and arousing their sense of compassion, responsibility and social justice to help them build relationships founded on trust to develop inner dignity;

- **Hand** – stimulating a transformative experience by providing children with the opportunity to take action on those issues that have touched them the most.

At secondary levels, teachers should aim to create an open and safe space where learners are invited to engage critically with a diversity of perspectives including their own, to think independently, and to make informed and responsible decisions based on critical literacy and self reflexivity. Secondary school teachers might explore the Open Space for Dialogue and Enquiry (OSDE) Methodology[2] to engage students in the process of teaching and learning for global citizenship.

Canadian curriculum standards and outcomes vary by province and territory and are strongly shaped by a nationalist orientation. This educational context creates challenges and complexities for teachers to teach from global perspectives, especially when they attempt to foster values and commitments towards global justice with a clear recognition of national interests in global issues.

**Useful Tips for Developing Global Citizenship in Classroom Settings**

Although educating for global citizenship seems

like insurmountable work and a series of challenges, there are general teaching strategies[3] that educators can use in their classrooms to engender a democratic culture for promoting global citizenship:

- *Avoid Us Versus Them:* Avoid activities that teach an 'us versus them' mindset (e.g., white versus black, rich versus poor, developed versus developing world).

- *Teach Complexity:* Challenge students to find both the positive and negative. Avoid showing only negative images/views and making generalizations about large groups of people such as Africans or the developing world. These generalizations can lead to stereotypes.

- *Go Beyond Charity:* Have students identify activities and actions that foster change beyond giving money by exploring local and national connections to global issues.

- *Foster Critical Literacy:* Foster critical thinking skills and the ability to see complexity in all issues. Avoid seeing issues in terms of black and white (e.g., "You're either with us or against us.").

- *Take Multiple Perspectives:* Have students express multiple perspectives on an issue, encouraging at least two or more points of view. Ask students to identify and explore perspectives other than their own.

- *Encourage Self-Reflection:* Encourage students to make connections among themselves, their own communities and countries, and global issues.

- *Foster Student Engagement:* Use activities in which students can apply their learning by taking concrete actions inside and outside the classroom.

- *Encourage Complex Identity Exploration:* Encourage activities in which students can explore, appreciate and critically reflect upon the multiple communities and groups to which they belong (e.g., race, class, religion, local community, multiple nations, sexuality, and ethnicity).

- *Connect Local to National and Global:* Encourage students to find connections between issues at their local levels (e.g., school, neighbourhood) to larger national or global issues.

- *Go Beyond Social Studies:* Global education is not just for social studies. Encourage students to 'think globally' in all topics and across all grades and subject areas. For teachers who find it challenging to deal with global issues with elementary students, global citizenship calendar[4] and global literature[5] could be effective strategies.

- *Don't Escape Debate:* Sometimes an aversion to conflict steers us away from tackling issues that may provoke disagreement and debate. Help students learn to disagree respectfully. Respectful debate and disagreement is a healthy part of a democratic classroom – and society!

- *Build on Students' Knowledge:* Research suggests that students of all ages – even primary students – are exposed to real-life issues and are interested in learning more. Draw out their existing knowledge about global issues to help connect them to these issues.

- *Encourage Active, Inquiry-Based Learning:* Give students choice in what and how they learn, and find ways to promote democratic decision-making in your classroom and school.

- *Look for the Positive:* When examining photos with students, encourage them to see the strength and capacities of the people in the photos. Remind students that even when people find themselves in challenging situations they are still dignified, capable people with aspirations and interests.

## Concluding Remarks

Global citizenship education transcends subject matter and age level, provides exciting new possibilities, adds authenticity, and enriches existing curricula by connecting students to real life issues around the globe. By exposing learners to ideas, values and cultures different from their own, teachers can nurture students' globally oriented values and appreciation for human diversity, social justice and the earth itself. The learning circle of global citizenship education - exploring, responding, and taking action - provides authentic opportunities for students to become responsible and competent citizens in meaningful ways.

[1]Desveaus, D. & Guo, L. (2012). Educating for global citizenship: A practical guide for schools in Atlantic Canada. Toronto: UNICEF Canada.

[2]*Open Space for Dialogue and Enquiry (OSDE) Methodology.* http://www.osdemethodology.org.uk

[3]UNICEF Canada, *Educating for global citizenship: Through a children's rights lens.*

[4]Global Citizenship Calendar. http://www.unicef.ca/en/teachers/article/global-classroom-explore

[5]Martin, L. A., Smolen, L. A., Oswald, R. A., & Milam, J. L. (2012). Preparing Students for Global Citizenship in the Twenty-First Century: Integrating Social Justice through Global Literature. *The Social Studies*, 103(4), 158–164.

***Linyuan Guo*** is the lead faculty member in the Specialization in International Education at the Faculty of Education, University of Prince Edward Island (UPEI). Her teaching and research focuses on global citizenship education, internationalization of teacher education, and international and comparative education. liguo@upei.ca

# Teachers' Engagement with Global Social Justice and Educating for Global Citizenship

*Lynette Shultz, University of Alberta*

In the diverse schools and classrooms across Canada, from the moment students arrive wondering if their classrooms will have space for them- real space that includes their physical, cultural, social, intellectual and spiritual histories and realities - teachers need to be ready with more than good intentions if students are to flourish. If students see that their learning spaces do not make room for their full histories and realities and are really spaces of exclusion and misrecognition, more anti-democratic than inclusive or democratic, they become partially-present people whose learning and social relations also become limited and partial. In this article, I argue that teachers who are prepared with a conceptual framework for global social justice can effectively shape their pedagogical practices in ways that create learning spaces where diversity and difference become foundational strengths of the learning and relationship building that takes place. These learning sites become places where the full humanity of all children are welcomed and nurtured.

## Approaching Our Classrooms as Fractals of Global Social Justice

Classrooms assemble teachers and students from many segments of society under the task of education that includes both processes of social reproduction and transformation. Education Acts and Programs of Study make hopeful statements that encourage viewing classrooms and schools as places that reflect and teach democracy. It is true that classrooms do become iterations of democracy (Benhabib, 2008) where "complex processes of public argument, deliberation and exchange….. are contested, contextualized, invoked and revoked, posited and reposited" (p. 179). Teachers and children begin at the first moment of their engagement to create some version of democracy complete with troubles of borders and membership; inclusions and exclusions; and, rights and freedoms. How might we ensure this introduction to democracy is one that can represent diversity while dealing with the conflicts and deliberations needed to address the negative and positive rights that are part of justice? Seeing the classroom as a fractal of global social justice is one perspective that provides teachers with a conceptual tool to begin to build a more democratic classroom. Although a fractal is most often used as a mathematical term describing a seemingly irregular and random relationship or event that with closer study shows itself to be a detailed copy of a wider and regularly occurring pattern (Mandelbrot, 2004), it provides a conceptually rich frame for the relationships of classrooms to wider community and even global relations. The people assembled in any classroom bring with them histories, cultures, and life experiences reflecting a larger pattern of histories, cultures and experiences of people from all over the world. The classroom is a fractal of global relations and it becomes an important place where "the local" and "the global" cease to be understandable as separate and dichotomous locations. The political, socio-cultural, economic and environmental intersections of people's lives become visible in the daily interactions of the classroom. This might happen through the lived experiences of the people present or it might be through engagement with media, curriculum, community issues, and/ or national or global problems. The classroom is where children first encounter and learn to relate to people who are not in their family or close cultural circle. Will this encounter reproduce the patterns of the existing relations or will there be some kind of transformation? Paulo Freire (1970) reminded us that schools and classrooms can never be neutral spaces; they either reproduce or transform the social structures and relations that surround them. These processes can take place overtly through some kind of deliberation, or they might be hidden by silence and the normalization of dominant relations; regardless of the process there is always some kind of learning taking place. We create fractals of society in our classrooms and when teachers see the patterns that include injustice (social, economic and/or environmental), demands for critical thinking and critical pedagogical interventions become both apparent and urgent.

## Framework for Educating for Global Social Justice and Global Citizenship

At the core of educators' efforts to educate for global citizenship are questions of how work within a classroom can and/or should engage the wider global context. These questions must address the powerful issues and longstanding structures and relations of power that bring what is considered "global" into the lived experiences of "the local" and vice versa. How can teachers support students, and find support for their own work, in the context of extensive globalization along with structural injustices in which we are all implicated by virtue of our location in histories and global(ized) systems of colonialism, patriarchy and imperialism? Whose "local" is considered "global"? Whose "normal" is considered "the normal"? How can it be otherwise? Education concepts that engage these questions and provide support for critical pedagogies can be assembled around the following areas:

1) *Reframing Histories and Unlearning Hierarchies: Decolonizing Global Social Justice* (See Abdi, 2012; Andreotti & de Sousa, 2011; Mignolo, 2011; Shultz, 2012)

Many of the issues we face both locally and globally rest on ideas that some people are more deserving or more relevant than others. Longstanding traditions of patriarchy, colonialism and international imperialism have taught us to believe in hierarchies of knowledges, cultures, and genders. Teachers can shift these hierarchies through critical engagement with curriculum, pedagogy and community engagement.

2) *Social Justice and Redistribution, Reciprocal Recognition, Representation and Solidarity* (See Fraser, 1997; 2009; Honneth, 1995; Sassen, 2007; Young, 2007; 2011) Many scholars from very different disciplines have contributed to framing global social justice that will address the key issues of our time. While attention must be paid to how the benefits and burdens of society are distributed, this can only happen through processes where recognition is given to the full humanity of all members of society. Through such recognition, a much more full and democratic representation of all people will ensure that political and social institutions serve all members rather than an elite. Students, even in their younger years, welcome the language and practices of social justice into their learning and social relations.

3) *Cognitive Justice and Citizenship Knowledge* (de Sousa Santos, 2007; Odora Hoppers, 2009; Shultz & Kajner, 2013). Several scholars work with the ideas of cognitive justice as a way to highlight the importance of valuing knowledges ignored and cast away through colonialism. De Sousa Santos describes the devastating abyssal line drawn by colonialism that declared all knowledge and knowledge holders to be of European origin and all the people in the colonized territories (on the "other"side of the abyss) to be ignorant, empty, knowledge-less and lesser beings. This abyssal line continues to be redrawn through the language and processes of development that followed the American government's 1948 declaration that the "North" was developed and the "South" was undeveloped and it was the job of the "North" to develop the "South" (Truman, 1948). The task of educating citizens must not only disrupt the abyssal line but dismantle it completely.

4) *Global Citizenship* (Abdi & Shultz, 2010; Andreotti & de Sousa, 2011; Shultz, Abdi & Richardson, 2011). As we understand the interconnections between local, national and global histories and relations, it is clear that there is a need to extend some ideas, relationships and acts of citizenship beyond national or local boundaries. Global citizenship education asks: what knowledge do students need to know about the world in order to be in this world? How might a global minded citizen respond to issues that exist both in local contexts and beyond? How might this citizen imagine global relations and issues through cognitive, social, economic, and environmental justice, and in ways that do not reproduce traditional relations of hierarchy based on patriarchy, colonialism, and/or imperialism?

**Hosting a Global Social Justice Classroom**

As teachers prepare to meet their students and begin a shared learning journey, the time spent preparing to make this journey one of global social justice is time well spent. Starting with a strong conceptual mapping of the intersecting histories and issues that create patterns of inclusion, exclusion, bordering, rights and freedoms, teachers can prepare to host their classroom members as full citizens ready to create a democratic fractal of global social justice. Hosting transformed relations and imaginations based on global social justice can be a teacher's greatest contribution.



*Lynette Shultz* is Associate Professor and Co-Director of the Centre for Global Citizenship Education and Research at the University of Alberta. Her research and teaching interests and contributions are in the areas of global social justice and education policy, global citizenship education, leadership and social change.
lshultz@ualberta.ca

*Bibliographic References*

Abdi, A. A. (Ed.) (2012). *Decolonizing Philosophies of Education*. Rotterdam: Sense Publishers.

Abdi, A. A., Shultz, L. (2010). (Re)imagining a shared future through education for social justice. *International Journal of Curriculum and Instruction*. Special Issue: Dialogue Among Civilization. VII (1). pp 128 -140.

Andreotti, V. & de Souza, L.M. (Eds.) (2011).*Postcolonial Perspectives on Global Citizenship Education*. London/ New York: Routledge.

Benhabib, S. (2008). *Another Cosmopolitanism*. The Berkeley Tanner Lectures. Oxford: Oxford University Press.

De Sousa Santos, B. (Ed) (2007). *Cognitive Justice in a Global World: Prudent Knowledges for a Decent Life*. New York: Lexington Books.

Fraser, N. (1997). *Justice Interruptus. Critical Reflections on the Postsocialist Condition*. London: Routledge.

Fraser, N. (2009). *Scales of Justice: Reimagining Political Space in a Globalizing World*. New York: Columbia University Press.

Freire, P. (1970). *Pedagogy of the Oppressed*. New York: Seabury Press.

Honneth, A. (1995). *The Struggle for Recognition: The Moral Grammar of Social Conflict*. Cambridge, Mass: MIT Press.

Mandelbrot, B. B. (2004). *Fractals and Chaos*. Berlin: Springer.

Mignolo, W. (2011). *The Darker Side of Western Modernity: Global Futures, Decolonial Options*. Durham & London: Duke University Press.

Odora Hoppers, C. (2009). From bandit colonialism to the modern triage society: Towards a moral and cognitive reconstruction of knowledge and citizenship. I*nternational Journal of African Renaissance Studies.* 4 (2) pp 168 – 180.

Sassen, S. (Ed.) (2007). *Deciphering the Global: Its Scales, Spaces, and Subjects*. London/New York: Routledge.

Shultz, L. (2012). Decolonizing social justice education: From policy knowledge to citizenship action. In Abdi, A (Ed.). *Decolonizing Philosophies of Education. Rotterdam: Sense Publishers*.

Shultz, L., Abdi, A., Richardson, G. (Eds.) (2011). *Global Citizenship Education in Post-Secondary Institutions: Theories, Practices, Policies*. New York: Peter Lang.

Shultz, L., Kajner, T. (2013). *Engaged Scholarship: The Politics of Engagement and Disengagement*. Rotterdam: Sense Publishers.

Truman, H. (1949). *The Avalon Project. 1949 Inaugural Speech*. Retrieved from http/www.yale.avalon/president/Truman.htm.

Young, I. (2007). *Global Challenges: War, Self-Determination, and Responsibility for Justice.* Cambridge, UK: Polity.

Young, I. (2011). *Responsibility for Justice.* Oxford: Oxford University Press.

# Educating for the global dimension of citizenship in Canadian schools: A Snapshot of teachers' understandings and practices

Nadya Weber, Educational Consultant
Mark Evans, University of Toronto

Angela MacDonald, University of Toronto
Leigh-Anne Ingram, University of Montreal

Educational systems worldwide are being called upon to respond to shifts related to increased global interdependence and to consider what global citizenship means for their students, classrooms, schools, and communities. Not surprisingly, educating for the global dimension of citizenship is gaining attention as an important medium through which to deepen global understanding, nurture civic literacy, and prepare youth for active engagement in global civic contexts. Despite this increasing interest in educating for the global dimension of citizenship, there has been little attention devoted to examining suitable curriculum goals and/or promising pedagogical practices for Canadian classrooms and schools (Pike, 2008), leaving mixed understandings and uncertainty about its purposes and practices.

Our research team investigated the question: *for what purposes and in what ways do teachers educate for the global dimension of citizenship in formal school contexts in three cosmopolitan contexts in Canada?* It was our intent to build upon the small amount of research in the field of global citizenship education practice and to provide the type of support that would be of value to teachers, curriculum developers, teacher educators, and educational researchers and policy-makers in Canada and elsewhere who are attempting to better understand the opportunities and tensions associated with this relatively uncharted dimension of education. To this end, we consulted the literature (see Evans et al., 2009) and forty-eight elementary and secondary school teachers from Halifax, Toronto, and Vancouver. All teachers completed a detailed survey and a smaller group, selected from the larger sample, was interviewed and observed in their classrooms.

## Working Frameworks for Educating for the Global Dimension

We based our analysis on three working frameworks - key learning goals[1], key teaching and learning practices[2], and general orientations[3] - that were prevalent in the literature and in the perspectives and practices of ten teachers from our Ontario-based pilot study (see MacDonald et al. 2010). Our working framework for learning goals emphasized eight broad, overlapping understandings associated with



global citizenship education including: global themes, structures, and systems; identity and membership through a lens of worldmindedness; diverse beliefs, values, and worldviews; rights and responsibilities; privilege, power, equity and social justice; controversial global issues; critical civic literacy capacities; and, informed and purposeful civic action.

The working framework for teaching and learning practices highlighted seven broad and interrelated understandings: respectful, inclusive, and interactive classroom/school ethos; learner-centered and culturally responsive independent and interactive approaches; authentic performance tasks; globally-oriented learning resources; assessment and evaluation strategies aligned with learning goals; experiential learning in varied contexts; and, teacher as role model.

Finally, five broad, nuanced perspectives or macro-orientations concerned with the global dimension of citizenship and reflecting preferences for particular goals and teaching and learning practices were considered:

preparation for the global marketplace, learning for world-mindedness and interdependence, fostering a cosmopolitan understanding and identity, cultivating critical literacy and planetary responsibility, and, encouraging deep understanding and civic action to redress global injustices. These working frameworks provided a conceptual tool for analyzing and reflecting on the results of our data collection.

## Teachers' Perspectives

A broad yet varied range of learning goals was apparent in teachers' responses across the sample. Goals focusing on global issues, civic engagement and membership, and responsibilities within a broader community were most evident. Less evident were goals focusing on learning about power-sharing, equity and social justice, conflict resolution, or issues of controversy. Likewise, a broad yet varied range of teaching and learning practices was evident in teachers' responses across the three metropolitan regions of Canada. Teaching and learning practices foregrounding the use of globally-oriented

resources, developing a respectful and interactive classroom culture, and creating whole school learning opportunities that extended beyond the classroom into the community were most evident. Few teachers emphasized the use of authentic performance tasks or assessment, core practices identified in the literature.

While a variety of personal orientations was reflected through teachers' goals and practices across the three regions, "learning for worldmindedness" was a dominant tendency (Evans et al., 2009). Orientations that foregrounded learning about differences, navigating conflict, and/or aspects of social critique, for example, were less evident. Indeed, teachers in our study tended to identify the investigation of global themes and issues through a lens of worldmindedness and less through the lens of personal identity, power, equity, and/or social justice. Additionally, the study revealed different factors that appeared to shape teachers' purposes and the ways in which they chose to educate for the global dimension of citizenship. Ongoing shifts in the political environment, provincial and territorial curriculum policy as well as conditions at the micro level of school as workplace (e.g., workload, lack of professional learning support, decision-making processes) appeared to directly affect preferred purposes and practices. Teachers also indicated that personal factors (e.g., cultural background, faith, gender) influenced their conceptions of educating for global citizenship.

## Conclusion

This study raises many questions and issues about educating for the global dimension of citizenship. Learning goals associated with the global dimension of citizenship education are compelling yet there remains a considerable level of uncertainty about which goals ought to be given priority. The selection and use of various teaching and learning strategies continues to be a question as well. Instructional uncertainty and incongruity between intent and practice were evident as teachers grappled with the breadth and depth of learning goals associated with the global dimension of citizenship. The complexity and uncertainty of purpose and practice within the reported understandings and practices of teachers raise questions about what types of learning might be experienced and what types might be silenced or ignored. As we look to the future, additional support for curriculum, instructional, and professional development work, and for ongoing research will be needed to better understand the complexities and practical challenges associated with this emerging yet critical dimension of education.

[1]Some of the references relating to key learning goals included: Andreotti, 2006; Banks, 2008; Davies, Harber, and Yamashita, 2004; Mundy et al, 2007; Peters, Britton, and Blee, 2008; Richardson, 2004; Selby and Pike, 2000.

[2]References relating to teaching and learning practices included: Banks, 2008; Larsen et al., 2008; Merryfield, M., 1998; Oxfam, 2006; Pike and Selby, 2000.

[3]References relating to general orientations included: Andreotti, 2006; Gaudelli, 2003; Merryfield, 1998; Mundy et al, 2007; Oxfam, 2006; Pike and Selby, 2000; Richardson, 2004.

*Nadya Weber* is an educational consultant with a PhD from OISE, University of Toronto in Adult Education and Community Development. Her research interests include educating for a global perspective and popular theatre. nadyaamweber@gmail.com

*Mark Evans* is a senior lecturer in the Department of Curriculum and former associate dean, teacher education at OISE, University of Toronto. His research and teaching focus primarily on citizenship education and teacher education and he has been involved in a variety of education reform initiatives locally and internationally. mark.evans@utoronto.ca

*Angela MacDonald* is a teacher and researcher focused on reflexive practice and engagement with identities. Her PhD from OISE, University of Toronto is on critical democratic global citizenship education and teaching controversial issues in Canada. angela.macdonald@utoronto.ca

*Leigh-Anne Ingram* has a PhD from OISE, University of Toronto. Her research, teaching and consulting work explores issues of gender equality, ethno-cultural diversity and global citizenship in education. leighing@hotmail.com

### Bibliographic References

Abdi, A., & Shultz, L. (eds.) (2008) Educating for human rights and global citizenship. New York: SUNY Press.

Andreotti, V. (2006). Soft vs. critical global citizenship education. *Policy and Practice: A Development Education Review, 3*, 40 - 51

Banks, J. (2008) Diversity, group identity, and citizenship education in a global age. Educational Researcher, 37, 3, 129-139.

Davies, L., Harber, C., and Yamashita, L. (2004). The needs of teachers and learners in global citizenship. Report of DFID funded project, Birmingham, UK: Centre for International Education and Research.

Evans, M., Ingram, L., MacDonald, A. & Weber, N. (2009). Mapping the "global dimension" of citizenship education in Canada: The complex interplay of theory, practice, and context. *Citizenship, Teaching and Learning*, 5, 2, 16-34.

Gaudelli, W. (2003) World Class: Teaching and Learning in Global Times. US, Lawrence Earlbaum Associates.

Joshee, R. (2004). Citizenship and Multicultural Education in Canada: From Assimilation to Social Cohesion. In Banks, J. (ed.) Diversity and Citizenship Education: Global perspectives. San Francisco, Jossey-Bass. 127-158.

Larsen, M., Rosati, D., Sheik, J., & Tamasi, M. (2008). Act! Active Citizens Today: Global citizenship for local schools. In University of Western Ontario's Faculty of Education, Thames Valley District School Board & Free the Children (Eds.). London, Canada: Canadian International Development Agency.

Merryfield, M. (1998). Pedagogy for Global Perspectives in Education: Study of teachers' thinking and practice. *Theory and Research in Social Education*. 26, 3, 342-378.

Mundy, K., Manion, C., Masemann, V., & Haggerty, M. (2007). *Charting Global Education in Canada's Elementary Schools: Provincial, District and School Level Perspectives*. Toronto, Canada: OISE/ University of Toronto & UNICEF Canada.

Oxfam. (2006). Education for Global Citizenship: A Guide for Schools (Vol. Booklet). London, England: Oxfam.

Peters, M. A., Britton, A., & Blee, H. (Eds.). (2008). Global Citizenship *Education: Philosophy, Theory and Pedagogy*. Rotterdam, The Netherlands: Sense Publishers.

Richardson, G. (2004). Global Education and the Challenge of Globalization. In Sears, A. & Wright, I (Eds.) Challenges and Prospects in Canadian Social Studies. Vancouver. Pacific Education Press. 138-149.

Selby, D., & Pike, G. (2000). Civil Global Education: Relevant Learning for the Twenty-First Century. *Convergence, XXXIII*(1-2), 138-149.

# Having Faith in Citizenship Education

*Alan Sears, University of New Brunswick*

A central feature of globalization is increased mobilization and the resulting diversification of societies around the world. An important component of this is the bringing together of peoples of different religions and no religion into common civic spaces where they are expected to act together to shape the common good. Religious citizens around the world want both to maintain their faith and to fully engage as people of faith in civic life.

Religious diversity is not new to Canada but globalization has increased its breadth and depth. It is not necessary to be religious to be a good citizen, but religious literacy is a key component of effective citizenship at the local, national, and global levels and must be a goal for comprehensive citizenship education.

In the mid-1990s Canadian journalist Lois Sweet (1997) conducted a year-long investigation of the place of religion in Canadian schools. She found that religion as a subject of study was almost totally absent from Canadian public school classrooms. Canada is not alone in the avoidance of religion as an area of study in public education. The same is true of the US and France where in-depth and critical consideration of religion and religious ideas is almost non-existent in schools (Hunter-Henin, 2011; Noddings, 2008).

The concerns of educators about the dangers of studying religion are both real and well founded. Religion is a complex and contested area and many teachers in Western democracies are thoroughly secular people with little or no knowledge of religions or religious ideas. As John Micklethwait and Adrian Wooldridge (2009) make clear, many in the West expected religion to fade into oblivion so ignoring it in education and other areas of public policy seemed to make sense.

Religion, however, has not faded away as an important presence in the lives of individuals and societies - including secular democracies. As Myriam Hunter-Henin (2011) points out, "multicultural societies in Western Europe have all been faced with the challenges of accommodating minority religious communities" (p.1).

Religion should be a vital component of citizenship education for several reasons. First, it is impossible to understand the contemporary world or societies within it without knowledge of religion and religious ideas. It is curious that we have no problem studying religion as an animating and shaping influence in historical societies - particularly ancient ones - but virtually ignore its contemporary influence. No teacher would dream of teaching about Ancient Egypt, for example, without consideration of the Pyramids and other essentially religious symbols and ideas. Neither would a study of Greece or Rome be considered complete without an examination of the role of religion in political and social life (Sears & Christou, 2011).

Just as it is impossible to understand historic societies without attention to religion and religious influences, it is impossible to comprehend contemporary Canada or the world without the same. It is not feasible in the limited space here to give comprehensive examples of the influence of religion on institutional, social, and political life in Canada so one example will have to do. Canadian schooling has been and is all bound up with religion. Three Canadian provinces have publicly funded Roman Catholic school systems and a number of others provide at least partial public funding to private religious schools. "The role of religion in schooling has been a flashpoint for debate and conflict from the earliest moments of Canadian history" (McDonough, Memon & Mintz 2013, p. 2). Religion was a key aspect of the negotiations around Confederation and relatively recent constitutional changes to publicly funded religious school systems in Quebec and Newfoundland were quite contentious. Even more recently the question of extending public funding to a wider array of religious schools was a key issue in a provincial election in Ontario. It is not possible to have a comprehensive understanding of Canada without knowing something about the role of religion in shaping it.

Similarly, in much of the world religious organizations and institutions began many public institutions in the human services sector such as schools, hospitals, and social service agencies. Many of these retain direct influence and, even where they do not, original structures and underlying values still shape current policy and practice. In order to effectively understand, work in, and shape these important public

institutions, citizens need to appreciate the role religion and religious ideas have played and are playing in shaping them.

Religion plays a dominant role in the public policy and international activities of many nations and civil society organizations around the world. It is impossible to be an effective global citizen without some understanding of how religious ideas and worldviews form the context for citizenship in these places.

Equally important as understanding how religion has shaped our society and others, is understanding how it animates the lives and civic involvements of citizens. There is a pervasive belief that religion is almost always a negative force in public life; in the words of the late Christopher Hitchens (2007), it "poisons everything." That is, of course, simply not true. Many key actors in extending rights and positively shaping democracy have been driven by religious convictions. The anti-slave trading British M. P. William Wilberforce is one example, as is Canadian women's rights campaigner Nellie McClung. That is not to mention more contemporary figures like Mahatma Gandhi in India, Martin Luther King Jr. in the United States, Desmond Tutu in South Africa, and the Dali Lama from Tibet. All fundamentally motivated to civic action by their faith. Following in this tradition, one contemporary Canadian Muslim argues that precisely by maintaining their faith and speaking and acting from that position Muslims can "become gifts and questions to [their] fellow citizens . . . they [can] positively challenge their fellow citizens" (Ahmed, 2013, p. 151).

A recent examination of faith-based schools across Canada concluded that a large number of these schools from different religious traditions "generally take seriously their responsibility to provide students with high-quality academic preparation, meaningful religious instruction, *and* education appropriate for citizenship in a multicultural democracy" (McDonough, Memon & Mintz 2013, p. 17, emphasis in the original). If faith-based schools are taking up the challenge of preparing citizens for engagement in religiously diverse civic spaces can public schools do any less?

***Alan Sears*** is a Professor of Social Studies Education at the University of New Brunswick in Canada. Alan's research and writing have been in the fields of social studies, citizenship education, and history education. He is Associate Editor for the journal Citizenship Teaching and Learning.
asears@unb.ca

### Bibliographic References

Ahmed, A. (2013). London Islamic school: Millstone or milestone. In G. P. McDonough, N. A. Memon & A. I. Mintz (Eds.), *Discipline devotion and dissent: Jewish, Catholic, and Islamic schooling in Canada* (pp. 145-168). Waterloo, Canada: Wilfrid Laurier University Press.

Hitchens, C. (2007). *God is not great: How religion poisons everything.* Toronto: McClelland & Stewart.

Hunter-Henin, M. (Ed.). (2011). *Law, religious freedoms and education in Europe* (Vol. 5). Farnham, United Kingdom: Ashgate.

McDonough, G. P., Memon, N. A., & Mintz, A. I. (Eds.). (2013). *Discipline devotion and dissent: Jewish, Catholic, and Islamic schooling in Canada*. Waterloo, Canada: Wilfrid Laurier University Press.

Micklethwait, J., & Wooldridge, A. (2009). *God is back: How the global revival of faith is changing the world*. New York, NY: The Penguin Press.

Noddings, N. (2008). The new outspoken atheism and education. *Harvard Educational Review, 78*(2), 369-390.

Sears, A., & Christou, T. (2011). Religion and education. In J. Arthur & A. Peterson (Eds.), *The Routledge companion to education* (pp. 341-349). London, United Kingdom: Routledge.

Sweet, L. (1997). *God in the classroom: the controversial issue of religion in Canada's schools.* Toronto, Canada: McClelland & Stewart.

# Engaging the Other: Lessons from 'The Blind Men and the Elephant'

*Paul Tarc, Western University*

**D**ynamic conditions of a globalizing world have re-energized initiatives in international education. Global citizenship education (GCE) represents a new iteration of international education that is particularly attuned to the heightened scope and intensity of transnational interactions, flows and affiliations. 'Teaching with a global perspective,' fostering students' 'global awareness and responsibility,' and 'thinking globally, acting locally' are catch phrases pointing to coalescing desires for developing 'global citizenship' through education.

However, idealist aims of global citizenship education are complicated by the growing expediency of more market-based and competitive forms of internationalization. State governments, transnational corporations and universities each recognize the importance of internationalization for visibility and competitiveness in the global 'knowledge economy.' For their part, (middle class) students and parents understand that international education can provide an advantage in the competitive schooling-career nexus. In this sense, international experience and qualifications have become forms of cosmopolitan capital (Tarc, 2009; Weenink, 2009). Against this backdrop many advocates of GCE emphasize its ethical and 'social justice' orientation (Oxfam, 2006), in contrast to its more corporate or pragmatic uses.

Sometimes lost in the higher-level debates over GCE, are the actual inner processes, social dynamics and pedagogical challenges of *learning across difference*—the pedagogical heart of international education. Indeed 'learning' is sometimes taken for granted as what happens in a classroom implementing a GCE curriculum or what results when one leaves one's home to have an 'international experience.' The inherent difficulties to even bearing difference, let alone learning in a transformative sense, are often suppressed. I suggest that one key requisite understanding for students of international education is an awareness of the inherent difficulties and obstacles to engaging difference in an asymmetric world. Such an understanding might enhance students' capacities to move beyond superficial forms of encounter and learning.

A curricular object that I have found useful to introduce and discuss such difficulties with my pre-service education students, in a timely and accessible way, is the parable of the 'Elephant and the Blind Men.' There are a number of Eastern societies that lay claim to the origins of the story. John Saxe (1878) recorded the version shown below:

### The Blind Men and the Elephant

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The *First* approach'd the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! but the Elephant
Is very like a wall!"

The *Second*, feeling of the tusk,
Cried, -"Ho! what have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The *Third* approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake!"

The *Fourth* reached out his eager hand,
And felt about the knee.
"What most this wondrous beast is
like Is mighty plain," quoth he,
"'Tis clear enough the Elephant
Is very like a tree!"
The *Fifth*, who chanced to touch the ear,
Said: "E'en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an Elephant
Is very like a fan!"

The *Sixth* no sooner had begun
About the beast to grope,
Then, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

### MORAL

So oft in theologic wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
*And prate about an Elephant*
*Not one of them has seen.*

This long told parable offers up a number of lessons. In a general sense, the elephant represents the external world or 'reality.' The quality of blindness marking these subjects' existence in the world suggests that human beings do not have access to *the whole* of reality. Most literally the story suggests that one's understanding of the world depends upon how one is positioned and upon what 'part' of reality one is in touch with. This epistemic insight represents a key learning objective of GCE. Of course, given how the story ends, we also learn that despite our incapacity to perceive the whole or sense what another sees from his or her distinct vantage point, we have a propensity to cling to our own limited understandings and spend our energies convincing others of the 'rightness' of our version of reality, rather than attempting to learn with and from the lived realities of differently-located others. While this version explicitly names 'theologic wars' as the divisive subject upon which the 'ignorant rail,' the moral can easily be extended across any ideology or way of knowing.

In my classes, I ask students to think of ways to resolve the blind men's dilemma. Some emphasize the need to "really listen" in an intercultural encounter. Other students suggest that the blind men could find a new position from which to feel the elephant, implying that intercultural understanding may best come by getting out of one's home context to experience life in a foreign context. Clearly these are good suggestions aligned with founding principles of international education. Still I press my students to consider how intercultural understanding might not come so easily and how "ignorance" may be not so easily discarded. Elsewhere (Tarc, in press), I have extended the parable to illuminate a set of phenomenological, linguistic, structural (socio-economic) and psychical difficulties that interfere with this aim of coming 'to see the world from another's eyes.' For example, we might recognize that in reality there is not a 'level-playing field' for mobility, exchange nor, ultimately, for intercultural understanding.

Our relations with differently-located others are impacted by larger social, politico-economic historical and present-day forces. External forces, as the gap between rich and poor and the ideological power of dominant media representations, represent an external set of obstacles. But internal, psychical forces represent another. This is the domain of difficult knowledge (Britzman, 1998), where coming to know more about the larger world threatens to unravel some deeply held part of the self. Through discussion and extensions of the parable, teachers and students may develop keen insights on the complexities and challenges of learning across difference. Such insights, again, may allow for more substantive and sustainable intercultural relations in our interdependent and asymmetric world. For me, the extension and analysis of the parable of *The Elephant and the Blind Men* allow for entry points to engage limits and possibilities of intercultural learning. Without such critical exploration, my suspicion is that GCE may not actually foster in students the capacities to engage otherness. I suspect that other teachers and students may also find the parable to be an excellent entry point for catalyzing such critical exploration.

**Paul Tarc** is Assistant Professor in the Faculty of Education at Western University. His research interests and initiatives in progressive and critical modes of education are articulated through 'post'-informed theories of knowledge, representation, subjectivity and pedagogy. He has taught in K-12 schools in South America, South-East Asia and Ontario.
ptarc2@uwo.ca

### Bibliographic References

Britzman, D. (1998). *Lost subjects, contested objects: Toward a psychoanalytic inquiry of learning.* Albany: State University of New York Press.

Oxfam (2006). Education for global citizenship: A guide for schools. London, United Kingdom: Oxfam. Available online at http://www.oxfam.org.uk/education/gc/

Saxe, J. (1878). The Blind Men and the Elephant. In W. J. Linton (Ed.), *Poetry of America: Selections from one hundred American poets from 1776 to 1876* (pp. 150-152). London, United Kingdom: George Bell & Sons.

Tarc, P. (2013). *International education in global times: Engaging the pedagogic.* New York, NY: Peter Lang.

Tarc, P. (2009). *Global dreams, enduring tensions: International Baccalaureate in a changing world.* New York: Peter Lang.

Weenink, D. (2008). Cosmopolitanism as a form of capital: Parents preparing their children for a globalized world. *Sociology, 42*(6), 1089–1106.

# Social studies teachers as global citizens: A strategy for promoting cross-cultural dialogue

*Laura A. Thompson, Acadia Univerisity*

Since the beginning of the 20th century, citizenship has been an important concept in social studies education (Reid, Gill & Sears, 2010; Richardson, 2002). The purpose of social studies is to develop "good citizens" (Sears, 2004; Shields & Ramsay, 2004) and a culture of responsible and active citizenship that includes openness and recognition of diversity (Gérin-Lajoie, 2006; Peck, Thompson, Chareka, Joshee & Sears, 2010). According to the National Council for the Social Studies (2008), the ultimate goal of social studies programs is to "prepare students to identify, understand, and work to solve the challenges facing our diverse nation in an increasingly interdependent world." Although education falls under provincial and territorial jurisdiction in Canada, the shared vision of citizenship education is to guide students, from kindergarten through grade twelve, in their development as citizens.

Indeed, fostering awareness of local, regional, national, and international perspectives in a democratic society is at the heart of various social studies programs in Canada. In Eastern Canada, for example, the Council of Atlantic Ministers of Education and Training (CAMET) believes that social studies must focus on developing both national and international citizenship: "The knowledge, skills, and attitudes developed through the Social Studies curriculum empower students to be informed, responsible citizens of Canada and the world and through participation in the democratic process to improve society" (CAMET, 1999, pp. 1-2). In Western Canada, Alberta's social studies program "promotes a sense of belonging and acceptance in students as they engage in active and responsible citizenship at the local, community, provincial, national and global level" (Alberta Ministry of Education, 2006, p. 1). In Ontario, responsible citizenship and pluralism are at the core of the curriculum in social studies, history, and geography: "The proposed course of study encourages the development of a sense of citizenship so that the student may become a responsible citizen in a pluralistic and ever-changing society" (Ontario Ministry of Education, 2004, p. 3).

Given our increasingly diversified society and classrooms, educators are being called upon to create new teaching methods and curriculum initiatives to promote social cohesion, individual and collective identities, and a sense of belonging and citizenship in the world (Gérin-Lajoie, 2006; Merryfield & Subedi, 2006; Richardson, 2006). This raises the following question: What role does professional development play in enhancing teachers' knowledge and skills with respect to awareness of global perspectives in the context of a pluralistic society?

It is appropriate to examine the complex nature of this global outlook by focusing on cross-cultural dialogue and global citizenship through educational policies and professional development opportunities. One example of a professional development opportunity related to global citizenship and cross-cultural dialogue is the Transatlantic Outreach Program (TOP), which provides teachers with an engaging learning experience and gives them a chance to revitalize their social studies teaching practice. This program is organized by the Goethe-Institut (GI), which is "the Federal Republic of Germany's [leading] cultural institution operational worldwide" (Goethe-Institut, 2013).

The Goethe-Institut in Washington, DC, organizes and supports several educational programs, including TOP, which is a study tour for social studies educators in the United States and Canada.[1] Taking place in Germany every summer, the purpose of this program is to help teachers (from kindergarten to grade 12) better understand various current aspects of life in Germany from sociocultural, historical, political, and economic perspectives. It also aims to promote cross-cultural dialogue with an emphasis on instilling in students a sense of global citizenship and belonging in a democratic society. In short, the program is rich in learning opportunities and provides an overview of the range of national and international perspectives on the interrelated (and contested) notions of citizenship, identity, and community.

During my trip to Germany in July 2010, I particularly enjoyed learning from the American teachers about their diverse experiences and points of view. We share the same concern for public education, pedagogy, and intercultural issues. I was deeply impressed by their knowledge, dedication, and enthusiasm for promoting a genuine openness to diversity.[2] Through this experience, I not only re-examined my own perceptions of American and German cultures and societies, but I was also inspired by my American and European colleagues' skills and wealth of knowledge. Engaging in such pedagogical and cross-cultural dialogue motivated me to reflect upon my practice and to explore new teaching methods that could illustrate the complexity of global perspectives.[3]

As a Francophone teacher from Canada, I am very grateful for the opportunity I had to take part in the Goethe-Institut's Transatlantic Outreach Program, which offered a discovery-learning approach to social studies. Some highlights include our trip to Berlin and to schools[4] and non-government organizations, and our visit to the *Internationale Jugendbibliothek München* (the International Youth Library in Munich).[5] I was deeply touched by the vision of Jella Lepman, who founded the International Youth Library after the end of World War II "to awaken a new understanding for other people and nations" (International Youth Library, 2013) through children's literature and to create a safe space for cross-cultural dialogue. Upon my return, I created the course "Teaching Social Studies with Children's Literature" to support the political, pedagogical, and cultural endeavour that Lepman began and to better understand and communicate the multiple ways of looking at the world by providing ample opportunity for listening and discussion.

The TOP study tour in Germany offers participants the opportunity to develop multiple ways of understanding the world. Such professional development experiences, I suggest, can help teachers contribute to their society and profession by becoming better-informed, more critically aware and engaged citizens. When it comes to increasing global awareness among social studies teachers, I believe there is no better experience than a summer study tour in Germany through the Transatlantic Outreach Program.

[1]The Goethe-Institut in Washington, DC, organizes educational programs for North America. If you are interested in participating in TOP, please visit http://

www.goethe.de/ins/us/lp/prj/top/enindex.htm?wt_sc=top.

[2]TOP offers six study tours every summer. During ours, there were 16 participants, including me, and we were all social studies leaders in our own schools, school boards, and communities. Participants came from such places as Chicago, New York, Miami, and Minneapolis. I was one of two teachers from Canada.

[3]The themes discussed during our study tour in Germany included the environment, economic issues, history (including a visit to concentration camps), culture, religion, and immigration. Discussion centred on issues of common interest to the teachers and the German partners.

[4]In the state of Bavaria, elementary and secondary students attend school until the end of July, so we were able to visit two schools outside Munich.

[5]See the article "Building Bridges of Intercultural Understanding: The International Youth Library" http://www.toponline.org/news/top_newsletter_s11.pdf (Thompson, 2011).

***Laura A. Thompson*** is a Franco-Ontarian from Sudbury with Nova Scotia Acadian roots. She has been a professor of citizenship education at Acadia University since 2008. An expert in Francophone education in minority settings and in curriculum theory, she is conducting several research projects on questions of interculturality, identity, and citizenship in Canada.
laura.thompson@acadiau.ca

### Bibliographic References

Alberta Ministry of Education. Curriculum Branch. (2006). Études sociales: de la maternelle à la douzième année. Retrieved from http://education.alberta.ca/media/606353/sixieme.pdf

Council of Atlantic Ministers of Education and Training (CAMET) (1999). Foundation for the Atlantic Canada Social Studies Curriculum. Retrieved from http://www.gnb.ca/0000/publications/curric/social.pdf

Gérin-Lajoie, D. (2006). La contribution de l'école au processus de construction identitaire des élèves dans une société pluraliste. *Éducation et francophonie*, 34(1), 1-7. Retrieved from http://www.acelf.ca/c/revue/pdf/ACELF_XXXIV_1.pdf

Goethe-Institut (2013). About us. *Goethe-Institut*. Retrieved from http://www.goethe.de/uun/enindex.htm

International Youth Library (2013).

*Internationale Jugenbibliotek München History*. Retrieved from: http://www.ijb.de/files/english/HMe_1/Page03.htm

Merryfield, M.M. & Subedi, B. (2006). Decolonizing the mind for world-centered global education. In E.W. Ross (Ed.), T*he Social Studies Curriculum: Purposes, Problems, and Possibilities* (pp. 283-295). New York, NY: State University of New York.

National Council for the Social Studies (NCSS) (2008). *A Vision of Powerful Teaching and Learning in the Social Studies: Building Social Understanding and Civic Efficacy*. Retrieved from http://www.socialstudies.org/positions/powerful

Ontario Ministry of Education (2004). *Le curriculum de l'Ontario – Études sociales, de la 1re à la 6e année – Histoire et géographie, 7e et 8e année, édition révisée, 2004*. Retrieved from http://www.edu.gov.on.ca/fre/curriculum/elementary/sstudies18curr.pdf

Peck, C.L., Thompson, L.A., Chareka, O., Joshee, R., & Sears, A. (2010). From Getting Along to Democratic Engagement: Moving toward Deep Diversity in Citizenship Education. *Citizenship Teaching and Learning, 6*(1), 61-75.

Reid, A., Gill, J., & Sears, A. (2010). Introduction: The forming of citizens in a globalized world. In A. Reid, J. Gill & A. Sears (Eds.), *Globalization, the nation-state and the citizen: Dilemmas and directions for civics and citizenship education* (pp. 3-18). New York, NY: Routledge.

Richardson, G. (2002). *The death of the good Canadian: Teachers, national identities, and the social studies curriculum.* New York, NY: Peter Lang.

Richardson, G. (2006). Singular nation, plural possibilities: Reimagining curriculum as third space. In Y. Kanu (Ed.), *Curriculum as cultural practice: Postcolonial imaginations* (pp. 283-301).

Toronto, Canada: University of Toronto Press.

Sears, A. (2004). In search of good citizens: Citizenship education and social studies in Canada. In A. Sears & I. Wright (Eds.), *Challenges and prospects for Canadian social studies* (pp. 90-106). Vancouver, Canada: Pacific Educational Press.

Shields, P. & Ramsay, D. (2004). Social studies across English Canada. In A. Sears & I. Wright (Eds.), *Challenges and prospects for Canadian social studies* (pp. 38-54). Vancouver, Canada: Pacific Educational Press.

Thompson, L.A. (2011, fall/winter). Building bridges of intercultural understanding: The international youth library. *Modern Germany Update* (pp. 12-13). Washington, DC: Goethe-Institut. http://www.toponline.org/news/top_newsletter_s11.pdf

# Ethically Engaged Citizenship in a Digital Age

*Jennifer Tupper, University of Regina*

I recently reread Nel Noddings' (2005) *Global Citizenship: Promises and Problems, and Walter C. Parker's* (2004) *Diversity, Globalization, and Democratic Education: Curriculum Possibilities*, while revisiting some of my own writing and thinking about citizenship education over the last several years. What struck me in these re-readings is the extent to which I am re-thinking pedagogical approaches to citizenship education locally, nationally and internationally particularly in light of the digital age in which we are living and my own commitments to justice-oriented teaching. Noddings (2005) argues the importance of both social and economic justice as central to how we might conceive of global citizenship education. Similarly, Parker (2004) discusses his belief that global education requires critical multicultural approaches to curriculum that extend beyond considerations of local or national equity justice issues. Young people, Parker maintains, must consider diversity and citizenship issues from multiple global perspectives. It is important to remember that both Noddings and Parker were writing about global citizenship in a time when social media, the ability to express oneself digitally and to mobilize globally, were in their infancy. Facebook launched in 2004, Youtube followed shortly thereafter in 2005, and Twitter is an even more recent phenomena. These social gathering / social expression / social mobilization sites have, to some extent, transformed the ways in which citizenship may be expressed and enacted as part of ongoing global dialog. They have the potential to advance global justice issues, facilitate digital discussions that include the perspectives of many people and groups worldwide, and create opportunities for real-world engagement. Social media sites become tools for young people the world over to familiarize themselves with issues, participate in conversations, and engage in advocacy and action.

Samuels (2011) describes the ways in which "young people often rely on sites like Twitter, Facebook, and YouTube in order to communicate and organize" (p. 33). Describing social movements that emerge through these sites as 'bottom-up',

Samuels sees them as offering "a new way of interacting with the world" (p. 33) through, for example, spontaneous protests that are difficult to predict and control. These protests can occur locally around very specific and local issues, or as we have seen through the Occupy Movement, they can become much more globally oriented. In the 2012 Presidential Election, Twitter became a vehicle for immediate and widespread responses to critiques of comments made by candidates, such as Mitt Romney's "binders full of women" statement. In Regina where I live, students at First Nations University of Canada (FNUC) were able to very successfully use social media in 2010 to galvanize national support for their opposition to the decision made by both Federal and Provincial governments to pull funding from FNUC. The students' actions facilitated opportunities for conversations about equity and citizenship in my own university classroom alongside my education students. Many high school teachers I spoke with during this time were also engaging their students in conversations about the FNUC crisis and its connections to citizenship. The crisis reflected both social and economic justice issues with implications for other Indigenous populations around the world. More recently, the grassroots movement *Idle No More*, which began in Saskatchewan in late 2012, mobilized Aboriginal people and their allies across Canada through the use of social media which facilitated large scale and wide spread participation in flash mob round dances, protests, and other forms of civic engagement.

In light of our digital era and its corresponding possibilities for citizenship, I have been thinking what it might mean for teachers to teach for ethically engaged citizenship and for students to take this up in their lives locally, nationally and globally. As I have described elsewhere (Tupper, 2012), ethically engaged citizenship is a commitment to social change through being in relation to one another rather than working towards social change on behalf of the 'other'. While I have described such an approach to citizenship in the context of Aboriginal-Canadian relations and the need for all Canadians to

consider how they might be involved in reconciliation, it may also be understood in the context of global citizenship education. Social media sites like Twitter and Facebook allow for a different kind of being-in-relation necessary for ethically engaged citizenship. These digital spaces facilitate a global being-in-relation on a scale not possible before the advent of the internet or social media. They have the potential to shape what Marcia McKenize (2008) has described as the intersubjective "spaces and places of youth engagement" (p. 362). While I am not suggesting that social media sites are the panacea for citizenship engagement, they have the potential for young people to come together to initiate social change. They become all the more powerful when those who are advocating for change in the first place, from the bottom-up, initiate the coming together by beginning the conversation.

For the students at FNUC, the use of social media created opportunities to teach many Canadians about the ways in which First Nations people continue to be subjected to colonial policies and practices. Their digital mobilization invited global dialogue and local action about the realities faced by Indigenous peoples not just in Canada, but around the world. Similarly, the initiative "Shannen's Dream" (http://www.fncaringsociety.com/shannensdream/) invites Canadians to participate in conversations about the rights of Aboriginal young people to equitable education funding and the right to learn in schools that are not physically deteriorating or environmentally unsafe. The Stolen Sisters movement has gained international attention through its on-line presence and use of social media to both raise awareness of the ongoing disappearances and murders of Aboriginal women in Canada and to organize events that draw further attention to the issue and demand that government action be taken. What may often begin locally can quickly became a national and international dialogue. In turn, these dialogues can become opportunities for civic engagement. Global citizenship education in our digital age presents numerous opportunities for teachers and students to become ethically engaged citizens. Social media sites have the potential for young people living in numerous and diverse contexts to not only connect with each other to work together for social, ecological and economic justice but to mobilize civic participation. They can be powerful pedagogical tools for teachers committed to an ethically oriented global citizenship education.

*Jennifer Tupper* is an Associate Dean and Associate Professor of social studies education and curriculum theory in the Faculty of Education at the University of Regina. Her work with youth extends to her time as a high school classroom teacher in Alberta and more recently through her SSHRC funded research exploring high school students' understandings and experiences of citizenship.
Jennifer.Tupper@uregina.ca

### Bibliographic References

McKenzie, M. (2008). The places of pedagogy: or, what we can do with culture though intersubjective experiences. *Environmental Education Research, 14*(3), 361-373.

Noddings, N. (2005). Global citizenship: Promises and problems. In N. Noddings (Ed.), *Educating citizens for global awareness* (pp. 1-21). New York. NY: Teachers' College Press.

Parker, W. (2004). Diversity, globalization, and democratic education: Curriculum possibilities. In J. Banks (Ed.), *Diversity and citizenship education: Global perspectives* (pp. 433-458). San Francisco, CA: Jossey-Bass.

Samuels, B. (2011). Facebook, twitter, youtube and democracy. *Academe, 97*(4), 32-34.

Tupper, J. (2012). Treaty education for ethically engaged citizenship. *Citizenship Teaching and Learning, 7*(2), 143-156.

# The Education Review

uOttawa

Faculté d'éducation
Faculty of Education