Cultural Mythology in Citizenship Education: The Case of Alberta/Canada

by

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Abstract

The social studies and history education research communities have paid a great deal of attention to citizenship and citizenship education. This dissertation, as both theoretical and empirical parts of that scholarly attention, delves deeper into the ways in which we attend to good citizenship in and for Alberta/Canada by focusing on two interrelated levels of education: a) the provincial education policy and curriculum contexts and b) the ways in which social studies and/or history teachers interpret and imagine good citizenship in and for Alberta/Canada. Based within my theoretical (re)configuration that provides a philosophical base of the key terms I use (i.e., ideology, historical-individual agency, imaginary, and cultural mythology), this dissertation offers a critical discourse analysis of the collected data sources from un/official documents for Alberta education and six experienced teachers. In so doing, this dissertation seeks to illustrate three critical points: (1) the contours of a dominant imaginary of Albertan/Canadian with its constitutive cultural mythology and their ontological and epistemological presuppositions that rest substantially upon particular ideologies (e.g., liberalism, (neoliberal) capitalism, and colonialism), (2) the ways in which cultural myths (e.g., diversity), as elements of a particular cultural mythology, both disguise and disseminate a monolithic and depoliticized version (and vision) of Canadian citizenship based within that dominant imaginary as neutral, legitimate, and universal, and (3) (social studies and/or history) teachers' ongoing struggles that stem from their fraught and ambivalent relationships with that particular cultural mythology. With these illustrations, I attempt to elucidate not only unequal relations of power in that specific conception of citizenship and its undergirding ontological and epistemological beliefs that perpetuate systemic inequality and social discrimination in (but not limited to) Canadian society, but also teachers' (and our) ongoing

struggles over that specific conception of citizenship and identity that might inaugurate a springboard to dismantle a dominant imaginary of Albertan/Canadian with its constitutive cultural mythology.

With all my effort to make sense of the ways in which we attend to good citizenship in and for Alberta/Canada, this dissertation strives to reveal cultural assumptions and biases regarding citizenship we as educators presume to teach. In doing so, I offer some important insights into the issues at the heart of the K-12 citizenship education in and beyond Canada germane to identity, citizenship, globalization, ideologies, and their entwined relationships. The value of doing so is not limited to disclosing current various educational issues and dynamics entwined with citizenship. Rather, the value in doing so is to provide curriculum scholars and teachers with the critical ways to think outside our inherited cultural biases about the (prevalent) meanings of citizenship and citizenship education. These critical ways, I believe, are essential to address unequal relations of power in such cultural biases and their undergirding ontological and epistemological beliefs, which is crucial to disrupt systemic inequality and social discrimination we all strive to resist.

Preface

This dissertation is an original work by Juhwan Kim. This research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name "Cultural mythologies in citizenship education: The case of Alberta," Pro00087126, approved on May 29, 2019.

This study contains content that is either published elsewhere or has been submitted and under review for publication. In particular, the section of "Modulation of desire: Education for the pursuit of neoliberal globalization" in Chapter 2 is a slightly modified version of a similarly titled paper, "An educational investigation with Deleuzian perspectives on desire: Modulations of desire for neoliberal globalization*," Theory and Practice of Education, 25*(1), 27-41 (Korean Journal, published in English). A large portion of Chapter 3 was published in another paper titled, "Related but distinct: An investigative path amongst the entwined relationships of ideology, imaginary, and myth," *Educational Philosophy and Theory, 53*(2), 171-183. Similarly, parts of Chapter 5 have been submitted and under review for publication.

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Chapter 1. Introduction: Locating the Research and the Researcher

1.1 Autobiographical Origins of the Researcher

There are two scenes that stand out in my mind from my early school days experiences, which lead me to interrogate understandings of democracy and citizenship and the roles played by citizenship education in the society(ies) in which we live and engage. When I was in elementary school, there was a social studies class that taught students about the reunification of North and South Korea. Interestingly, in this class, our teacher always emphasized the value of democracy contrasted with the communist regime in North Korea. I was so confused at that time because I thought there was no correlation between reunification and the value of democracy. However, many questions were never answered. Later, when I was in secondary school, many students who took social studies classes had a strong tendency to regard it as an easy subject. It was a subject seen as requiring memorization of knowledge related to Korea and some dominant societies including, importantly, Western European and North American history, geography, and systems of politics and governments. These experiences make me to think repeatedly and skeptically about the purposes and practices of social studies education when conceived as something supposedly neutral. Such experiences, in other words, encourage me to hypothesize that the purposes and ways to educate students for a democratic society implicitly set a specific ideal type of *good citizen*—who knows historical *facts* or social *knowledge* rooted in a specific narrative and national ideal(s).

These scenes played out in my mind during the sinking of South Korean Sewol ferry which occurred on April 16, 2014, which left more than 300 people dead or missing. This event led me to interrogate the ethics of citizenship and the roles of citizenship education in Korean society. What perplexed me about this accident was that the passengers obeyed when the crew

commanded passengers to stay on board as the boat sunk. I have posed a number of questions to myself while watching this shocking tragedy: Why did most passengers submit to the crew's commands even when the boat was sinking? Why did the crew command them to stay in their cabins even while they escaped the ship themselves? In a democratic society that respects people's right and regards freedom and justice as key values, how should one view a crew who acted solely in their own interests? Could the crew's action be an analogy for the neoliberal form of capitalized democracy in which the captain and crew do not see themselves as having any responsibility for the passengers? These questions are the starting point of my academic interests regarding the meanings and ethics of citizenship as well as the roles of citizenship education in the society(ies) in which we live and engage.[1]

Two concerns from my personal school experiences and that critical incident still remain. Do these situations indicate a drifting of educational practices from the purposes of social studies education described in curriculum documents? For instance, to educate democratic citizens constitutes the justification of social studies education curriculum in South Korea:

> Social studies provides opportunities for students to develop their abilities essential to be democratic citizens by learning fundamental knowledge regarding social phenomenon as well as by developing the capacities to research basic concepts and principles in relation to social sciences disciplines. (Korean Ministry of Education, 2015b, p. 63, translated by me)

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[1] My questions, I must note here, first rested only on the particular understandings and relevant dynamics of citizenship and citizenship education in South Korea. My continual work based on such, however, led me to some rough questions related to the broader (and even more abstract) contexts I will describe shortly. This is the reason I do note "the society(ies) in which we live and engage" here, even though the questions linked to the critical incident seem to rest on one exceptional case in South Korea.

For the most part, citizenship education has been implicitly and explicitly linked to a liberal conception of citizenship: to develop students' understanding of key characteristics of liberal democracy—including "popular sovereignty, majority will, civil rights and liberties, the rule of law (constitutionalism), and free and fair elections" (Parker, 2012, p. 614)—that are essential to determine and pursue the good life (Gutmann, 1999; Hanson & Howe, 2011; Parker, 2011). In addition, South Korea's social studies curriculum also emphasizes the improvement of student's intellectual competencies for a reflective thinking including creative thinking, critical thinking, problem solving, decision making, communication skills, and so on (Korean Ministry of Education, 2015a, 2015b). The emphasis on developing students' intellectual capabilities reflects liberal perspectives of democratic citizenship such as Engle and Ochoa's (1988) decision making model that focuses on "the process of expanding the individual's ability to be a rational, thoughtful, and independent citizen of a democracy" (p. 29; Previte, & Totten, 2012). In other words, social studies education is concerned about educating citizens who understand citizenship and democratic values grounded in a liberal conception of citizenship by developing students' capacities to think critically and creatively about various social phenomenon in our society in which we both passively and actively engage (Korean Ministry of Education, Science and Technology, 2012; Korean Ministry of Education, 2014a, 2014b, 2015a, 2015b).[2] However, in my schooling/teaching experience, common educational practices primarily emphasize knowledge transmission and standardized tests. Pedagogy, in this context, focuses students to absorb particular values, skills, and knowledge. This pedagogy might be inadequate to develop students' intellectual capabilities to be independent-minded citizens for a democracy. Passengers'

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2 The recent curriculum documents describe that creative thinking means "the capability to create new and valuable ideas" and critical thinking means "the capability to analyze and judge social phenomenon" (Korean Ministry of Education, 2015b, p. 62, translated by me).

reactions while their Sewol ferry sunk, I suppose, illustrates a pernicious influence of such pedagogy—which makes people obedient or deferential to authority even when their own personal sensibilities might tell them that the authority is wrong.

Related, I am also concerned about ideological aspects in social studies education in South Korea connected to severe political and military conflicts with North Korea. As Westheimer and Kahne (2004) claim, many kinds of political and ideological interests are attached to democratic values and varied conceptions of citizenship. Ideology, in this context, is a crucial frame that determines one's view regarding various social phenomenon in the society(ies) in which we live and engage as well as the globe. As Apple (2004) points out, ideology permeates and makes visible one's lived experiences allowing people to interpret and interact with the educational, economic, and social world. In the case of South Korea, specific ideological views connected to antagonism toward and fear of North Korea and communism has encroached on South Koreans' conceptions of democracy, citizenship, and citizenship education. This situation has led to specific nuances or ways in which South Koreans understand and implement democracy and practice citizenship differing from those in other countries who have different local contexts.

Thinking through such two concerns and thoughts related to my personal and collective experiences raised several initial questions regarding citizenship education: what kinds of ideologies regarding the concept of democratic citizenship exist in contemporary K-12 education policy/curriculum documents? In what ways do those documents present democratic citizenship as well as implicit and explicit ideologies entwined with such concept? In what ways do teachers perceive or reconceive such presented democratic citizenship and its relevant ideologies?

In relation to my questions, there are two different orientations employed by scholars to analyze citizenship education in the context of South Korea. On the one hand, some articulate that citizenship education in South Korea fails to adequately educate students as citizens for a democratic society (Jang et al, 2014; Lee, 2015; Sim, 2010). These scholars mainly argue that the extreme political and ideological confrontations caused by ongoing political conflicts within and beyond Korean peninsula lead to ideological tensions and confusions in arguments over citizenship. Those confrontations, from their perspectives, serve to hinder us from shaping various ways of thinking and imagining citizenship education. This is because such situation ironically forces us to highlight and idealize a political neutrality of citizenship and citizenship education. Still within this orientation, other scholars claim that citizenship education emphasizing knowledge transmission and standardized (and high-stake) tests fail to develop those students' intellectual competencies that curriculum documents emphasize—such as the capabilities for creative thinking and critical thinking. Kang (2008), for example, claims that social studies curriculum and pedagogy emphasizing knowledge transmission necessarily limits students' various ways of thinking essential to interpret and deal with many social issues we face.

On the other hand, there is another viewpoint to explain current purposes and practices of citizenship education in the case of South Korea. For instance, Cho (2009) argues that the core of citizenship education in South Korea is to train responsible, sincere and polite citizens who internalize democratic values that the nation wants to pursue in order to maintain a coherence in national consciousness to protect various national security threats. In other words, various historical and social contexts in South Korea—including Japanese colonization, Korean war, (military) dictatorships and citizens' resistance, etc.—and rapidly shifting political situations

South Korea faces influence the practices of citizenship education. Such tensions produce specific nuances in the ways South Koreans understand and enact citizenship.

These studies in citizenship entwined with the contexts of South Korea strongly influence my current research questions. Many close connections exist between the ways in which these scholars' approach and analyze citizenship education and my concerns—a) dislocations of educational practices from the purposes of social studies education described in curriculum documents and b) ideological aspects intimately tied to social studies education that might influence or even determine the ways we perceive, interpret, and evaluate citizenship and its relevant social dynamics.

Along with these studies and my two concerns of citizenship education, recent world events are also another crucial impact on my research questions and proposed project. For instance, in 2014 (and also 2020) citizens in Hong Kong protested against electoral and political reform designed by Beijing in order to protect their democracy from anti-democratic movements. In a similar way, in 2016, two million South Korean citizens participated in peaceful protests against South Korean (ex)president Park and allegations against her of influence-peddling and her leaks of classified information. For many citizens, this was a crisis of democracy threatening South Koreans' political legacy grounded in the history of resistances to authoritarian regimes for the last few decades. These conflicts reflect something about citizens' collective understandings of democracy and citizenship, which are intertwined with cultural mythologies about what each national community has been, is, and wishes to become.

All my concerns along with their relevant (historical) events and substantial studies thus allow me to initiate my academic journey with my blunt questions of citizenship in the broader (and even more abstract) contexts I have (re)shaped during my PhD program: while we widely

conceive citizenship as something universal and neutral, why and in what ways do citizens in each country have their own way(s) to perceive citizenship differing from those who lives in other countries? What makes such kind of differences among citizens in different countries? And, in that context, what are the roles of (citizenship) education that often disseminate knowledge and/or images of citizenship as neutral, universal, and timeless? These blunt questions of citizenship in the broader contexts, aligned with both my physical and mental body that *physically* exists in Edmonton, enabled me to shape the initial point of my dissertation located in Alberta (and Canada) where I can recognize and interpret citizenship and education in a fresh way(s).

I move now to elaborate my research questions and central argument for this study. I do so by exploring the discussions over many crucial and contested concepts such as democratic citizenship, collective self and identity, cultural mythology, and citizenship education.

1.2 Research Issues: Citizenship as the Contested Concept

Before locating this research and my position, I first discuss various approaches regarding (democratic) citizenship to map this crucial and contested concept. This process is crucial to clarify my approach of citizenship suggesting the paradigm in which I locate for this study.

Over the last few decades, scholars and the public have engaged in discussions over the concept/conception of citizenship in various fields such as education and political philosophy. Many North American communitarian scholars in the 1980s and 90s, for instance, attempt to criticize the liberal conceptions of the self, political institutions, and citizenship (e.g., Etzioni, 1996a; MacIntyre, 1981/2007; Sandal, 1982; Taylor, 1985). These scholars mainly dispute Rawls's inspired approaches to such concepts: the primary role of government is to distribute

fairly the liberties and economic resources to which individuals can secure their freely chosen lives. In doing so, they emphasize the social natures of the self and the value of community so as to address various contemporary social issues in the United States such as "alienation from the political process, unbridled greed, loneliness, urban crime, and high divorce rates" (Bell, 2020, n.p.).

In terms of the liberal conception of the self, for example, MacIntyre (1981/2007) claims that:

> To be a moral agent is, on this view, precisely to be able to stand back from any and every situation in which one is involved, from any and every characteristic that one may possess, and to pass judgment on it from a purely universal and abstract point of view that is totally detached from all social particularity. (pp. 31-32)

Contrary to this liberal tradition of writings about "the self," he contends that morality based on both ideas of eternal moral truths and individuals' moral reasoning independent from the social context is impossible. MacIntyre (1981/2007) thus articulates that an individual's moral life is closely attached to the historical lives of particular social groups. In a similar way, Sandal (1982) and Taylor (1985) criticizes the liberal conceptions of the self that overlook the fact that individuals are constituted by diverse communal attachments. Taylor (1985) especially uses the term "atomism" to criticize such conceptions that emphasize an overly individualistic conception of the self. In a similar but distinct way, Etzioni (1996a, 1996b) pays extra attention to the (community) members' relationships within various social institutions (e.g., families, schools, regional/national communities, etc.) that (re)shape the moral infrastructure essential to establish and maintain our society.

All these communitarian perspectives, albeit with their differing perspectives and emphases on community as well as individuals' choice and autonomy, challenge liberal notions of citizenship and citizenship education. These perspectives criticize such notions grounded upon normative political theories and political liberalism including, importantly, Rawlsians' conception of justice and the basic structure of society—constitutional rights, political decision-making procedures, and social institutions. From many communitarian perspectives, liberal notions of citizenship and citizenship education rest excessively on individual citizens' autonomy and their powers of autonomous choice that overlook diverse crucial social dynamics entwined with communities and the members' relationships within such (Callan, 2004; Kymlicka & Norman, 2000).

Related, Kymlicka and Norman (2000) also illustrate two reasons for recent explosive interests in citizenship: a) the rise of minority rights connected to the claims of ethno-cultural minorities that has accompanied the increased presence of minority groups including "immigrants groups, Indigenous peoples, national minorities, racial groups, and ethnoreligious sects," (p. 3) and b) recent political events and cultural trends throughout the world "includ[ing] increased voter apathy and long-term welfare dependency in the United States, the erosion of the welfare state, and the failure of environmental policies that rely on voluntary citizen co-operation" (p. 6).

In responding to such challenges to and questions about citizenship and citizenship education, liberal theorists highlight the necessary civic virtues and practices so as to establish a flourishing democracy in a modern pluralistic society (Callan, 2004; Galston, 1991; Hadfield & Macedo, 2012; Kymlicka & Norman, 2000). Galston (1991), for example, suggests four types of civic virtues that most citizens must possess to preserve the liberal communities and to operate

the liberal polity: a) general virtues—courage, law-abidingness, loyalty, b) virtues of liberal society—independence and tolerance to maintain individualism and diversity, c) virtues of the liberal economy—work ethics, capacity for moderate delay of gratification, adaptability to rapid and sweeping changes in relation to modern market economies and technology, and d) virtues of liberal politics—capacity to discern and respect the rights of others, willingness to demand what the country can afford, willingness to participate in politics and public discourses (pp. 221-4; Kymlicka & Norman, 2000, pp. 7-8). While many liberal theorists suggest their own list of civic virtues, Galston's list reflects a core set of aspects and concerns to establish a liberal democratic society taken up in the citizenship literature. (Kymlicka & Norman, 2000)

Along with such core civic virtues, some liberal theorists furthermore suggest deliberative democratic theory responding to the issues of citizenship and citizenship education (e.g., Gutmann, 1993, 1999; Hanson & Howe, 2011; Parker, 2006, 2011). Deliberative democratic theory emphasizes citizens' moral engagement for the democratic process as necessary to develop commonalities. In this formulation, citizens' autonomy emerges through engagement in deliberations with others in various communities. The common ground of deliberative theory, in this sense, concerns the necessity to educate citizens who can "manage the responsibilities of deliberative citizenship" (Callan, 2004, p. 72). For instance, Gutmann (1993) argues that education should prepare for future citizens who have the capacity for *rational deliberation* by emphasizing "an increase in the willingness and ability of students to *reason and argue about politics, collectively and critically, respectful of their reasonable differences*" (p. 6, emphasis in original).

Overall, these liberal theorists' viewpoints indicate that the essential constituents to establish a democratic society are the characters of independent citizens as autonomous agents

and their engagement in deliberations with others (Galston, 1991; Gutmann, 1999; Hanson & Howe, 2011). As Gutmann (1993) clearly asserts, "there are just so many individual selves that must find a fair way of sharing the goods (and bads) of a society together" (p. 6). Citizenship education, in this sense, should focus on the capability for rational deliberation to value and respect others' autonomy and the necessary civic virtues and practices to develop students' capacity "to evaluate the talents, character, and performance of public officials" (Galston, 1989, p. 39) as well as to sustain democratic procedures that guarantee the fair and inclusive conditions of participation and engagement in deliberations (Gutmann, 1993, 1999; Hanson & Howe, 2011; Parker, 2006, 2011).

While the communitarian and liberal theorists offer differing perspectives of citizenship and citizenship education, they share a crucial presumption we need to ponder: citizenship is an *invariable* concept. Such presumption, I critically argue, overlooks inherent multiplicity and complexity of citizenship entwined with historical and socio-political dynamics in particular societies, which often causes ambiguity, uncertainty, and even disorientation. Gaudelli (2016) articulates this point well:

> Citizenship is a term, though Western in origin and arguably exclusive in application, increasingly used throughout the world to describe the relation of self-to-sovereign as well as the relationship one has to other citizens. Citizenship's history illustrates a broad arc of moving from exclusion to expansion as its circle has tended to grow wider over time, though with significant challenges of exclusion remaining. (p. 12)

He argues that citizenship is the concept closely related to the historical contexts of modern nation-state building. The conception of citizenship, in this sense, concerns the dynamics of inclusion and exclusion—or the issue of who is included and excluded as a citizen. With this

point, he also suggests that the meanings of citizenship have been transformed along with changes of political and economic circumstances influenced by globalization. In this context, Gaudelli's view implies that citizenship is a flexible and continually changing concept by virtue of dynamics entwined with various political, historical, and cultural events and trends in our society as well as the globe.

With the concerns I claim regarding the communitarian and liberal perspectives of citizenship—citizenship is a concept imagined invariable and timeless, I move now to elaborate my research questions and central argument regarding citizenship by locating this research.

1.3 Locating this Research: Conceptions of Citizenship Tied to Dynamics in National Communities

To discuss the concerns of citizenship I elaborate here, I first begin with Étienne Balibar's view of democratic citizenship. Regarding this contested concept, Balibar emphasizes that democratic citizenship cannot be separated from the relationship between "human rights" and "political rights" connected to the history of nation-state building—which explains that the nation is the result of the production of a particular imaginary (Balibar 1991, 2001; Balibar & Swenson, 2004; Montag & Elsayed, 2017). In relation to the national formations, Balibar (1991) claims that:

> the imaginary which inscribes itself in the real [as reality] in this way is that of the 'people'. It is that of a community which recognizes itself in advance in the institution of the state, which recognizes that state as `its own' in opposition to other states and, in particular, inscribes its political struggles within the horizon of that state. . . . But such a people does not exist naturally, and even when it is tendentially constituted, it does not exist for all time. . . . The fundamental problem is therefore to produce the people. . . .

> [I]t is to produce the effect of unity by virtue of which the people will appear, in everyone's eyes, `as a people', that is, as the basis and origin of political power. (pp. 94-95)

This argument suggests that the imaginary central to the conceptualization of nationhood has played significant roles in building concrete forms and structures of *a people* whose affects are tied up with the nation-state citizenship. Furthermore, the process of nation-state building and the imaginary of a people are crucial to produce the (limited) notion of citizenship within the specific spatial (or territorial) and cultural (and/or often racial) boundaries. For instance, Balibar (2000) illustrates that:

> Political rights, the actual granting and conditions of equal citizenship, were true basis for a recognition and definition of 'human rights'—to begin with, the most elementary ones concerning survival, naked life. . . . When the positive institutional rights of the citizens are destroyed—e.g., when, in a given historical context where citizenship and nationhood are closely associated, individuals and groups are chased out of their national belonging or simply put in the situation of an oppressed national 'minority'—the basic rights which are supposed to be 'natural' or 'universally human' are threatened and destroyed. (p. 18)

His point indicates that the concepts of citizen and democratic citizenship are not grounded in their universality and intrinsic values but associated with the process of the nation-state building. This process has constructed *a people* tied to the nation-state's conditions and dynamics of politics, economy, and culture (Balibar, 2000; Balibar & Swenson, 2004; Montag & Elsayed, 2017). Political rights, which determine the conditions and dynamics of citizenship, thus are closely related to the historical contexts of nation-states building and nation's territorial limits.

As a result, the conception of citizen and citizenship is to be about the issues of identity or the sense of who does and does not belong. In other words, the concept/conception of citizenship, which are often conceived as something supposedly neutral and universal, actually engage with (or even shape) us/them configuration that causes many social issues grounded in hatreds/fears of the others (not *us*). To emphasize this crucial point regarding citizenship, Balibar radically asserts that "*universalisation* as such appears to be inseparable from procedures of exclusion" (Balibar & Swenson, 2004, p. 314, emphasis in original).

In his discussions, Balibar clearly illustrates that democratic citizenship entwines with historical and political contexts in each nation-state (Balibar 1991, 2000; Balibar & Swenson, 2004). Democratic citizenship, in this sense, is not the neutral rights and values but historical and ideological constructs deeply related to the process of nation-state building and its political and historical contexts—or, drawing on Balibar's (1991) term, "the imaginary singularity of national formations" (p. 87). Such notion of citizenship, I argue, is crucial to understand historical contexts and political dynamics entwined with citizenship which many liberal and communitarian perspectives often overlook or discount.

My approach of this study is greatly influenced by Balibar's interpretation of the historical and contemporary dynamics related to democratic citizenship. There are however two limits I need to point out in order to elaborate my questions and arguments for this research. First and foremost, as Balibar repeatedly admits, his many works are located in the context of modern and contemporary Europe. Notions of citizenship and modernity still (voluntarily or inevitably) rely on the historical and political contexts of modern and contemporary Western Europe. However, as Shin (2006) articulates, different local dynamics grounded on particular local politics, history, and cultures lead to differing meanings of modernity and citizenship. Turnbull's

(2000) argument, in this context, is noteworthy: "Though knowledge systems may differ in their epistemologies, methodologies, logics, cognitive structures or in their socio-economic contexts, a characteristic that they all share is their localness" (p. 19). Second, Balibar's notion of democratic citizenship seems to overlook its cultural forms and dynamics that engage in the process to disguise citizenship as something timeless, universal, and therefore, natural. As Roland Barthes (1957/2013) clearly illustrates, cultures as if they were indisputable, natural, and timeless values are actually connected to specific ideological values that hide the historical reality and tensions within and around our society.

Hence, in this study, I locate my stance outside of the concept of democratic citizenship based on liberal perspectives. Rather, I proceed with an assumption: Citizenship is an ideological and cultural production attached to political, historical, economic, and cultural dynamics in each nation-state as each becomes entwined within a globalized economic world with political implications. From this perspective, I begin this study with my presumption that there are citizens' collective understandings of democratic citizenship reflecting collective images of and beliefs in what each national community has been, is, and wishes to become. Such collective images or imaginings convey a particular imaginary of *us* that determines what is considered as the good life and the good citizen in each national community.

The concept of national community I denote here are drawn from Benedict Anderson's (1983/2016) influential work, *Imagined Community*. In this work, Anderson (1983/2016) unpacks the prevalent notions of nationality, nation-ness, and nationhood by tracing the ways in which political community has been conceptualized in particular political, historical, and cultural contexts. In so doing, he not only contradicts a neutral notion of nation (and nation-state), but also indicates that the nation is an *imagined* entity based within the (imagined) community

members' deep and horizontal comradeship: "The members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (p. 6). Hence, Anderson articulates that nationality, nation-ness, and nationhood are actually "cultural artefacts of a particular kind" entangled with the nation's particular historical, political, geographical, and cultural contexts and dynamics (p. 4).

Based on both Balibar's notions of democratic citizenship and Anderson's theory of imagined community, I suggest that citizens, as the members of each national community as well as active social agents, have shaped their own ways of interpreting democratic citizenship that reflect beliefs and images of their national community(ies). However, many questions still remain unanswered: In what ways and to what extent do such imaginings of collective citizenship provide a common ground? If there are specific and influential agents—including not only a specific ethnicity, gender, or class of people but also desires, ideologies, and discourses— shaping particular images and ideals of democratic citizenship, in what ways is this power expressed within and beyond educational contexts? In what ways do individuals in those contexts react to such images, ideals, and (often subtle) power and shape their notions of democratic citizenship?

Some hints regarding answers of these questions can be found in studies in relation to history and social education conducted by Barton and Levstik (1998), Wertsch (2000), Levstik (2000), Peck (2010), and den Heyer (2006, 2012). These studies illustrate that students have various notions of history based on multiple, complex and often vaguely competing narratives in their societies, even in the face of official histories though that psychologically bind individuals and groups together.

Wertsch (2000) studied Estonians' reasoning about the past through a set of interviews, and found that many Estonians actually understand and interpret their past based on fragmented and incoherent "unofficial" accounts of history, even though they learned and knew the "official" history—the state-controlled, the Soviet Union version of historical narratives presented in schools, the media, and other institutions. This study suggested that citizens often hold multiple and complicated notions of history instead of an account of past based on a single and coherent narrative.

In the context of the United States, Barton and Levstik (2000) conducted research into secondary school students' understandings of history and historical significance. They noted that students often wrestle with the complexity of U.S. history in relation to the issues of race, gender, labour struggles often ignored by school given official portrayals of the United States as "the image of an idea of expanding rights and progress" (p. 260). In a similar way, Levstik (2000) also illustrated U.S. students, teachers, and teacher candidates' struggles to reconcile stories that challenge the images of progress and improvement through time overcoming earlier prejudices and mistakes.

In the case of Canada, Peck (2010) explored the relationship between student's ethnic backgrounds and their conceptualizations of what is historically significant in Canada past. The result of her study indicated that many students' ascription of historical significance reflected their different "ethnic identities" that led to their complicated notions of Canadian history.

Taken together, these studies indicate that students' understandings of history, as collective images that animate national identities (Anderson, 1983/2016; Francis, 1997), constitute the social "stocks of knowledge" that rely on one's own experiences as well as socially solidified conceptual interpretations (den Heyer, 2006). Furthermore, these studies also support a

view that beliefs about the past are shaped by people's ethnicity. In this context, as Wertsch (2000) argues, "human action is understood as involving an irreducible tension between active agents and cultural tools provided by a sociocultural setting" (p. 47).

Based on these studies, citizens' collective images of democracy and citizenship are the results of struggles by groups in each national community over the ideas, ideals, and images of democratic society including beliefs about who does and does not belong and what is considered as the good life and the good citizen (den Heyer, 2012, 2018). For instance, educators and educational bureaucracies along with parents and public media commentators must negotiate a broad spectrum of ideas about what constitutes good citizenship and what the roles of good citizen should play as both contributor and beneficiary of a democratic society (Gaudelli, 2009; Westhemier & Kahne, 2004). Along with my assertion regarding citizenship, I suggest *cultural mythology* as the key theoretical concept to examine socio-cultural dynamics in relation to individuals' and groups' struggles over the ideas of democratic society that constitute their collective images of citizenship. I define *cultural mythology* as *specific ideological visions of the world based on images and narratives constituted by specific iconic events, practices, and/or plot lines that symbolize and convey particular cultural values of each national community.* With this key concept, I furthermore argue that there are idealized concepts of citizenship shaped by cultural mythology in each national community that constitutes the relationship (and/or a psychic bond) between the good nation and the good citizen. History and citizenship education, in this context, often promote a specific image(s) and ideal(s) of national identity—or an imaginary of *us*— and it's constitutive mythology(ies).

1.4 Citizenship with the New Realities: Globalization and the Covid-19 Pandemic

Along with various discussions as to citizenship I reference here, I also need to examine current drastic (and historical) changes of our circumstances that might transform the whole pictures of citizenship: a) the emergence of globalization aligned with the advance of technology and transportations and b) the Covid-19 pandemic associated with globalization. This short section outlines such unprecedented rapid changes that might question our notions of citizenship in the midst of uncertainty we all face.

First, the emergence of globalization aligned with the advance of technology and transportations transform the debates over citizenship. In the contemporary globalized era after 1990s, the boundaries of nations (and nation-states) become fluid, and growing numbers of transnational migration cracks our sense of spatial and cultural territories (Choo, 2016). While we still often describe our civic identity that rests on our national and/or particular regional terms, globalization definitely challenges our notions of citizenship inextricably linked to individual and collective identity(ies) based within a strong sense of national territory and imagined national comradeship (Gaudelli, 2016; Patel, 2017). The new realities with globalization, in other words, might indicate that the prevalent notions of citizenship entangled with a sense of spatial and cultural boundaries no longer serve as a commonsensical existential ground shaping our ontological and epistemological certainty.

The current historical events related to the Covid-19 pandemic, however, engender many unprecedented circumstances that prompt questions as to globalization. The globalized world with newly emerging notions of territory, for instance, exacerbates the Covid-19 pandemic, which provokes serious concerns about its safety and efficacy. As Dodds et al. (2020) keenly describe, "[t]he social and economic geographies of the pandemic are in themselves revelatory of the precariousness of contemporary life for hundreds of millions of people around the world" (p.

290). The severe situations with the Covid-19 spotlighting the fact of our mortality recall

national governments and their decisive political leaderships. Responding to that request, each

national government uses strong repressive policy measures including extreme social policing

such as border closures, travel restrictions, strict lockdown and isolation, and so forth. These

measures not only deliberately suspend civil and political rights, but also appeal to every

citizen's support and solidarity toward other fellow citizens (e.g., "stay at home" rhetoric such as

"please stay at home for your family, friends, neighbours, and your country"). The Covid-19

pandemic, in this sense, seems ostensibly to reinvigorate notions of good citizenship attached to

our sense of national, spatial, and cultural territory and (imagined) national/provincial

comradeship. However, we cannot precisely anticipate the current and probable future impacts of

the Covid-19 pandemic and their consequences which are (and might be) so varied, spatially

(and nationally) uneven, and ongoing.

While many questions as to the virus itself and its unprecedented repercussions remain

unanswered, the pandemic reveals our ongoing troublesome issues of social inequality in a

salient way (Bailey et al., 2020; Dodds et al., 2020). The unevenly distributed impacts of Covid-

19 exacerbate people's unequal capacity to address natural disaster and austerity. As Dodds et al.

(2020) illustrate, "[t]he disastrous loss of income and livelihood resulted in a spike of suicides

and accidents, as the most vulnerable in particular struggles to cope with the magnitude of the

disruption" (p. 290). The Covid-19 pandemic saliently reveals social inequality issues, thus

recalls and highlights again many concerns about a global circuitry of neoliberal capitalism: "the

unjust distribution of wealth, the sacrifice of the poor, of women and children, the way in which

stimulus policies handover public funds [and services such as healthcare and education] to rich

corporations" (Peters, 2020, p. 3). In the context of citizenship, the pandemic raises many serious

questions as to our prevalent notions of global citizenship intertwined with neoliberal logics and value structures (e.g., marketization, competitiveness, consumerism, etc.) and its sustainability in the face of the current and future precarious realities.

1.5 A Haunting Question: What Am I Still Concerned with Citizenship?

My short discussion about the new realities intrinsically linked to globalization and the Covid-19 pandemic, albeit with the lack of describing varying dynamics of such, prompts a crucial and provocative question I need to address: *Does citizenship as a popular signifier still have some meanings for us especially in a current globalized era?*[3] If so, what meaning(s) can citizenship have for those of use living in this globalized world with the indefinite mobility and flexibility collapsing our *physical* limits? In other words, why should we concern about citizenship that might be *a banal empty signifier* in our upcoming new realities? While responses to these contested questions can be varied, a central argument they all should address seems to be clear: no longer does citizenship based within a sense of being rooted in a particular place (i.e., a specific spatial and cultural territory) shape and explain what it means to be a citizen (or, in a broader sense, human being). As a novice researcher who strives to delve deeper into our variegated notions of citizenship and (citizenship) education entwined with particular ontological and epistemological beliefs, I herein should respond to those crucial questions that still haunt me.

First and foremost, my response (and interests as to citizenship) lies in one crucial assumption that contradicts various notions postulating citizenship as *an empty signifier*: notwithstanding globalization, citizenship, as a widely accepted commonsensical ground based within a strong sense of spatial and cultural territories and (imagined) national comradeship, still

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[3] I must acknowledge that this crucial question was actually prompted by Dr. jan jagodzinski during my candidacy exam. At that time, he cautiously posed some critical questions as to the meanings of citizenship especially in the current globalized transnational world that might dismantle gradually the concept of citizenship based within a sense of national territory and (imagined) national comradeship among citizens.

shapes the ways in which we perceive, interpret, and imagine our social reality(ies) including our daily thoughts and routines. Such constituted frames of reasoning and imagining, I argue, are crucial because they often determine our (current and future) ways of living and interacting with others. Many (inter)national issues related to the Covid-19 pandemic offer good examples of my argument. Some recent powerful rhetoric linking the successful vaccine developments and supplies to a broader issue of international competition, for instance, indicate well that our frames of reasoning and future imagining still intertwine with widespread nationalistic tendencies and their mythic existential groundings based within a sense of national (and/or even provincial) territory. Such interwoven frames thus suggest a critical point I would like to highlight: the current localized dynamics, which often seem to exist without any meaningful connection to *outside* their territories, also extensively influence various ongoing dynamics in the contemporary globalized world.

Related to such crucial assumption, another response lies in my concerns with history and social studies education (and, in a broader sense, education in general) entwined with cultural assumptions and biases of citizenship we as educators presume to teach. Such specific concerns resonate with an argument: citizenship education that rests on a particular notion of citizenship continually (re)shapes the ongoing issues of social inequality and discrimination. Aligned with many scholarly works that expose a more complicated and troubling Canadian identity and citizenship (e.g., Gebhard, 2017; Sockbeson, 2009; St. Denis, 2011; Tupper, 2014), a part of my dissertation elucidates unequal relations of power in a particular conception of identity and citizenship and its undergirding ontological and epistemological beliefs at the heart of K-12 citizenship education in Alberta/Canada. By doing so, I strive to articulate my argument with some vivid illustrations: Citizenship still serves as a widely conceived signifier that actually

(re)affirms "the established relations of power and semiotics categories" (jagodzinski, 2018, p. 6), which (re)shapes and (culturally) disguises our institutionally constituted frames of perceptions entwined with particular ideologies (e.g., liberalism, capitalism, colonialism, etc.) as categorical and transcendent.

Taken together, I herein postulate *citizenship as a popular signifier of belonging still shaping human agency, actions, and everyday social life including our daily thoughts and routines.* While the current transnational reality(ies) with its indefinite mobility and flexibility poses some skeptical questions regarding citizenship, my responses might offer some insights into citizenship and its *localized* political, economic, and cultural characteristics that extensively influence such (un)predictable dynamics in that globalized world. These insights, I further suggest, enable me to establish some valid grounds to proceed this study with my keen concerns with citizenship and (citizenship) education. Such concerns, of course, should address some critical issues in which our inherited ideals attached to citizenship education might be insufficient for these new realities including global climate change (i.e., Anthropocene) and international migrations (e.g., jagodzinski, 2018; Kissling & Bell, 2020; Nieto & Bickmore, 2017; Wallin, 2017).

1.6 Research Questions for This Dissertation

My research seeks to shed light on foundational cultural myths (or a cultural mythology) and their relevant imaginaries and ideologies attached to good citizenship in and for Alberta/Canada. Accordingly, this dissertation is guided by two interrelated research questions:

a) *What cultural myths (or a cultural mythology) and their relevant imaginaries and ideologies (re)shape the ways to construe and envision good citizenship in un/official documents for Alberta education?*

b) *What cultural myths (or a cultural mythology) and their relevant imaginaries and ideologies influence the ways social studies and/or history teachers in Edmonton interpret good citizenship in and for Alberta/Canada?*

Chapter 2. Literature Review Regarding the Context of This Research

2.1 Outlining the Review of Research Literature: Purpose and Procedure

Education research into citizenship is varied, but there have been only few in-depth studies as to cultural myths (or a cultural mythology) that might underpin both neutralization and idealization of a specific notion(s) of good citizenship. Therefore, in this literature review chapter, I review many scholarly works relevant to the topics of (global) citizenship, social and history education, educational policies, and schooling practices published in various scholarly fields including philosophy, sociology, political science, the humanities, as well as education— especially educational foundations and curriculum studies in (but not limited to) Canada. In doing so, I examine historical and contemporary discourses serving as dominant cultural myths (and/or a cultural mythology) at the heart of K-12 citizenship education in Canada.

To ascertain the state of research on various cultural myths entwined with contemporary good citizenship discourses in K-12 citizenship education, I explore the relevant research literatures published between 1990 and 2020 in English. The methods I used to collect the relevant literatures were structured on three phases:

1) a review of research literature by searching popular databases—EBSCO Discovery Service, Web of Knowledge, Education Resources Information Center (ERIC), etc.—with relevant keywords such as "citizen", "citizenship", "democracy", and "citizenship education",

2) a review of books and journals in relation to citizenship, (social studies, history, and/or citizenship) education, and social justice,

3) a review of references in the collected works through last two phases (Snowball method).

In tandem with a review of the research literature closely related to citizenship and citizenship education, I also examine the scholarly works that pay attention to Gilles Deleuze's remarks on education as the modulation of desire for a control society. In doing so, I indicate that Deleuze's works offer some insights into both citizenship education in general and particular cultural myths (and/or a cultural mythology) entangled with such. The research literature relevant to Deleuze and Guattari is collected through the same methods I outline above with the keywords including "Deleuze", "Guattari", "schizoanalysis", "desire", "control society" and "education". This literature review is also combined with a textual analysis of Gilles Deleuze and Félix Guattari's works, *Anti-Oedipus: Capitalism and Schizophrenia* (1972/1983) and *A Thousand Plateaus: Capitalism and Schizophrenia* (1980/1987).

By undertaking the literature review of relevant scholarship regarding citizenship and citizenship education as taken up in social studies and history education research, I attempt to describe various foundational cultural myths linked to good citizenship in/for Canada. To do this, I highlight two different aspects intertwined with each other: a) historical and contemporary cultural images regarding citizenship, and b) education for the pursuit of neoliberal values for neoliberal globalization. My attempt, in doing so, illustrates some popular and dominant cultural myths at the heart of K-12 citizenship education entwined deeply with an English-Canadian capitalistic grand narrative and their close connections to the ongoing creative and flexible neoliberal capitalism.

With this review of literature, I articulate that our reasonings and imaginings of good citizenship reflect not only particular and prevalent cultural myths (or a particular cultural mythology) in each national/provincial community, but also our preferable ideals that envision *who we must become* to live well in the current and future globalized era.

2.2 Historical and Contemporary Cultural Images and Narrative(s) Regarding Citizenship

In this review section, I offer a literature review as to historical and contemporary cultural images and narrative(s) linked to citizenship in/for Canada. To analyze historical and contemporary discourses relevant to citizenship and citizenship education in Canada, many scholars and educators pay attention to three key topics—ethnicity (and/or race), culture, and gender (e.g., Alarcon et al., 1999; Chambers, 2012; Mohanty, 2004; Razack et al., 2010). For instance, ethnicity as a discourse has served a significant role in identifying and categorizing individuals (and groups) and their multiple narratives based within different phenotypes, languages, cultural traditions, religions, and values signifying group cultural associations in Canada (e.g., Francophone, Irish, Ukrainians, and so on). Many different communities, in this context, represent (imagined nationalized) their own versions of Canadian identities and narratives in various ways (Ng-A-Fook, 2014).

Notwithstanding multiculturalism and cultural diversity that consist of a popular political and cultural image of Canada, such multiple narratives are not equally engaged in Canadian citizenship (Anderson, 2017; Pashby et al., 2014; Richardson, 2002). In other words, particular (hi)stories based on an English-Canadian patriarchal capitalistic narrative have served to shape a popular Canadian citizenship and its concomitant identity as well as to describe the process of modern-nation building of Canada (or Canadian confederation) associated with "the pursuit of colonial practice of territorial acquisition and encounters with so-called native societies" (Pashby et al., 2014, p. 4; Donald, 2012; Francis, 1997; Ng, 1993). Francis (1997), for instance, illustrates this point well by using the term, "myth". He articulates that many historical and popular images of Canada (e.g., the images of RCMP), actually serves as the myths that propagate a particular story(ies) and cultural value(s) as the core of Canada. Many works offered by Donald (2004,

2009, 2012) also support that argument by examining the official version of Canadian history largely predicated on an English-Canadian patriarchal capitalistic narrative.

Building off of the illustrations and critiques of an English-Canadian patriarchal capitalistic narrative and its relevant dominant discourses (and/or myths) in Canada, many scholars also explore the close connection among such narrative and the ways we conceptualize citizenship (e.g., den Heyer & Abbott, 2011; Donald, 2004, 2009, 2012; Létourneau, 2006; Pashby, Ingram & Joshee, 2014). For example, den Heyer and Abbott (2011) and Donald (2012) illustrate the ways in which an English-Canadian grand narrative and its mythical symbols (e.g., the fort) constitute what it has meant to be a Canadian as well as what is taught in schools. With these illustrations, they articulate that social studies and history education often serve to promote a particular monolithic conceptualization of Canadian identity and citizenship. Pashby, Ingram, and Joshee (2014) also offers a critical analysis of the images and visions of cultural diversity— or often represented as "a multicultural mosaic"—that shape dominant understandings of Canadian citizenship and nationhood in educational policy contexts. By examining contemporary discourses of citizenship in the recent K-12 education policy documents in Ontario and Alberta, they reveal a close connection among "a multicultural mosaic" and the commonwealth discourses appealing to "[the] British traditions of openness and Christian values" (pp. 9-10). In doing so, they indicate that the contemporary discourses and cultural images in contemporary Canadian citizenship education are intimately involved in a particular image(s) and narrative(s) of white, male, and British bourgeois.

Many works offered by Sylvia Wynter and her critique of being "human," I note, impact ways we might think about this English-Canadian grand narrative and its mythical contents. Much of her work (e.g., Wynter, 2000, 2001, 2003) illustrates the conceptual origin of the

gendered and hierarchical principle of "humanity" by examining the history of onto-epistemological colonization intimately linked to the emergence of modernity that includes, importantly, imperialism, capitalism, and colonialism. In doing so, she articulates that many people's pervasive notion(s) of being "human" and its onto-epistemic principle actually stem from a particular ethnoclass genre/mode of being human (i.e., white, European, global middle class, heteronormative "Man") subordinated to a binary distinction—"the invented Man and its Human Others" (Wynter, 2000, 2001, 2003). Her critique of the principle of "humanity" and its origin, in this context, offers many insights into the ways in which the particular cultural images and discourses predicated substantially on an English-Canadian grand narrative serve as one crucial onto-epistemic principle to define what it is to be *the full and legitimate Canadian* (or, in a broader sense, *human being*).

Aligned with these studies delving into popular and dominant cultural images and narrative(s) entwined with the ways to conceptualize Canadian identity and citizenship in educational contexts, many scholars criticize multiculturalism and multicultural education that actually fail to address ongoing history of colonization, racialization, and curriculum epistemicide (e.g., Gebhard, 2017; Razack, 1998; Sockbeson, 2009; St. Denis, 2007, 2011; Tupper, 2014). Razack (1998), for instance, asserts that multiculturalism and multicultural education, which especially emphasize cultural difference and diversity, cannot disclose unequal relations of power that causes many sociocultural issues entwined with systemic inequality and exclusion. By examining multicultural policies in Canada and the experiences of Aboriginal teachers, St. Denis (2011) supports this argument: "Multiculturalism is used as a pretext to justify refusal for an authentic engagement with Aboriginal people, culture, and history" (p. 313). Related to that assertion, in another work (2007) she reveals the discourse of cultural

revitalization closely related to the issues of social and cultural alienation issues Aboriginal peoples face. That kind of discourse, St. Denis (2007) argues, leads to ethnic fundamentalism, which both constructs and reinforces political, historical, and cultural boundaries that separate Aboriginal communities from non-Aboriginal peoples. In a similar way, Sockbeson (2009) explores history of education policy developments that have actively engaged with the enormous process of curriculum epistemicide. By doing so, she illustrates the ways in which we have eradicated Indigenous knowledge systems rooted in Indigenous peoples' cultures and their creation stories from our (contemporary) society including (but not limited to) Canada.

These critical works suggest a shared crucial point we need to ponder seriously: multiculturalism as commonly enacted lacks critical attentions to socially structured unequal relations of power and privileges. As such, multiculturalism contributes to as much as helps alleviate social and cultural inequality and discrimination against many ethno-cultural minorities. Zizek, in this sense, asserts (1997) that multiculturalism is actually another form of racism underpinning one's own cultural superiority and privilege:

> Multiculturalism is a racism which empties its own position of all positive content (the multiculturalist is not a direct racist, be doesn't oppose to the Other the *particular* values of his own culture), but nonetheless retains his position as the privileged *empty point of universality* from which one is able to appreciate (and depreciate) properly other particular cultures—the multiculturalist respect for the Other's specificity is the very form of asserting one's own superiority. (p. 44, emphasis in original)

Overall, all these analyses and critiques of historical and contemporary cultural images and narrative(s) entwined with citizenship in/for Canada indicate a shared point: The popular and prevalent ways to perceive and conceptualize Canadian citizenship and its concomitant identity

are intimately linked to cultural hegemony that rests on the specific images and narrative(s) of white, male, and (English) European bourgeois. History and social studies education, in this context, inevitably and/or voluntarily engaged with an English-Canadian patriarchal capitalistic narrative have actually served to (re)shape and disseminate a particular monolithic conception of Canadian citizenship and its concomitant identity. As such, the roles played by history and social studies education reproduce an ontological and epistemological supremacy that perpetuate our ongoing history of colonization, racialization, and curriculum epistemicide with many troublesome issues (e.g., those of systemic inequality and discrimination based on culture, race (and/or ethnicity), religion, gender, and sexual orientation). These illustrations, I suggest, offer some hints to elucidate a dominant cultural mythology(ies) and its roles in play that shape and/or influence not only the ways we perceive, conceptualize, and imagine citizenship in/for Canada but also many socio-cultural dynamics entwined with such.

2.3 Modulations of Desire: Education for the Pursuit of Neoliberal Globalization

Over the last few decades, the rapid changes in social and economic circumstances associated with globalization encourage us to rethink the purposes and shapes of education in late 20th and early 21st century. Ideological tensions and confusions in discussions over education and citizenship have especially emerged because of differing ways to explicate the term "global". In relation to such tensions, Richardson and Abbott (2009) have identified two dominant perspectives of globalization and global citizenship in civics and social studies curricula across Canada: the ecological imaginary and the monopolar imaginary. The ecological imaginary is grounded in an ecological stance that emphasizes ecological understanding of the complexity and interconnectedness of all life forms constituting an inescapable network of mutuality. In doing so, this imaginary suggests multiple ways of conceptualizing citizenship with

the emphasis on the importance of differences and cultural diversity. On the other hand, the monopolar imaginary is grounded in neoliberal concept of the world as competitive arena. A global market has been emerging with economic expansions since the end of Cold War, and it strengthens the widespread neoliberal value structures based on individualism, competitiveness, and consumerism. Each imaginary shapes different purposes of education, and such differences often lead to ideological tensions regarding the goals of education as well as the ways to understand (global) citizenship (Gaudelli, 2009; Richardson & Abbott, 2009).

However, as Gaudelli (2016) illustrates, all these viewpoints are not equally engaged in current globalized societies due to rapidly changing circumstances corresponding to the tide of neoliberalism as the dominant and hegemonic discourse in discussions of citizenship general and global citizenship. This situation is one of the crucial reasons that many scholars pay attention to neoliberalism as the constitutive and market-oriented dynamics (re)shaping human actions and social life (e.g., Brenner et al., 2010; Katz, 2004; Schmeichel et al., 2017). Aligned with this situation, many educators investigate the ways in which neoliberal ideals and goals based on neoliberal value structures shape and influence education policies, curriculum making process, everyday schooling practices, and the public perception of citizenship and education (e.g., Hairston, 2013; Knoester, 2011; Mette, 2013; Pashby, Ingram & Joshee, 2014; Sloan, 2008; Smith, 2000).

For instance, there is an especially controversial argument that the rise of globalization and neoliberal free market policies in the world producing natural and man-made catastrophes, and that neoliberalism requires such traumatic events to undergird itself (Klein, 2007). According to Klein's exploration, economic crisis—or what she names as "economic shock"— leads to economic reforms under the International Monetary Fund (IMF) based on neoliberal

values such as "privatized basic service, independent central banks, flexible workforces, low social spending, and, of course, total free trade" (Klein, 2007, p. 324). This movement has transformed social and economic structures and people's lives and prospects for their futures. In educational contexts, many scholars warn the pursuit of curricula and educational systems that serves the neoliberal values based on (global) competitiveness and consumerism (e.g., Apple, 1999; Gaudelli, 2016; Ross et al., 2014; Smith, 2009). For example, Ross et al. (2014) claim that many recent school reforms in North America have pursued goals to satisfy the demands of "the best interests of corporate capital" (p. 30). They articulate that "the emphasis in school reform in North America for the past two decades has been the development of "world-class schools that can be directly linked to increased international economic production and prominence", which is based on the belief that free markets can be the solution of the problems in society, such as the financial crisis in North America (p. 30). All these studies illustrate that neoliberalism functions as a powerful discourse that restructures individual/collective life and education dynamics based on an economic rationality so as to serve a goal of maximizing individual freedom and societal prosperity.

The scholarship that focuses on Gilles Deleuze's remarks about education as a set of modulations of desire in service of control society help unpack the relationship between education and the pursuit of the neoliberal values (e.g., Deleuze & Guattari, 1972/1983, 1980/1987; Kidd 2015; Moffatt, 2006; Sellar, 2015). From Deleuzo-Guattarian standpoints, the entwined relationship among (global) citizenship, education, and neoliberal values is the result of continual events for de- and (re)territorialization—that indicate movements producing change to free up the fixed subject and relations from traditional representations—of desire for capitalistic productivity, which shapes particular modes of individual or collective subjectivity captured in

capitalistic axiomatics (Deleuze & Guattari, 1972/1983, 1980/1987; Buchanan & Parr, 2006; Colebrook, 2002; Holland, 2006). Education, in this sense, (re)codifies students' desire for capitalist productivity by emphasizing capitalist measurements and their success (e.g., Kidd, 2015; Moffatt, 2006; Sellar, 2015; Webb, 2015).

In this review section, I thus shed light on the entwined relationship among desire, education, and neoliberal globalization by exploring Deleuzo-Guattarian perspectives on desire defined as a social force within the productive dimension and education. In doing so, I suggest that many distinct concepts offered by Deleuze and Guattari such as desire, de-/reterritorialization, assemblage, the capitalistic axiomatic, etc. navigate us to reveal the ways in which education engages with the current neoliberal hegemonic viewpoints that shape citizens to be competitive human capitals.

2.3.1   Deleuzo-Guttarian perspectives of desire

In order to discuss the main arguments of the scholarship relevant to the philosophical thoughts offered by Deleuze and Guattari and their analysis of capitalism, I first examine the Deleuzo-Guattarian concept of desire by explicating Deleuze and Guattari's work, *Anti-Oedipus: Capitalism and schizophrenia.* For Deleuze and Guattari, desire is the concept different from that of traditional or psychoanalytic configurations that are involved in a drive, loss, an absence or lack, and negation (Colebrook, 2002; Zembylas, 2007). Deleuze and Guattari (1972/1983) illustrates limits of the conception of desire grounded in such viewpoints, and articulates that:

> To a certain degree, the traditional logic of desire is all wrong from the very outset; . . .
> From the moment that we place desire on the side of acquisition, we make desire an
> idealistic (dialectic, nihilistic) conception, which causes us to look upon it as primarily a

lack: a lack of an object, a lack of the real object. It is true that the other side, the

"production" side, has not been entirely ignored. (p. 25)

Desire, in this context, does not only mean a Freudian viewpoint of drive that is defined as

"abstract and subjective psychic energy" tied solely to the sexual libido (Moffatt, 2006 n.p.;

Quinodoz, 2005) or a Lacanian view that is the result of fantasies that "do not correspond to

anything in the [R]eal" because of the nature of representation caught up in social and linguistic

structures—or what Lacan called "the symbolic order" (Zembylas, 2007, p. 335). Those

psychoanalytic viewpoints define desire as an individual's impotent force lying in the psyche

located within the personal dimension.

However, as Deleuze and Guattari (1972/1983) point out, those approaches indicate

insufficient and limited definitions of desire based only on the acquisition side. In other words,

desire is not an Oedipal lack or something symbolic but a "production":

If desire produces, its product is real. If desire is productive, it can be productive only in

the real world and can produce only reality. Desire is the set of *passive syntheses* that

engineer partial objects, flows, and bodies, and that function as units of production. . . .

Desire does not lack anything; it does not lack its object. It is, rather, the *subject* that is

missing in desire, or desire that lacks a fixed subject. (p. 26, emphasis in original)

In their perspective, desire is "an autonomous and affirmative force that not only defies

any social determination but also shapes the social in many ways" (Zembylas, 2007, p. 335). As

Deleuze and Guattari (1972/1983) argue, "*social production is purely and simply desiring-*

production itself under determinate conditions. . . . There is only desire and the social, and

nothing else" (p. 29 emphasis in original). Desire is a social force within the positive and

productive dimension, which forms connections and productions serving as "the networks of

human, social, and technical relationships" (Moffatt, 2006, n.p.; Colebrook, 2002). In this sense, desire is the flows of production brings things together without any purposes or plan. Such flows of production, therefore, lead to unfixed and uncertain results such as the formation of new (and often unintended) compositions or decomposition of the existing compositions including thoughts, norms, values, images, ideals, etc. (Deleuze & Guatarri, 1972/1983; Buchanan & Parr, 2006). Thus, desire is defined as a process of production as well as a productive force at socio-political level.

Such Deleuzo-Guttarian viewpoint of desire encourages us to reconsider the concept of subject (and subjectivity). Deleuze especially criticizes the concept of subjectivity relying on modern philosophy such as phenomenology which explains that "subjectivity is established by arguing that any truth, being or world that we know is an experienced world; everything is therefore open to doubt or question except for what is immediately experienced" (Colebrook, 2002, p. 72). The subject here is not a fixed substance or image given to experiences but a process of subjectivation; therefore, subjectivity is always an ongoing becoming. It is in the process of becoming, which is not a "'progress' as development towards an ideal" but "a permanent state of flux, or *continual differentiation*" (Hickey-Moody, 2010, p. 204, emphasis in original). These modes of becoming are continually generated by desire, even though the flows of desire always face desire-modulation process to reconfigure the directions of desire in a specific way. Massumi (1992, as cited in St. Pierre, 2004), in this sense, notes that "'I' is not an expressive subject, only a linguistic marker indicating what body is addressed by the whispered imperative immanent to that particular position within that particular state of things" (p. 291).

In a process of subjectivation, the flows of desire serve to affect us, which leads to the direction of the deterritorialization. In doing so, this process makes "a body without organs [that]

is the ultimate residuum of a deterritorialized socius" (Deleuze & Guattari, 1972/1983, p. 33).

This process of subjectivation influenced by the flows of desire is one of non-representational

affects linked to the start of deterritorializing events that collapse old boundaries and create new

territories of understandings of being and world—or "new modes of subjectivation that escape

the forms of fixed identity of a traditional moral subject" (Zembylas, 2007, p. 338). Therefore,

desire entwined with a process of deterritorializing and (re)territorializing transforms inherited

assemblages leading to new kinds of agencies. jagodzinski (2017) clearly describes this point

that "there are two moments which constitute a subject's becoming informed by desire: a

moment of de-individualization that escapes from the limits the subject is in, and two, new ways

of thinking and feeling have to emerge" (p. 30).

Such Deleuzo-Guattarian concepts including desire, subjectivation, becoming, and de-

and (re)territorialization, reflect the crucial parts of their philosophy—i.e., their shifting and

challenging ideas (or their interrogations) about traditionally accepted conventions, norms and

values. Deterritorialization, which Deleuze and Guattari (1972/1983) illustrate in their works, is

associated with the process of freeing desire and subject from traditional representations and of

restoring the productive side of desire (Moffatt, 2006). However, such process has also

possibilities causing (un)expected results such as "the production and modulation of human

capitalist subjectivity" (Sellar, 2015, p.426). The main arguments regarding neoliberal

globalization and its detrimental affects claimed by the scholarship tied to Deleuzo-Guttarian

philosophy emphasize such (un)expected possibilities.

2.3.2   The capitalistic axiomatics and the modulations of desire

From Deleuzo-Guttarian standpoints, globalization associated with neoliberal

ideology(ies) and their value structures demands de- and (re)territorialization of desire (Moffatt,

2006; Sellar, 2015). Such demand is intimately tied to an important aspect of capitalism that is most open and most closed to deterritorialization (Colebrook, 2002). According to Deleuze and Guattari (1972/1983), "[c]apitalism is in fact born of the encounter of two sorts of flows: the decoded flows of production in the form of money-capital, and the decoded flows of labour in the forms of the 'free worker'" (p. 33). Such decoded flows cause deterritorializing signifiers, images, and representations linked to traditionally accepted conventions, norms, and values serving as the bases of social order. Deleuze and Guattari (1972/1983) explain this point: "[c]apitalism tends toward a threshold of decoding that will destroy the socius in order to make it a body without organs and unleash the flows of desire on this body as a deterritorialized field" (p. 33). Capitalism, in other words, is a power of decoding that is a deterritorializing capacity "to take any actual thing and translate it into a movement of flow" (Colebrook, 2002, p. 65)

However, with such capacity of deterritorialization, capitalism has also a negative aspect—or what Deleuze and Guattari call, "capitalism's limit". Deleuze and Guattari (1972/1983) articulate that "[c]apitalism institutes or restores all sorts of residual and artificial, imaginary, or symbolic territorialities, thereby attempting, as best it can, to recode, to rechannel persons who have been defined in terms of abstract quantities" (p.34) through certain fragments of state society and its structures such as governments and families that are still powerful elements of social formation in capitalist society. Thus, they argue, "[e]verything returns or recurs: States, nations, families" (Deleuze & Guattari, 1972/1983, p. 34). To explicate their such argument in a clear way, we need to consider their distinct approach of capitalistic axiomatic and its relations to desire.

As Deleuze and Guattari (1972/1983) illustrate, desire is regulated, (re)coded, and organized by various types of social organizations such as all levels of social structures including

states, nations, and families. Drawing on Althusser (1971/2014), such social structures mean repressive/ideological state apparatuses that shape (and interpellate) the subjects and their daily lives including their ways of thinking, living, and future imagining essential to undergird the capitalistic society. Deleuze and Guattari (1980/1987), however, go further than Althusser by suggesting their own approach of axiom/axiomatics and its relations to desire. In doing so, they attempt to examine the dynamics of capitalism in a different way.

> In *A Thousand Plateaus*, Deleuze and Guattari articulates that:
>
> the axiomatic deals directly with purely functional elements and relations whose nature is not specified, and which are immediately realized in highly varied domains simultaneously; codes, on the other hand, are relative to those domains and express specific relations between qualified elements that cannot be subsumed by a higher formal unity (overcoding) except by transcendence and in an indirect fashion. (Deleuze & Guattari, 1980/1987, p. 454)

According to this explanation, the capitalistic axiomatic of which Deleuze and Guattari tend to speak is a set of primary operative rules to codify all kinds of social practices entwined with one's daily life. In their perspective, the capitalistic axiomatic regulates desire circulations and funnels it into specific social activities conceived as socially useful in the capitalistic society. It constantly takes and changes state apparatuses that shape our daily life and social practices including laws, trade agreements, policies, governance protocols, etc. so as to control the flows of desire. In this context, all kinds of state apparatuses—or what Deleuze and Guattari specifically call "states, nations, families"—are the materials to require and assure the functions of the capitalistic axiomatic. The capitalistic axiomatic, in this sense, serves to constitute and compose all kinds of state apparatuses as well as the various assemblages of production,

circulation, and consumption essential to undergird the capitalistic systems (Buchanan & Parr, 2006; Holland, 2006). In other words, by virtue of such feature of capitalism in capitalist society—which is most open and most closed to deterritorialization, deterritorialized flows of desire are (re)coded and captured in the capitalistic axiomatics, which leads to productions of particular human capitalist subjectivity (Sellar, 2015).

2.3.3   Education for the pursuit of neoliberal globalization

Drawing on such Deleuzo-Guattarian interpretations I offer here, I also assert that the modulations of desire are a crucial aspect to explain the ways in which neoliberal globalization with the capitalistic axiomatics (re)shapes repressive/ideological state apparatuses. In this context, education as one of the social constituents and ideological state apparatuses is also taken by the capitalistic axiomatic, and channels the flows of desire into specific positions or practices where they can be managed and governed (e.g., Holland, 2006; Kidd, 2015; Moffatt, 2006; Sellar 2015).

Measurements in curricula and education systems are a good example of a single system of exchange for the modulations of desire. These kinds of measurements serve to reduce the complexity and differences of life to the flow of capital grounded in the capitalistic axiomatics, which leads to "the fixing of all becomings through one measure or 'territory' (of capital)" (Colebrook, 2002, p. 65; Moffatt, 2006; Sellar 2015). Moffatt (2006), in this context, articulates that:

> The process of measuring capital through reductive codes, which are in turn measured against each other, serves a political purpose. Since every human endeavor can be measured through reductive measures, every space in which people coexist is potentially a capitalist space. (Moffatt, 2006, n.p.)

Education systems and curricula, which move toward to accountability measures, are closely linked to (re)codifying process or (re)territorialization of desire for capitalistic productivity so integrally as to establish a capitalistic control society. Various types of assessment measures, in other words, often serve to modulate individuals' ways of existing and the flows of desire. In this context, Sellar (2015) asserts that "recent developments in human capital theory, large-scale educational assessments and education policy provide an illustrative example of market decoding and authoritarian reterritorializations of libidinal energies" (p. 433).

Global citizenship education corresponding to neoliberal global capitalism is another example of the modulations of desire. Aligned with Deleuzo-Guattarian approaches of desire, capitalism, and education, I argue that ideological states apparatuses swept by the capitalistic axiomatic take the flows of desire and channel them into the particular forms/images/ideals of global citizenship entwined with the neoliberal logics and value structures consisting of the values of marketization, privatization, competitiveness, and consumerism. Gaudelli (2016), in this context, claims the challenges of education associated with strengthening current cultural hegemony of global and global learning rooted in neoliberal capitalistic values:

> The sense that industrial culture had peaked in modernity which resulted in a longing for something more fulfilling led to an anomic search around the existential question, "what else?" or "is that all?" My sense is that [global citizenship education's] aura is too glowing amid this despair, that there is not enough attention to the more fundamental questions that confound and challenge modernity, such that the field is often cast as cheerleading for global capitalism. (p. 166)

Gaudelli (2016) illustrates a connection between one's conceptualization of global citizenship and education associated with the current neoliberal and nationalistic hegemonic viewpoints.

That kind of connection, he claims, manipulates citizens to be competitive human capitals for their nations' survival in a global market. A recent Korean media's response to the results of the programme for international student assessment (PISA) 2015 is a clear example of this situation:

> In all three sectors—math, science and reading—Korea failed to rank in the top three. It is the first time since 2010 that Korea has fallen out of the top three in all these sectors in the triennial survey of 15-year-old students. . . . The PISA report should be a wakeup call for the education ministry. The education ministry should prepare comprehensive measures to raise the competitiveness of public education. This is a crucial task for *promoting the nation's global competitiveness* in the long run. ("Improving public schools", 2016, emphasis added)

In light of this situation, Deleuzo-Guatttarian perspectives of the modulations of desire implicitly and explicitly illustrate the ways in which particular ontological and epistemological standpoints based on neoliberal values continually (re)shape our conceptualizations of citizenship and education. In other words, these kinds of standpoints serve to link citizenship education to limited rationales and practices pursuing the demands of economic development and prominence.

For instance, Choo (2016) and Choi and Kim (2018) illustrate that the current discourses and (education) policies of multiculturalism and citizenship in South Korea are mainly tied to specific cultural and neoliberal based discourses. While each scholar uses differing perspectives and methods to explore current situations in South Korea, they offer a shared crucial point: a particular view of (global) citizenship and citizenship education shapes and influences the ways South Koreans conceptualize citizenship, which actually intensifies systemic social inequality based on class, gender, race, and nation.

The other side of the world is not an exception. In the case of Canadian civic education and curriculum, for example, the ways to describe citizenship in contemporary K-12 education documents often rest on a neoliberal understanding of individualism emphasizing a market rationality and a self-interested desire for maximizing individual wealth and societal prosperity (Donald, 2019; Pashby et al., 2014). In Alberta, for instance, many Albertan education documents (e.g., Alberta Education, 2005a, 2005b, 2011, 2017) describing the purposes and curriculum of K-12 education especially emphasize the value of diversity as an essential asset for economic development and global competitiveness crucial to achieve economic development and prosperity. Consistent with that highlight, both past and recent ministerial orders (#001/2013, #028/2020) on student learning for the school act in Alberta offer a salient example of that specific desire shaping citizenship and citizenship education:

> WHEREAS the fundamental goal of education in Alberta is to inspire all students to achieve success and fulfillment, and reach their full potential by developing the competencies of *Engaged Thinkers, Ethical Citizens with an Entrepreneurial Spirit, who contribute to a strong and prosperous economy and society* (Alberta Education, 2013, n.p., emphasis added)

Taken together, all the examples I offer herein indicate citizenship and (citizenship) education entwined with a particular desire serving as "the attendant accountability structures which are forming the constraints that are characterised by what Deleuze calls a 'control society'" (Kidd, 2015, p. 154).

2.3.4 Section summary

Deleuzo-Guattarian perspectives on education and modulations of desire offer the critique of education and globalization within a neoliberal mindset of flexible and creative

capitalism. A textual analysis of Gilles Deleuze & Félix Guattari's works elucidates the ways in which neoliberal capitalism as the constitutive and market-oriented dynamics sweeps over the world and restructures individual and collective life based on an economic rationality to serve a goal of maximizing economic prosperity and individual liberty. Aligned with their inspiring analysis, many studies relevant to the scholarship of Gilles Deleuze's remarks on education for modulations of desire and control society also illustrate well the ways in which neoliberal capitalistic ideals and values permeate (or even shape) education dynamics such as education policies, curriculum making process, everyday schooling practices, and the public perception of citizenship and education.

All these Deleuzo-Guattarian perspectives describe that the continual events of the modulations of desire shape the modes of individual or collective subjectivity captured in neoliberal globalization tied to the capitalistic axiomatics. Deleuze (1992) himself, of course, described his concerns about such tendency a few decades ago:

> What counts is that we are at the beginning of something. . . . For the *school system*: continuous forms of control, and the effect on the school of perpetual training, the corresponding abandonment of all university research, the introduction of the 'corporation' at all levels of schooling. . . . These are very small examples, but ones that will allow for better understanding of . . . the progressive and dispersed installation of a new system of domination. (p. 7, emphasis in original)

While the examples I offer here are not abundant, they all illustrate well the consistent tendency of education that serves to (re)codify students' desire in the service of the capitalist productivity by emphasizing the capitalist reductive measures. In the situations shaped by neoliberal globalization, as Katz (2004) described, "[p]eople encounter, oppose, and absorb the

transformative effects of [neoliberal] capitalism in the course of producing their identities, doing their work, playing, imagining themselves, constructing alliances, and carrying out their lives" (p. 22). My work here, in that sense, attempts to offer the critique of citizenship in general, (citizenship) education, and their relevant dynamics entwined with a neoliberal mindset of flexible and creative capitalism sweeping over our lives including, importantly, our daily thoughts and routines.

2.4 Chapter Summary: Literature Review with/for the Continual Negotiation

In this chapter, I have outlined the diverse sets of literatures and research engaged deeply with citizenship in general, history, social studies, and citizenship education, and the scholarships focusing on Deleuze's remarks about desire, capitalism, and education. The first sets of research and relevant literatures have provided some dominant discourses at the heart of K-12 citizenship education in Canada. By doing so, these scholarly works indicate that an English-Canadian capitalistic grand narrative shapes and/or extensively influences the ways in which many Canadians perceive, interpret, and envision good citizenship as well as the roles of citizenship education. While the fields relevant to citizenship and citizenship education, as I illustrated in chapter 1, conservatively posit citizenship as something *invariable, universal,* and/or *timeless,* I herein attempt to illustrate many scholarly works shaping significant shifts that engage actively with that very notion of citizenship itself as a contestable construct. As briefly engaged with some critical insights from scholars of feminism, race, and Indigenous ways of knowing and living, a substantial body of work usefully critiques unequal relations of power to contest the neutralized and idealized notion of citizenship.

The second sets of literatures germane to the scholarships focusing on Deleuze's remarks on desire illustrate the entwined relationship among the current tide of globalization,

neoliberal capitalism, and citizenship education. By briefly highlighting key points offered by Deleuze and Guattari and relevant secondary scholarly works, I elucidate the ways in which neoliberal capitalistic ideals and values both shape and extensively influence education institutions and their relevant dynamics as expressed education policies, curriculum making processes, everyday schooling practices, and the public perception(s) of citizenship. In doing so, I herein attempt to illustrate the ways we might trace Deleuzian perspectives of desire and a neoliberal mindset of creative and flexible capitalism so to examine popular, pervasive, and shifting perception of citizenship and citizenship education.

Chapter 3. Theoretical (Re)configuration: An Investigative Path Amongst the

Entwined Relationships of Ideology, Imaginary, and Myth

Before I proceed to provide research methods and findings, I need to outline my

theoretical configuration for this study.[4] To do this, I first describe some cloudy points

among the key theoretical terms I use in this study—ideology, imaginary, and myth. I then

offer a philosophical clarification of these terms and their entwined relationships. By doing

so, this chapter not only elaborates the key terms I use, but also offers the theoretical base

to analyze the underpinning assumptions, logics, and desires in my collected data, and

unequal relations of power entangled with such.

3.1 Some Cloudy Points Regarding the Relationships of Ideology, Imaginary, and

Myth

Many works in curriculum theory, social studies, and history education have

frequently referenced ideology, imaginary, and myth constructs represented in programs of

study, textbooks, and school rituals (e.g., Apple, 1979/2004; Létourneau, 2006; Richardson

& Abbott, 2009). For example, many scholars examine the ways in which social studies

and history education in each national community often promotes a specific cultural image

and narrative and its constitutive mythology (e.g., den Heyer & Abbott, 2011; Kim, 2018;

Shibata, 2016). These scholars seek to reveal both explicit and implicit teachings and

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[4] In this study, I use the term "theoretical (re)configuration" instead of "theoretical framework". By doing so,
I highlight my theoretical and conceptual base that results from the continual processes of arranging,
organizing, and negotiating among the key terms based within the diverse interpretive lenses I employed in
this study.

learnings in curricula, schooling practices, and the public perceptions of history and citizenship that serve to undergird and disseminate a particular imaginary of *us*.

Geena Kim (2018), for instance, investigates Korean students' ideas about historical significance as an example of history education serving to promote a particular officially historical narrative. In her work, Kim identifies that history education often manipulates students to view their past through a specific schematic narrative template consisting of sufferings and current successes in the face of national hardships. For Shin (2006), this specific narrative is built upon a myth of ethnic homogeneity, itself relying on a belief in a shared bloodline and ancestry that shapes an image and story of ethnically distinct *Korean*: "[t]his principle of 'bloodline' or *jus sanguinis* still defines the notion of Korean nationhood and citizenship, which are often inseparable in the mind of Koreans" (p. 234, emphasis in original).

In the context of Canada, Francis (1997) and Létourneau (2006) use the term "myths" or "mythistories" to examine specific cultural images and narratives of Canadian history. Francis (1997), for example, asserts that many famous stories and historical images generally conceived as the symbols of Canada such as the Canadian Pacific Railway (CPR) and the Royal Canadian Mounted Police (RCMP) serve as the myths to idealize and propagate a particular cultural value(s) as the core of Canada. In a similar way, den Heyer and Abbott (2011) and Donald (2004, 2009) suggest an English-Canadian grand narrative and its mythical symbols (e.g., the fort) serving to shape what it has meant to be a Canadian as well as what is taught in schools so as to promote a particular conceptualization of Canadian history and citizenship. Drawing on Barthes' notion of myth, Donald (2009)

contends that the official version of Canadian history is "a construct which represents itself as universal and natural, which characterizes its ideological function" (p. 3).

While these studies investigate differing regional/national emphases on history and social studies education closely tied to particular local dynamics, their uses of the key terms (e.g., myth, mythistory, narrative, image, ideology, etc.) provide a shared analysis: mythic groundings of particular nationalisms entwined with the ways in which we perceive history and social studies education. I, nonetheless, assert that we need to address several crucial questions to deepen the analysis offered by these important studies: in what ways should we distinguish these key terms the authors use even as they overlap with each other? In what ways might we more explicitly attend to the theoretical relationship among these terms? How might they be put into relation for the purposes of researching such and engaging these terms pedagogically?

To respond to these critical questions, this chapter examines the concepts of ideology (Althusser, 1971/2014; Apple, 1979/2004; Williams, 1977), imaginary (Anderson, 1983/2016; Richardson & Abbott, 2009; Smith 1999), myths as they come to live in historical form (Barthes, 1957/2013; Hobsbawm 1983; Létourneau, 2006; Kim, 2018), and their relationships in educational contexts. With my attempt to delineate characteristics of and the relationship among these terms—ideology, imaginary, and myth, this chapter seeks to:

(1) clarify many cloudy or overlapping meanings of these key concepts;

(2) examine the entwined relationships among these concepts especially in educational contexts; and

(3) map the presences and roles of such relationships in educational studies. In other words, I attempt to offer a philosophical clarification of these key terms extensively taken up in the fields of educational foundations and curriculum studies that are intrinsically linked to particular pedagogical sites such as social studies, civic, and history education. That clarity, I suggest, provides curriculum scholars and teachers with meaningful ways to deliberate and employ these key terms in the contexts of educational research and schooling practices.

In my efforts to make sense of these concepts and their entwined relationships, I select influential scholarly works engaging with such. While these works do not cover all perspectives of these concepts in play, I choose them for two reasons: First, as I deliberately use the adjective "influential" to emphasize my point, these works explicating each concept with detail are commonly and extensively referenced in various scholarly fields such as philosophy, sociology, political science, the humanities, as well as education—especially educational foundations and curriculum studies in (but not limited to) North America. Second, these works all attempt to explicate each term in the context of complex relationships among active/passive social agents and sociocultural settings. In doing so, they seek to reveal often subtle unequal relations of power as they manifest in education and our daily lives. Taken together, the scholarly works I select are particularly helpful resources to address the challenges of understanding these key concepts and the vast corpus of educational research drawing on these works.

3.2 Definitions and Examples of Ideology

We have many ways to define ideology. The term first was coined with the meaning of "the theory (-logy) of the genesis of ideas (ideo-)" (Althusser, 1971/2014, p. 171), but Marx used this in a completely different way to elaborate his own theory of class struggles. By virtue of the powerful influences of Marx's (and many Marxists') theory(ies), many scholars who both support and criticize (or even oppose) such have taken up this critical concept in various ways. Apple (1979/2004), in this context, points out that "[m]ost people seem to agree that one can talk about ideology as referring to some sort of 'system' of ideas, beliefs, fundamental commitments, or values about social reality, but here the agreement ends" (p. 18). Nonetheless, many scholars attempt to pave their own ways to interpret the concept of ideology (e.g., Althusser, 1971/2014; Williams, 1977; Zizek, 1989). Raymond Williams (1977), for instance, outlines ideology with three conceptual categories: 1) a system of beliefs characteristic of a particular class or group, 2) a system of illusory beliefs entwined with false consciousness that can be contrasted with true or scientific knowledge, and 3) the general process of the production of meanings and ideas. To illustrate my use of ideology for this study, I first explicate each conceptual category suggested by Williams (1977).

According to Williams, the first category illustrates ideology as the ways in which an individual's and/or a group's particular set of ideas, attitudes, and experiences are categorized into a coherent pattern(s). The second category, which includes the first category, emphasizes the class struggles and power relations embedded in such shaped sets of coherent patterns and their categorization process determined by society which, in Marxian views, the ruling class dominate. Many Marxian scholars, therefore, articulate that

ruling classes use such sets of patterns as the crucial instruments to maintain their power

and dominance over the working classes. In this perspective, ideology, which often

conceived as a system of beliefs or a set of coherent patterns supposedly containing

objective and scientific knowledge of human activities or social phenomenon, is actually

the illusionary set of beliefs forged, propagated, and spread by the ruling class—and this is

the reason that many Marxian scholars use the term *false ideas* or *false consciousness*. The

third category is a broadest approach of ideology that refers to the ongoing practices of

social production of meanings in which all individuals and groups in our society

participate. This approach, which Williams especially highlights, explains ideology as the

model of active social practice.

The third category of ideology offered by Williams (1977) explains well the ways

in which ideology comes to live in our daily lives as the active social practice. However, his

broad set of strokes about ideology is lacking in explanations regarding the relationship

between ideology and education with its relevant social dynamics. Therefore, aligned with

Williams's third approach of ideology, I examine more closely the perspectives of ideology

offered by Althusser (1971/2014) and Apple (1979/2004). With the detailed explanations

both authors provide, I suggest the ways in which ideology—as the model of active social

practice as well as the condition of human sociality—deeply shape education and our

variegated ways of perceiving and imagining our social reality.

Through his influential work, *Ideology and Ideological State Apparatus*, Althusser

(1971/2014) attempts to develop his own theory of ideology to redefine it as something

more sophisticated than the illusionary sets of ideas and beliefs shaped by the ruling

classes. His attempt, I suppose, starts from his criticism of the traditional Marxian perspectives mainly grounded in the famous Marxist topology that highlights the cause and effect relationship between the superstructure and the infrastructure. To elaborate his criticism, Althusser suggests his new explication that addresses a traditional Marxist dismissal of the dynamics and functions of the superstructure and its mode of intervention in the economic bases (or the infrastructure).

To alter the traditional Marxian perspectives, Althusser (1971/2014) posits ideology as something entwined with the ongoing set of practices of social production of meanings in which all members in our society participate, rather than sets of coherent patterns (or false ideas) themselves shaped and propagated by specific classes. He elaborates such argument with two key theses on ideology and its structures and functions: 1) "ideology represents the imaginary relationship of individuals to their real conditions of existences" (p. 256) and 2) "ideology has a material existence" (p. 258).

In terms of his first thesis, Althusser suggests that the ideologies function as various "world outlooks" that do not correspond to the reality but constitute socially constructed illusions such as "God, Duty, Justice, the Revolution" (p. 181). In other words, one necessarily relies on such illusions to perceive and understand this world with complex social phenomenon—or, in his view, continuous class struggle in our conflictual reality. Althusser then argues that people rely on world outlooks as "*one cannot see everything from everywhere*" (Althusser & Montag, 1991, p. 21, emphasis in original). One crucial point I emphasize in this argument is that he mentions the positionality ("*from everywhere*") as a requisite for interpretations of the reality. The world outlooks with the

positionality indicate that we voluntarily and/or inevitably locate *our position(s)* with *specific lenses* while we perceive and interpret the reality we see and face—in this context, the reality does not mean *everything*. Althusser explains this point: "the essence of [the] conflictual reality can be discovered on the condition that one occupies *certain positions and not others in the conflict itself*" (Althusser & Montag, 1991, p. 21, emphasis in original). Ideology(ies), in this sense, are socially constructed illusions that provide each of us with a specific positionality to interpret *our reality*. Overall, through the first theses, Althusser (1971/2014) suggests that ideology represents both *people's imaginary representations of the reality* and *their imaginary relations to the reality in which they live*. In this sense, Althusser (1971/2014) articulates that "[w]hat is represented in ideology is therefore not the system of real [as actual] relations governing individuals' existence, but those individuals' imaginary relation to the real relations in which they live" (p. 258).

Along with this first thesis, Althusser (1971/2014) suggests another crucial point to ponder ideology as a second thesis; people's imaginary representations and relations exist not in the form of ideas but in the form of the material existences—which Althusser calls *ideological state apparatus* (ISA). In Althusser's definition, ISA is a variety of social institutions entwined with our daily life, which shapes and propagates many religious, ethical, legal, political ideologies (e.g., educational institutions, religious institutions, political parties, media, the family, etc.). He specifically explains that "much the larger part of the Ideological Statement Apparatuses (in their apparent dispersion) is . . . part of the *private* domain. Churches, parties, trade unions, families, some schools, most newspapers, cultural ventures, etc., etc., are private" (p. 243, emphasis in original). Therefore, by virtue

of the existences and functions of ISAs, ideology exists within the form of "actions inserted into *practices* . . . [such as] a small mass in a small church, a funeral, a minor match at a sports' club, a school day, a political party meeting, etc." (p. 260, emphasis in original). In short, with the two theses on ideology and its structures and functions grounded in the ISAs, Althusser suggests that ideology is *the ongoing set of practices of social production of meanings in which all members in our society participate* (the materiality of ideology) as well as *the reflections of the members' imaginary relations to the conflictual reality in which they live* (the imaginary form of ideology).

Based on his definition and explication of ideology with two theses, Althusser (1971/2014) also suggests his crucial (and controversial) argument of the subject: "*ideology interpellates individual as subjects*" (p. 261, emphasis in original). He articulates that:

> the category of the subject is constitutive of all ideology, but at the same time and immediately I add that *the category of the subject is only constitutive of all ideology insofar as all ideology has the function (which defines it) of 'constituting' concrete individuals as subjects.* In the interaction of this double constitution exists the functioning of all ideology, ideology being nothing but its functioning in the material forms of existence of that functioning. (p. 262, emphasis in original)

The term *interpellation*, in this context, describes the ways in which ideology that exists in the form of practices within ISAs constitutes individuals as subjects. According to Althusser, the idea of the subject—as a distinguishable and irreplaceable being—and its recognition process are the result of social interactions among individuals occurred in and bounded within the ISAs. In this sense, the idea of the subject is shaped by the other

subjects, and the recognition process that subjects exist and work as *themselves* is subordinated by ideology that has the concrete form of practices as "the rituals of the ISAs" (Althusser, 1971/2014, p. 269). Thus, with the constant practices of the rituals of ideological recognition, "ideology has always-already interpellated individual as subjects" (p. 265), and subjects are constantly represented by/through ideology and its interpellation. The subject, in this sense, is *a concrete, distinguishable, and irreplaceable imaginary entity as an imaginary (and essential) foundation to live one's daily life*.

Althusser's explication of ideology, subject, and their correlation illustrate well the ways in which ideology instantiated by the ISAs (re)shapes both subjects—who believe their own positions in the social structures as natural—and their capacity to perceive and interpret their own social reality(ies). In this context, Apple's influential work, *Ideology and Curriculum* (1979/2004), specifically describes the structures and functions of the education ISAs crucial to elucidate the relationship between ideology and education with its relevant dynamics.

One of the key points I emphasize in Apple's work is the ways in which educational institutions, curricula, and schooling practices distribute and inculcate specific political and cultural knowledge as something *legitimate*. In doing so, Apple (1979/2004) successfully illustrates that ideology comes to live in our daily lives through education ISAs with their relevant dynamics (e.g., curriculum making process, schooling practices, assessment policies and practices, etc.) and the forms of legitimate knowledge. Akin to Althusser's explanation of ideology, this illustration also offers the ways in which such education ISAs shape (or interpellate) the specific kind of subject who internalizes "the

particular aspects of the collective culture presented in school" as *our reality* crucial to maintain the status quo (p. 12). Apple (1979/2004), in this sense, emphasizes, "how the kinds of symbols schools organize and select are dialectically related to *how particular types of students are organized and selected, and ultimately stratified economically and socially*" (p. 14, emphasis added).

With these detailed explanations of ideology offered by both Althusser (1971/2014) and Apple (1979/2004), they provide not only the characteristics of ideology—as the condition of human sociality as well as the model of active social practice—but also the ways in which ideology engages in the context of education and shapes (or interpellates) our particular subjectivity. Based on these perspectives, I turn now to my argument of ideology engaging with individual-historical agency.

3.3 An Altering point: Agency (Re)questioning Ideology

For this study, I borrow from the concepts of ideology and ideological state apparatuses (especially the education ISAs) offered by Althusser (1971/2014) and Apple (1979/2004). However, I also attempt to alter Althusser's notion of ideology and the subject as well as Apple's analysis of curriculum and schooling practices. While individuals recognize themselves as subjects based on the social rituals/interactions within and governed by the ISAs, there are also ongoing struggles between ideology and subjects in each (or those) ISA(s). These ongoing struggles inevitably exist because the subjects not only perceive but also keep questioning ideology at the same time. As Willis (1977/1981) illustrates, "ideology is not uncritically transmitted downwards until those at the bottom in some way receive and have and are nothing" (p. 179). Therefore, building off of

Althusser's concepts of ideology and ideological state apparatuses, I articulate that ideology

interpellates subjects, and *subjects keep engaging with and (re)questioning ideology at the*

same time. In other words, the subjects perceive, interpret, and *question* ideology to

understand the reality in which they live as well as to imagine the reality in which they

wish to live in the future.

   To support this argument, I draw on the concepts of *historical-individual agency*

suggested by den Heyer. First, den Heyer defines "individual agency" as an individual's

"imaginative capacity for shaping motivations, forming choices, and undertaking actions"

(den Heyer & Abbott, 2011, pp. 614-615; see also den Heyer, 2018). With individual

agency, we reiterate existing available terms, images, and ideals to interpret and evaluate

our historical past(s) and present social life including multiple social relationships (or social

interactions) within the ISAs, as well as to project our imagined reality in which we wish to

live in the future (den Heyer, 2006, 2018). One crucial point den Heyer (2006, 2018)

emphasizes here is that our sense-making imaginative activity with individual agency is not

bounded within a personal level but engages actively with (or relies upon) the conceptual

resources—the existing available terms, images, and ideals as "stocks of knowledge"

(Schutz, 1932/1967 as cited in den Heyer, 2006, 2018)—entwined with a collective

level(s). To elaborate this engagement in a clear way, he suggests "historical agency"

defined as a transpersonal capacity in which the social agents engage with the images,

ideals, and terms reflecting a result of different groups struggling over the conceptual

resources—such as "interpretations of personal and social goals, terms individuals use to

define and express their identities [e.g., Canadian, (North/South) Korean, white, black,

African-American, gay, straight, feminist, etc.], representations of iconic role models, disciplinary interpretations" (den Heyer, 2006, p. 91). This collective capacity involves multiple social interactions and ongoing struggles over the conceptual resources appeared in our social life, and has a complex relationship with individual agency: "As with identities and subjectivity, there is no one-to-one transfer between historical and individual agency. People are far too disjointed or, alternatively, complex for such a simple formulation" (den Heyer, 2018, p. 244).

den Heyer's explanations of historical-individual agency and their interactive relationship offer the crucial point: our sense-making activities and variegated ways of thinking and imagining grounded in historical-individual agency deeply entangle with the ongoing social struggles over various conceptual cultural resources involved in ideology instantiated by the ISAs. Historical-individual agency, in this sense, not only illustrates well the ways in which specific political and cultural resources become legitimate (or official) knowledge, but also indicates the ongoing social struggles over such in the ISAs as "an irreducible tension between active agents and cultural tools provided by a sociocultural setting" (Wertsch, 2000, p. 47). These suggested points, I assert, echo my argument of ideology: we, as subjects (and as active social agents), keep engaging with and (re)questioning ideology.

Given my use of ideology related to historical-individual agency, a critical question emerges: what constitutes the shapes and contents of historical agency? This question allows me to turn to another crucial concept, *imaginary*. Aligned with my argument in terms of the relationship among ideology, ideological state apparatuses, and subject with

historical-individual agency, in this following section, I attempt to examine imaginary that is also essential to understand another part of dynamics between ideology and the subject(s).

3.4 Imaginary: One's Projecting Past, Present, and Future Imaginings

While many scholars define the concept of imaginary itself in differing ways (e.g., Castoriadis, 1975/1987; Steger & James, 2013; Thompson, 1984), they seem to agree that the inseparable link exists between ideology and imaginary. As Thompson (1984) points out, this link is originated from both terms' shared point highlighting "an overall opposition between reality and ideas" (p. 16). This explanation implies that such inseparable link causes many overlapping (and interchangeable) points between two key terms, which often brews some confusions regarding the ways to distinguish imaginary from ideology.

By connecting my argument of ideology with historical-individual agency to the link between ideology and imaginary, I define imaginary as *a certain way(s) in which an individual (and/or a group) understands and imagines their social reality.* Smith (1999), in this context, offers insights into imaginary and social agents' imaginings of their social world:

> [imaginary] is a construct of human imagination that serves to organize and mobilize certain forms of action in certain ways. It pertains less to any characteristic of the world in its ordinary condition than to *what certain people imagine that condition to be, based on their desire, their theory, their ego-projection, or say, their religious sensibility*. (pp. 2-3, emphasis added)

Imaginary, in this sense, is a specific frame of idea that contains one's (and/or a group's) imaginings in terms of their shared social world. Such imaginings represent one's circumscribed understandings of their current reality in which they live as well as their imagined reality in which they wish to live in the future based on the perceiving, interpreting, and evaluating ideology(ies) we currently have.

An analogy helps us to see the entwined relationships among ideology, imaginary, and subject with historical-individual agency: Let us say that there is a writer who writes a book. As George Orwell (1946/2004) acknowledged, they get the ideas and motives from "the age [they] live in" (p. 3)—this age, I suggest, consists of their variegated social life bounded within various ISAs. They then shape an imagined world(s) as a background(s) of your book by reiterating and evaluating those ideas and motives. That imagined world, of course, can be either realistic (like that depicted in *The Red and the Black* or *The Great Gatsby*) or surreal (like that depicted in *Frankenstein* or *1984*). Whichever one they choose, they imagined world(s) (or what I call "imaginary") not only reflects the ways they interpret the social world they live in, but also serves as a crucial instrument to evaluate and/or criticize the absurdity of such.

One of the influential examples that effectively describe forms and features of a wide-spread imaginary is Anderson's (1983/2016) theory of imagined community. In his work, Anderson unpacks the notions of nationality, nation-ness, and nationhood by examining the ways in which political community has been conceptualized in political, historical, and cultural contexts. In doing so, he suggests that the nation is an *imagined* entity as a community through an imaginary of the (imagined) community members' deep

and horizontal comradeship: "the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (Anderson, 1983/2016, p. 6). Therefore, he claims that nationality, nation-ness, and nationhood are "cultural artefacts of a particular kind" grounded in an imaginary that reflects each (imagined) community members' common circumscribed understandings and imaginings of *the nation* in which they live and wish to live in the future (p. 4).

As Anderson (1983/2016) describes, one crucial point of imaginary is that each imaginary necessarily embodies *a particular world view with a specific value structure(s)*. Richardson and Abbott (2009) exemplify this point by suggesting the examples of imaginaries in Canadian civic education. They particularly describe two competing imaginaries—"the ecological imaginary" and "the monopolar imaginary"—that have emerged in response to the impacts of globalization. In the case of the ecological imaginary, an ecological stance, which concerns an inescapable network of mutuality that interconnects to all life forms, constitutes its particular world view and value structure so as to highlight the proposition—all life forms are interconnected to each other. This imaginary emphasizes the importance of cultural diversity and multiple perspectives as a key to shape world-mindedness. On the other hand, the monopolar imaginary, which is based on the world view with the neoliberal market logics—marketization, privatization, and deregulation, emphasizes the powerful neoliberal value structure such as individualism, competitiveness, and consumerism.

The concept of imaginary illustrates that people's projecting of present and future imaginings exist in various ways within differing world views and value structures depending on the ways in which they perceive, engage, and evaluate the existing ideology(ies). Furthermore, as Richardson and Abbott (2009) exemplify, the tensions and struggles exist among these differing (and competing) imaginaries. Such situations imply that the existing imaginaries are not equally engaged in current society. In education contexts, for instance, the concerns have emerged regarding the situations that the specific imaginaries with particular and limited understandings of historical past(s), citizenship, and education dominate and (re)shape the ways to interpret, evaluate, and envision the social world (e.g., Gaudelli, 2009; Smith, 2000; Willinsky, 1998). In terms of citizenship, Bailbar (1991, 2000, Balibar & Swenson, 2004) more specifically illustrates that the specific imaginary of *a people* grounded in the spatial and cultural (and often racial) boundaries actually constitutes and influences our conceptions of citizen and citizenship.

3.5 Some issues concerning the place and influence of un/conscious: Ideology, imaginary, and agency as something only involved in unconscious?

At this point, I have to clarify that my notion of ideology, imaginary, and agency mainly based on Althusser, Anderson, Smith, and den Heyer differs from that focusing deeply on the level(s) of unconscious such as Zizek's (1989) approach of ideology or what Castoriadis (1975/1987) calls "imaginary" and "imaginary signification" that attempt to synthesize ideology and imaginary. While describing diverse explanations of un/conscious dynamics with detail is beyond the main interest of this study, I herein need to explicate some notable works that pay close attention to ideology, imaginary, agency, and their

various dynamics at the level(s) of un/conscious so integrally as to clarify my argument with my theoretical position regarding these key concepts.

As to ideology, for instance, Zizek (1989) illustrates that ideology is an unconscious fantasy that structures the ways in which we perceive and live with our own social reality. In Zizekians' perspective, "ideology is displaced from the consciousness to the unconscious libidinal realm of jouissance, the realm of the Real as it is played out in the logic of desire in the Symbolic and the logic of demand in the Imaginary" (jagodzinski, 2009, p. 2). In other words, by virtue of the unconscious fantasy that sustains and reaffirms ideology through the libidinal satisfaction, ideology penetrates all aspects of our lives, and "we, in a way, enjoy ideology" (Fiennes et al., 2012). In a similar way, for Castoriadis (1975/1987), imaginary "stems from the originary faculty of positing or presenting oneself with things and relations that do not exist, in the form of representation (things and relations that are not or have never been given in perception)" (p. 127). Imaginary, in this sense, refers to anything that transcends (rational) determinants and foundations of every particular representations which express anything existent. With this explanation, he suggests that imaginary significations (e.g., God) are a surplus of meaning "that are not the reflection of what is perceived nor the mere extension and sublimation of animal tendencies, nor the strictly rational development of what is given" (p. 146), and therefore, "neither something *perceived* (real [which means the actual reality]) nor something *thought* (rational)" (p. 140, emphasis added). Such imaginary and its significations, in his view, serve to determine and organize all human behaviours, social relations, and the contents of individual and collective un/consciousness. These kinds of perspectives regarding ideology

and imaginary strongly emphasize the unconscious dimensions that shape various forms, functions, and dynamics of our social reality. Along with these two notable works, some psychoanalysts also attempt to explain ideology, imaginary, and agency in the contexts of the human mind and its psychic functioning deeply entwined with infantile anxieties and fantasies that shape and extensively influence the conscious perceptions and interpretations of the world in which one lives and engages (e.g., Farley, 2009, 2015; Mayes, 2009)

Aligned with these psychoanalytic approaches, many works offered by some Jungian analysts and Freudians are also noteworthy as illustrating various un/conscious dynamics that engage deeply with ideology, imaginary, and agency in the (trans)individual, collective, and cultural contexts. Singer and Kimbles (2004), for example, develop the concept of "cultural complex", which is rooted in J. Henderson's works (e.g., Henderson, 1984), that functions in the intermediate realm between the individual and archetypal levels of the psyche. In doing so, he emphasizes various unconscious dynamics linked intimately to our cultural contexts: "our cultural complexes get all mixed up not only with our personal history and complexes but with the other cultural complexes as well" (Singer, 2004, p. 32). Building off of the concept of cultural complex, substantial works offered by Boechat (2012), Fidyk (2011, 2013, 2017), and Riedel (2013, 2014, 2017) illustrates well the ways in which a particular cultural complex(es) grip individuals' and groups' unconscious dynamics. These notable works, in doing so, indicate one shared point: our unconscious engaged deeply in particular political and socio-cultural dynamics serve critical roles in shaping (individual and collective) traumatized psyche and its functioning

for the conscious perceptions entwined with specific ideologies, which bolsters systemic racism and discrimination based within the widespread configurations of us/them binaries.

While many scholarly works offered by psychoanalysts and Jungian analysts I reference illustrate various unconscious dynamics that shape (and/or even determine) the conscious perceptions and interpretations of the world in which one lives and engages, my argument here, in some senses, contradicts these perspectives: our rational dimension(s) is also *equally* essential to shed light on the forms and characteristics of the ideology and imaginary we currently have. Based on the existence and the roles of historical-individual agency*,* I claim that ideology and imaginary are necessarily involved in various *rational* and *irrational* affairs in our society engaging with both levels of un/conscious. In other words, ideology, imaginary, and their constitutive myths, which supposedly *create* social institutions, rituals, and their meanings in our society, are inevitably entwined with the ongoing social struggles among different individuals and groups over the existing social systems, structures, rituals, and their continual dynamics as well as various ways to interpret, evaluate, and live with such. These struggles indicate the *materiality* of ideology and imaginary itself engaged with one's (and group's) both un/conscious affairs that continually (re)shape and transform our ways of thinking, living, and future imaginings.[5]

All these explanations of my use of imaginary, nonetheless, raise several critical questions: in what ways are the imaginaries structured as something substantial? In other

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[5] While one of the main interests to which I pay close attention in this study is our ongoing sense making activities and its relevant dynamics in relation to both citizenship in general and citizenship education at the rational level, I would like to emphasize enough again that I do not deny the roles and impacts of unconscious deeply intertwined with our rational perceptions of the world. Regarding this point with detail, see chapter 6 and appendix A.

words, in what ways can such imaginaries exist in certain (or even fluid) forms that influence the ways we interpret, live, and imagine our social reality? Furthermore, in what ways do the *specific* imaginaries exist as something dominant in our society? To respond to these questions, I now finally move on to the concept of myth that serves as a concrete and substantial content of imaginary.

3.6 Myth as a Concrete and Substantial Content of Imaginary

I use myth to name the important cultural images or coherent narratives representing/describing particular things or concepts. Barthes (1957/2013) defines this term: "myth is a system of communication, that it is a message. This allows one to perceive that myth cannot possibly be an object, a concept, or an idea; it is a mode of signification, a form" (p. 217). With this definition of myth, he emphasizes that "everything can be a myth, provided it is conveyed by a discourse" (p. 217). This explanation indicates that myth, which consists of language, image, and speech including all verbal and visual representations, expresses specific ideological visions and value structures to undergird the dominant group's hegemony as *natural and universal* in our society. In other words, myth, which people often perceive itself as a natural and timeless idea and concept that contains a universal value, is actually "an expression of a historically specific ideological vision of the world" that constitutes and spreads a specific kind of imaginary (Allen, 2003, p.29).

The specific stories, legends, narratives, and cultural practices generally conceived as *our history* are an example of a myth. One influential concept that exemplifies this kind of myth is "invented traditions" offered by Eric Hobsbawm (1983). In his works, Hobsbawm claims that many historical traditions and heritages, which differ from those

preserved and inherited in popular memory, are actually social fabrications shaped by a

particular group(s) so as to establish a specific type of social cohesion that consists of

certain beliefs and values systems :"'[i]nvented tradition' is taken to mean a set of

practices, normally governed by overtly or tacitly accepted rules and of a ritual or symbolic

nature, which seek to *inculcate certain values and norms of behaviour by repetition, which*

automatically implies continuity with the past" (p. 1, emphasis added). With this concept

and its various examples in Europe, he articulates that the invented traditions serve to

constitute "part of the fund of knowledge or the ideology of nation, state, or movement"

crucial to undergird particular nationalisms in each national community (p. 13).

　　　　Aligned with Hobsbawm's assertion, many education scholars explore the ways in

which history and social studies education promotes a specific cultural image and narrative

as our history to animate a particular imaginary of *us* (den Heyer & Abbott, 2011; Kim,

2018; Shibata, 2016). In the case of Canada, for example, Donald (2004) describes that the

official version of Canadian history implicitly and explicitly propagates an Anglo-centric

capitalistic narrative with its constitutive mythical symbols such as the fort:

> The official history of the city of Edmonton—and the history of most settlements
>
> in Canada for that matter—has been founded on small acts of capitalism and
>
> entrepreneurship by individuals operating according to the dream of open spaces
>
> and unfettered frontier lands ripe for development and exploitation in the interests
>
> of economic gain. (p. 47)

In doing so, Donald (2009) contends that such narrative and its mythical symbols deeply

embedded in history and social studies education "influence the ways in which we speak

each other about history, identity, citizenship and future" (p. 3). Létourneau (2006), in the similar way, suggests "mythistories" as "meta-representations or general frameworks" that help us to establish the ways to "understand the world in its past and present, and to anticipate its future" (p. 71). With this concept, he illustrates that a particular set of mythistories of Canada-Quebec—such as a narrative of "the timeless quest of Québécois, poor alienated people, for emancipation from their oppressors" (p. 72)—shapes French-Canadian students' basic understandings and visions of the history of Canada-Quebec, which lead to their restricted view of collective identity. The findings offered by these studies explicitly indicate that the specific Canadian myths/mythistories generally symbolized as the Canadian history constitute (and represent) the dominant and restricted imaginary of Canadian identity. Létourneau (2006) describes the issues of Canadian myths/mythistories in a realistic way:

> Indeed, because of those mythistories, Québécois see English Canadians in a certain and peculiar way, while Québécois are seen by English Canadians in another way, which is just as peculiar. It is the same with francophones and anglophones, Easterners and Westerners, people living in big cities and those living outside those pockets, the Northerners and Southerners, and so on. (p. 71)

Such kind of myth, of course, exists in the other side of world. Through exploring political and educational movements intimately linked to history education in China and Japan, Shibata (2016) claims that political elites in both countries strategically propagate particular historical memories and national identities by emphasizing specific narratives that formulate negative stereotypes of the others—such as the "war victimhood" narrative in

China and the revisionist narrative of war history in Japan "to revamp the 'masochistic' historical memory and build a 'proud and confident Japan'" (p. 80). In the case of South Korea, history education focuses on educating students to be good citizens, defined in practice as students who understand a specific schematic narrative template that describes Koreans' sufferings, struggles, and current successes in the face of national hardships (Kim, 2018). Such tendency with that schematic narrative template, Shin (2006) indicates, is entangled with a myth of ethnic homogeneity of Korean consisting of a belief in a shared bloodline and ancestry, which supposedly shapes the fabric of ethnic nationalism in Korea. Aligned with this analysis, some scholars articulate that the ethno-nationalistic narrative rooted in the myth of ethnic homogeneity shapes Koreans' dominant imaginary of Korean identity that influences their policy debates, voting behaviours, and understandings of history and citizenship (e.g., Choo, 2016; Shin, 2006; So, Kim & Lee, 2012).

Overall, these examples that exist globally—the specific stories, legends, and narratives with the particular cultural images, practices, and narrative structures generally conceived as *our history*—illustrate that myths serve as forms of a particular (and often restricted) imaginary of *us* in each national community. Myth, in this sense, is a concrete and substantial content of imaginary crucial to manifest a specific world view and value structure embodied in that particular imaginary. In other words, myth "is not necessarily a lie but a half-truth containing a particular group's ideals about itself" (den Heyer, 2017, p. 5).

3.7 Concluding remarks: (Re)configuring the Conceptual Bases as/for Educational Studies

In this chapter, I have briefly outlined the characteristics of and the relationships among ideology, subject, imaginary, and myth by revolving around the key influential scholarly and historical works. With the considerations of these entwined relationships (see Figure 1), I attempt to add more precision to the conceptual bases crucial to elucidate unequal relations of power in curricula and schooling practices addressed across many fields constituting educational studies. The landscape I offer here, in this context, can contribute to amplifying the ways in which we attend to and employ these key concepts in and for various educational research. My endeavor to make sense of the key theoretical concepts and their entwined relationships as outlined here pays also attention to particular pedagogical sites such as history, civic, and social studies teaching and learning. As many scholars I reference here seek to reveal, the diverse images, stories, and social rituals that
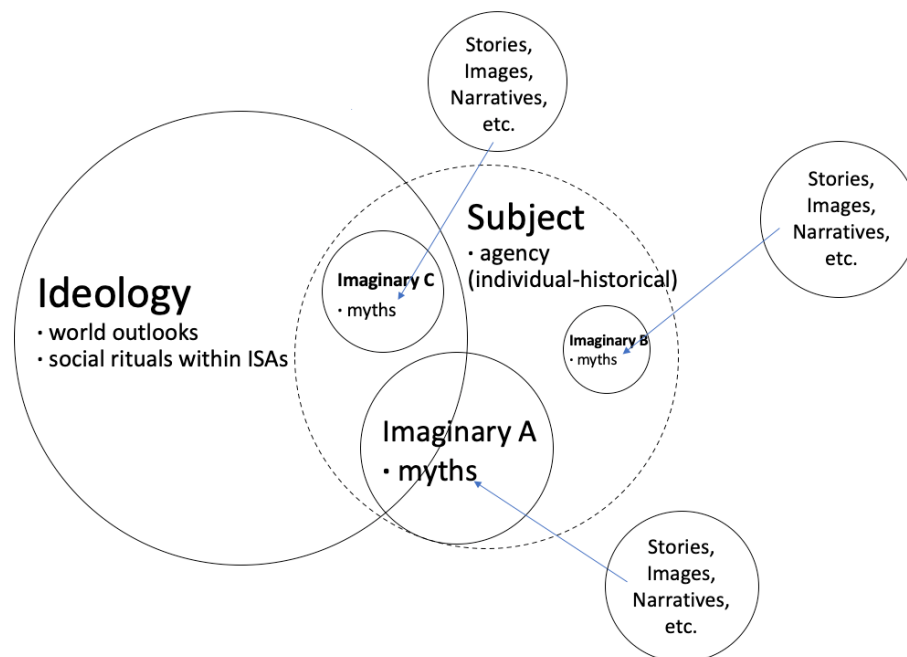
Figure 1 *Dimensions of ideology, subject, imaginary and myth, depicting their entwined relationships*

reflect particular ideals and values are embedded in schooling practices (and/or social interactions enacted in schools). History and social studies education engage especially with these particular ideals and values because they are the subjects often entrusted with the task of establishing a specific type of social cohesion and educating "knowledgeable and committed (patriotic) citizens" (den Heyer, 2006, p. 86). The struggles and tensions also emerge at the same time over the purposes of history and social studies education intrinsically linked to the ways we attend to national identity and good citizenship for the current shifting globalized world with unprecedented governance, economic, and ecological challenges (e.g., Gaudelli, 2009; Kahne et al., 2016; Kissling & Bell, 2019). My attempt herein to organize the conceptual bases, in this context, can serve as a crucial groundwork to explore and discuss undergirding assumptions, logics, desires, and power relations of these challenging issues in history and social studies education.

While many kinds of approaches differing from what I elaborate here are possible, I hope that my critical discussion of the key theoretical concepts and their relationships navigate us to better ways to deliberate various educational issues and dynamics entwined with our daily lives (e.g., curriculum making process, everyday schooling practices, controversies over the impacts of assessment policies and practices, etc.). These better ways, I believe, can contribute to developing deeper and richer understandings of education and its relevant sociocultural dynamics, which is essential to address diverse unprecedented challenges we face.

Chapter 4. Research Approach and Methods

4.1 Outlining Research Approach and Methods for This Study

In this chapter, I outline the research approach and methods used alongside the previously identified theoretical (re)configuration to offer responses to my research questions. To respond to my research questions, I conduct a critical discourse analysis of the qualitative data collected from two interrelated levels: a) the provincial curricula frameworks and relevant education policies, and b) individual experienced teachers who are mandated by and engaged in various educational contexts including negotiating education policies and curriculum into everyday schooling practices. I do so by offering a critical discourse analysis of a) *official and relevant documents of/for Alberta education*; seeking to analyze key phrases and descriptions to describe citizenship such as the ways to present particular definitions of citizenship, to highlight certain aspects of democratic citizenship, and to emphasize specific historical and cultural topics, and b) *the qualitative data collected from interviews with six experienced social studies and/or history teachers in Edmonton*; seeking to analyze the ways they perceive, interpret, and imagine concepts of citizenship, democracy, nation, and identity built upon their notions of *good* citizenship and *good* nation. By doing so, I examine traces of cultural mythology(ies) and their relevant imaginaries and ideologies closely tied to the ways to construe good citizenship in and for Albertan education.

4.2 Location Issue: Why Alberta?

Before I proceed to provide the detail of research methods, I have to explain the reasons I select the case of Alberta as main "data" employed in this study. First, Alberta is one of the most populous and economically influential English-speaking provinces in Canada. As such, political, economic, and cultural issues and trends in Alberta are deeply intertwined with other provincial and federal affairs in play, which reflects historical and contemporary dynamics in Canada.

Second, Alberta is one of the leading provincial contexts in Canada for the inclusion of multiple perspectives including, importantly, First Nations, Métis, and Inuit (FNMI). The recent curriculum changes and the new provincial Leadership- and Teaching Quality Standards (L/TQS) offered by Alberta government, for instance, especially underline curriculum practices to reflect and support foundational knowledge of FNMI history(ies), worldviews, and cultures (Alberta Education, 2017, 2019a, 2019b). That recent context in Alberta directly corresponds to an emphasis on diversity supposedly at the heart of Canadian identity.

Third, with other prairie provinces, the historical contexts in Alberta (e.g., the history of settler's national state project of (re)settlement in/for Alberta) have served crucial roles in shaping and propagating that a popular and dominant version of *typical* sense of Canada (as one nation), Canadians, and Canadian citizenship. With her analysis of much of Canada's immigration promotions for Canadian west prairies in early 1900s and their relevant images in *Canada West* magazine, Detre (2004), for instance, illustrates well that the immigration campaigns advertised by Canadian officials posited and propagated a particular type of ideal (western) Canadian society—"a place that should be populated by prosperous, white, Anglo-Saxon or at least Germanic, family farmers who would then contribute a modern society with all of developments and conveniences" (p. 128). While the actual immigration history of Canadian prairies including Alberta was (and is and will be) different from such propagated envision, that kind of image per se serves as one crucial part of a dominant narrative of national and provincial building as well as of the ways we conceptualize Canadian history, identity and citizenship (den Heyer & Abbott, 2011; Donald, 2009, 2012; Francis 1997).

Taken together, the ways to construe and envision good citizenship in/for Alberta are particularly helpful resources to identify traces of cultural myths and their relevant

imaginaries and ideologies entwined with Canadian citizenship and its concomitant identity(ies).

4.3 Research Approach: Critical Discourse Analysis

In this research, I offer a critical analysis of current discourses regarding good citizenship and citizenship education represented in official (and relevant) documents of Albertan education and by six experienced teachers working at schools in Edmonton. With this critical discourse analysis, my study enquires into the ways in which many Albertans perceive, interpret, and imagine citizenship shaped and influenced by multiple discourses and complex dynamics associated with active social agents in the provincial/federal communities.

Critical discourse analysis provides an appropriate methodology to examine the relationships among popular representations of good citizenship in/for Alberta and their political, historical, social, and cultural contexts. As Wodak (2001) points out, critical discourse analysis aims to analyze "opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language" (p. 3). Discourse and language, in this perspective, serve as the roles of "element[s] of social events and social practices that [are] dialectically related to other elements (including social institutions and aspects of the material world)" (Faircolugh, 2004, p. 215). Fairclough (2004) further explains that:

> [critical discourse analysis is] based on the assumption that the language elements of social events (talk, texts) can contribute to change in other social elements—that discourse is socially constructive. A focus of analysis has been on the effects of discourse in constituting, reproducing, and changing ideologies. Both are consistent with a dialectical view of discourse as an element of the social that is different from others while not being discrete—different elements "internalize" each other. (p. 215)

Critical discourse analysis, in this sense, defines language as "the socially shaped and socially constitutive", and pays close attention to interrogating the power relations reproduced through

written and spoken texts within certain sociopolitical and cultural contexts (Fairclough, 1993, p.

134). From this perspective, critical discourse analysis attempts to illustrate "how language

figures within social relations of power and domination" and "the negotiation of personal and

social identities (pervasively problematized through changes in social life) in its linguistic and

semiotic aspects" (Fairclough, 2001, p. 230). This attempt thus aims to reveal the ways in which

particular representations are politically and culturally shaped and/or defined by various social

institutions as ideological state apparatuses (e.g., schools, curricula, textbooks, media,

religious organizations, political parties, etc.) and particular social agents who interact within

such (e.g., education stakeholders including teachers, administrators, scholars, parents,

students, etc.). Critical discourse analysis, in other words, seeks to shed light on the close

relationships among the social practices of producing knowledge and meanings and their relevant

unequal relations of power based within particular ideologies including (neo)liberalism,

capitalism, and colonialism: "the focus [of critical discourse analysis] is not just on power *in*

discourse but also power *behind* discourse, not just on critique of manipulation but also critique

of ideology" (Fairclough, 2018, p.14, emphasis in original). Hence, as Taylor (2004) describes,

"[critical discourse analysis] is the combination of linguistic analysis with social analysis" (p.

436).

       In the context of citizenship education research in Canada, scholarships offer many

crucial analyses regarding historical and contemporary discourses entwined with

conceptualizations of citizenship (e.g., Bickmore, 2005, 2006, 2014; Joshee, 2004, 2009; Pashby,

Ingram & Joshee, 2014; Richardson, 2002; Richardson & Abbott, 2009). For instance, Bickmore

(2006) offers a discourse analysis of the curricular (grades 1-10) in and for three Canadian

provinces and their representations of conflict, diversity, peace, and justice issues. In doing so,

she illustrates that the most prominent discourse in these curricular is neutral ideals of Canadian

multiculturalism that highlight harmony, marginalize conflict and critical viewpoints, and present

injustices as something virtually resolved. In a similar context, Joshee (2009) suggests three predominate and intersecting ideologies penetrating contemporary multiculturalism in Canadian educational policy by analyzing contemporary policy documents relevant to education and citizenship: liberal social justice, neoliberal, and neoconservative. Based on Joshee's work, Pashby, Ingram, and Joshee (2014) conduct a critical discourse analysis of citizenship and character education documents and social studies curricula in Ontario and Alberta. By doing so, they articulate that "liberal social justice discourses are taking a background to those that promote social cohesion and a narrow vision of Canadian identity and history and that de-emphasize progressive ideals of engaging with difference and committing to social action policies" (p. 2).

Building off of these important studies offering critical analyses regarding historical and contemporary discourses that consist of citizenship and citizenship education in Canada, I first conduct a critical discourse analysis of official education policy documents and social studies curriculum in/for Alberta. In doing so, I attempt to identify the ways in which *good citizenship* and the roles of the *good citizen* are envisioned in such official documents. To do this, I examine key phrases and descriptions to describe citizenship in/for Alberta such as the ways to present particular definitions of citizenship, to highlight certain aspects of democratic citizenship, and to emphasize specific historical and cultural topics.

However, critical discourse analysis that pays only attention to official documents has a few limits. One of the crucial limits is that the textual focused research relying only on documents (i.e., institutionalized speeches or written texts in concrete contexts and institutions) has a tendency to highlight specific political or hegemonic perspectives originated from national/federal or provincial officials. As Schmeichel, Sharma, and Pittard (2017) point out, "textually focused research can run the risk of overstating the influence of hegemonic ideas" (p. 201). This tendency often overlooks the other crucial factors of education dynamics related to the gaps and tensions between two different (but interrelated)

levels, education policies and curriculum and everyday schooling practices delivered by teachers (i.e., another active social agent). Fairclough (2003) thus suggests that "textual analysis is best framed within ethnography. . . . Textual analysis is a valuable supplement to social research, not a replacement for other forms of social research and analysis" (pp. 15-16). These explanations indicate that another type of data is necessary to minimize the limits of textually focused research that focuses only on official documents.

Hence, I collected another type of data for this critical analysis by utilizing various methods of qualitative interview so as to minimize potential limits and risks I describe above. Such methods investigate the ways in which history and/or social studies teachers perceive, interpret, and envision (good) citizenship including the roles of the good citizen and citizenship education. In the following sections, I outline the ways to collect the data sources from two different (but interrelated) levels and their detail employed in this study.

4.4 Data Sources and Collection

4.4.1 Data source 1: Un/official documents in and for Alberta

Given the contexts of Alberta education and curriculum making process, education policies and curricula are the results of the complex power relations among various active social agents including curriculum designers and their associates, the representatives of the Alberta Ministry of Education, and education stakeholders (e.g., teachers, students, parents, administrators, scholars, etc.). The ways to outline good citizenship and the underpinning rationales described in Albertan education documents, therefore, represent specific cultural and ideological visions of the world entwined with those agents' ideals about themselves as well as their national, provincial, and political communities.

To consider such contexts and relevant dynamics, the sources I first use for this study are various Albertan education documents including programs of study, governmental reports, and relevant materials produced by curriculum designers and their associates during

the period between 2005 and 2020: *The Alberta Social Studies K-12* (Alberta Education, 2005a), *The Heart of the Matter: Character and Citizenship Education in Alberta Schools* (Alberta Education, 2005b), *Framework for Student Learning* (Alberta Education, 2011), *The Guiding Framework for Provincial Curriculum Design and Development* (Alberta Education, 2017), *Leadership- and Teaching Quality Standards* (Alberta Education, 2019a, 2019b), and *Ministerial order (#028/2020) on Student Learning* (Alberta Education, 2020). Aligned with these official documents, I also use many scholarly works that analyze these Albertan education documents as the secondary data to supplement the primary sources.

I select these particular documents because they explicitly (and often implicitly) describe broader character and citizenship education policies, curriculum rationales and visions, and specific goals for each unit lesson. These documented texts, therefore, navigate me to interrogate discourses deeply engaged with the ways to interpret and envision citizenship and education at the provincial level policy contexts which reflect the existing ideologies, imaginaries, and their constitutive cultural myths in Canada as well as Alberta.

4.4.2 Data source 2: Qualitative interviews with experienced social studies and/or history teachers

Along with un/official documents of/for Alberta education and relevant scholarly works, I also collected another type of qualitative data from six experienced secondary school social studies and/or history teachers in Edmonton. To do so, I conducted three semi-structured interviews. The interviews were three times in total for each teacher, and the duration of each interview was one hour to two hours except the time to develop rapport—such as small talk to establish a *friendliness* for the interview (Bogdan & Biklen, 1998). I audio-recorded and transcribed all interviews I conducted as well as gather the copies or photos of all the materials offered by participants for data coding and analysis. In so doing, I sought to investigate a) the ways in which teacher participants perceive, interpret, and imagine good citizenship and b)

the ways in which they assign significance to the roles of citizens to establish a democratic society. In the following sections, I illustrate the purposes and ways to design and proceed the qualitative interviews I conducted for this study.

4.4.2.1 Background: Why I choose qualitative interview method(s)?

For this study, I use qualitative interview methods to collect another type of qualitative data so as to minimize the limits of critical discourses analysis relying only on the documents data. Qualitative interview methods are the ways "to investigate elements of the social by asking people to talk, and to gather or construct knowledge by listening to and interpreting what they say and to how they say it" (Mason, 2002, p. 225). Mason (2002) explained:

> In qualitative research, interviews are usually taken to involve some form of 'conversation with a purpose'. . . . [Qualitative interviewing] has its roots in a range of theoretical and epistemological traditions, all of which give some privilege to the accounts of social actors, agents, individuals, or subjects, as data sources, and which assume or emphasize the centrality of talk and text in our ways of knowing about the social world. (p. 225)

Central to qualitative interviewing is to explore participants' particular ways of interpreting and imagining regarding specific topics and/or issues closely related to their lived experiences and socio-cultural contexts. In other words, by *qualitative* I mean in this study is that the emphasis is given to the words, descriptions, and rationales the participants represent. Such kinds of representations serving as discourses result from various social agents' passive/active engagement in the social practices of producing knowledge and meanings that reflect unequal relations of power in our society. Bamberg et al. (2011) eloquently illustrate this point:

Although theoreticians such as Foucault, Habermas, and Lyotard posit that discourse necessarily also consists of what is said—what is being talked about in terms of topics, themes, and content—and how culturally established repertoires are put to use, their attention has traditionally centered on the broader social and institutional conditions that make this possible. . . . The goal within these societal discourse theories is to investigate the general communal and institutional conditions . . ., that is, frames within which social life is talked about and understood and the impact of these frames on the local contexts of everyday *in vivo* and *in situ* interaction. (p. 8, emphasis in original)

However, some issues exist in relation to qualitative interview methods that pay only attention to what interviewees *talk*. First, some interviewees often have difficulties to talk freely about or articulate their own ideas and images of democracy and citizenship. Such difficulties are caused by which they might not know how to articulate their thoughts without any guidance, or often hesitate to reveal their points of view that might be contested by the researcher. Nevertheless, I intend to investigate and interrogate participants' images of *good* citizenship that might be ambiguous or vague for some participants. As Bogdan and Biklen (1998) point out, "not all people are equally articulate or perceptive" (p. 95). Second, to verify the accuracy and actuality of interviewees' responses (and their verbal explanations) are another crucial issue that researchers should consider. For example, a gap might exist among the ways teachers outwardly articulate citizenship through interviews with the researcher and the ways teachers actually understand, interpret, and teach it. It is obvious that the credibility of this research cannot be guaranteed if such gap exists in the collected data from participants. Taken together, relying only on *asking people to talk* is not the most effective method to trace participants' specific sets of images, ideas, and ideals of good citizenship and various socio-cultural contexts surrounding them.

To address and minimize such issues, I used various types of qualitative interviewing methods including semi-structured interviews and individual task-based activities with visual images and video/audio clips. The semi-structured interview I use here means the very open-ended interview method that consists of "*guided conversation*" (Bogdan & Biklen, 1998, p. 95, emphasis in original). Bogdan and Biklen (1998) explain that this type of interview methods can encourage interviewees "to talk in the area of interest and then probe more deeply, picking up on the topics and issues the respondent initiates" (p. 95). Many scholars in the field of education, therefore, have used various forms of semi-structured interviews alongside observation of classroom activity and reporting of artefacts and images used which either pre-existed or were participant-generated (e.g., Barton & Levstik, 1998; den Heyer, 2012; Epstein, 2000; Peck, 2010; Tarzian & Yeager, 2007; van Kessel, 2017).

With this type of methods, many studies successfully investigate the ways teachers and students conceptualize social phenomenon or historical events, and how their reasoning reflects their sociocultural backgrounds—such as their ethnic or religious backgrounds. For instance, Barton and Levstik (1998) conduct open-ended interviews with 48 students in grades five through eight to investigate students' understanding of U.S. history. They develop a semi-structure interview that included both a selection task requiring students to select from among a set of twenty captioned historical pictures, and a set of broader questions in terms of students' understanding of U.S. history and historical significance. One conclusion they drew was that students' reasoning is closely connected to official narratives in the history curriculum. In a similar way, Peck (2010) conducts a phenomenographic study and explores the relationship between student's ethnic backgrounds and their conceptualizations of historical significance to moments in Canada's past through three phases of data collection procedures: a) to ask participants to complete questionnaires on their demographic information and their self-identified ethnic identities, b) picture selection tasks with

heterogenous groups of two to six students categorized through the previous phase, and c) the follow-up small group interviews with each groups of students. On the other hand, den Heyer (2012) investigates six secondary teachers' reasoning about agency as both a question of the shape of human interactions and content of human motivation through their teaching and in relation to scholarship in sociology and history by using a multiple case study design including classroom observations, three semi-structured interviews with teachers, and a set of email questions.

These important studies I reference here illustrate well that various types of qualitative interview methods, which collaborate with individual (or group) task-based activities, are effective ways to collect the particular qualitative data for examining (teacher or student) participants' interpretations and imaginings of social phenomenon, historical events, and good citizenship. Such interpretations and imaginings, of course, are crucial to trace participants' individual and collective images of democracy and citizenship that reflect their cultural myths (or cultural mythology) as to what their national communities have been, are, and wish to become.

4.4.2.2 Participant selection and recruitment

For this study, I sought participants who would likely have rich rational reflections on and imaginings of citizenship. I recruited six experienced secondary history and/or social studies teachers, four males and two females, who work at secondary schools in Edmonton. The centrality of the concept of citizenship in social studies enables social studies teachers to offer insights into what good citizenship means for them within constantly changing socio-cultural dynamics as well as political and historical contexts in Alberta/Canada. In this sense, I anticipated that experienced social studies teachers can offer rich, impressive, and refined insights into popular senses of good citizenship in Alberta/Canada. Criteria for "experienced" teachers in this study included participants who have well-established teaching careers

(minimum 5 years of teaching records in general), who had earned or were enrolled in graduate degrees or advanced university courses, and who had been generally acknowledged by peers and/or colleagues as an exemplary teacher. Based on such criteria, I recruited potential participants by asking my personal contacts in education fields—such as teachers, administrators, faculty members and graduate students at universities in Edmonton, etc.—to recommend teachers who comply with such requirements. I then contacted to these teachers via email first to introduce my study and to ask them to participate in it. I informed the teachers that participation is on a completely voluntary base and there is no obligation to participate in this study. After some of the teachers agreed to participate in this study, a convenient time and places for the participants were arranged for the interviews respectively.

4.4.2.3 Why Edmonton?

At this point, I need to explain the reasons I choose Edmonton as a main school location to select participants so as to explore their images and interpretations of democracy, citizenship, and education. First, Edmonton, the capital city of Alberta, is a significant political, historical, economic, and cultural centre of the province. The population in Edmonton, therefore, has a wide range of socio-economic status reflecting many Albertans' differing social and cultural capitals because of its population density and symbolic meaning as the heart of Alberta. Second, education is a provincial responsibility in Canada, thus Edmonton serves as the major governmental and educational centre of the whole province as well as northern and central Alberta. As such, political, economic, cultural, and educational issues and trends related to citizenship in Edmonton influence (and/or even shape) historical and contemporary educational dynamics in and of Alberta. Taken together, the conditions of Edmonton enormously influence various forms and dynamics related to citizenship and education in Alberta—e.g., education policies, curriculum making process, everyday schooling practices, and the public perceptions of citizenship and education. Therefore,

Edmonton as the heart of Alberta is a crucial location where I can trace the most dominant and influential ways of imagining and teaching regarding democracy and citizenship.

4.4.2.4 Interview procedures

I generated data through three semi-structured interviews with each teacher participant: a) individual interviews with a set of questions to spark discussions about the ways participants understand citizenship and citizenship education, b) individual interviews with the materials offered by participants, and c) individual task-based activities with the selected materials and follow-up interviews. All interviews were audio-recorded, and each ranged from 60 to 130 minutes.

Due to the Covid-19 pandemic restrictions, participants and I decided to cancel my planned class observations and to use an online platform (Google meet) for the second and third interviews. Here, I must admit that this inevitable change influenced the potential richness of this study that rests on the interview procedures I previously planned, which include in person conversations and class observations, and many casual insights possibly gained from such kind of interactions with participants. To address such issue, I also collected data sources from some of personal (casual) communications in person and via emails before and after all the interviews and participant checks—these communications include participants' various responses to my follow-up questions after each interview. By doing so, I strived to elicit participants' rich and forthright reflections on and imaginings of citizenship as much as I can. With this overview, I now outline each interview procedure and its detail.

Once participants consented, I asked them to respond to a set of questions as the first phase of interview (*phase a*). The questions were open-ended and provide key words and phrases regarding citizenship and citizenship education (see Appendix C). The purpose of this phase was to encourage participants to reflect, (re)organize, and share the following ideas:

- their general understandings of citizenship,

- their goals and emphases of citizenship education,

- their interpretations of *good* citizenship,

- their professional and personal stories (they believed) to be influential to their such

    interpretations.

By doing so, I encouraged participants to build upon their responses as to their perspectives of

citizenship and citizenship education as well as the ways in which they interpret and imagine

good citizenship. This phase, furthermore, asked participants to reflect and (re)shape their initial

thoughts regarding citizenship. Hence, the main purpose of this first phase was to investigate

participants' notions and interpretations of (good) citizenship in general and citizenship

education.

With participants' initial thoughts of citizenship and citizenship education, I conducted

individual interviews with the materials offered by participants (*phase b*). In this procedure, I

asked participants to offer (at least) three or four images, short video/audio clips (less than 10

minutes), or any kind of visual artifacts that effectively represent (and symbolize) their images of

citizenship and that they often use in their classes relevant to citizenship education. The selected

materials, in this context, served as instruments that help participants to elicit or reify their images

and interpretations of citizenship. With the materials selected by participants, I asked interviews

questions to investigate both their (outwardly expressed) reasonings and imaginings of (good)

citizenship and their emotional attachments to such (ir)rational thoughts (see Appendix D). I also

asked participants to discuss about the relationships among such materials and their purposes and

goals of (both current and future) citizenship education. The interviews were semi-structured and

asked open-ended questions that I prepare in advance. However, some new and further questions

emerged as I ask participants to clarify their statements or as I am inspired by what they are

saying. In other words, this second phase with the materials offered by participants had two

purposes: a) to encourage participants to represent, reify, and/or visualize their own images and

interpretations of citizenship, and b) to investigate the ways in which participants understand, interpret, and imagine (good) citizenship in general and citizenship education.

Based on the data collected from the previous phases, I conducted individual task-based activities and follow-up interviews (*phase c*). For these interviews, I selected two types of materials including video clips and paintings: a) the politicians' public speeches such as those for Canada days in 2016, 2017, and 2020 offered by Justin Trudeau (Prime Minster of Canada) and that for multiculturalism day delivered by Jason Kenny (Premier of Alberta) and b) four paintings drawn by Kent Monkman who is a Cree artist and made many artworks depicting (and recasting) historical narratives in (but not limited to) North America (see Appendix F). Criteria for choosing these types of materials included those which manifest cultural myths (or a particular cultural mythology) revealed by my critical analysis of un/official documents for Alberta education, which reflect the ideas and/or ideals of Canadian citizenship and identity frequently shared by participants during the previous interviews, and/or which possibly instigate participants' ongoing struggles with those particular ideas and/or ideals. Before proceeding the interviews, I offered the list of the selected materials so as to make participants familiar to them. In the interviews, I provided each type of selected materials, and asked each participant to represent their forthright thoughts and emotions about them (see Appendix E). This procedure had three interrelated purposes: a) to ascertain participants' agreement with the selected materials as the reflections of participants' images of citizenship, b) to discuss some claims generated from the earlier interviews, and c) to delve into the (in)consistency and/or fluidity of participants' images and interpretations germane to Canadian identity, citizenship, and citizenship education.

4.4.2.5 Consent procedures

Before obtaining participants' consent, I acquired the necessary approvals from University of Alberta and Edmonton Public School Board (EPSB) through the Alberta Research Information Services (ARISE) and Cooperative Activities Program (CAP). After

acquiring the necessary ethics approvals, I obtained the informed consent from all teacher participants in person. The consent documents included the letter of introduction for each participant that outlines the topics and purposes of the research, the specific information of the interviews including time, place, duration of the interviews, and potential harms and benefits arisen from this study. The letter also informed that the interviews would be audiotaped and transcribed. In addition, all participants were assured that all the information they provide will be kept secure and confidential—for instance, I collected minimal identifying information of participants such as name, school, class, and professional role. All participants' actual names and the names of schools were removed and replaced with pseudonyms. Participants were also informed about the withdraw process from this study.

4.4.2.6 Ethical consideration

In relation to qualitative interviews, there are no physical risks that make participants feel physical stress. However, some minimal risks might exist related to psychological stress because of questions relevant to political, historical, social, and cultural issues. Participants might feel stressed, embarrassed, or anxious while engaging in thinking and (if necessary) describing about painful and traumatic events to which they (and/or their families, relatives, friends, etc.) might (in)directly relate such as the memories including social and cultural discriminations (e.g., residential schools, hate crimes, etc.), and so forth. Participants might also experience social discomforts if they have a feeling exposed while representing such memories or (in)direct experiences. However, such memories or (in)direct experiences are crucial for this study because they often entwine with participants' understandings and/or imaginings of citizenship and their national/provincial communities. Furthermore, there is a possibility that participants might feel pressure when they answer questions that would not normally be part of a conversation; thus, speaking as such to a researcher may cause various discomforts.

To manage and minimize participants' potential discomforts, a positive, comfortable, and safe environment will be designed for the participants. For example, I offered light refreshments so that an atmosphere of *conversation* can be created. I also kept monitoring any kinds of emerging issues with participants while conducting the interviews. For instance, I continuously and openly discussed psychological and emotional discomforts that the interview questions and the task-based activities might cause with participants before and after each interview. I was attentive to participants by nodding and using facial expressions that can show my personal interests while they answer interview questions or do task-based activities. At the same time, I was careful to avoid creating an impression that I judge their answers, interpretations, or feelings. I also informed that participants always have the opportunity to decline to answer specific questions if those make participants feel psychological, emotional, and social discomforts. These monitoring processes had the effects of reducing the potential psychological discomforts or (un)expected potential risks that participants might have or feel. Along with the monitoring process while interviewing, I also offered various resources in terms of mental health and counselling created and supported by (and/or connected to) the Alberta Teacher's Association (e.g., *Can we talk? Creating a compassionate classroom*[6]). Such resources and organizations creating those resources (e.g., the Alberta Teacher's Association, Canadian Mental Health Association, etc.) helped participants to deal with their potential psychological/emotional stress emerged from the interviews.

4.5 Data Analysis

The way to code and analyze the collected data is another crucial aspect of this study. It determines the way to identify (and often create) core and/or fluid images and

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[6] This is a material offered by The Alberta Teacher's Association (ATA), Canadian Mental Health Association Alberta (CMHA), and Global Television. It is retrieved from https://www.teachers.ab.ca/SiteCollectionDocuments/ATA/Publications/Human- Rights-Issues/COOR-79e%202015%2012.pdf

interpretations regarding citizenship. In addition, my interpretations of the coded data

intimately attached to my own positionality, politics, and philosophical commitments shape

the contexts of this study. The data analysis process, in this sense, is a reflexive and

theorizing activity based within my philosophical stances (i.e., my theoretical

(re)configuration). With that configuration, I seek to reveal and examine traces of cultural

myths (or a cultural mythology) and their relevant imaginaries and ideologies that (re)shape

the ways to construe good citizenship in and for Alberta/Canada.

The method of analysis of the two types of collected data sources—a) un/official

documents for Alberta education and b) qualitative interviews with six experienced

teachers—follows the analytical steps offered by Fairclough (2003) and Luke (2002). I first

conduct a *micro* analysis which pays close attention to the structures of texts, vocabulary, use

of metaphors, key logics and assumptions of the statements engaging with citizenship. The

purpose of this step is to identify ideas, ideals, images, and specific narratives that shape the

particular rhetoric and logics represented in the data sources. I then conduct a *macro* analysis

not only to read cultural myths (and/or a cultural mythology) reflected in the ways in which

the documents and teacher participants construe good citizenship, but also to trace the

relevant (and dominant) imaginaries and ideologies embedded in these emergent cultural

myths. With the inductive coding and constant comparison processes including categorization

of the data, I attempted to identify the recurrent and coherent patterns and their discursive

structures within the data sources.

Overall, the value of this critical analysis of the collected data sources with these

analytical steps is to generate emergent understandings of contemporary good citizenship

discourses at the heart of K-12 citizenship education in/for Alberta (and Canada). In this

study, I was particularly interested in both the discourses and the emergent understandings of

such. One crucial reason of that interest rested on my anticipation that they all not only reflect

a popular sense(s) of citizenship and public belonging in many Canadians' mind, but also serve as constitutive cultural myths intrinsically linked to a particular and dominant imaginary of Albertan/Canadian and its concomitant acceptable "us-as-One" identity (den Heyer, 2018, p. 15).

Chapter 5. Contemporary Good Citizenship Discourses at the Heart of K-12 Citizenship Education in Canada

Based on my theoretical configuration and research methods for this study, this chapter delves deeper into the ways in which we attend to good citizenship in and for Alberta/Canada by focusing on the provincial level of education policy and curriculum contexts. In doing so, I indicate a particular dominant imaginary of Albertan/Canadian and its constitutive cultural mythology serving to shape a specific monolithic conception of citizenship and its concomitant us-as-One identity. With that illustration, the last part of this chapter elucidates unequal relations of power in these particular conceptions of identity and citizenship and their undergirding ontological and epistemological beliefs that perpetuate systemic inequality and social exclusion we all strive to resist.

5.1 Good Citizenship with the Inclusive Pictures of Canadian Society?

Anyone who attempts to explore the ways we perceive citizenship and citizenship education in Canada encounters a few reoccurring terms used to define good citizenship: diversity, multiculturalism, pluralism, and multicultural mosaic amongst other widely propagated themes. While notions of citizenship change due to historical and political events within and around Canada, these terms still serve as crucial significations shaping a particular social cohesion that undergirds a specific version/vision of Canadian identity in many Canadians' mind. Multiculturalism and bilingualism, for example, have served as two popular signifiers depicting common imaginings of Canadian identity and citizenship (Anderson, 2017; Joshee, 2004; Pashby et al., 2014). In the context of Alberta as a part of the Canadian prairies, Richardson (2002) points out, "these twin pillars of identity further linked the Alberta social studies curriculum to the tenets of nineteenth-century nation-building" (p. 80). While a few different terms (e.g., cultural diversity, linguistic duality, pluralism, etc.)

gradually displace these two signifiers in nowadays, no differences exist regarding the main assumptions and underpinning logics embedded in them: "Alberta's provincial curriculum provides opportunities for all students to experience and gain valuable insights into *the linguistic duality* and *cultural diversity* that shape Canada's identity" (Alberta Education, 2017, p. 11, emphasis added).

Diversity, in that recent context, is one of the frequently and officially used terms (or signifiers) overarching common imaginings of good citizenship and citizenship education in and for Canada (Pashby, Ingram & Joshee, 2014). In the official speeches of the anniversary of Canadian confederation, for instance, prime minister Justin Trudeau repeatedly spotlights diversity as the core value essential to build a better Canada:

> I see the one thing that makes Canada a *unique* country in the world. I see *an extraordinary diversity*. Canada is one of the most diversified countries in the world and also one of the most *prosperous*. . . . That is not coincident. Diversity is our strength that we have known for a long time. . . . While we celebrate those things that make us inherently *unique*, we know that we as Canadians are united. (Trudeau, 2016, emphasis added)

> Canada is a country made *strong* not in spite of our differences but because of them. We don't aspire to be a melting pot. Indeed, we know true strength and resilience flows through Canadian diversity. (Trudeau, 2017, emphasis added)

With constant political messages and similar rhetoric, his strong emphasis on diversity with the key adjectives—*unique, strong,* and *prosperous*—declares the ways to construe and envision *the* Canadian identity and good citizenship at the federal level.[7]

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[7] I use "*the* Canadian identity" to refer to a particular and popular notion of Canadian national identity often signified by diversity, multiculturalism, (multicultural) mosaic, pluralism, etc. but actually built upon an English-Canadian capitalistic narrative.

Many official documents for Alberta education are another good example that indicates such usage of diversity popular in Canada. These texts often speak about the significance of diversity in Alberta by highlighting respect and inclusion crucial to create and support good citizenship based on the pluralistic nature: "As understandings of citizenship expand to address issues such as human rights, language, nationalism, globalization, equality, multiculturalism and pluralism, *citizenship education is becoming more centred on the concept of inclusion and respect for diversity*" (Alberta Education, 2005b, p. 5, emphasis added).

While the reoccurring self-identifying ideals attached to these widespread themes signify a popular sense of citizenship and public belonging in many Canadians' mind, some scholars continually dispute deficiencies of that widely propagated sense by speaking of ongoing history of colonization, racialization, and curriculum epistemicide (e.g., Gebhard, 2017; Madden 2017, 2019; Sockbeson, 2009; St. Denis, 2011). The scholarly works revealing an English-Canadian grand narrative in history education are good examples that challenge a particular monolithic conceptualization of Canadian history and citizenship (e.g., den Heyer & Abbott, 2011; Donald, 2012, 2019; Francis, 1997; Létourneau, 2006). A work offered by Gebhard (2017), for instance, illustrates well the ways in which contemporary educational discourses and narratives regarding the issues of Aboriginal peoples including residential schools continually justify and reshape "an idealized Canadian subject" which keeps positioning Aboriginal peoples as "the 'other'"—or not *us* (p. 22).

However, *the* Canadian identity and citizenship signified by the reoccurring self-identifying ideals (e.g., diversity, multiculturalism, pluralism, multicultural mosaic, etc.) still dominates contemporary educational discourses serving to shapes a particular mindset of many Canadians (Gebhard, 2017; Madden, 2017; Pashby, Ingram & Joshee, 2014). Some prevalent beliefs linked to that mindset, of course, are far from the reality in which we now

live. Numerous protests across Canada against such idealism including Black Lives Matter and Idle No More along with continued Indigenous actions to support claims to land sovereignty, for example, explicitly challenge a belief in which racism in Canada is "an unfortunate exception to otherwise civilized and tolerant norms" (Stanley, 2006, p. 32).

Given this incompatible coexistence among that widespread mindset of many Canadians and the current social movements in Canada, some crucial questions emerge: In what ways do widely propagated official (as in textbooks) ideals of Canadian citizenship exist and not fully correspond to the reality in which so many citizens live? What kinds of assumptions, logics, and desires do underpin such propagated prevalent ideals we have?

To respond to these questions, I first foreground the role played by two key concepts in these imagined citizenship qualities, *imaginary* and *cultural mythology*. With these concepts, I seek to develop a rationale for unpacking the ways we perceive, interpret, and imagine good citizenship. By doing so, this foregrounding serves as a process of theorization in order to establish a conceptual base not only to elucidate key assumptions, logics, and desires upholding those particular ways, but also to inform powerful public pedagogies and schooling lessons (Sandlin, O'Malley & Burdick, 2011).

Aligned with this conceptual ground, I also conduct a critical analysis of the recent official documents for Alberta education and their relevant scholarly works. In so doing, I pursue to offer the ways to construe and envision good citizenship in/for Alberta as a few salient examples of cultural myths (and/or a cultural mythology) during times in which inherited ideals might be insufficient for new realities such as global climate change and international migrations (Kissling & Bell, 2020; Nieto & Bickmore, 2017).

5.2 Foregrounding Citizenship with Imaginary and Cultural Mythology

My study engages the debates of citizenship and nationalism offered by Benedict Anderson (1983/2016) and Étienne Balibar (1991, 2001; Balibar & Swenson, 2004). While

these scholars define the concepts of nation (and nation-state) and citizenship in differing ways, they offer a shared crucial point: The ways we interpret and conceptualize citizenship rely significantly on a particular circumscribed understanding and imagining of *us* represented as *our* nation/province, *our* people, *our* history, culture and heritage, and so forth. By doing so, they attempt to contradict various popular notions that cognize and/or posit citizenship as something neutral, invariable, and universal.

Such attempt with that crucial point to ponder citizenship allows my study to proceed with an assumption: citizenship is a flexible and continually changing concept reflecting historical, socio-political, and cultural dynamics that shape our complex social life. With this premise, I suggest that particular ideological interests tied to each provincial/national context constitute certain images and ideals of citizenship, which shapes the ways we conceptualize *our citizenship.* In other words, citizenship results from the political and cultural production(s) based on a particular imaginary of *us* with its constitutive cultural mythology in each national (and even provincial) community.

As explored in greater depth elsewhere, imaginary I refer here denotes "a certain way(s) in which an individual (and/or a group) understands and imagines their social reality" (Kim, 2021, p. 176-177). Imaginary, in this sense, contains a specific frame of idea(s) with a particular world view and value structures representing one's circumscribed understandings and imaginings of their shared social world. Thus, the ways in which we attend to and conceptualize ideas and/or concepts are intrinsically linked to our particular imaginary embodying specific ideals and values we wish to pursue.

Related to but distinct from the concept of imaginary, I use myth as "the important cultural images or coherent narratives representing/describing particular things or concepts" (Kim, 2021, p. 180). In his influential work, *Mythologies* (1957/2013), Barthes illustrates that all the ideas and concepts, which people often conceive as something timeless and neutral,

actually serve as a myth(s) representing a dominant group's (or groups') specific ideological vision and value(s). He thus articulates that:

> Myth is a system of communication, that it is a *message*. This allows one to perceive that myth cannot possibly be an object, a concept, or an idea; it is a mode of signification, a form. . . . *Everything can be a myth, provided it is conveyed by a discourse.* (p. 217, emphasis added)

Building off of such concept of myth, this study mainly explores traces of cultural myths (and/or a cultural mythology) at the heart of citizenship and citizenship education entwined with particular understandings of (good) citizenship in a specific locale. *Cultural mythology*, which is another crucial concept I suggest for this work, *expresses specific ideological visions of the world based on images and narratives constituted by specific iconic events, cultural practices, and/or plot lines that symbolize and convey particular cultural values of each national community*. One crucial point I emphasize here is that I use cultural mythology not to suggest a lie of falsehood, but as *a bundled set of ideals, partial truths, and exclusions to which a particular past and hope for future are attached* (den Heyer, 2017). Cultural mythology, in this sense, is essential to underpin the imaginary(ies) we have because it serves as "a concrete and substantial content of imaginary crucial to manifest a specific world view and value structures embodied in that particular imaginary" (Kim, 2021, p. 181).

In my definition of cultural mythology, I also highlight *particular cultures serving as a crucial aspect of myth.* As Barthes (1957/2013) illustrates with some explicit examples, cultures as if they were indisputable, natural, and timeless are actually tied to specific ideological visions and values that often hide historical reality(ies) and tensions within and around our society. With his concept of "invented tradition" and its diverse examples often conceived as *our* historical and cultural heritages, Hobsbawm (1983) saliently explains this point: "'Invented tradition' is taken to mean a set of [cultural] practices, normally governed

by overtly or tacitly accepted rules and of a ritual or systemic nature, which *seek to inculcate certain values and norms of behaviour by repetition*" (p. 1, emphasis added). Myths entwined with cultures, in this sense, often disguise citizenship and citizenship education as something universal and neutral so integrally as to promote propagated specific images of good citizenship that correspond to a particular imaginary of us and its ideological visions and values.

With these two crucial terms as I outline, I now reiterate my assertion regarding citizenship in a clear way: *A particular imaginary (of Canadian) and its constitutive cultural mythology serve to shape a specific conception of citizenship and concomitant acceptable identity widely conceived as us.* This kind of identity, I further argue, forecloses inherent multiplicity and complexity of citizenship, thereby undergirding mythic groundings of particular nationalisms that perpetuate systemic inequality and social exclusion as well as amplify hatreds/fears of the Other—or not *us*.

5.3 Critical Discourse Analysis as a Research Method

Based on two crucial terms I herein suggest—*imaginary* and *cultural mythology*, the following sections offer a critical analysis of current dominant discourses in educational policies and curriculum for Alberta education in order to examine cultural myths in citizenship and citizenship education intrinsically linked to the ways many Albertans interpret good citizenship.

As Fairclough (2004) suggests, discourses and language in everyday life often perceived as objective and neutral are the "element[s] of social events and social practices that [are] dialectically related to other elements (including social institutions and aspects of the material world)" (p. 215). Critical discourse analysis, in this sense, pays close attention to interrogating the power relations reproduced through written and spoken texts within certain sociopolitical and cultural contexts. Given the context of Alberta education and curriculum

making process, education policies and curricula are the results of the complex power relations among various active social agents including curriculum designers and their associates, the representatives of the Alberta Ministry of Education, and education stakeholders (e.g., teachers, students, parents, administrators, scholars, and so on). The ways to outline good citizenship and their underpinning rationales described in Alberta curriculum, in that sense, represent specific cultural and ideological visions of the world entwined with those agents' ideals about themselves. Thus, my primary goal of this chapter is to identify traces of cultural myths (and/or a cultural mythology) and their relevant imaginaries closely tied to the ways to construe good citizenship in official documents of Alberta education. Accordingly, my critical analysis for this chapter is guided by a research question: *What cultural myths (and/or a cultural mythology) and their relevant imaginaries influence the ways to construe and envision good citizenship in many Alberta education documents?*

The data sources I use for this chapter are various Alberta education documents including programs of study, governmental reports, and relevant materials produced by curriculum designers and their associates during the period between 2005 and 2020: *The program of studies for Social Studies* (Alberta Education, 2005a), *The Heart of the Matter: Character and Citizenship Education in Alberta Schools* (Alberta Education, 2005b), *Framework for Student Learning* (Alberta Education, 2011), *The Guiding Framework for Provincial Curriculum Design and Development* (Alberta Education, 2017), *Leadership- and Teaching Quality Standards* (Alberta Education, 2019a, 2019b), and *Ministerial order (#028/2020) on Student Learning* (Alberta Education, 2020). I also use many scholarly works that analyze these Alberta education documents as the secondary data to supplement the primary sources. I choose these documents because they explicitly (and often implicitly) describe broader character and citizenship education policies, curriculum rationales and visions, and specific goals for each unit lesson. These texts, therefore, navigate us to

interrogate discourses deeply engaged with the ways to interpret and envision citizenship and education at the provincial level of policy contexts which reflect the existing ideologies, imaginaries, and their constitutive cultural myths in Canada as well as Alberta.

5.4 Findings: Good citizenship Based upon Diversity for the Unique, Prosperous, and Socially Cohesive Alberta

In the following sections, I attempt not only to parse out the language describing diversity for good citizenship but also to interrogate relevant imaginaries and ideologies surrounding it. As explored, the language in official documents for Alberta education construes diversity as the core of good citizenship in two differing (but closely interrelated) ways: a) diversity as the core value of *the* Canadian identity (*unique*) and b) that for economic competitiveness (*prosperous*). Social cohesion aligned with diversity, in this context, serves as another main cultural myth to manifest certain ideals and values undergirding a particular imaginary of Albertan/Canadian. Hence, I illustrate that diversity, as a sign (and a metalanguage), indicates its twofold meanings: First, diversity at the level of first language seems to signify a neutral core value of/for a multicultural national/provincial community (e.g., acknowledging all the difference). Second, distinct from but related to its first level, diversity as a metalanguage signifies Canadians' past and ongoing efforts/successes in the face of settler colonialism and (neoliberal) capitalism which I describe below.[8]

5.4.1   (Myth 1) Diversity for the Canadian's unique identity

Many Alberta education documents construe diversity and its relevant terms (e.g., multiculturalism, pluralism, multicultural mosaic, etc.) as the core values describing

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[8] This explanation follows the structural account of myth offered by Barthes (1957/2013): "myth is a peculiar system, in that it is constructed from a semiological chain which existed before it: it is a *second-order semiological system.* That which is a sign (namely the associative total of a concept and image) in the first system becomes mere signifier in the second" (p. 233, emphasis in original).

Canadian identity and its uniqueness. *The program of studies for Social Studies,* for instance, states its purposes and visions:

> The Alberta Social studies Kindergarten to Grade 12 Program of Studies . . . has at its heart the concepts of citizenship and identity in the Canadian context. . . . It fosters the building of a society that is pluralistic, bilingual, multicultural, inclusive and democratic. . . . Central to the vision of the Alberta social studies program is the recognition of the diversity of experiences and perspectives and the pluralistic nature of Canadian society. (Alberta Education, 2005a, p. 1)

Consistent with this statement, *The Guiding Framework for Provincial Curriculum Design and Development* (Alberta Education, 2017), describes the standards for the development of K-12 curriculum: "[Provincial] curriculum includes multiple, diverse perspectives that reflect our pluralistic society and the important roles and responsibilities of Alberta citizens within provincial, national and international contexts" (p. 14). This type of rhetoric expresses "a regionally based curriculum of national identity that [is] reflective of cultural diversity rather than cultural uniformity" (Richardson, 2002, p. 3). The popular historical discourse often represented as *a multicultural mosaic* or *the mosaic as Canada's unique identity* is another example that links diversity to Canadian identity (Pashby et al., 2014).

Aligned with the descriptions of diversity and the pluralistic nature of Canadian society, one of the primary ways in which Alberta education documents depict good and desirable citizenship is to recognize, value, and support diversity as Canadian's unique fluid identity: "Student values . . . *[b]elonging and [i]dentity* . . . by recognizing diverse abilities and the importance of cultures and languages as part of a bilingual, multicultural, inclusive and pluralistic society" (Alberta Education, 2017, p. 3, emphasis added). This type of descriptions of good citizenship also highlights positive understandings of cultural diversity

by underlining the existence of various Indigenous and francophone groups and their multiple

perspectives that supposedly constitute Canadian identity:

> As first peoples, First Nations, Métis and Inuit include many diverse peoples and
>
> unique cultures across Canada. . . . Each of these communities has a unique culture
>
> and perspectives. . . . The inclusion of First Nations, Métis and Inuit historical and
>
> contemporary experiences and contributions, residential schools and their legacy, and
>
> treaties will help rectify social injustices and support better relationships. (Alberta
>
> Education, 2017, p. 10)

> A teacher develops and applies foundational knowledge about First Nations, Métis,
>
> and Inuit for the benefit of all students. (Alberta Education, 2019b, p. 6)

What I first identify reflected in such types of descriptions and their underlying logics is the

discourses of recognition and human rights rooted in liberal social justice ideology. Based on

its values structures including individual freedom and liberty, and willingness to engage in

deliberations with others, this ideology emphasizes "the importance of the state nurturing a

caring and just society, and . . . ideas of the rights to one' identity and to recognition of that

identity" (Pashby et al., 2014, p. 6; Joshee, 2004, 2009). One of the crucial goals of

citizenship education for good citizenship revolving around liberal social justice ideology is

to educate students as citizens who have a *balanced* understanding of multiple perspectives

supposedly consisting of Alberta. To highlight that goal (and ideal) of citizenship education,

most of documents describe such kind of citizens with the particular adjectives, such as

engaged, *ethical, informed, active,* and *responsible*: "Social studies provides opportunities for

students to develop the attitudes, skills and knowledges that will enable them to become

engaged, active, informed and *responsible* citizens" (Alberta Education, 2005a, p. 1,

emphasis added). Consistent with that notion of good citizen and its logics, the abilities for

rational deliberations on/with others (e.g., critical thinking, problem solving, decision making, collaboration, etc.) become main competencies essential to reason about inclusion and respect for diversity: "Through the study of subjects that . . . develop[s] competencies through learning outcomes, students use their abilities to communicate respectfully, synthesize ideas, collaborate with others, think critically and solve complex problems" (Alberta Education, 2017, p. 12; Alberta Education, 2020).

5.4.2   (Myth 2) Diversity for Canadian's economic prosperity

An essential asset for economic development and global competitiveness constitutes another prominent rhetoric to describe diversity in official documents for Alberta education. With the advent of globalization and economic expansion due to the end of cold war, the abilities to increase (inter)national economic prosperity and global competitiveness have been of particular interest in the present era (Gaudelli, 2016; Ross & Vinson, 2014; Smith, 2000). Corresponding to that interest, many official documents for Alberta education often speak about abilities crucial to acquire economic growth. *The Heart of the Matter* (Alberta Education, 2005b), for instance, states that "the education of students contributes not only to their personal development and opportunities, but also to their ability to fulfill *social and economic potential* as a province and as a people" (p. 3, emphasis added). The recent *Ministerial order (#028/2020) on student learning* also emphasizes this point in an explicit way: "[As outcomes for learning], students will demonstrate an understanding of *economic development and entrepreneurship*" (Alberta Education, 2020, p. 2, emphasis added). Diversity, in this context, is seen as an essential asset for Alberta's (and Canada's) global competitiveness in order to achieve economic development and prosperity:

> The growing diversity in the population can help advance and develop Alberta's *strategic international interests* and relationship. Alberta's provincial curriculum needs to prepare students to work and succeed in a world of diversity. Global and

cultural understanding gained from the provincial curriculum is vital to Alberta's

prosperous, value-added and sustainable economy. (Alberta Education, 2017, p. 9,

emphasis added)

This kind of rhetoric keenly attempt to conflate the idea of diversity with global economic competitiveness. Diversity thus serves as a powerful market-oriented logic to produce a particular kind of citizens and/or human beings who endorse a market rationality and a self-interested desire for maximizing individual wealth and societal prosperity. The meaning of good citizenship based on diversity, in this sense, is linked directly to "the [global] market and the benefits that accrue from it" (Donald, 2019, p. 111).

What I identify reflected in that attempt and its underlying logics is, of course, neoliberalism defined as the constitutive and market-oriented ideology and relevant social dynamics that (re)shape human actions and social life (Brenner et al., 2010; Katz, 2004; Schmeichel et al., 2017). I, furthermore, identify "the monopolar imaginary" that revolves around such economic ideology (Richardson & Abbott, 2008, pp. 384-385). As Richardson and Abbott (2008) explain, this particular imaginary instantiates neoliberal economic ideology by representing its specific world view—describing the world as a huge and competitive global market—and constitutive value structures including individualism, competitiveness, and consumerism. In other words, with the particular representations (e.g., social and economic potential, strategic international interests, prosperous economy, etc.), neoliberal economic ideology and the monopolar imaginary attempt to restructure the notions of diversity by conflating the idea of diversity with global competitiveness and economic interests. The transformed notion of diversity, therefore, plays a significant role in promoting the specific ontological concepts of human being and successful human living closely attached to economic interests and societal prosperity.

Joshee (2009), in this context, suggests an example of such transformed notion of diversity, "the business case discourse" (p. 99). This discourse highlights "the logic that multiculturalism (and diversity more generally) is valuable to the extent that it is a resource for international business and provides a strategy for managing workplace diversity" (p. 99). Within this discourse, individuals and various ethnocultural communities are (re)shaped as human assets and/or primary resources for the provincial/federal economy and their effective functioning for economic interests (Joshee, 2004, 2009). Many statements and in/formal curricular goals in education documents that emphasize and celebrate diversity germane to the business case discourse, in this sense, stem from a particular ideological thrust: to educate (and produce) students as "homo economicus*"* who "conduct themselves in ways that bring benefits and economic prosperity to the society as a whole" (Donald, 2019, p. 111).

5.4.3 (Myth 3) Social cohesion based on diversity for the unique and prosperous Alberta

It is noteworthy that many Alberta education documents often use the term, social cohesion, as one of the purposes of social studies curriculum as well as a core value of good citizenship. *The program of studies for Social Studies* (Alberta Education, 2005a), for example, states its program vision that "emphasizes the importance of diversity and respect for differences as well as the need for social cohesion and the effective functioning of society" (p. 1). Along with this vision, *The Guiding Framework for Provincial Curriculum Design and Development* (Alberta Education, 2017) speaks of the ways to promote social cohesion: "The curriculum endeavours to develop an understanding of the need for civic responsibilities, respecting individual and collective rights, building shared values and appreciating the rule of law and democracy" (p. 8). These descriptions emphasize social cohesion with individual and collective social practices (e.g., active inquiry and engagement with communities, participation in local and national civic affairs, etc.) crucial to establish

social solidarity and shared values for many Albertans/Canadians (Jenson, 1998; Stanley, 2003).

By connecting my previous analysis of diversity (myth 1 and 2) to the idea of social cohesion Alberta education documents highlight, I here find that social cohesion serves to conflate two differing (but interrelated) ways to depict diversity—1) Canadian's unique identity and 2) Canadian's economic prosperity—into one simple and powerful rhetoric: social cohesion for the *unique* and *prosperous* Alberta (and Canada).

The provincial curriculum documents, for instance, declare that "social cohesion is a process that requires the development of the relationships within and among communities" (Alberta Education, 2005a, p. 5; Alberta Education, 2017). This process closely engages with recognizing and accommodating diversity and differences crucial to shape many Albertans' identity: "Through the provincial curriculum, students value diversity and recognize differences as positive attributes. They recognize the evolving nature of individual and collective identities in working out differences, celebrating commonalities and in constructing social cohesion" (Alberta Education, 2017, p. 8). Social cohesion, in this sense, denotes promoting citizenship for social solidarity based on many Albertans' (and Canadian's) identity that consists of the recognition of and respect for ethnocultural diversity reflecting liberal justice ideology and its value structures, such as individual freedom and liberty and willingness to engage in rational deliberations on/with others.

Social cohesion, furthermore, encompasses another type of rhetoric of diversity that revolves around neoliberal economic ideology and the monopolar imaginary (Donald, 2019; Jaffe & Quark, 2006; Joshee, 2004, 2009; Pashby et al., 2014). As Joshee (2004) points out, the idea of social cohesion emphasizes a need to "increase social solidarity and restore faith in institutions of governments" (p. 147) by highlighting the importance of shared values and commitment to a community. In doing so, social cohesion provides a general sense of

belonging not only to shape a socially cohesive community but also to maintain that

community's economic performance and interests (Maxwell, 1996, as cited in Jenson, 1998).

Diversity, which is embedded in the idea of social cohesion, thus serves as the essential fabric

of many Albertan's (and Canadian's) sense of belonging and logics of economic

competitiveness. Notable in this regard is the statements in many Alberta education

documents that emphasize embracing diversity linked both implicitly and explicitly to social

cohesion: "Diversity and differences [bound by social cohesion] are *assets* that *enrich lives*

and are essential to *creating healthy communities*" (Alberta Education, 2017, p. 9, emphasis

added).

This kind of rough but strategic conflation based on social cohesion is noteworthy as

indicating an integration of two dominant ideologies (i.e., liberal social justice ideology and

neoliberal economic ideology) shaping the prevalent ideas of diversity that exist in many

Canadians' mind as well as various Alberta education documents I examine here. Such

integration inaugurates a springboard either to instigate more critical approaches for the

issues of identity, individual rights, and recognition or to endorse a neoliberal focus on

individual development and skills for market rationality in order to maximize economic

interests and societal prosperity (see also Pashby, 2015)

While differing answers might exist responding to the question of which way is a

"better" choice for now and/or the future, Pashby (2015), however, shares a crucial concern

as to such integration of two dominant ideologies itself:

> Critical discourses [linked to (global) citizenship and citizenship education] . . . are
>
> potentially foreclosed by the strong conflation of liberal social justice and neoliberal
>
> [ideologies and relevant] discourses. Thus *discussions fall back on getting along and*
>
> *acknowledging all differences rather than pushing to engage with multiply positioned*
>
> *experiences of difference and diversity.* (p. 360, emphasis added)

I find that her concern points to depoliticizing citizenship entwined with "the flattering framing of diversity" (Tuck & Gaztambide-Fernández, 2013, p. 83) that often hinders to challenge the issues of ongoing systemic inequality and discrimination originated "from a Eurocentric and colonialist order of being and progress" (Ramjewan & Gaztambide-Fernández, 2015, p. 338).

Linking my critical analysis of social cohesion to this very concern accentuates a crucial point I want to emphasize here: The tendency(ies) to depoliticizing citizenship in un/official documents in and for Alberta education, which both explicitly and implicitly highlights *the mere acknowledging all differences,* serves to promote a particular type of socially cohesive community. One crucial element to establish such community is the singular idealized Albertan/Canadian individual subject[s] "who believes . . . in the hallmark traits of niceness, good choices, and hard work" (Gebhard, 2017, p. 21). Such type of idealized subject, I articulate, indicates (and/or postulates) a particular imaginary of Albertan/Canadian and its concomitant *us* identity. One crucial issue here, as many scholars illustrate (e.g., Gebhard, 2017; Sockbeson, 2009; St. Denis, 2011; Tupper, 2014), is that this kind of imaginary is inadequate to dispute and disrupt our ongoing history of colonization, racialization, and curriculum epistemicide, and unequal relations of power entangled with such. With all my critical analysis of the traces of cultural myths (or a cultural mythology) and the emergent particular imaginary in Alberta education documents, in the following section, I delve deeper into such deficiency belonging to them.

5.5 Discussion: Spotlighting diversity for whom and to what end?

The descriptions and rhetoric in Alberta education documents germane to diversity and social cohesion I find here illustrate a dominant Albertan's cultural mythology representing a specific ideal at the heart of K-12 citizenship education: *good citizenship based upon diversity to establish the unique, prosperous, and socially cohesive*

Alberta/Canada. While various types of rhetoric constituting that cultural mythology seem to cherish multiple *equal* perspectives in Alberta/Canada, they both subtly and overtly emphasize the singularity of the manifested particular imaginary of Alberta/Canada and its concomitant identity and citizenship (e.g., the *unique* and *prosperous* Canada). Notable in this regard is the findings that echo the argument I reiterated above: A particular cultural mythology, which reflects two dominant ideologies (i.e., liberal social justice ideology and neoliberal economic ideology) as one conflated configuration, animates a powerful ontological and epistemological presupposition (i.e., a particular imaginary of Albertan/Canadian and its concomitant *us-as-One* identity distinct from *the Other)* and disguise it as neutral and universal. Diversity, in this context, is noteworthy as one prominent example of cultural myths (and one crucial element of a cultural mythology): it, as a sign in a second-order semiological system, actually serves to both disguise and disseminate a monolithic version (and vision) of Canadian citizenship based within a particular imaginary of Albertan/Canadian (I will come back to this argument with detail shortly).

"[T]he key point" we need to consider here, drawing on Donald's insight (2019), "is that [many] people do not think about [this dominant mythology]; *they think with [it].*" (p. 108, emphasis added). With this insight, I further articulate a crucial point grounded on my critical analysis of Alberta education documents: A particular imaginary of Albertan/Canadian (i.e., an imaginary of idealized Canadian individual subject) with its constitutive dominant cultural mythology, which exists as forms of *explicit, implicit, and/or legitimate knowledge*, forecloses our variegated ways of thinking and imagining of Canadian identity(ies) and citizenship. This reduction of inherent multiplicity and complexity of citizenship, I contend, perpetuates us/them identity so integrally as to subtly conceal personal and structural privileges exacerbating the current ongoing system of inequality and its troublesome issues entwined with (neoliberal) capitalism and settler colonialism.

Us/them identity I use here denotes a certain way(s) to interpret and imagine one's identity relying on "the necessary binary-based thinking"—or, more specifically, "'Us-as-One versus (through refusal, expulsion or extermination) Them-as-One' mentality" (den Heyer, 2018, p. 15). Many scholars, in this context, pay close attention to the ways in which social studies and history education disseminate a particular cultural image(s) rooted in an English-Canadian capitalistic narrative as the core of Canada (e.g., den Heyer & Abbott, 2011; Donald, 2012, 2019; Létourneau, 2006; Richardson, 2002). Given us/them identity with the binary-based thinking, such propagation promotes a particular monolithic conceptualization of Canadian citizenship and its concomitant identity that serves as a symbolic logic underpinning a popular Canadian version of *us-as-One* mentality.

One crucial reason I here concentrate substantially on us/them identity is that its conceptual and cultural origin explains many troublesome issues entwined with the structural injustice pervasive in our various social interactions within ideological state apparatuses including, importantly, education institutions (e.g., curriculum making process, schooling practices, (standardized) assessment systems, etc.). Us/them identity based within the binary-based thinking stems from the imperial powers and their established system of rules and structures. These powers and system have governed various social relations among peoples as well as shaped our current racialized capitalistic society (e.g., Chamber, 2012; Sanya et al., 2018; Snaza, 2019). One crucial issue of this correlation is that such powers and system, as Smith (2012) clearly illustrates, shaped the gendered and hierarchical principle of "humanity" that bolsters a widespread binary category of human being: "the processes of dehumanization were often hidden behind justifications for imperialism and liberalism and the assertion of moral claim which related to a concept of civilized 'man'" (p. 26).

Given the gendered and hierarchical principle of "humanity" as one crucial onto-epistemic ground of us/them identity, the scholarship focusing on Sylvia Wynter's critique of

the meaning of being "human" is noteworthy as illustrating the historical and cultural origin of such principle (Snaza & Tarc, 2019). From her perspective, the process of (de)humanization based within western humanism engages deeply with our ongoing collective production of modes of being (i.e., "the sociogenic principle") subordinated to a binary distinction—"the invented Man and its Human Others" (Wynter, 2000, 2001, 2003). Much of Wynter's work, in this context, unpacks the conceptual origin of "Man" that is intimately linked to the ongoing history of onto-epistemological colonization aligned with the emergence of modernity including capitalism as well as secular and rational science. Such ongoing history of imperialism, colonialism, and capitalism, Wynter (2003) articulates, serves to shape and disseminate a particular ethnoclass genre/mode of being human (i.e., white, European, global middle class, heteronormative "Man") as universal and legitimate. A binary genre/mode of being thus emerges so integrally as to both reify and crystalize the meaning of being *the legitimate human* (Wynter, 2001, 2003; Rose, 2019; Snaza, 2019). In other words, such genre/mode of being creates a particular monolithic normativity that rests on stratified binaries and their fixed and totalizing subject categories (Madden, 2017, 2019).

Overall, the conceptual and cultural origin of us/them identity indicates one crucial point: not only does us/them identity serve as a crucial onto-epistemological principle to shape and bolster the dominant way(s) to define what it is to be *the full and legitimate human being*, but it also justifies the ongoing colonizer/colonized relationships and their unequal relations of power in our racialized capitalistic society. The consequences of this kind of binary-based thinking are both detrimental and tragic. Much of Razack's work (e.g., Razack, 1998, 2015, 2016, 2020), for instance, vividly illustrates numerous deaths and disappearance of Indigenous peoples that result from the social, cultural, and political circulation of colonial ideas and their relevant ongoing dynamics. With such illustration and many related tragic cases/narratives in (but not limited to) North America, she eloquently indicates the ways in

which a dominant settler subjectivity based within the binary-based thinking and its racial and structural contexts invisiblize and eliminate the existence of Indigenous peoples and their land sovereignty. Razack (2015) thus articulates: "[t]he process of making [Indigenous] people[s] disappear . . . involves marking (materially and symbolically) the Indigenous body as one that is not up to the challenge of modern life, a condition that leaves the settler as legitimate heir to the land" (p. 193). An argument offered by Smith (2012) echoes such ongoing lethal cases entwined with us/them identity: "To consider indigenous peoples as not fully human, or not human at all, enabled distance to be maintained and justified various policies of either extermination or domestication" (p. 26).

Aligned with us/them identity based within the binary-based thinking, I also note privilege as "both issues and people about which one is ignorant or about which one believes there is no need to be concerned" (den Heyer & Conrad, 2011, p. 9). Privilege, as den Heyer and Conrad (2011) suggest, is intimately entwined with our ignorance shaped by "the institutionalization of our sensibilities and intelligibilities" (p. 9). Within various social institutions as ideological state apparatuses (e.g., schools, curricula, textbooks, media, religious organizations, political parties, etc.), the process of institutionalization shapes the ways we perceive and interpret multiple social cultural dynamics (within and beyond the ISAs) and their relevant specific contents including, importantly, both particular type(s) of knowledge and/or (hi)story(ies) and our emotional attachment to such (Althusser, 1971/2014; den Heyer & Conrad, 2011). Ignorance, in this sense, stems from our consistent denial to grapple with "difficult knowledge" that might shatter such ways often conceived as neutral, objective, legitimate, and timeless (Britzman 1998, 2000; den Heyer & Conrad, 2011; Farley, 2009).

While ignorance offers some important insights into the social, cultural, and political circulation of ideas linked to privilege, we can also pose many other potential claims to

examine such ideas and their relevant dynamics. Hence, as one of the potential claims, I also

pay close attention to *cynicism* as both the widespread dominant mentality and practices that

bolster the structures of institutionalized privilege. Cynicism I denote here is not simply about

the widespread refusal to concern about major social issues including, importantly, the

structural injustice pervasive in our racialized capitalistic society. It is nor political

indifference engendered by the unwillingness of people to participate individually and

collectively in administering (and even critically overseeing) social institutions that shape

their daily thoughts and routines. Cynicism is rather individuals' (and groups') both passive

and active (ir)rational engagements with such issues and related social institutions, which

inevitably reproduce the structures of privilege based within unequal relations of power. In

other words, while individuals (and groups) recognize that what they are aware of and enact

for the process of institutionalization bolsters many troublesome issues of sociocultural

injustice in our society, cynicism justifies their continual involvements in such process by

blaming for the situations that stem from the massive structures they are unable to change in

anyway (Wheeler-Bell, 2020; Zizek, 1989).[9] To clarify this point, I herein follow an

elucidation offered by Wheeler-Bell (2020) with his clear analytical terms: "[C]ynicism

occurs when X knows that A creates problems 1, 2, 3, and 4, and X also thinks A is

unchangeable. However, X still tries to change problems 1, 2, 3 and 4 without changing A"

(p. 336).

 Based on the perspectives of us/them identity and privilege entwined with ignorance

and cynicism, linking some of important scholarly works to my critical analysis of Alberta

education documents allows me to accentuate a challenge I would like to spotlight: With our

pervasive ignorance and cynicism, we habitually disregard and/or foreclose other variegated

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[9] With the references I mention here, this explanation rests substantially upon a thoughtful comment offered by
Dr. jan jagodzinski.

conceptions and ideals of Canadian citizenship departing from an English capitalistic grand narrative, thereby reinforcing the structures of institutionalized privilege entwined with us/them identity. In other words, many Albertans/Canadians as citizens often "prefer not to speak" about that particular grand narrative and its relevant troublesome issues (e.g., elimination of Indigenous peoples and their land sovereignty):

> Many Canadians who 'come from away' *prefer not to speak* about the historic role disease, theft, and a trail of broken promises play as the basis for our house's 'freeholder' property status; but rather narratives are told of British and French Empires settling unused land. (den Heyer, 2017, p. 4, emphasis added)

> Related to this point, many works offered by Donald (2009, 2012, 2019) elucidate well the ways in which the propagated prevalent imaginaries and their constitutive myths germane to (neoliberal) capitalism and colonialism foreclose Indigenous ontologies and epistemologies that pursue differing imaginings of identity and citizenship based on an ecological understanding of human relationality. For instance, Donald (2012) indicates that the official version of history and social studies curricula largely predicated on an English-Canadian capitalistic grand narrative emphasize a teleological vision grounded on a colonial logic: "ongoing economic development and progressive improvements in quality of life perceived as derived from God-given license and *universalized democratic principles*" (p. 100, emphasis added). Such teleological vision, he articulates, significantly influences (or even determines) the ways we conceptualize Canadian history, identity, and citizenship, which keeps positioning Indigenous peoples as *the Other*—or not *us*:

> The history of Canada . . . taught according to this teleological dream . . . has morphed into a national ideology that has shaped the institutions and conventions of Canadian society and operates according to an assumption of Aboriginal peoples as outside accepted versions of nation and nationality. (p. 100)

As *the Other* outside the Albertan/Canadian imaginary and that teleological vision, Indigenous peoples and their diverse foundational perspectives, worldviews, and cultures inevitably exist as a *supplement indigeneity* fixed and taxidermized in particular temporal and spatial landscapes: "[The Indigenous peoples'] perspectives are to be added to the dominant Anglo-Canadian historical and nationalist narrative unnamed in the program but from and about which content for the provincial standardized test is drawn" (den Heyer & Conrad, 2011, p. 9; Couture, 2017).

Given my critical analysis with the relevant scholarly works I outline including the perspectives of us/them identity and privilege, I now can reiterate my argument in a clear way: many reoccurring self-identifying ideals and rhetoric signifying good citizenship constitute a dominant cultural mythology—*good citizenship based upon diversity to establish the unique, prosperous, and socially cohesive Alberta/Canada.* In so doing, this cultural mythology disguises and disseminates a particular monolithic conception of citizenship and concomitant *us* identity as the solely socially acceptable (and cherished) version of Albertan/Canadian subject.

Notable in this regard is diversity as a prominent example of cultural myth (and one crucial element of that cultural mythology). Diversity, as a sign in a second-order semiological system, disguises and disseminates such monolithic conception of citizenship by signifying twofold meanings: First, diversity at the level of first language signifies a neutral core value of/for a multicultural national/provincial community (e.g., acknowledging all the differences we have). Second, differing from (but related to) its first level, diversity as a metalanguage signifies Canadians' accomplished (or accomplish-able) and *romanticized* efforts/successes in the face of settler colonialism and (neoliberal) capitalism, which shapes a popular and pervasive mindset of many Canadians often represented as a widespread belief— racism in Canada is "an unfortunate exception to otherwise civilized and tolerant norms"

(Stanley, 2006, p. 32). Here, I intentionally use the adjective *romanticized* to illustrate and emphasize two interrelated points: a) many Canadians' idealized and propagated efforts/successes are predicated on an English-Canadian capitalistic grand narrative and its teleological vision, and b) a gap between the popular mindset of many Canadians and the current troublesome issues of systemic inequality entwined with ongoing history of settler colonialism and (neoliberal) capitalism.

One key point here on which I pay extra attention is the way in which cultural myth (as a metalanguage) manifests its extended and distorted meaning(s) without hiding that at the level of first language. An explication offered by Barthes (1957/2013), in this context, is noteworthy:

we must note that in myth, the [mythical form and concept] are perfectly manifest (unlike what happens in other semiological systems): one of them is not "hidden" behind the other, they both are given *here* (and not one here and the other there). . . . *[M]yth hides nothing*: its function is to distort, not to make disappear. (Barthes, 1957/2013, p. 231, emphasis in original)

By following this explanation, I can clarify a double system that exists in the term, diversity: it, as a metalanguage and a mythical concept, takes hold of its first language (i.e., a neutral core value of/for a multicultural national/provincial community) as a mythical form, and then signifies a different meaning that is a distorted version (i.e., Canadians' past and present romanticized efforts/successes). This type of correlation, as Barthes (1957/2013) articulates, is "a relation of *deformation*" (p. 232, emphasis in original). While the meaning of diversity at the first level remains here, a mythical concept (de)forms and distorts such manifested meaning—The first meaning thus is half amputated, and then exists as "a speech wholly at the service of [that mythical] concept" (Barthes, 1957/2013, p. 232). Hence, we recognize and perceive the meaning of diversity in a specific way: diversity is a neutral core value

of/for (traditional and contemporary) Canadian citizenship and its concomitant identity that reflects Canadians' accomplished (or accomplish-able) and *romanticized* efforts/successes in the face of settler colonialism and (neoliberal) capitalism. Consequently, diversity, as one prominent cultural myth (and a crucial constitutive element of the dominant cultural mythology), plays crucial roles in disguising and disseminating a monolithic and depoliticized version (and vision) of Canadian citizenship based within a particular imaginary of Albertan/Canadian and its concomitant us identity as *neutral, universal, and legitimate.*

The highlights of recognizing and respecting diversity as the fabric of Albertan/Canadian identity and citizenship described repeatedly in curricula, I thus argue, indicate the "flattering framing of diversity" (Tuck & Gaztambide-Fernández, 2013). This kind of framing reflects many Canadians' "expressions of guilt, helplessness, innocence, and dismay" (Tuck & Gaztambide-Fernández, 2013, p. 84) regarding many troublesome issues of systemic inequality entwined with ongoing settler colonialism and (neoliberal) capitalism. In other words, the flattering framing of diversity, which rests on the dominant cultural mythology and its second-order semiological system, hinders to challenge the personal and structural privilege as it is manifested through a pervasive troublesome cultural bias bolstered by pervasive ignorance and cynicism, "it would be enough to simply recognize diversity" (Joshee, 2004, p. 148).

5.6 Summary with Concluding Remarks: To Move Beyond a Monolithic Conception of Citizenship

The social studies and history research community have paid a great deal of attention to citizenship and citizenship education. This chapter, as both theoretical and empirical parts of that scholarly attention, delves deeper into the ways in which we attend to good citizenship in and for Alberta/Canada by focusing on the provincial level of education policy contexts. Based on the conceptual ground and my critical analysis of the recent un/official documents

for Alberta education, I illustrate a particular imaginary of Albertan/Canadian and its constitutive cultural mythology that serve to shape a specific monolithic conception of citizenship and its concomitant acceptable *us-as-One* identity. That monolithic conception is crucial due to its ontological and epistemological presupposition of human being and successful human living that reduces inherent multiplicity and complexity of citizenship. With these findings, I elucidate the reasons of which the widely propagated official ideals of Canadian citizenship (e.g., (cultural) diversity, multiculturalism, pluralism, etc.) are insufficient to challenge the ongoing issues of systemic inequality and discrimination based on culture, race (and/or ethnicity), religion, gender, and sexual orientation.

The findings of this work suggest further questions for future research. Some of them, for instance, are closely related to teachers, as both passive and active agents, who are mandated by and engaged in various educational contexts including negotiating education policies and curriculum into everyday schooling practice: In what ways, if at all, do a particular imaginary and its constitutive mythology reflected in curricula influence (and/or even shape) the ways in which teachers perceive and interpret good citizenship? And, how might teachers engage pedagogically in that particular imaginary and constitutive mythology to teach good citizenship in their everyday schooling practices?

While much improvement on this chapter is possible, I hope that my endeavour to unpack the ways in which we attend to good citizenship in and for Alberta/Canada offer some important insights into the issues at the heart of the provincial program of (social) studies such as identity, citizenship, globalization, ideologies, and their entwined relationships. The value of doing so is not limited to disclosing cultural assumptions and biases regarding citizenship we as educators presume to teach. Rather, the value in doing so, I believe, is to address unequal relations of power in these cultural biases and their undergirding ontological

and epistemological beliefs, which is crucial to avoid perpetuating systemic inequality and

social exclusion we all strive to resist.

Chapter 6. Thinking with a Cultural mythology: Teachers' Reasoning and Imagining about Good Citizenship in/for Canada

Aligned with my critical analysis of good citizenship discourses at the provincial level of education policy and curriculum contexts in Alberta, this chapter strives to dig into the ways in which teachers interpret and imagine good citizenship in and for Alberta/Canada. As I articulated, many questions as to citizenship and (citizenship) education are inevitably related to teachers, as both passive and active agents, who are mandated by and engaged in various educational contexts including negotiating education policies and curriculum into everyday schooling practice. Hence, I collected another kind of data by conducting the qualitative interviews with six social studies and/or history teachers in Edmonton. This chapter including my critical analysis of such data sources is guided by a research question: *What cultural myths (and/or a cultural mythology) and their relevant imaginaries and ideologies influence the ways social studies teachers in Edmonton interpret and imagine good citizenship?* With the responses to this very question with my further discussion/speculation, this chapter illustrates a) the contours of which participants construe good citizenship that rest on a particular cultural mythology, and b) participants' ongoing struggles that stem from their fraught and ambivalent relationships with such cultural mythology.

6.1 Participants

I sought participants who would likely have rich rational reflections on and imaginings of citizenship. The centrality of the concept of citizenship in social studies enables social studies teachers to offer insights into what good citizenship means for them within constantly changing socio-cultural dynamics as well as political and historical contexts in Alberta/Canada. In this sense, I anticipate that experienced social studies teachers can offer

rich, impressive, and refined insights into popular senses of good citizenship in Alberta/Canada. Criteria for "experienced" teachers in this study included participants who have well-established teaching careers (minimum 5 years of teaching records in general), who had earned or were enrolled in graduate degrees or advanced university courses, and who had been generally acknowledged by peers and/or colleagues as an exemplary teacher.

6.1.1 Participants' backgrounds

The descriptions I provide here are meant to ensure the confidentiality of participants. All participants have chosen their own pseudonyms for this study. The following descriptions rest on participants' own identity descriptions and my personal observations.

Andrew has taught for more than 30 years in Edmonton. He works at an urban school that has about 1000 students with diverse socio-political, economic, ethnic, cultural, and religious backgrounds. He has a Master's degree in education, and wrote a few co-authored textbooks and professional articles. He has an extensive background in curriculum developments and social studies in (but not limited to) Alberta. He continues his professional and academic growth in helping with many collaborative works offered by other schools, school boards, and local universities.

Lyssa has 14 years of teaching experiences with various grades of students. She works at an urban school in Edmonton that has students with extremely diverse economic, cultural, ethnic, and religious backgrounds. She worked as a department head of student leadership and pursued an after-degree program in history. At the time of the study, she did not take any administrative role engaging with her school and school board.

George has taught for 16 years in secondary schools. He works at an urban school in Edmonton that has students with diverse socio-political, ethnic, and religious backgrounds. He also teaches more than 150 students who have international backgrounds because his school has a large international school program. He also has an extensive background in

developments of provincial curriculum and assessment systems in Alberta government and a school district. For his academic and professional growth, he was enrolled at the time of study in a Master's degree program in educational leadership.

Larry has 37 years of teaching experiences in Edmonton. He works at a large size sub-urban school in Edmonton that has students with extremely diverse socio-political, ethnic, and religious backgrounds. Most of students he has taught have a relatively higher expectation to learn, which engenders a higher rate of enrollment in post-secondary programs. He also has many experiences working with Alberta governments especially for the parts in assessment branches.

Freddie has taught for 5 years with an extensive background related to curriculum and aboriginal studies. He has a Master's degree in international relations, and works at an urban school in Edmonton that has more than 2000 students with diverse socio-political, economic, ethnic, and religious backgrounds. At the time of study, he took responsibilities for aboriginal studies in his school, and often ran PD sessions for teachers especially regarding the ways to reconcile Indigenous pedagogy and contents with the current common westernized education systems.

Randelle has 21 years of teaching experiences and works at a sub-urban school in Edmonton that has students with diverse socio-political, ethnic, cultural, and religious backgrounds. She earned a Master's degree in educational leadership, and worked with various education organizations including Alberta governments, Alberta Teachers' Associations, and school boards. In addition to teaching, at the time of study she has worked in administrative and academic roles engaging in her schools, school boards, Alberta governments, and other education organizations. She thus has an extensive background in curriculum development, social studies, and assessment systems in Alberta.

All participants were Canadians and of white European descents except Lyssa—she identifies as an Indigenous descendant as well as a white-European descendant because of cultural influences offered by her grandmother (adopt by Ojibway parents) and her Cree mother.

6.2 Data Collection

I generated data through three semi-structured interviews with each teacher participant. Due to the Covid-19 pandemic restrictions, participants and I decided to cancel my planned class observations and to use an online platform (Google meet) for the second and third interviews. All interviews were recorded, and each ranged from 60 to 130 minutes. While I transcribed all recordings of participants' utterances as data sources for this study, I especially concentrated on the first and third interviews and some of personal (casual) communications in person and via emails before and after all the interviews. One crucial reason I do so is that I found participants' explicit reasonings and imaginings, emotional attachments, and ongoing struggles germane to the ideas of multiculturalism, diversity, and pluralism as the widely conceived core ideals of good citizenship in and for Alberta/Canada.

All participants completed a participant check. They were each provided with some excerpts of their three recorded interview transcriptions. The excerpts consisted of the parts to which I paid close attention as crucial data sources for this study. Participants requested no substantial changes except only minor editorial.

Identical to the chapter 5, the method of analysis of the collected data sources from the teacher participants follows the analytical steps offered by Fairclough (2003) and Luke (2002). I first conduct a *micro* analysis which pays close attention to the structures of texts (utterances), vocabulary, use of metaphors, key logics and assumptions of the statements engaging with citizenship. The purpose of this step is to identify ideas, ideals, images, and specific narratives in the rhetoric and logics participants often use. I then conduct a *macro*

analysis not only to read cultural myths (or a cultural mythology) reflected in the ways in which participants describe good citizenship but also to trace the relevant (and/or dominant) imaginaries and ideologies embedded in these emergent cultural myths. With the inductive coding and constant comparison processes including categorization of the data, I attempt to identify the recurrent and coherent patterns and their discursive structures within data sources. Overall, the value of data analysis with these analytical steps is to generate emergent understandings and interpretations regarding participants' reasonings and imaginings of good citizenship that reflect (and also criticize) a popular sense of citizenship and public belonging in many Canadians' mind.

6.3 Findings

6.3.1 A cultural mythology that consists of the ideas of multiculturalism, diversity, and pluralism

While each participant has varying degrees of emphasis on the ideas of multiculturalism, diversity, and pluralism, I find that a discernible agreement exists among all participants upon that these ideas serve as the crucial ideals to elucidate and constitute good citizenship in and for Canada. For instance, Andrew always recognizes an instinctive connection among his understanding of Canadian citizenship and the ideas of multiculturalism, diversity, and pluralism:

> Canada has now enough of some history(ies) that diversity is mostly accepted, pluralism is mostly agreed to, multiculturalism has been officially a policy for quite a long time now. So, most of Canadians, I think, would agree that it's turned out to be a good thing. Accepting of or embracing [these ideas] are positive. So, I don't think that too many people would say, "that's outrageous" or "[we should] move the country in a different direction". We've been doing this for a long time to accept and embrace [these ideas] mostly. . . . [Therefore], *instinctively, I have always believed*

> *that [the ideas of multiculturalism, diversity, and pluralism] define Canadian*
>
> *citizenship.* (Andrew, Interview #3, emphasis added)

Here, Andrew emphasized the roles of the Canadian governments influencing the ways in which most of Canadians (including himself) perceive and interpret good citizenship. In his interpretation, the ideas of multiculturalism, diversity, and pluralism deliberately offered and directed by the Canadian governments shape many Canadians' reasonings and imaginings of good citizenship.

However, that political background does not link to an illegitimacy and/or negativity of these core ideas themselves. Larry, for example, posits these ideas as "generic" political ideals most of Canadians expect to pursue: "It would be really difficult for democratically, like here in this country, to speak out against multiculturalism and pluralism. . . . I think, politicians [in Canada] have to sing those things" (Larry, interview #3). In a similar way, Andrew postulates multiculturalism as a widely accepted ideal shaping a popular sense of citizenship and public belonging in many Canadians' mind by contrasting the cases of Canada and the United States:

> Lots of disagreement historically exist as being comfortable with much of Canada
>
> and multiculturalism. Part of Alberta is not supported this in anyway. But, I think,
>
> generally people feel a certain amount of pride. This comes from comparing to other
>
> places. When I work with students, young people, they are proud of multiculturalism
>
> as being different from the [United States]. We said that U.S. is to use the old term,
>
> "Melting Pot" [propagating that] everybody is supposed to end up being the same.
>
> Canada, on the other hand, has been broadly decided not to do that for a half of
>
> century. People are free to be themselves and not have to change into something
>
> else. I see a lot of young people in my social studies classrooms [who have that

attitude]. They like that thing. That's a good idea. It's important for most of them. (Andrew, Interview #3)

Aligned with interpretations of good citizenship consisting of allied ideas of multiculturalism, diversity, and pluralism as popular and politically constructed, Lyssa also pays attention to Canada's circumstances distinct from other countries. For her, these ideas stem from the challenging reality Canada has: "Diversity is not something that we really have by choice necessarily in Canada, right? Like it's what we have, we are already diverse society" (Lyssa, Interview #3). Notwithstanding the ongoing challenges germane to the ideas of multiculturalism, diversity, and pluralism, Lyssa interprets that such ideas based within western liberalistic values including fairness and equality inevitably serve as the *de facto* ideals of good citizenship in and for Canada:

Juhwan: Do you feel some sort of connections to these ideas [of multiculturalism, diversity, and pluralism] as a Canadian?

Lyssa: There's no denying that. That is what it is. . . . I think, we're a good example of a society that is not homogenous as saying cultures, skin colors or something, even though we have some similar values. I mean, you can argue that some of those values are harder to really accomplish and live in a multicultural society than they are in a more homogeneous society. [In a way], we are a model in the world in a lot of ways for how we approach pluralism and multiculturalism, but it's not without its problems. It's challenging. . . . [For instance], if you talk about diversity as a strength, okay, but where did the equality come into play there? To what degree should diversity extend throughout our society? (Interview #3)

With an agreement that the ideas of multiculturalism, diversity, and pluralism constitute the central ideals of good citizenship in and for Canada, George emphasizes openness and inclusiveness as the main values shaping such ideals. He deploys openness as a

value to explain his interpretation of good citizenship in and for Canada that differs from other nations' (and nation-states') "prescribed" versions of citizenship:

> **George:** If you look at citizenship itself, every state and/or country defines citizenship a little bit differently in the way that you become a citizen as a little bit different as well. Because of our openness in citizenship, it also lends itself to that idea of active participatory citizenship in Canada.
>
> **Juhwan:** Could you elaborate more about the term, "openness"?
>
> **George:** Not tied to one particular cultural or racial group or religion. Open as far as when you as a member of Canadian society, you're not set in certain standards or things that you have to do. As what I mentioned earlier, [based on our openness in citizenship], you can be and have full citizenship by participating, by taking action when necessary, by being informed, by fulfilling your completing your responsibilities as a member of society. To me, that's more of an open citizenship rather than a citizenship that is prescribed—in order to be a member of the citizen, you have to fulfill these particular rules, you have to do these particular elements, or you have to swear a dutiful allegiance to whatever it might be. That [prescribed] citizenship is a little bit different from my viewpoint. (Interview #1)

Here, I read his description of prescribed citizenship as his way to represent a notion of citizenship that consists of a particular (and even homogeneous) cultural and ethnic identity.[10] In this context, the contrast he made between citizenship with the value of openness and that with particular prescribed elements illustrates well his belief and interpretation of good citizenship closely attached to the ideas of multiculturalism, diversity, and pluralism. Similar

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[10] George later confirmed that this analysis corresponds to his definition of a prescribed version of citizenship: "Prescribed citizenship would be connected to a preconceived notion of a cultural group that makes up the ethnic identity of a citizenry" (George, personal communication, January 2021).

to George, Randelle uses the adjective "holistic" to represent openness and inclusiveness as crucial values entwined with her views on good citizenship:

> **Randelle:** Everyone thinks [that] good citizenship is [related] . . . to know[ing] and tolerat[ing] different cultures, ethnicities, nationalities, races, genders, sexuality, and the list can go on, but it goes beyond knowing academically historical detail of different individuals. . . . So, good citizenship is just being holistic, I guess.
>
> **Juhwan:** Could you elaborate more about the term, "holistic"?
>
> **Randelle:** When I'm saying holistic, . . . being holistic would include various [different] nations, even though you may not be a part of it. It also goes beyond of understanding the academic side of them. So, understanding the historical components—like the history of South Korea or Ukraine or Canada, understanding the rights, freedoms, and the political structures or ideologies in various countries or Canada, and then, understanding the unspoken words and actions of various citizens [coming from such different nations]. For me, encompassing all that or at least [striving to] understand or be aware of all of them would be holistic. (Interview #1)

Her use of "being holistic" and her explanation to elaborate her ideas of good citizenship are indicative of her reflections on and imaginings of good citizenship attached to the ideas of multiculturalism, diversity, and pluralism. One response describing her own experiences in schools illustrates this point well:

> [To me], multiculturalism and pluralism are very holistic. How they're demonstrated and illustrated also is very holistic. . . . For example, when I see kids in the hall eating lunch—they're all different ethnicity—that's more authentic. How they can help each other, how they can teach each other about their different backgrounds, or when I'm teaching class—kids are telling me about what they do in India for holiday.

That is inspiring to me, that is multicultural, and that is holistic. (Randelle, Interview #3)

While participants deploy various terms (e.g., openness, open-mindedness, inclusiveness, holistic, etc.) to describe their own beliefs and interpretations of good citizenship, their use of these terms and undergirding logics provide a notable shared point: The ways in which most of participants construe good citizenship in/for Canada particularly rely on the ideas of multiculturalism, diversity, and pluralism as a commonsensical conceptual ground. The positive sentiments about these ideas most of participants express saliently support such point. These ideas, I thus argue, serve as a crucial cultural mythology constituting a specific sense of good citizenship and public belonging in participants' mind as well as representing specific ideals and partial truths to which a particular past and hope for future are attached (den Heyer, 2017; Kim, 2021).

6.3.2 Liberal social justice ideology

Given the ideas of multiculturalism, diversity, and pluralism as constitutive of a crucial cultural mythology, what I first identify reflected in most of participants' reasonings and imaginings of good citizenship is the discourses of recognition and inclusion of multiple perspectives. As a central part of the widely accepted rhetoric in Canada—a multicultural mosaic shaped by the popular idea of a *unique* Canadian diversity (Richardson, 2002; Joshee, 2004, 2009; Pashby, Ingram & Joshee, 2014), these discourses revolve around liberal social justice ideology emphasizing liberalistic values including civil rights and liberties, fairness, and equality. Most of participants' reflections on good citizenship based on a particular cultural mythology, in this sense, lie in this ideology that underscores "ideas of the right to one's identity and to recognition of that identity" essential to establish "a caring and just society" (Pashby, Ingram & Joshee, 2014, p. 6). In this context, similar to the un/official documents for Alberta education, many participants emphasize the abilities for rational

deliberations on with others (e.g., awareness, critical thinking, empathy, etc.) essential to undergird good citizenship in/for the globe as well as Canada. Andrew, for example, specifically represented such kind of ideas as "an empathy for others":

> The idea of empathy for others is a belief I have about citizenship. . . . Having an empathy, being able to appreciate and understand others, their perspectives, and their ways of living. I do believe that they are important if we're going to talk about good citizenship. I thought that [we] need to be able to take that empathy and turn it into actions. (Andrew, Interview #2)

Andrew's use of "empathy" highlights the importance of recognition and inclusion of multiple perspectives. In a similar way, Randelle underlined "embracing other cultures" as a crucial part of good citizenship:

> For good citizenship, I would be referring to embracing other cultures. We are citizen[s] unfamiliar with specific sets of culture groups of people and their actions. . . . You don't have to necessarily celebrate [them], but it could be allowing those groups to be who they are. (Randelle, Interview #1)

Such highlights, furthermore, allow us to anticipate the ways they shape and animate their versions of liberal social justice ideology in their curricula and everyday schooling practices with students. Hence, most of participants' reasonings and imaginings of good citizenship not only echo the widespread discourse of multicultural mosaic, but also illustrate well the ways in which liberal social justice ideology permeates in that popular sense of good citizenship in many Canadians' mind.

6.3.3 The ecological imaginary

Aligned with liberal social justice ideology, what I also find significant in the interviews is the ecological imaginary on which all participants rely in order to construe good citizenship. As Richardson and Abbott (2009) offer, this imaginary rests on "an ecological

understanding of the complexity and interconnectedness of all life forms" that constitutes a worldview of inescapable network of mutuality (p. 383). Within this worldview, the ecological imaginary pays attention to multiple ways of conceptualizing citizenship emphasizing the importance of differences and cultural diversity so as to "re-examine [our] own values and beliefs with the aim engendering 'world-mindedness'" (Richardson & Abbott, 2009, p. 384; Gaudelli, 2016). The ideas and practices of citizenship education grounded on this imaginary, therefore, seek the ways to "explore diverse possibilities that strive towards a common understanding of shared humanity on a fragile planet coupled with a commitment to addressing social problems through engaged public participation" (Gaudelli, 2016, p. 7).[11]

Given its embedded particular worldview and value structures, the ecological imaginary serves significant roles in most of participants' positive sentiments about the ideas of multiculturalism, diversity, and pluralism. One comment offered by Lyssa saliently illustrates such point:

> For me, I think diversity is a strength because it educates us. *I think that we live on this planet together, and what better way [to live on here together is] to truly understand and appreciate different ideas, values, cultures, etc.* . . . That's so accessible to us. When [politicians] talk about diversity as a strength, I think [that] that's what they mean. . . . [In that sense], what it means to be Canadian is that "we're supposed to be tolerant and respectful", "we work together", "we're multicultural", and so on so forth. (Lyssa, Interview #3, emphasis added)

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[11] While Gaudelli does not directly use the term the ecological imaginary, his recent work (2016) both implicitly and explicitly reflects this imaginary in various ways. For instance, he often emphasizes the importance of recognizing the world as an inescapable network of mutuality: "[Global citizenship education] aims to encourage . . . a habitual way of thinking that actively works . . . towards that we need to perceive ourselves: from isolated to integrated, disconnected to interconnected and separate to inseparable" (p. 163).

Lyssa's statement of the strength of diversity and its reason reflects well her positive sentiment about diversity that stems from her worldview concerning the inescapable network of mutuality in this planet. Emphasizing the situation that we currently have (e.g., "we live on this planet together") bolsters not only her way to interpret and imagine good citizenship but also her positive sentiment about them. Andrew, in this context, offers a resonant point to that of Lyssa:

> *We all actually live together on this planet*, and we need to understand each other and live and work with each other. *We have connections with other parts of the world. . . . That is important. It is good for us.* It is how we're going to solve the planetary problem. Seeing people, working with people from other perspectives and other places. (Andrew, Interview #1, emphasis added)

Similar to the last excerpt of Lyssa's comment, he pointed to our circumstances that shape our ways of living closely connected with other parts of the world. Here, I also read his statement as representative of all participants' positive sentiment entwined with their beliefs in the ecological imaginary. For them, this imaginary serves as a crucial perspective to address the current unprecedented governance, economic, and ecological challenges especially during times in which inherited ideals might be insufficient for new realities such as global climate change and international migrations (Kissling & Bell, 2020; Nieto & Bickmore, 2017).

6.3.4 Some refusals of neoliberal economic ideology

Several participants in this study share their reasonings of good citizenship that contradict the popular political rhetoric that conflates diversity with global competitiveness and economic prosperity. I read their provided reasonings as participants' attempts to resist neoliberal economic ideology pervaded in our daily life as well as contemporary educational discourses.

Neoliberal economic ideology, as the constitutive social dynamics entwined with market-oriented logics shaping a particular understanding of progress and individualism, has powerful influences on the ways to describe (good) citizenship in many un/official documents of Albertan and Canadian education (Donald, 2012, 2019; Joshee, 2009; Pashby, Ingram & Joshee, 2014). With a unique form of human species which he manifests as "homo economicus," Donald (2019), for instance, articulates that such particular understanding of individualism and progress promotes the specific ontological concepts of human being and successful human living closely attached to economic interests and prosperity. In doing so, he illustrates well the ways in which a particular ideological thrust based on neoliberal economic ideology deeply shapes human agency, actions, and everyday social life including in/formal schooling and curriculum goals. Common political rhetoric and statements in education documents that link success and diversity to economic developments and prosperity, in this sense, are an explicit example of the ways in which neoliberal economic ideology permeates in contemporary educational discourses (Donald, 2019; Joshee, 2009; Pashby, Ingram & Joshee, 2014).

In this context, when asked about his perspectives on the popular political rhetoric and curriculum descriptions that make close connections among citizenship, diversity, economic prosperity, and successful living, George first expressed his critical sentiment on them: "I don't know that we always attach success to a dollar figure, right? Sometimes, success is in different ways" (Interview #2). He then elaborated his response to explain such sentiment:

> I mean, success does not necessarily mean wealth or power or anything along those lines. It's more of a success of you being able to achieve at the level that you're capable of doing without any preconceived notions of limiting what you're able to do. . . . To me, social actions or multicultural aspects [we have] are allowing every

group of people to be able . . . to have the same access and the same privileges,

goods, standard of life quality of living as any other group in society. (George,

Interview #2)

Here, I identify that the way in which George construes success lies in the idea (and ideal) of

multiculturalism reflecting both liberal social justice ideology and the ecological imaginary.

For him, the recognition of and respect for every group of people and their ways of living

create an essential condition that allows everyone to live their own successful lives *together*.

In this way, his interpretation of success seeks to avoid any prescribed notion promoting a

particular way of successful living attached to "wealth and power" that intensify social

inequality in our society. Given his negative sentiment against such reasoning, I read his

response as his refusal of neoliberal economic ideology that stems from his cultural

mythology and its relevant imaginary and ideology shaping his particular ideological vision

of the world.

In a distinct way, Freddie offered his version of refusal of neoliberal economic

ideology reflected in Canadian citizenship:

In the present, we have a monopoly over the relationship with the people who will

come after us and that of the material benefit because of our location of privileges

now. What we're doing to future people is that we're taking away their ability to live

peacefully and have environmental safety without resources and without their

consent. . . . A lot of the heavy metals will be gone, we are going to run out of

resources, and we are going to leave [future people] in pollution and destruction.

Just the same way that the metropole has exploited without consent and left a huge

mass in the colonies. To me, this is something I find very important for teaching

citizenship. If we can understand the traditional colonial perspective in Canada,

which is very important to understand Canada [and] being a Canadian citizen, [we

can] apply that to global citizenship—any idea that we, as a global society, are

colonizing the future globe. That is a sort of a simple cognitive leap for students.

(Freddie, Interview #1)

From his point, many political statements and curriculum descriptions that link diversity and

citizenship to market-based ideas and logics (e.g., global competitiveness, economic benefits

and prosperity, etc.) illustrate a contemporary version of "the traditional colonial

perspective". The ways in which he perceives the issues of neoliberal economic ideology

seem to originate from the ecological imaginary to the extent that he highlights an

inescapable network of mutuality among generations. However, I rather pay more attention to

a discernable critical theoretical orientation reflected in his response questioning the ongoing

issues of systemic inequality and privilege as they are manifested through our lives and

experiences (Tuck & Gaztambide-Fernández, 2013; Tupper, 2009). His commitment to a

critical theory explains well the ways he interprets good citizenship emphasizing "a critical

awareness" of the systems in which we exist and their ideological structures:

Freddie: I'm trying to create a worldview for ideological systemic consciousness

[essential to] understand all of the things that make up the world in which you exist

and what you're a citizen of.

Juhwan: Then, what is your primary goal of teaching citizenship?

Freddie: A critical awareness of the web of the constellation of systems and ideas

that you exist in and have a reciprocal relationship with. (Interview #2)

In this sense, I was not surprised by his explicit negative sentiment as to multiculturalism

which most of participants postulate as one crucial ideal of good citizenship in and for

Alberta/Canada. Rather than directed to the idea of multiculturalism and its undergirding

narratives as preferable and valuable in Canada, Freddie paid attention to the colonial frontier

logics embedded and expressed in that idea:

If you asked about many Canadians that what citizenship means in one word, they would probably say "multiculturalism". But the issue with multiculturalism is that it's actually based on essentially Colonial Frontier logic. If you break the term down, it says that Canada is a space to which all cultures and peoples of the world are welcome. That presupposes a blankness which is based on the colonial idea of Terra nullius— it's no one's land, which means everyone's land. However, it was [actually] someone's land. There were cultures here for at least 10,000 years. So, the idea of multiculturalism is actually fairly problematic because it doesn't take into account the fact that. In order to have multiculturalism, the land had to be both theoretically and effectively cleared. (Freddie, Interview #1)

Here, he pointed to the (in)visible inherent logics involved in the idea of multiculturalism in order to illustrate both our institutionally constituted frames of perceptions entwined with particular ideologies (e.g., liberalism, capitalism, colonialism, etc.) and the power relations entangled with such. I thus read his response as speaking to the deficiencies of a popular sense of citizenship and public belonging in many Canadians' mind.

Overall, with varying degrees of negative sentiment, some participants herein expressed their own versions of refusal of neoliberal economic ideology permeated in contemporary discourses germane to citizenship and education. These refusals, however, indicate participants' divergent reasonings and imaginings of good citizenship in and for Alberta/Canada, which is another crucial point I find in this study.

6.3.5 Summation of the (parts of) findings

What I find significant in the interviews is that the ways in participants (except Freddie) construe good citizenship in/for Canada rely on a particular cultural mythology which consists of the ideas of multiculturalism, diversity, and pluralism based on western liberalistic values including civil rights and liberties, fairness, and equality. This finding is

notable as (re)confirming the influences of this particular cultural mythology that shape and signify a popular sense of good citizenship and public belonging (Richardson, 2002; Joshee, 2004, 2009; Pashby, Ingram & Joshee, 2014). This notable point, therefore, echoes my critique as to that very cultural mythology and its ontological and epistemological presupposition expressed in the un/official documents for Alberta education (see the chapter 5).

Participants' divergent reasonings and imaginings of good citizenship reflected in their refusals of neoliberal economic ideology are another significant point I find: a) Good citizenship appealing to many Canadians' particular cultural mythology with both liberal social justice ideology and the ecological imaginary shaping the specific ideological visions of Albertan/Canadian as well as the world (e.g., "we live on this country and planet together", "every group of people should have the same privileges and standard of life quality of living", etc.), and b) good citizenship for a critical awareness of our institutionally shaped frames of perceptions entwined with particular ideologies (e.g., western liberalism, capitalism, colonialism, globalization, etc.) reflected in that particular cultural mythology and unequal relations of power entangled with such (e.g., "multiculturalism is actually based on the colonial frontier logics"). Notable in this regard is the ongoing struggles germane to that particular cultural mythology taken by participants either as a core element of good citizenship in/for Canada or as a popular but deficient sense of citizenship and public belonging in Canada. With all my critical analysis of participants' responses I illustrate above, in the following section, I attempt to delve deeper into such ongoing struggles.

6.4 Discussion with Speculation: Teachers' Ongoing Struggles with a Cultural Mythology

Notwithstanding participants' divergent reasonings and imaginings of good citizenship, the findings illustrate well that the contours of good citizenship almost all

participants offer rest substantially on a particular cultural mythology that consists of the ideas (and ideals) of multiculturalism, diversity, and pluralism. As I explored the issues intimately related to that particular cultural mythology itself as it is manifested in statements made by many Albertans/Canadians elsewhere (see the chapter 5), I herein pay close attention to participants' ongoing struggles with such cultural mythology. This discussion, therefore, seeks to (1) illustrate the ways in which participants, as active social agents, keep engaging with and questioning that cultural mythology through their historical-individual agency, (2) explore desires that flow into/through participants' reasonings and imaginings, and (3) indicate participants' struggles for a preferable future(s) and their deficiency of such (preferable future(s)). In doing so, I elucidate participants' fraught and ambivalent relationships with the cultural mythology—including participants' deep reliance and criticism of such.

6.4.1 Fraught relationships amongst teachers and a cultural mythology

With different levels of emphasis, the ways in which almost all participants construe good citizenship in/for Alberta and Canada lie in a particular cultural mythology that consists of the ideas of multiculturalism, diversity, and pluralism. Participants, however, also reveal their struggles with this cultural mythology—especially multiculturalism as a popular symbolic ideal and policy. They express concerns about multiculturalism and its history(ies) and embedded logics that intend(ed) cultural integration and assimilation of minority groups including many Indigenous peoples across Canada. Their struggles, in this context, intrinsically link to the issues of systemic inequality and discrimination entwined with our both "privilege-ignorance nexus" (den Heyer & Conrad, 2011, p. 8) and pervasive cynicism.

For instance, George, albeit with his keen support, revealed his rational struggle with multiculturalism. While emphasizing multiculturalism as a "ultimate" goal which Canadians

should pursue, he cautiously pointed to a risk of cultural assimilation embedded in that idea (and ideal):

> Multiculturalism, when I was first introduced in the 1970s, didn't actually protect or allow Indigenous people to create or have the ability to practice their cultures [and] to protect theirs. So, I think that there is that risk—multiculturalism ultimately becomes a process of assimilation. (George, Interview #3)

One common thread in his support and critical reasoning is his struggle with the issues of systemic inequality and privilege possibly linked to multiculturalism. He thus spoke about the idea of privilege which he always strives to overcome:

> I think that [my struggle] comes from [the] idea of privilege. There is [a belief that] a European style of living is better than or superior to others. You know, what pervades in even North America or even Canadian society today is beliefs that capitalism or single way of living or achieving success in our society [is] superior to others. . . . I struggle with that [idea of privilege] because it is something that, I think, we as a society and white euro-descendants need to overcome. (George, Interview #3)

Similar to George, Lyssa's candid responses to questions of multiculturalism and its history(ies) are another good example of this kind of struggle. In her responses, she admits her struggle with multiculturalism that exists at her conscious level:

> I'm struggling with some interview questions *because I think what I used to have are maybe changing.* . . . Was it Gandhi maybe who said [this anecdote]? Someone said, "what do you think about Western Civilization?" and he replied, "I think it would be a good idea." If you heard of that [anecdote], in my case, it's kind of like "what do you think of Canadian multiculturalism?" I think, "it's a good idea. It would be a good idea!" (laugh) Ugh…it's hard! I think that there's so many great opportunities

we can take from living in a world of this make up. But are we spreading those

opportunities to the fullest extent? No. Do we have challenges around us?

Absolutely. Are we living up to these values? No… (with hesitance). But are we

getting better? Yeah... (with hesitance). You know what I mean? (laugh) (Lyssa,

Interview #3, emphasis added)

As with the anecdote she quotes, Lyssa's struggle stems from a challenging question of

whether Canadian multiculturalism based within western liberalistic values actually serves as

a preferable ideal corresponding to her ideological vision of Canada and the world shaped by

the ecological imaginary. In other words, not only do many critiques of multiculturalism and

its history(ies) instigate her critical reasoning about such, but they also disclose her rational

struggles that stem from the gap between her own idealism and her recognition of the

ongoing actuality.

In terms of participants' rational struggles with multiculturalism I describe here, one

crucial point I want to emphasize is their continuous sense-making activities that often

change as well as constitute their ways of thinking and imagining. As best illustrated by den

Heyer (2012, 2018), such subjective sense-making activities entwined with participants'

rational struggles over the particular conceptual sources (e.g., multiculturalism) indicate their

deep engagements with their historical-individual agency in order to interpret their social

reality(ies) including their daily thoughts and routines. These points of decision within sense-

making explicitly highlight a crucial role of agency I described elsewhere (Kim, 2021): With

historical-individual agency, teachers, as active social agents deeply engaging with education,

not only perceive but also keep questioning their cultural myths (e.g., multiculturalism,

diversity, pluralism, etc.) and its relevant ideologies (e.g., western liberalism, capitalism,

colonialism, etc.) on which they particularly rely while teaching students. By doing so, they

attempt continuously to imagine the reality(ies) in which they wish to live in the future as

well as to understand their complex reality(ies) in which they currently live. Participants'

ongoing struggles, in that sense, lie in their continuous questioning of this particular

mythology that might not lead to a clear, simple, facile, and *final* answer(s). One comment

offered by Andrew succinctly illustrates such attempts with participants' ongoing struggles

over a particular cultural mythology:

> Is [the idea of multiculturalism] covering up something? Well, possibly. But again,
> this is a project. All of this is ongoing. You know, I'm not the same person, when I
> was 12. I've changed a lot. This country is not the same country it was in 1965 or
> 1865 before it officially became a country. We've got all kinds of things. Some
> positive, some not. *We're still trying to figure this out.* Canada, I think, is officially
> multicultural, but it's not an end yet. . . . There are some problems we have to deal
> with. First Nations people. [For them], this is a long struggle. I heard that someone
> said, "it took a long time to cause the problems. So, it's going to take a long time to
> fix them". And so, we're starting to recognize and to acknowledge some of what's
> going on. . . . It's a work. It's going to take a while. *We're learning all the time.*
> (Andrew, Interview #3, emphasis added)

Notwithstanding the difficulties to elicit a clear and final answer(s), the struggles, I argue, are

critical to the extent that they inaugurate a springboard to encounter *the gaps in our shared*

social reality(ies) among the prevalent idealism(s) closely attached to a cultural mythology,

our recognition of ongoing actuality (e.g., the current issues of privilege and systemic

inequality including Black Lives Matter and Idle No More), and the options we are possibly

able to choose.

Before delving deeper into this very argument, in the following section, I first want

to examine such gaps by focusing on another crucial aspect linked to such ongoing struggles,

desire. This aspect allows us to explore the ways in which these ongoing struggles are

entangled with both various *rational* and *irrational* affairs at the multiple and (dis)jointed levels of individual and collective.[12] With that exploration, I attempt to make a path to clarify and highlight my argument.

6.4.2 Desire flowing into/through participants' reasonings and imaginings

As explored, for almost all participants, the contours of good citizenship lie in a particular cultural mythology. These contours, I further argue here, also deeply link to participants' *irrational* facets often emerged as an emotional attachment to such mythology. George, for instance, admitted that he recognizes an emotional connection while reasoning and imagining his ideals closely attached to multiculturalism: "[There] is an emotional, I guess, connection or an emotional response because [multiculturalism] has been the historical way we acted" (George, Interview #3). In a similar way, Larry also acknowledged that he feels a strong emotional attachment to the ideas of multiculturalism, diversity, and pluralism when teaching Canadian history and citizenship. For him, that attachment sometimes cracks his own teacher persona that forces himself not to be biased so as to avoid an indoctrination while teaching students:

> **Juhwan:** Can you see that you have some sort of emotional attachments to these generic ideas [of multiculturalism, diversity, and pluralism] that you said?
>
> **Larry:** Yeah, I think so. Even emotionally, yes. I don't know. It bothers and upsets me if students are saying things that counter these ideas. I even respond emotionally. It is hard for me not to respond. So, [in that case], I just say, "oh, that's an interesting opinion…". (Interview #3)

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[12] My use of *irrational* here intends to remind of my theoretical (re)configuration regarding ideology, imaginary, historical-individual agency, and their entwined relationship described in chapter 3. As I explored in greater depth, the existence and roles of individual-historical agency indicate that our ideology and imaginary are necessarily involved in various *rational* and *irrational* affairs in our society related to both levels of individual and collective.

As I failed to delve deeper into the statement expressing his unwittingly emerged emotions, I can only speculate that his emotional attachment entangles with "sets of existential fantasy and *desire* about [himself] and others" (den Heyer, 2019, p. 296; Tuck, 2009, emphasis added). In this sense, that attachment supposedly influences his reasoning and imagining of good citizenship as well as indicates his engagement with historical-individual agency.

My speculation as to the emotional attachments some participants offer allows us to ponder the roles of desire that might shape and disrupt participants' reasonings and imaginings of good citizenship. Following those who deploy a Deleuzian interpretation, I use desire here as "an autonomous and affirmative force that not only defies any social determination but also shapes the social in many ways" (Zembylas, 2007, p.335). Desire, in this context, is not a force or endeavour related to the levels of individual and/or collective consciousness but "the state of the *unconscious drives* operating at the pre-subjective level" (jagodzinski, 2019, p. 5, emphasis in original). jagodzinski (2019) eloquently illustrates this point by explicating the ways in which Deleuze and Guattari describe three lines or forces of desire—molar lines, molecular lines, and lines of flight.

First, in *A Thousand Plateaus*, Deleuze and Guattari define molar lines as forces of ordering, controlling, and social overcoding that continually (re)shape and operate structures for a hard-segmented world and its organizations entwined deeply with the established power relations and semiotic categories:

> Molar lines territorialize, stratify, and organize; dispersive flows of desire are relayed, both spatially and temporally, into various administrative regimes and patterns; 'molar,' in these instances, refers to both mass and concentration, wherein a hierarchy is formed as an arborescent structure. (jagodzinski, 2019, p. 6)

In this sense, such molar lines of desire are easily defined and/or "imagined as categorical, hierarchical, and transcendent forms and functions" (p. 6). Second, as for

the molecular lines, Deleuze and Guattari describe them as forces and flows that "'break down' the molar structures, on their way to becoming-other" (p. 6). Molecular lines, in other words, engage within the molar, and crack, dismantle and deterritorize its in/organic structure(s), which "is necessary for entropic/negentropic exchange" (p. 6). Third, the lines of flight, Deleuze and Guattari explain, serve as forces and flows of impetuous attractions and ruptures that have "no predetermined trajectory, nor a specific destination":

> The final line is that of a spirit of desire that breaks from the prescribed pathways providing a decisive escape. Such 'lines of flight' are a signifying and anti-genealogical vectors; they defy any preemptive capture or categorization and containment. . . . Not subject to assimilation, or imitation, these lines desire the radical movement of becoming. (p. 6)

According to such elucidation of three lines of desire, not only does desire, as the affirmative social forces, *bisect, breach, and dismantle* the existing traditional boundaries and/or representations (i.e., molecular lines of desire), but it also does *compose and (re)organize* new territories that (re)shape and/or (re)confirm our modes of existence (i.e., molar lines of desire). Hence, desire is defined as a process of production as well as a productive force at socio-political level (Deleuze & Guattari 1972/1983; 1980/1987).[13] Aligned with this definition, a description offered by Tuck (2009) illustrates the ways in which desire affects our lived reality(ies): "Exponentially generative, engaged, engorged, desire is not mere wanting but our informed seeking. Desire is both the part of us that *hankers* for the desired and at the same time the part that *learns to* desire" (p. 418, emphasis in original).

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[13] This kind of definition differs from the prevalent versions of that offered by many Freudians including Lacan. In psychoanalytic viewpoints, desire is defined as an individual's impotent force lying in the psyche located at a subject's personal mental or psychic reality. See, for instance, studies exploring the distinctions between the definitions of desire offered by Buchanan (2011), jagodzinski (2019), and Zembylas (2007).

Given such definition and descriptions, some of Lyssa's statements with pausing moments are crucial as they might capture the ways in which desire shapes her perception and imagining as to good citizenship and education:

> I don't want to say that this idea like education is just there for everyone to be easily obtained. Because it's not. (pause) It's more about a sort of desire to know more, desire to understand each other, and like [desire] to keep open-minded and always want to learn. . . . For me, it's a really deep sort of desire to understand the member of our community. (Lyssa, Interview #2)

While her use of desire here seems to reflect her longing about ideal goals she strives to pursue, I also read this comment as indicative of her *assemblage* composed by the continuous flow of desire over a lifetime through her lived experiences including cultural influences from her own upbringing.[14] When asked about her own identity, Lyssa first reacted that "the identity question is actually a tough one for me", and then answered:

> I guess, I would identify as a white-European descendant, although it's likely I am also Indigenous [because] my grandmother was adopted by Ojibway parents who may have actually been her aunt/uncle by blood. I also grew up with a Cree mother so that cultural influence was definitely a part of my upbringing. (Lyssa, personal communication, November 2020)

The flow of desire, which embodies and assembles her lived experiences including her own upbringing with her grandmother and Cree mother, produces and affects her variant modes of existence. As Tuck (2009) writes, "desire is involved with the *not yet* and, at times, the *not anymore*. . . . [It] is about longing, about a present that is enriched by both the past and the future" (p. 417, emphasis in original). Lyssa's forthright responses as to her "tough" feeling

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[14] Along with desire, I here use the concept of assemblage defined by Deleuze and Guattari (1980/1987). One crucial reason I do so is that their use of assemblage offers the robust ways to conceptualize and analyze agency and social formations engaging with various rational and irrational affairs at the multiple and (dis)jointed levels of individual and collective.

and reasoning about her own identity, in that sense, implicitly illustrate the ways in which desire affects her modes of existence:

> I took the question of identity as one about national, ethnic or cultural identity, which, as a fourth generation (at least) Canadian of mixed heritage, *I don't really feel any connection to that part of myself*. . . . [W]ithout a doubt, my heritage (British, Scottish, Swedish, Ukrainian) and my skin colour has afforded me privilege in this world, and recognition of that has shaped who I am to a degree, but I don't connect with the culture, history or even the food of my ancestors. In terms of my connection to an Indigenous heritage, this has become somewhat challenging. . . . [M]y upbringing was somewhat influenced by Indigenous culture, but as someone who presents as white and experiences white privilege, I am cautious about mentioning this aspect of my background, especially since none of this has had a significant impact on my lived experience. (Lyssa, personal communication, January 2021, emphasis added)

What is notable in this response is her disconnected feelings originated from the gap between her modes of existence and a current prevalent representation supposedly describing her *given* identity—a white Canadian woman. Desire (or, more precisely, *molecular lines of desire*), in this context, produces and widens this gap by dismantling the prescribed categorical forms and/or structures of her identity, thereby shaping the precarious nature of *being herself* that often shatter her ontological consistency as the "self-same" (Simon, 2005, p. 5). Her reasoning, imagining, and emotions closely attached to the idea of multiculturalism, I thus argue, reflect not only her ideological vision of the world but also her compossible assemblage to address her variant modes of existence constantly affected and disturbed by molecular lines of desire which is always in flux and flow:

Lyssa: I don't know. I think that it's a positive feeling when you feel like [not only] embracing our differences but also embracing similarities. . . . That's always a nice feeling rather than be sharing sort of a collective experience because of race, culture, or religion. It's because of an attitude or a value that we share in common. But, [as to] multiculturalism, (pause) I don't think that is something we've chosen to pursue. It's the reality of what we are. We are a multicultural society.

Juhwan: Then, what is your feeling regarding the ideas of multiculturalism, diversity, and pluralism? Do you feel like [emotionally] attached?

Lyssa: Yeah, I do. (pause) I'm kind of an optimist. But I'm also kind of a realist. There're definitely positive feelings when I talk about those ideas. I'm not much of a nationalist, but *I do feel proud of our community and how it can be very accepting, supportive, and compassionate [based on those ideas]. But, at the same time, I'm not denying that there are some serious problems and challenges. . . .* But, in terms of the emotion attached to these ideas, (pause) yeah. I feel good about it. (Interview #3, emphasis added)

Lyssa: Multicultural[ism] is not just like 'let's have a festival and celebrate it' but 'let's recognize the challenges that come from it and address them because this diversity is not going anywhere'. We're doing more diverse, not less diverse. (Interview #3)

Her (relatively) rigid assemblage with multiculturalism—and, in a broader sense, a cultural mythology based within western liberalism—shaped as "the molar structures" keeps striving to capture and (re)territorialize such affirmative molecular lines of desire in order to "[reaffirm] the hold of the established relations of power and semiotic categories" (jagodzinski, 2019, p. 6). However, as her candid responses indicate, such attempts do not

entirely dissolve the struggles with her idealism including multiculturalism. Rather, they shape an *ambivalent relationship* between her assemblage and a cultural mythology (e.g., "I do feel proud of our community . . . But, at the same time, . . .").

Overall, the reflections and emerged emotions that some participants forthrightly represent illustrate well the ways in which desire shapes and *affects* many participants' reasonings and imaginings as to a particular cultural mythology. One crucial point I emphasize here with this illustration, albeit with the lack of describing varying forms and degrees of dynamics, is that desire as social forces operating at the pre-subjective level produces *fraught and ambivalent relationships* among participants' (changing but relatively stabilized) assemblages and a cultural mythology. Aligned with historical-individual agency, desire, on the one hand, serves to intensify many participants' ongoing struggles with that cultural mythology by keeping widening *the gaps among what participants strive to pursue, what they actually recognize, and what they are able to choose just at present to achieve a "preferable" future(s).* Desire, on the other hand, strives continually to (re)compose a (relatively) rigid version(s) of assemblages based within that very cultural mythology at the same time, which produces "the molar structures" that might offer a way to fill such gaps (jagodzinski, 2019, p. 6).[15]

6.4.3 "What's the alternative then?" Teachers' struggles for a preferable future(s) and their deficiencies

Digging into my analysis of participants' responses based on individual-historical agency and desire, I now can reiterate my argument in a clear way: Participants keep struggling with a cultural mythology, albeit with their idealism(s) closely attached to that particular mythology. Such struggles stem from participants' *fraught and ambivalent*

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[15] Following a Deleuzian perspective of desire, one point I have to emphasize here is that this process of (re)territorialization is not ever determined by a particular trajectory(ies), and does not have and/or pursue any predetermined specific goal. See, for example, a study illustrating this point with detail offered by Buchanan (2011).

relationships with a cultural mythology as a function of their historical-individual agency and animated by desire that widen *the gaps* among their idealism(s), their recognitions of actuality (e.g., identities dissonant with the prevalent representations such as white, Black, Western-European, Indigenous, man, woman, and so forth, the issues of privilege and social inequality including curriculum epistemicide and cultural assimilation and integration, etc.), and the options they are possibly able to choose here and now essential to work towards a preferable future(s). Simon (2005), with his conception of historical consciousness, eloquently illustrates such gaps: "The way[s] we live with images and stories . . . intertwine with our sense of limits and possibilities, hopes and fears, identities and distinctions" (p. 3).

My argument, however, might pose some crucial questions: Why do many participants retain (or even persist) their idealism(s) closely attached to a particular cultural mythology (e.g., multiculturalism, diversity, and pluralism) while they recognize their inadequacy at the same time? In other words, from where originate their beliefs in and/or reliance on that mythology, albeit with the risks including cultural integration and assimilation as well as the gaps I described above?

Some hints to answer these questions exist in participants' forthright responses as to their idealism(s) and the gaps I highlighted. I herein pay attention to two interrelated types of responses: a) an (varying degrees of) optimism as to multiculturalism—and, in a broader sense, liberalism, and b) an inclination to retain a particular imaginary of Canadian with its concomitant *us* identity.

First, many participants often share positive sentiments and optimism as to multiculturalism, as both a policy and a core ideal, that makes us possible to pave the pathways for a preferable future(s). Multiculturalism, in this sense, serves as a bond of trust among all citizens and/or institutions. Such bond is crucial not only to recognize (cultural)

differences but also to bridge them so as to establish core principles for mutual respects and social equality. One response from George illustrates well his optimism with this point:

> I believe [that] multiculturalism can allow for cultural autonomy. If we *actually* realize a multicultural society, then race/culture would not be a predetermining success factor in society. To practice one's culture ensures connection and belonging, where we can all practice our culture and still fully participate in society, we would overcome marginalization in that particular sphere. I do not think that multiculturalism requires integration and assimilation, I suppose over time. . . . In my definition, [multiculturalism] would help to negate [my] struggle identified. (George, personal communication, Dec. 2020, emphasis added)

In his viewpoint, the ideals of multiculturalism allow us not only to overcome its past colonial logics including cultural integration and assimilation, but also to envision a bond of trust to establish a caring, equal, and just Canadian society. Similar to George, Andrew postulates that multiculturalism promises a better Canada based on that bond of trust based on cultural exchanges with intercultural dialogues:

> Some people do claim that multiculturalism is just another policy to entrench assimilation in some way. . . . But I would take a longer view. What will Canada look like not 50 years after Multicultural policies, but 100 years? *This is a work in progress* and already Canada is quite different from the way it was in 1969. My classroom is very international where students feel free speaking French or Punjabi or Arabic to each other whenever a class discussion is not happening. Students teach each other elements of languages. In 2069, would more students and more teachers be multilingual? Would we all acknowledge not just religious holidays, but the religious beliefs and values underpinning the holidays? *I believe so, but this will take more years.* . . . To those who say that Canada is a multicultural society and we

should congratulate ourselves, I would say "Not so fast, this is still in the early

stages." To those who say that multiculturalism has been a failure I would say "How

do you know? How do you judge this unfinished work?" (Andrew, personal

communication, Jan. 2021, emphasis added)

Notwithstanding some cautious attitudes supposedly linked to their ongoing struggles I

elucidated, these responses are indicative of many participants' optimism as to

multiculturalism that rests on western liberalistic values, which underpins their ideological

visions of good citizenship and preferable future(s).

Related to that optimism as a first type of responses, another lies in many

participants' inclination to retain their specific imaginary of Canadian with its concomitant *us*

identity. As I elucidated with detail elsewhere (in chapter 5), that imaginary, as it is

manifested through a particular cultural mythology (e.g., multiculturalism, diversity, and

pluralism), consists of singular idealized Canadian individual subjects "who believe . . . in the

hallmark traits of niceness, good choices, and hard work" (Gebhard, 2017, p. 21). Following

this description and Deleuzian perspectives I used, I articulate that participants' inclination to

their particular imaginary of Canadian indicate their (re)territorialized assemblages striving to

establish compossible and (relatively) stabilized forms of existence. Such forms, in this

context, are essential to the extent that they are able to cope with the precarious nature of

being (participants) themselves shaping *their unstable reality(ies)* that might shatter their

ontological and epistemological certainty (Simon, 2005).

A few statements from some participants, which contradict the critical arguments as

to the popular images and narratives of Canada (e.g., the RCMP, multicultural mosaic, etc.),

offer a good springboard to delve deeper into participants' inclination to retain their particular

imaginary of Canadian. Randelle, for instance, first expressed her negative sentiment against

such critical arguments—"my initial thought is that it seems like a blanket argument", and then continued:

> I think, *we need [to be] holistic*, when we look at the big picture. *We need a balance.* Yes, we need to pay attention to injustice, imperialism, residential schools, which I believe that, in the past few years, we have been making strides towards reconciliation so forth. But, at the same time, people are expecting better now. . . . [Therefore], we have to also balance that other side where showing success stories, where all people—not just white, not just Indigenous peoples—have possibly collaborated, work together, live together, and succeed together. I think [that] that would be more meaningful. (Randelle, Interview #3, emphasis added)

Here, I read her response as indicative of her way to engage (and even dissolve) her struggle with the gaps among what she strives to pursue (i.e., *being holistic*), what she actually recognizes (i.e., injustice, imperialism, residential schools), and what she is able to choose for now (i.e., *having a balance*). This very response, aligned with her notion of the disjoint relations of citizenship between the levels of individual and collective, illustrates well her current (and probable future) choice(s) that rests on her imaginary of Canadian postulating an ontological presupposition—an idealized Canadian individual subject:

> Canadian identity as a whole? Yes. That's absolutely multiculturalism, pluralism, mosaic. As an individual? I make a small contribution to them by accepting and embracing multiculturalism. I'm proud of we're multicultural, I'm proud of we're having mosaic, I'm proud of the norms that I accept. But I don't think that [my proud feeling] makes me more or less a Canadian. . . . That doesn't affect me. As an [individual] citizen, I believe my citizenship—roles, rights, responsibilities, and actions. (Randelle, Interview #3)

Hence, her emphasis on *a balance* based on a particular imaginary of Canadian reflects both her choice and its supporting rationale to address her struggle with the gaps. In this context, her negative sentiment against the critical arguments that criticize the popular images and narratives of Canada, I speculate, stems from her (ir)rational refusal of critiques of multiculturalism. With such refusal, she attempts to protect her ontological certainty and its undergirding rationale deeply linked to that particular imaginary of Canadian.

In a similar but more explicit way, Larry offered his response that contradicts the popularly propagated images and narratives of Canada including multiculturalism and the RCMP:

> *Well, I'm not sure what the alternative is.* Like, I recognize that there's a bunch of stuff that happened in the past. That is terrible. We have to study it, and we have to acknowledge it, and learn from it. But, to be optimistic, that thing is going to get better. *What's the alternative?* to be pessimistic? to disband the RCMP? *What are we going to replace it with?* Are we going to replace it with something that's going to be automatically better? Does that erase the past just because we disband the RCMP? All of the sudden bad things disappear? I'm not trying to cover up the past, I'm acknowledging. I know what we did. But, that doesn't mean that things can't get better. So, I guess, *I don't see what the alternatives are. I don't know. For those who would disagree with that, what's the next step then?* (Larry, Interview #3, emphasis added)

This response with his repeated questions, I argue, is noteworthy because of its twofold facets that accentuate my whole speculation in this work: a) his struggle with a particular cultural mythology (or what he often called "the generic ideas in Canada") originated from its (hi)story(ies) entwined with undeniable injustice (e.g., colonialism and imperialism) that engenders many issues of systemic inequality we currently have, and b) his inclination to

retain a particular imaginary of Canadian with its concomitant *us* identity, albeit with those very disputable history and ongoing issues, in order to address such struggle.

Aligned with his idealism and optimistic prospect of a preferable future closely linked to multiculturalism—which is very similar to other participants, what I find significant in his response is that he seems to postulate our lack of "alternatives" (and abilities to make such alternatives). This kind of presupposition, in other words, posits that we are (almost) unable to (re)shape a better version(s) of sensible and justifiable historical imaginary(ies) and practices to address undeniable ongoing injustice as well as to replace our current imaginary (e.g., "what is the alternative?", "what are we going to replace it with?"). On that premise, he deduced the necessity of the current prevalent imaginary of Canadian with its concomitant *us* identity, which consists of a particular cultural mythology, as the solely socially acceptable (and cherished) ideological vision of/for Canada. His inclination to retain a particular imaginary of Canadian, which is often emerged as his keen support of and strong emotional attachment to a particular cultural mythology, are entwined with both that premise and specific ideological vision. The optimism as to multiculturalism, in this context, bolsters such premise and ideological vision.

One common thread in this kind of participants' inclination, I argue, is their continual attempts to establish a stable and compossible mode of existence. Drawing off Deleuzian (and also other relevant secondary) perspectives, that inclination, I speculate, reflects participants' endeavours to address, capture, and (re)territorialize desire that always dismantles our prescribed categorical and transcendent forms and/or structures—whether that kind of attempts is actually possible or not (Deleuze & Guattari, 1972/1983, 1980/1987; jagodzinski, 2019; Posteraro, 2020). Hence, such endeavours indicate participants' longings to (re)affirm the nature(s) of *being themselves*. This kind of nature(s) and/or mode(s) of being, in this context, is crucial to the extent that it can shape and ensure "the self-

complacency of common grounds" for *their ontological and epistemological certainty and consistency* (Simon, 2005, p. 7). As the crucial elements of an imaginary(ies)—in this case, a particular imaginary of Canadian with its concomitant *us* identity, these commonsensical grounds intertwined with "[participants'] sense[s] of limits and possibilities, hopes and fears, identities and distinctions" serve to constitute the ways in which they perceive, interpret, and imagine their shared social reality(ies) including, importantly, the (past, present, and preferable future) communal stories and images germane to Canadian identity and citizenship (Simon, 2005, p. 3; Kim, 2021). Participants' longings, in this sense, reflect their sets of existential fantasy about themselves and others engaged at the multiple and (dis)jointed levels of individual and collective (den Heyer, 2019; Tuck, 2009).

Overall, my categorization of and in-depth analysis of the two types of participants' responses—a) an (varying degrees of) optimism as to multiculturalism and b) an inclination to retain a particular imaginary of Canadian with its concomitant *us* identity—offer some answers to the question I raised (i.e., why do many participants retain (or even persist) their idealism(s) closely attached to a particular cultural mythology while they recognize their inadequacy at the same time?). Furthermore, this analysis, interestingly, echoes and accentuates my critical argument I posed (especially in the chapter 5): These particular types of participants' reasonings and imaginings indicate their restricted views of Canadian identity and citizenship that often fail to adequately address unequal relations of power in a particular imaginary of Canadian and its undergirding ontological and epistemological beliefs. With my analysis of participants' responses, I now turn to this very argument.

One crucial point I first want to highlight is that the optimism as to multiculturalism (and, in a broader sense, western liberalism) and its central and overriding premise appeal to a belief of *progress* echoing the historical teleological stories of development of the civilized Canadian nation (Donald, 2012). The varying degrees of optimistic responses from many

participants reflecting their idealism(s), in other words, revolve around that kind of

teleological stories originated from a very particular and popular ideological vision: "ongoing

economic development and progressive improvements in quality of life perceived as derived

from God-given license and *universalized democratic principles*" (Donald, 2012, p. 100,

emphasis added). This clear description as to the historical teleological stories and visions of

development that bolster a prevalent belief of progress allows me to redescribe many

participants' optimism: *With the universalized principles we have (i.e., multiculturalism,*

diversity, and pluralism), things are going to get better in the future. As I explored in greater

detail (in the chapter 5), this optimism revolving around that particular teleological story

and/or vision often hinders our abilities to challenge ongoing systemic inequality bolstered by

our "privilege-ignorance nexus" and pervasive cynicism (den Heyer & Conrad, 2011, p. 8;

Donald, 2012, 2019; Tuck & Gaztambide-Fernández, 2013).

Related to the first point I highlight, my analysis of participants' longings for their

ontological and epistemological certainty and consistency also sheds light on another critical

gap participants have: Contrary to their well-intentioned ethical commitments to establishing

a caring, equal, and just Canada, participants with such longings often fail to encounter and

grapple with the limitations of their (and also our) institutionally shaped frames that rest on a

particular imaginary of Canadian and its undergirding ontological and epistemological

beliefs—e.g., the prevalent cultural assumptions of (neo)liberalism including, importantly,

individualism, progress, and anthropocentrism (Donald, 2019; jagodzinski, 2018). This

deficiency, I articulate, is both critical and troublesome because the encounter(s) with those

very limitations allows participants (and us) to keep (re)questioning critically about their (and

our) ontological certainty and consistency that rest substantially on ongoing unequal relations

of power. The failures of such encounters, in other words, hinder deliberation on/of more

complicated and troubling versions of Canadian identity(ies) and citizenship crucial to

address both the issues of ongoing systemic inequality and social discrimination we have and the new realities with unprecedented cultural, economic, and ecological challenges we face including global climate change (i.e., the Anthropocene) and international migrations (e.g., Kahne et al., 2016; Kissling & Bell, 2020; Nieto & Bickmore, 2017; Wallin, 2017). In this context, one response offered by Freddie is noteworthy as it poignantly illustrates that kind of deficiency at the heart of K-12 citizenship education:

> I think that the idealism that underpins multiculturalism and pluralism aligns with the idealism that guides the notion of a prevailing upward motion within liberalism. And if we take a majoritarian view of Canadians and a cumulative view of 'better', the way in which moving forward in incremental reforms to the status quo maintains privilege for the majority adds up to 'things are getting better' being reinforced as the dominant narrative. . . . [In that sense], are we moving forward in terms of citizenship education with multiculturalism at its core? No. . . . If we continue to run the 'system' of citizenship education on a source code that contains the implicit biases of its original authors, including the promotion of multiculturalism as the highest ideal, we will continue to reproduce systemic racism in education and wider society.
>
> (Freddie, personal communication, Jan. 2021)

6.5 Chapter Summary

In this chapter, I delve deeper into the ways in which teachers interpret and imagine good citizenship in and for Alberta/Canada. Aligned with the illustration of both participants' particular cultural mythology and their divergent reasonings and imaginings of good citizenship, my discussion/speculation that rests on historical-individual agency and a Deleuzo-Guattarian perspective of desire indicates some notable findings: a) *fraught and ambivalent relationships* among participants' (changing but relatively stabilized) assemblages and that mythology, and b) the specific types of participants' reasonings and imaginings of

good citizenship based within a particular imaginary of Canadian and its concomitant us-as-One identity. In so doing, this chapter strives to illustrate varying forms and degrees of reasonings and imaginings, which intertwine with our restricted views of Canadian identity and citizenship, at the multiple levels in which teachers engage including negotiating education policies and curriculum into everyday schooling practices. Such restricted views, albeit with teachers' ethical commitment to establish a caring, equal, and just Canadian society, often hinder abilities to address the issues of social inequality and privilege embedded and expressed in the prevalent images and ideals of good citizenship in/for Canada.

Chapter 7. Final Thoughts

7.1 A Summary of the Dissertation with Some Reflective Thoughts

This dissertation is now reaching its concluding point. In this closing section, I would like to offer some reflections on what made me initiate this project and what has been achieved in the foregoing chapters. Aligned with my personal and collective experiences including many challenging historical events and their inherited memories that trigger and constitute my keen concerns with citizenship and education, I initiated my academic journey with my blunt curiosity about citizenship: why do citizens in different national/provincial communities have differing interpretations and/or visions of citizenship while they often conceive citizenship as something neutral, universal, and timeless? What makes such differences among citizens in different national communities? And what are the roles of (citizenship) education that often disseminates "legitimate" knowledge and/or images expressing citizenship as neutral, timeless, and universal?

Building off of such blunt curiosity about citizenship, I proceeded my academic journey that hoped to identify some better paths to examine the way in which we imagine citizenship in general, history and citizenship education as well as the (predominant) ideologies and social structures underneath such. To shape such paths, I had to have negotiated various sets of literatures and research from citizenship and history (and social studies) education and the deep well of diverse imperative lenses including philosophical, (social) psychological, and psychoanalytic thoughts as relates to ideology, imaginary, political orientations, and so forth.

All these continual negotiations that attempt to tie these diverse sets of research, literature, and philosophical and psychological lenses together enabled me to reshape my blunt curiosity about citizenship with perhaps a better framing (and/or questions), which serves as crucial grounds of this dissertation:

a) What kinds of imaginaries and ideologies exist at the heart of contemporary K-12 citizenship education in particular locales such as Canada and South Korea?

b) If particular kinds of imaginaries and ideologies shape our specific reasonings and imaginings of good citizenship in/for our society (or each locale), in what ways and to what extent do such reasonings and imaginings provide us an ethically defensible communal ground(s) that might undergird pervasive beliefs in our ontological and epistemological certainty and consistency?

c) In what ways does power shape and express ideals of good citizenship beyond those of class, race (and/or ethnicity), gender, amongst others?

d) In what ways do individuals including teachers negotiate those power laden contexts, and exercise agency in their conflicted notions of good citizenship and citizenship education?

Aligned with these questions to elaborate my keen concerns with citizenship and education, those continual negotiations also allowed me to shape my theoretical (re)configuration (chapter 3). Notwithstanding some unresolved (and/or unresolvable) issues (see Appendix A), this (re)configuration is essential for this study because it serves not only to establish the internal logic of this dissertation, but also to proceed in my critical analysis of the collected data sources from un/official documents for Alberta education and six experienced social studies teachers. Hence, my responses to those four questions (and my research questions described in chapter 1), which are the significant insights into citizenship and education this dissertation can offer, rest deeply on both my theoretical (re)configuration and my critical analysis.

The critical analysis of un/official documents for Alberta education (chapter 5), for instance, reveals a particular dominant imaginary of Alberta/Canada and its constitutive cultural mythology (e.g., multiculturalism, diversity, and pluralism) serving to shape a

specific monolithic conception of citizenship and its concomitant us-as-One identity. This kind of imaginary and its ontological and epistemological presupposition, which rest on particular ideologies (e.g., liberalism, capitalism, colonialism, etc.), not only shape our institutionally constituted frames of perceptions as to good citizenship intensifying our nexus of privilege-ignorance, but also perpetuate the issues of social inequality based within unequal relations of power in our society.

Aligned with the issues of an imaginary of Alberta/Canada that consists of a particular cultural mythology as it is manifested in statements made by many Albertans/Canadians, another critical analysis of the collected data from teacher participants also illustrates the fraught and ambivalent relationships among teachers and a particular mythology (chapter 6). With the illustration of such relationships as a function of their historical-individual agency and animated by desire, I indicate teachers' ongoing struggles with the monolithic conception of Canadian identity and citizenship. While my analysis concentrates more on the ways in which many teachers retain their idealism(s) closely attached to a particular cultural mythology, it also offers some important insights into varying forms and dynamics linked to both citizenship and education in general at the multiple levels of education contexts in (but not limited to) Canada—from the provincial education policy/curriculum context to everyday schooling practice.

My reflection here, however, should not be limited to summarizing what I have achieved in this study. Rather, it should pose some self-reflective questions of myself with my own issues and/or concerns: What kinds of messages from this study inform me, a novice researcher who strives to delve deeper into our variegated notions of citizenship and education in general? And, in what ways does this work *affect* and influence my concerns with citizenship and education triggered and constituted by my own issues including my personal and collective experiences?

With these self-reflective questions, I come back again to the critical and tragic South Korean ferry incident that drowned so many people. The vessel itself was finally lifted and docked at the harbor, and the long national investigation solved many conundrums related to the direct/secondary causes of this incident engendering many South Koreans' (including myself) tattered reactions to this atrocious or unexpected tragic event. While there is no death without tragedy, the incident with the numerous victims allows me to reflect again many questions I posed before in a similar but not the same way: what desires for a particular ethics of citizenship make people to act in the ways that cause this tragedy? More specifically, what makes the crew command them to stay in their cabins even while they escaped the ship themselves? What makes most passengers submit to the crew's commands even when the boat was sinking? Could the crew's action be an analogy for the neoliberal form of capitalized democracy in which the captain and crew do not see themselves as having any responsibility for the passengers?

While the critical incident and numerous deaths prompted these questions that seem to address the specific contexts of South Korea, my continual work in/for this dissertation with such questions enables me to engage in the broader sense(s) of citizenship and citizenship education with a critical question: in what ways could we view, criticize, engage, and reshape (if possible and/or necessary) the particular notions of citizenship entwined deeply with ongoing multiple political, historical, and socio-cultural dynamics at the (trans)individual and collective levels in each locale/province/national community? With my full engagement in this study for many years, I find myself here realizing that I cannot respond directly to these questions. Rather, I find myself deferring to some of my own idealisms that, for example, trying to understand dynamics of citizenship might make us following particular forms of living and imagining as a highway we need to pursue.

Notwithstanding all my continual struggles over citizenship and education, one notable point my deep engagement in/for this dissertation offers is to (re)confirm my core postulation which I suggest in the introductory chapter: *Citizenship still serves as a popular signifier deeply intertwined with human agency, actions, and everyday social life including our daily thoughts and routines.* My critical analysis of the collected data sources that constitutes my empirical portions of this work, for instance, indicates that varying forms and dynamics linked to citizenship and citizenship education intertwine with our variegated ways of perceiving and imagining of our social reality(ies) engaging at the multiple and (dis)joint levels of individual and collective. Hence, this dissertation offers some valid theoretical and empirical grounds of my concerns with (and many scholars interests in) both citizenship and citizenship education in/for our current and upcoming new realities.

Related to my core postulation, another point that affects me lies in *our ongoing struggles with citizenship and citizenship education*. As described (chapter 6), this kind of struggles stems from our encounter(s) with the gaps among what we strive to pursue, what we actually recognize, and what we are able to choose for here and now. Not only does this point offer some critical insights into many educational issues and dynamics entwined with our daily lives including curriculum making processes and everyday schooling practices, but it also allows me to ponder and reflect my own gaps—some of them might originate from my past and excessively ambitious goal (and/or my longings) that aims to find and/or shape a particular "proper" ideal(s) and form(s) of citizenship education as a clear, simple, and *final* answer(s) we have to pursue. As best illustrated in this work, my struggles, in this context, have signaled my recognition of the impossibility (and even absurdity) of that ambitious goal as well as the unavoidable risks of such. Thus, aligned with every time and space during my doctoral program, this work informs me of a crucial message: Without thinking about our ontological and epistemological presuppositions entwined with some dominant ideologies

(e.g., liberalism, colonialism, capitalism, etc.), we inevitably fall into a narrow (and often abstract) approach of citizenship and education tied to a particular ideal(s) and aims that might perpetuate both our privilege-ignorance nexus and pervasive cynicism we need to overcome.

7.2 Implications of This Study

While much improvement on this dissertation is possible, my efforts to make sense of the ways in which we attend to good citizenship in and for Alberta/Canada seek to reveal cultural assumptions and biases regarding citizenship we as educators presume to teach. In so doing, I hope that my endeavours enable to offer some important insights into the issues at the heart of K-12 history and social studies education such as identity, citizenship, globalization, ideologies, and their entwined relationships. The value of doing so, however, is not limited to disclosing current various educational issues and dynamics entwined with citizenship. Rather, the value in doing so is to provide curriculum scholars and teachers with the critical ways to think outside our inherited cultural biases about the (prevalent) meanings of citizenship and citizenship education. These critical ways, I believe, are essential to address unequal relations of power in such cultural biases and their undergirding ontological and epistemological beliefs, which is crucial to avoid perpetuating systemic inequality and social discrimination we all strive to resist.

7.3 Limitations and Future Directions of This Research

This dissertation is not without limitations. First, this work does not directly provide abundant responses to some questions as to citizenship in/for our unprecedented (and even precarious) new realities intrinsically linked to many critical issues including, importantly, global climate change (i.e., Anthropocene) and international migrations. Rather, this work concentrates more on the ongoing issues of citizenship so integrally as to indicate one crucial point I want to highlight: our current inherited ideals of citizenship and their underpinning

ontological and epistemological beliefs are (and will be) insufficient for the current and future (new) realities. The absence of my responses as to the questions of citizenship in/for our new realities, in some senses, might be a critical limitation of this study. Had I focused on such questions, this dissertation would have been a different work. However, I rather suggest that this study, as a requisite, strives to establish both theoretical and empirical grounds essential to address such challenging questions.

Another limitation of this study, I must also admit, is an absence of some streams of scholarship including thinkers of colour, feminists, and Indigenous ways of knowing and living that have published extensively on the discourses of diversity, citizenship, and education. While my work attempts to use of some scholars of colour, Indigenous, and feminist scholars, I still sense that such studies on which I draw does not substantially shape the key arguments I offer and spotlight. In other words, with some substantial body of research and literature including diverse scholarships of colour, feminism, and/or Indigenous ways of knowing and living, this work can offer more insights into citizenship and education that expand upon (and/or even contradict) both the findings and arguments I suggest.[16]

The participants selection for data collection of this study is the third limitation I must describe here. As illustrated throughout, one of my main purposes of this dissertation is to seek and explore some imaginaries and their constitutive cultural mythologies widely disseminated in our dominant culture(s) entwined especially with some of education apparatuses (e.g., provincial education policy, curriculum, and schooling practices)—those

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[16] Here, I must notice that I am keenly aware that many criticisms exist as to the scholarships focusing substantially on identity politics (Heyes, 2020). In his influential work, *The Trouble with Diversity* (2006/2016), Walter Benn Michaels, for instance, sharply articulates that identity politics serves to depoliticize and dilute the issues of inequality entwined deeply with the unchanged economic structures and their continuous exploitations that result from the ravages of ongoing neoliberal capitalism. In doing so, he asserts a critical point: numerous issues of inequality do not stem from which we do not recognize, appreciate, and respect to diversity with different races, identities, genders, and cultures. They rather come from the continuous exploitation and systemic exclusion of poor people. While to discuss the issues of identity politics might be another independent project that is beyond this dissertation, with my acknowledgement of that criticism, I herein would just like to mention that some parts of my analysis regarding the usage of diversity I offer in chapter 5 are compatible with his sharp articulation.

which have organizations and structures of (re)production that express and/or govern multiple social relationships (Althusser, 1971/2014; Kim, 2021; Williams, 1961). In that sense, the participants I select for this study are a group of experienced teachers not *heterogenous* enough to examine various (and/or even fluid) thoughts, emotions, and dynamics of citizenship in/for Alberta essential to draw possible generalizations. As I explicitly illustrated, the popular discourses, patterns, and ongoing struggles I have identified from participants belong to (and reflect) broader society in the context of Alberta (and, in a broader sense, Canada). However, I must admit that more heterogenous groups of participants might allow me to encounter an infinite number of complex stories and thoughts including much larger, and more complex and nuanced narratives entwined with citizenship. Such kinds of complicated stories, I now sense, might lead me to some variegated imaginaries and their constitutive mythologies I missed here.[17]

Taken these limitations together, I would like to close this dissertation by offering some directions of future research. As the limitations I outline above, with some streams of research and literature and multiple heterogenous groups of teacher participants, this study can expand upon its findings and philosophical and practical insights into citizenship and citizenship education. This kind of direction, I anticipate, might serve as a way(s) to reveal and highlight the cracks that continually disturb the widespread dominant beliefs and hopes of citizenship in and for Alberta (and Canada). The limitations I describe, in that sense, offer an important future direction that might compensate for the incompleteness of this study.

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[17] Related to this kind of limitation, I also have to add the issues caused by the Covid-19 pandemic restrictions. The unprecedented circumstances engendered the worst situations for both recruiting more volunteered participants and proceeding my previously planned in-person interviews. Regarding the interview methods and procedures, as I described in chapter 4, participants and I decided to cancel my planned class observations and to use an online platform (Google meet). With this inevitable change (and its unpredictable risks that might influence the potential richness of this study), I could proceed all the interview processes with the *already recruited participants*. However, within the pandemic circumstances, I could not seek and recruit more volunteers that might be able to ensure more heterogeneity in order to draw possible generalizations of the findings in this study.

In addition, I anticipate that this work can offer more insights into citizenship and citizenship education with abundant data from different locales and/or national communities that have differing political, historical, and cultural contexts. As illustrated in chapter 3 and 5, differing regional/national emphases on history and social studies education, which spotlight particular cultural images, practices, and narratives, reflect some specific imaginaries and their constitutive cultural mythologies entwined with different local dynamics as well as the ways to perceive citizenship and citizenship education in each locale. Hence, my future research engaging with cultural mythology in citizenship education will also be direct to a national community(ies) that has political and cultural dynamics differing from Canada (or, in a broader sense, North America) such as South Korea. This kind of direction, of course, also allows me to conduct some comparative analyses that might be able to reveal distinct cultural assumptions as to citizenship and citizenship education in each locale. Such analyses, I anticipate, will make a strong contribution to understandings between our research communities.

While all these future directions of this research can expand upon what I find and elucidate in this dissertation, many questions as to citizenship in/for our precarious new realities remain unanswered. Hence, aligned with all the directions I describe, the future research should respond to some critical questions: In what ways, if at all, do the unprecedented new realities (re)shape the ways in which we perceive, interpret, and imagine good citizenship? If citizenship still serves as a popular signifier that continually (re)shape our ways of reasoning, living, and future imagining, what (signified) notions of citizenship do we need in order to establish our communities, nations, and globalized world sustainable in this unprecedented precarious era?

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Appendices

Appendix A: An Addendum with Some Unresolved Questions

I write this addendum with my hope to address some unresolved (and/or unresolvable) issues in my study. While there is no perfect dissertation without limitations, I must admit that my work had and still has many critical and challenging issues. With numerous attempts with a full of my attentions, I found a few ways to respond to (or, in a very positive sense, to resolve) some of the issues. Nevertheless, many unresolved (and unresolvable) questions still haunt me every day and night. Some of those even unravel the internal logic of my study. Thus, I just hope that this addendum can help readers to grasp my standpoint of some unresolved questions in my study.

I now turn to the challenging issues and my responses that attempt to address such. Here, I do not (and cannot) expect to offer some clear answer(s) that resolve those issues. My responses rather indicate an attempt (or, more of my struggle) not only to (re)state and/or reshape the position(s) on which I stand regarding such issues, but also to describe some nuances I fail to represent in a clear way.

1. **The issues of definition(s) of myth: Do I actually follow Barthes's structural account of myth?**

2. **The issues are onward: Why did I use critical discourse analysis as an analytic tool for this study?**

First and foremost, I herein attempt to address two interrelated concerns germane to such critical issues: first, my usage of (cultural) myth, albeit with my declaration and elucidation in chapter 3, is not congruent with Barthes's structural account of myth (Q1). Second, critical discourse analysis as an analytic tool cannot be compatible with Bartesians' notion(s) of myth (Q2). These two concerns, I must admit, are very critical and poignant because, in a way, they might be able to unravel the whole internal logic, which might even collapse my dissertation.

Here, I must acknowledge that my usage of (cultural) myth differs from what Barthes suggested. Notwithstanding my keen research interests inspired by Barthes, my usage, in a strict sense, is more of a broader and generalized (or even diluted) version of myth that might not always be congruent with that of his structural account—myth as a second order of signification.

With that acknowledgement, I herein would like to articulate my position: my usage of (cultural) myth still relies substantially on Barthesians' structural account. For me, myth was (and still is) a concept that offers crucial insights into the ways in which I examine citizenship—especially those to address one critical question, "why and in what ways do citizens in different national/provincial communities have differing interpretations and/or visions of citizenship while they often conceive citizenship as something neutral, timeless, and universal?" Diversity, as described in chapter 5, is one good example of (the structural account of) myth especially in the context of Canada. In Canada, diversity serves as a sign (or "metalanguage") that signifies a particular and popular version of Canadian identity and citizenship. This metalanguage in the second-order semiological system shapes and supports the current ongoing system of inequality entwined deeply with colonialism and (neoliberal) capitalism, which might be different from that at the level of the first language. Barthesians' structural account of myth, in this context, offers me an insightful path to examine the public perception(s) of citizenship.

The concept of myth, however, inevitably poses another critical question I need to address: how, if possible, can we differentiate myth from ideology and imaginary? This critical question led me to shape my theoretical (re)configuration with its internal logic that even determines the direction(s) of this dissertation. I use an analogy that explains and reifies my configuration (I excerpt part of it in the chapter 3):

> Let us say you are a writer who writes a novel (or a scriptwriter who writes a script for a film or a play). (a) In order to get the ideas for your work, you necessarily or voluntarily reflect your life experiences (e.g. social conventions, norms, and values you have learned in your home, schools, work places, etc., various stories, concepts, representations, and rituals you have seen, heard, read, learned, and performed through your daily social interactions with the others, such as your family, friends, colleagues, strangers with whom you have interacted in person or on the internet etc.). (b) Based on the ideas inspired by your reflections, you shape your own version of *imagined* social world to set a background of your novel/film/play as well as to depict images/ideas/messages which you want to convey. This imagined social world might be either very realistic or fanciful, and you try to describe its (il)logical structures in (in)direct ways. (c) With that imagined social world, there are characters who think, feel, talk, act, and desire based on their own ways of thinking and living closely (inter)related to that imagined social world.

In this analogy, a) illustrates the way in which the subjects as social agents are engaged with ideology. Ideology exists within the ISAs, and the rituals governed by the ISAs shape, maintain, and influence the subjects and their daily life:*"ideology interpellates individual as subjects"* (Althusser, 1971/2014, p. 261, emphasis in original). However, with the engagements in ideology, the subjects interpret, evaluate, and criticize their social world in which they live at the same time—in other words, they necessarily or voluntarily reflect your life experiences. This reflection process means that *the subjects as social agents keep engaging with and (re)questioning ideology* by using historical-individual agency and its contents (i.e., imaginary and myth). In this sense, imaginary and myth are shaped by ideology, but they also serve to evaluate/criticize/reshape ideology. b) describes the ways in which the subjects shape their particular imaginary (i.e., *their own version of imagined social world*) so integrally as to interpret/evaluate their current reality in which they live as well as to imagine/depict their projection(s) of future imaginings of the social world they wish to live. c) illustrates the myths that constitute that particular imaginary. As the ways in which each character thinks, feels, talks, acts, and desires based on their own ways of thinking and living show particular images/ideas/messages in novels/films/plays, myths shape specific forms to manifest the particular world view and value structure embodied in that imaginary. Myth, in this elucidation, refers to a concrete and substantial content of a particular imaginary represented as some important images, stories, individual and collective memories, and/or narratives, which *includes Barthesians' notion of myth.*

The elucidation I offer here as to the concepts of ideology, (historical-individual) agency, imaginary and myth per se and their close relationship allows me to use critical discourse analysis as a main research method. This is because critical discourse analysis engages necessarily and deeply in many (linguistic) representations regarding specific topics, themes, and/or contents. Not only does this engagement investigate the ways in which those representations are culturally established and disseminated, but it also allows me to delve into the broader social and institutional contexts and relevant multiple dynamics that make such ways possible. This kind of engagement in both the particular representations and their general communal and institutional contexts/dynamics relevant to such, I think, is compatible well with my theoretical (re)configuration.

3. **The issues of un/conscious: structure of feelings, desire, and the affective side of ideology, imaginary, and agency**

I must admit that some issues exist as to my theoretical (re)configuration and its elucidation (and, also my usage of critical discourse analysis). One critical issue is that my theoretical (re)configuration seems not to consider multiple dynamics at the (trans)individual and collective levels of unconscious. As I described in section 3.5, my response to such critique is twofold: while my notion of those key concepts concerns about the multiple levels of un/conscious, my theoretical (re)configuration based within my academic interests pay more attention to various dynamics and their relevant struggles in our rational and representational dimensions. Given the main purpose of this study linked deeply to the relationship between citizenship and our dominant culture, Williams's "social definition of culture" is noteworthy as illustrating my very interests:

> there is the 'social' definition of culture, in which culture is a description of a particular way of life, which expresses certain meanings and values not only in art and learning but also in institutions and ordinary behaviour. The analysis of culture, from such a definition, is the clarification of the meanings and values implicit and explicit in a particular way of life, a particular culture. Such analysis will include the historical criticism already referred to, in which intellectual and imaginative works are analysed in relation to particular traditions and societies, but will also include analysis of elements in the way of life that to followers of the other definitions are not 'culture' at all. (Williams, 1961/2001, p. 57-58)

My main purpose of this dissertation, following Williams's social definition of culture, is to seek and explore some *typical* (and even homogenous) mythologies and imaginaries of Canadian citizenship entwined deeply with our dominant culture(s) shaped and widely disseminated by our social institutions (i.e., ideological state apparatuses) and their ongoing dynamics. With this purpose, the continual negotiations among these diverse sets of literatures and research including many scholarly works about citizenship, history and social studies education, and (social) psychological thoughts shape the crucial parts of this study. These parts concentrate substantially on our conscious perceptions and interpretation of the world in which we live and engage.

I, however, would like to emphasize one critical point: such kind of tendency of my study does not mean that I do not recognize and acknowledge the current massive *affective turn* engaging deeply with multiple dynamics at the (trans)individual and collective levels of unconscious. Such affective turn, I rather argue, is also essential to grasp our ongoing struggles over both "[our] sense of the ways in which the particular activities combined into a way of thinking and living" (Williams, 1961/2001, p. 63) and "'the pattern of culture'

[which] results from [our (in)deliberate] selection and configuration of interests and activities" (p. 63). Notable in this regard is the term "structure of feeling" offered by Williams as an attempt to recognize such affective side of structure:

> [Structure of feeling] is as firm and definite as 'structure' suggest, yet it operates in the most delicate and least tangible parts of our activity. . . . It is the particular living [that] result of all the elements in the general organization. (Williams, 1961/2001, p, 64)

> [I]t was a structure in the sense that you could perceive it operating in one work after another which weren't otherwise connected—people weren't learning it from each other; yet it was one of feeling much more than thought—a pattern of impulse, restraints, tones. (Williams, 1979, p. 159)

While delving deeper into this very concept with its development, roles, and impacts is not the main purpose of this addendum, I herein just want to acknowledge his early (and critical) attempts to underline the roles and impacts of the affect side at the (trans)individual and collective levels of un/conscious, which is one critical point I fail to describe in my theoretical (re)configuration.

The scholarship, which pays extra attention to much work of Deleuze (with Guattari) and his (and their) sense of affect, is another crucial (scholarly and even practical) movement that develops the current massive affective turn I would also like to acknowledge. Building off of Deleuzian conception/conceptualization defining affect as an experiential force or a power source that results from indefinite encounters with other in/organic bodies, this scholarship delves deeply into multiple dynamics at both un/conscious levels as the ongoing process of becoming (e.g., Buchanan & Parr, 2006; jagodzinski, 2017, 2019; Massumi, 2015; Meiborg & van Tuinen, 2016). By doing so, substantial studies offered by this scholarship contradict the presupposition(s) of ideology and agency that posits structure as a whole constituted by a set(s) of coherent compositions "that have specifiable functions and occupy determinate positions within [that] whole" (Massumi, 2015, p. 84). Those works thus emphasize the roles and impacts of affect that keep (re)shaping systems of knowledge, individual-collective memory(ies), history, and circuits of power entwined deeply with ideology and agency(ies): "[affect] can amplify, resonate, or even bifurcate—potentially in ways don't coagulate into a power structure, but instead keep restructuring, keep the *structuring* alive. This is not a 'rationality'. It's an *affectivity*" (Massumi, 2015, p. 96-97, emphasis in original).

Again, elucidating Deleuzian conception and its developments is not the main purpose of this addendum. With my recognition and acknowledgement as to the current massive affective turn engaging deeply with multiple dynamics at the (trans)individual and collective levels of un/conscious, I herein attempt to (re)state one critical standpoint of this study: the tendency of my study focusing substantially on our rational and representational dimensions rather results from my (in)deliberative choice. This choice results from the continual negotiations among these diverse sets of literature, research, and philosophical and psychological lenses so integrally as to shape the internal logics to examine the ways in which we perceive, interpret, and imagine citizenship. On the one hand, my work with that choice contributes to shape the new and better ways in which we perceive, interpret, and imagine history and citizenship education as well as citizenship in general. On the other hand, a distinct lack of concern about the level(s) of unconscious (especially in my theoretical (re)configuration) is what I lose with my (in)deliberate choice in and for this study.

My speculation of participants' interviews with the lens based within a Deleuzo-Guattarian perspective of desire, in this context, is my struggle to recognize and resolve such distinct lack. While this study with my speculation is not congruent with the schizoanalysis continued by many Deleuzians such as Ian Buchanan, Brian Massumi, Claire Colebrook, Eugene W. Holland amongst others, the reason I pay extra attention to Deleuzo-Guattarian perspective of desire is clear: such perspective with its affective side offers many insights that enable me to grasp, drawing on Williams again, our ongoing struggles over both "[our] sense of the ways in which the particular activities combined into a way of thinking and living" (Williams, 1961/2001, p. 63) and "'the pattern of culture' [which] results from [our (in)deliberate] selection and configuration of interests and activities" (p. 63). Those *ongoing* struggles (re)shape and determine the (specific) ways in which we perceive, interpret, and imagine (and/or envision) both citizenship in general and citizenship education. Here, the adjective "ongoing" is critical because, with that particular term, I would like to indicate my extended usage of den Heyer's individual-historical agency that supplements the affective side of agency (or an affectivity that keeps (re)shaping agency alive). In this study, I highlight such usage by illustrating desire (or, more specifically, both molar and molecular lines of desire) flowing into/through participants' reasonings and imaginings (i.e., their hope-belief configurations) as to Canadian citizenship. In doing so, aligned with some other contributions, this work contributes to explicate individual-historical agency especially in our sense(s) of a function of citizenship.

4. **The questions of generations that circulate in my dissertation**

5. **The questions and elucidation as to the comparisons of the South Korean contexts of post/modernity to other nations**

While the questions of generation (Q4) and the issues of the South Korean context of post/modernity (Q5) are two different types of questions which I might need to address separately, I herein attempt to sort them as one group. This is because I thought that I can connect those two questions with one critical topic, *(historical) trauma*. Here, I must admit that one of the main topics to which I pay attention was trauma as one of crucial aspects relevant to our conceptualization of citizenship. One critical reason of my attention to trauma was that we continually and extensively employ that concept to express our tattered relations and reactions to atrocious or unexpected events, experiences, and radical changes (Kalsched, 1996; Kaplan, 2013). Such extensive and reflexive usage illustrates an intimate engagement among trauma and current political and socio-cultural dynamics in our society. In this context, as a South Korean who is born and raised in the country with various traumatic experiences (or what many South Koreans prefer to call as "national hardships") including, importantly, Japanese colonization, Korean war, (military) dictatorships, and the financial crisis in the late 1990, I have various experiences enough to shape a hunch—the close relationships exist among historical trauma (from generation to generation), national identity, history and citizenship education, and the public perception(s) of citizenship. This close relationship, I assume, also creates the distinct South Korean context(s) of both post/modernity entwined deeply with many Koreans' sense(s) of national identity and its fluidity.

Related to my assumption with that hunch, there is a scholarship engaging with films and other cultural products in pop culture to explore the relationship among Korean national identity, the formation of collective subjectivity, and its fluidity entwined with both historical trauma and the current neoliberal globalization (Gateward, 2007; jagodzinski, 2013a, 2013b; Kim, 2004, 2011). Some scholars, for instance, pay attention to Chang-dong Lee's acclaimed film, *Peppermint Candy* (1999) (e.g., Chung & Diffrient, 2007; jagodzinski, 2013a; Mcgowan, 2007). This film depicts the life of man ruined by his experiences in military, law enforcement, and the business world in relation to traumatic events in South Korea such as Gwangju uprising in 1980, military dictatorships, and the financial crisis in late 1990s. Lee especially uses a unique narrative structure that describes the story in reverse chronological order so integrally as to represent the protagonist's ruined life and his despair connected to

South Korean's historical trauma. In relation to such reverse chronological narrative structure and Korean's (trans)individual and collective psyches entwined deeply with historical trauma, Mcgowan (2007) examines this film through Lacanian psychoanalytic interpretations in terms of the recovery of (what Lacan called) a "lost object". In doing so, he illustrates the ways in which individual's trauma and attachment to the nation are linked to collective trauma intertwined with the stories of the developing nation:

> By showing [the] series of trauma in reverse order in the way that is does, *Peppermint Candy* makes clear not only that there is no progress but that the idea or ideal of progress renders these traumas unbearable rather than lessening their impact on the subject. (p. 173)

In a similar sense, jagodzinski (2013a) articulates that "*Peppermint Candy*, which appeared shortly after [the financial crisis in late 1990s], is more *noir* and relates closer to an *older generation* that can identify with Korea's failed history of economic growth" (p. 17, emphasis in original). Along with some scholars' investigations into *Peppermint Candy*, Kyung Hyun Kim (2004) also offers a profound analysis of Korean films in the past quarter century by drawing on theories suggested by Lacan, Zizek, Deleuze, and Guattari. He especially articulates that many Korean films represent anxieties and tensions germane to a gendered modern Korean subjectivity and an image of a manhood entwined with historical trauma and masculine nationalism: "Korean cinema has vied to recuperate a modern identity and also a story that complements and formulates [the] ideal [grounded in the male-dominated discourses]" (p. 276). These scholarly works, which examine the pop culture in South Korea, offer critical insights into the distinct South Korean context(s) of post/modernity linked deeply with many South Koreans' historical trauma and their sense(s) of national identity and its ongoing crisis that all stem from the widespread firm belief in a racially and culturally distinct *Korean*.

While the comparisons of the South Korean context(s) of post/modernity to other nations based within my own hunch/assumption/experiences and the scholarship I reference here might offer many insights into the ways we perceive and imagine citizenship, I did not concentrate on those parts in this dissertation for two interrelated reasons: first, to delve deeper into the contexts of South Korea and/or to compare differing political, historical, and cultural national contexts (Canada and South Korea) and their distinct notions of citizenship might be another huge study that requires its independent project. Second, akin to the first one, I came to realize that the study engaging in the "data" from media and pop culture also needs to be one independent project that requires my full attention. While I am certain that

the study(ies) for a comparison and synthesis of various types of qualitative data (e.g., interviews, documents, media, etc.) might offer new insights into our variegated political and socio-cultural dynamics intimately linked to the public perception(s) of history, citizenship, and education, such kind of project(s) is (are) beyond the coverage of my current dissertation.

Aligned with the concerns and my responses above, I herein also need to address another issue (or possibility) some feedback posed: my theoretical (re)configurations might dilute or ignore many issues of historical trauma and our inherited (traumatic) memories extensively influencing our individual and collective perception(s) of history, citizenship, and its concomitant national/provincial identity as well as citizenship education. I, however, do not agree with the concern that my theoretical (re)configuration disregards such critical issue because of my deep consideration of agency. In this study, I follow and reshape den Heyer's configuration of historical-individual agency for two interrelated reasons: first, this configuration pays close attention to agency at the (dis)joint complex level(s) of (trans)individual and collective. Second, as the term "historical" per se indicates, this configuration deeply considers the issues of history instruction germane to our ongoing social struggles over various conceptual resources which we often perceive and interpret as both *historical* and *legitimate* (den Heyer, 2018). With these two reasons, I articulate that the configuration of historical-individual agency offers many critical insights into our deep considerations of agency, history and citizenship education, and various historical perspectives as value-laden. Such considerations, of course, include our critical concerns with our inherited (traumatic) collective memories pervasive in the public perception(s) of history, citizenship, and its concomitant national/provincial identity.

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Appendix B: Information Letter and Consent/Permission Forms

INFORMATION LETTER AND CONSENT FORM

Study Name: Cultural Mythologies in Citizenship Education: The Case of Alberta

Research Investigator	**Supervisor**
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Background
Experienced history and/or Social studies teachers who are working at secondary schools in Edmonton are invited to participate in this study. The results of this research will be used to develop my doctoral dissertation.

Purpose of the Study
The purpose of this study is to identify cultural mythology in citizenship education intimately linked to citizens' understanding of citizenship in Alberta. This research seeks to particular stories, images, symbols, and any other visual and verbal representations whenever we think and imagine (and teach) of citizenship. This study also attempts to elucidate the reasons of such.

Study Procedures
1) As the initial phase of interview, participants will be asked to answer a set of email questions. The email questions will be open-ended and provide key words and phrases regarding citizenship and citizenship education.
2) After all the initial individual interviews are completed, participants will have an individual face-to-face interview with the researcher. In this phase, the researcher ask participants to offer (at least) three or four images, short video/audio clips (less than 10 minutes), or any visual artifacts that effectively represent (and symbolize) their images of citizenship and that they often use (or plan to use) in their classes relevant to citizenship education.
3) As the last phase of interview, participants will do task-based activity. In this procedure, the researcher will offer five visual artifacts, and ask participants to interpret them through their images and views of citizenship and citizenship education.
   * Each face-to-face interview will take an hour to an hour and a half. All interviews will be audiotaped and transcribed.
   * With participants' consent, the researcher will take photos of the materials offered by the participants. In terms of the copyright issues regarding the materials, please see the *copyright issues* section.
   * The researcher's supervisor also has access to all the collected data (i.e. interview transcripts, questionnaire responses, all the photos of the materials, etc.).

Benefits of the Research and Benefits to You

Potential benefits include the opportunity to think/evaluate/refine participants' ways of interpreting and imaginings in terms of citizenship education and their cultural bias entwined with them. The opportunity to reflect on participants' notions/beliefs of citizenship and their existing practices relevant to citizenship education might not be normally available to participants while working and teaching. Therefore, such opportunity would be of minimal indirect benefit to most of the participants.

Risks and Discomforts
Minimal risk exists in relation to psychological stress as participants might engage in thinking about political, historical, social, and cultural controversial issues in Alberta. For instance, they might feel emotionally stressed, embarrassed, or anxious while thinking about painful and traumatic historical events that might entwine with their understandings and/or imaginings of citizenship. In addition, the interview questions might shake participants interpretations on and imaginings of citizenship and citizenship education. Therefore, participants might experience potential psychological, emotional, and social discomforts.

Voluntary Participation and Withdrawal
Participation is completely voluntary. There is no obligation to participate in this study. Even if the participants first agree to participant in this study, they can withdraw during the study (before, during, and after the interviews) or up to a month after they have been interviewed—this includes the deletion of their data/audio files if the participant wishes. The decisions to stop participating, or to refuse answer to particular questions, will not affect your relationship with the researcher or University of Alberta.

Confidentiality & Anonymity
- Participants will use pseudonyms that will be used in place of their names in the documentation. All identifying information of participants will also be replaced in pseudonyms.
- Working papers will be kept in files in the researcher's secured office. All the digital recordings will be kept on computer with password protection and encryption. The data will be removed from the computer and put on external storages and put in locked cabinet with other relevant papers. The data will be stored for five years. All data will be destroyed after five years.
- This study will be used primarily to develop my doctoral dissertation. However, it will also inform research journal articles, presentations at academic conferences, and teaching. Participants will not be personally identified in any of these.
- You may inquire about a report of the research findings by contacting Juhwan Kim (juhwan@ualberta.ca).

Copyright Issues
- As aforementioned, the researcher will take photos of the materials offered by the participants. Some of the photos will be attached as appendices in the researcher's doctoral dissertation.
- Under the Faculty of Graduate Studies and Researcher's policy on public access to theses, the researcher's dissertation will become accessible freely and publicly online through the University of Alberta Libraries and Library and Archives Canada. The photos of the materials offered by participants will also become publicly accessible.
- An essential prerequisite of the public access to the photos of the materials is, of course, participants' permission. Therefore, the researcher will ask participants to have permission

to use copyrighted material in the dissertation. The permission is also completely voluntary. There is no obligation to do such.

Further Information
- If you have any further questions or concerns about the procedures of this study, you may contact Juhwan Kim at the Department of Secondary Education, University of Alberta (email: juhwan@ualberta.ca)
- The plan for this study has been reviewed for its adherence to ethical guideline by a Research Ethics Board at the University of Alberta (ID: Pro00087126). For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office at (780) 492-2615. This office is independent of the researcher.

Consent
- To participate in this study, the consent form attached to this document must be completed by the participant.
- There are three kinds of consent/permission forms participants will have to sign:
  a) Consent form,
  b) Permission form for photographing the visual artifacts and materials offered by the participants,
  c) Permission form to use copyrighted material in a dissertation.
- The participants will receive a copy of all the information, consent, and permission documents.

Please keep this letter for your record.

CONSENT FORM

Study Title

Cultural Mythologies in Citizenship Education: The case of Alberta
(ID: Pro00087126)

Research Investigator

Juhwan Kim, PhD Candidate.
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University of Alberta
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780-288-7813 (c)

Supervisor

Kent den Heyer, PhD.
Department of Secondary Education
University of Alberta
kdenheye@ualberta.ca

I_____(name of participant) consent to
participate in this study (*Cultural Mythologies in Citizenship Education: The case of Alberta*)
conducted by *Juhwan Kim.* I have read the research information letter and have understood
the nature and the procedures of this study. My questions have been answered to my
satisfaction, and I have been told whom to contact if I have additional questions. I agree to
participate in this study described in the information letter and will receive a copy of this
consent form after I sign it. I am not waiving any of my legal rights by signing this form. My
signature below indicates my consent.

_____   _____
            Participant Signature   Participant Name (printed)

_____
            Date

PERMISSION FORM
(Photographing the visual artifacts and materials offered by the participant)

Study Title
Cultural Mythologies in Citizenship Education: The case of Alberta
(ID: Pro00087126)

Research Investigator
Juhwan Kim, PhD Candidate.
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University of Alberta
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780-288-7813 (c)

Supervisor
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For the second and third phases of interviews, this study will use visual images, artifacts, video/audio clips, and other kinds of materials offered by the participant to elicit and better understand the participant's reflections on citizenship. In saying yes to the study, the researcher will take photographs of the visual artifacts and materials offered by the participant. Because the findings of the study may be used for educational and/or research aims, I _____ (name of participant) agree to the researcher photographing the visual artifacts and materials offered by me. In addition, I give him permission to make a digital copy of the pictures of my materials, as long as he removes markers that connect it to me. I understand that the original materials belong to me and anyone who will read and consult this study—the researcher's dissertation—can see the pictures of my materials. However, the photos will not be included directly in the other kinds of publications (i.e. journal articles, presentations for academic conferences, curriculum materials, etc.) without my permission. If I want the researcher to store it for safe keeping, until I can retrieve it (up to a maximum of 5 years), I can ask him.

_____   _____
          Participant Signature   Participant Name (printed)

_____
          Date

PERMISSION TO USE COPYRIGHTED MATERIAL IN A DISSERTATION

I am a PhD candidate at the University of Alberta (Edmonton, Canada) and am preparing my dissertation. I am requesting permission to include excerpt(s) of your original works/teaching materials described below. The source(s) of the included material will be fully identified in my dissertation. The dissertation will be openly available online through the University of Alberta Libraries and Library and Archives Canada. The non-exclusive, non-commercial licence I am granting to the University of Alberta and (via a sub-licence) Library and Archives Canada allows these institutions to archive, preserve, produce, reproduce, publish, communicate, convert into any format, and to make available my dissertation in print or online by telecommunication to the public for educational, research and non-commercial purposes.

Title of Dissertation: *Cultural Mythologies in Citizenship Education: The case of Alberta* (ID: Pro00087126)

Degree: Doctor of Philosophy

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Participant Signature   Participant Name (printed)

_____   _____
Researcher (copyright holder) Signature   Researcher Name (printed)

_____
Date

Appendix C: Initial Individual Interview Questions

- Do you have (vague or certain) images or definitions of *good citizen*?

- What characteristics possess or enacted make a *good citizen*? What are your reasons of those characteristics?

- In relation to previous questions, what are your emphasizing points when you teach something relevant to democracy and citizenship? What rationale can you provide for that emphasis?

- What are the crucial aspects of citizenship? Please list those with the reasons you think those aspects are crucial in our society.

- What aspects of citizenship do you address through your teaching?

- What aspects of citizenship are not in your teaching courses but do you think that students should study?

- What is your definition of citizenship?

Appendix D: Second Individual Interview Questions

Before proceeding the second interview, I present a brief summary of the participant's responses to my previous interview questions as to good citizenship and citizenship education in and for Alberta/Canada. In so doing, I would like to remind the participant of what we did our last interview and to check whether there is something I have mistaken while doing the interview and/or transcription.

- (after my brief presentation) is there any question or concern about my summary?

- Another question is about the current situations related to the Covid-19 issues. Do you think the current unprecedent circumstances and people's/governments' reactions to such change and/or influence the ways in which you interpret "good citizenship" we discussed before? (If the participant mentioned yes) in what ways?

We can now move on the materials the participant offers for this interview.

(With each material that each participant offers for this interview)

- Please explain briefly about this material.

- What makes you choose this material?

- Are you using (or planning to use) this material when you teach something relevant to citizenship? (If the participant mentioned yes) what makes you use this? What makes you think and feel that this material is necessary for your teaching?
  (If the participant mentioned no) why not?

- What do you feel when you watch/listen to this material? And what makes you feel in that (those) way(s)?

- Do you think that such feeling(s) influence your interpretations of citizenship? If so, in what ways? If not, why not?

- Do you think that such feeling(s) (might) also influence your teaching regarding

citizenship? If so, in what ways? If not, why not?

   (With all materials that each participant brings for this interview)

-   Please select one material that has had the most powerful impact on your perspectives

    of citizenship.

-   Why do you choose this? And what makes you think in that (or those) way(s)?

-   Do you feel an emotional attachment to this visual artifact? If so, could you explain

    that with your words?

(Near the end of this interview)

-   Have you thought about citizenship differently by virtue of this interview today or

    any time in this process? If yes, in what ways?

Appendix E: Third Individual Interview Questions

Before proceeding the third interview, I offered two types of materials—a) video clips and written statements of politicians' speeches and b) four paintings drawn by Kent Monkman. Hence, all participants were familiar enough to discuss about the materials. In the interview, each participant and I have conversations with each type of material.

(Starting questions for all types of materials)

- Do these materials fit into your images and interpretations of citizenship that you previously discussed? If so, in what ways? If not, why not?

- As you may know, my research project is also interested in your feelings and/or emotions that might link to your reasoning and imagining. In that sense, what do you feel when you watched/read to these materials?

- What makes you have that (those) feeling(s)?

- Do you think that such feeling(s) also influence(s) your interpretations and teaching regarding citizenship? If so, in what ways? If not, why not?

(A question(s) for the first type of materials—political speeches offered by Justin Trudeau and Jason Kenney)

While each politician has different political stances based within their (or their party's) ideological vision(s), in all the politicians' speeches some common representations exist describing the ideals of Canadian nation, identity, and citizenship such as "a country that is extraordinary, prosperous, and generous", "a land of possibility", "a (cultural) tapestry", "an opportunity society", "meritocracy", and so on.

- Then, how does these representations match up with your stated beliefs and sentiments as to the ideas and ideals of Canadian citizenship you described in our last interviews such as multiculturalism, diversity, and pluralism based within western liberalistic values (e.g., individual rights and liberty, justice, fairness and equality,

etc.)?

(Questions for the second type of materials—four paintings drawn by Kent Monkman)

- Have you ever seen these paintings before? And are you familiar with this artist?

- How do the paintings themselves and/or the messages in these paintings match up with your stated beliefs and sentiments as to the ideas and ideals of Canadian citizenship you described in our last interviews such as multiculturalism, diversity, and pluralism based within western liberalistic values (e.g., individual rights and liberty, justice, fairness and equality, etc.)?

- Aligned with these paintings, how do you think of some critical arguments as to Canadian identity and citizenship such as "multiculturalism based within colonial logics can ultimately guide for capitalism with exploitation and cultural marginalization and assimilation, which perpetuates the ongoing issues of social inequality and discrimination within our society"?

(Optional: Questions regarding citizenship and everyday schooling practice)

- What ideas that reflect and represent through these materials would students need to be familiar with in order to help them to better grasp citizenship for our society? and what makes you think and feel that those are necessary?

- On the contrary, (if they exist) what ideas that reflect and represent through these materials students need not to be familiar with in order to help them to better grasp citizenship for our society? and what makes you think and feel that those are not necessary?

(Near the end of this interview)

- Have you thought about citizenship differently by virtue of the whole interviews? If yes, how?

- Are there any new thoughts about your ideas, images, interpretations of

citizenship/citizenship education that you would like to share?

Appendix F: List of selected materials for the third interviews

1. **The first type of materials: Politicians' public speeches**

    1.1 A speech on Canada day in 2016 delivered by Justin Trudeau (video clip),

    retrieved from https://www.youtube.com/watch?v=VZw6EVQhL-Y&t=191s

    1.2 A speech on Canada day in 2017 delivered by Justin Trudeau (written version),

    retrieved from https://pm.gc.ca/en/news/speeches/2017/07/01/canada-day-

    address-prime-minister-justin-trudeau-parliament-hill

    1.3 A message on Canada day in 2020 delivered by Justin Trudeau (video clip),

    retrieved from https://www.youtube.com/watch?v=XAI7VRTOA7s

    1.4 A speech on multiculturalism day in 2020 delivered by Jason Kenny (video clip),

    retrieved from https://www.youtube.com/watch?v=cR7pucqnZVs

    1.5 A speech on choices in education delivered by Jason Kenny (video clip), retrieved

    from https://www.youtube.com/watch?v=6oIhzmXbtJ8

2. **The second type of materials: Four paintings drawn by Kent Monkman**

    2.1 *Birth of a Nation* (2012), retrieved from

    https://www.kentmonkman.com/painting/2012/birth-of-a-nation

    2.2 *The Subjugation of Truth* (2016), retrieved from

    https://www.kentmonkman.com/painting/2017/1/9/the-subjugation-of-truth-1

    2.3 *The Scoop* (2018), retrieved from

    https://www.kentmonkman.com/painting/2018/8/7/the-scoop

    2.4 *Victory for the Water Protectors* (2018), retrieved from

    https://www.kentmonkman.com/painting/914v11xfbruuh4262vc1jdbv9ph7ga