Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship – A Qualitative Instrumental Case Study

by

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Abstract

The forces of ever-increasing globalization are impacting everyday life globally and have created a world that is struggling with global issues and related injustices. Global solutions are required to address these issues laden with injustice. Over the last decades, provincial, national, and international governments, nongovernment organizations, scholars, and educators have engaged in ongoing dialogue about competencies imperative to creating socially just societies and an environmentally sustainable planet. Global competence is included in Kindergarten to Grade 12 educational policy and curricula, however, enabling pedagogy is unclear. In the field of educating for global citizenship (EfGC), there continues to be considerable discourse about how to enable justice-oriented critical global citizenship.

Using a critical epistemology, this qualitative instrumental case study provides portraits of how two teachers in an urban UNESCO Associated Schools Network (ASPnet) high school engaged twenty-nine of their students as justice-oriented critical global citizens in confronting two selected global issues. They deconstructed specific global issues concerned with water insecurity and pollution, and the past, present, and future impacts of Residential Schools. This case study was instrumental as it provided an opportunity to deeply examine how these teachers and their students experienced moments of criticality in their ongoing journey of transformational growth as critical global citizens through the teachers' application of a critical pedagogical praxis of social justice.

Theoretical understandings from scholarly literature and research in the field of EfGC were merged with understandings from the critical research paradigm, where theory and practice were combined to form a theoretical/conceptual framework - a critical pedagogical praxis of social justice. Teachers and their students developed understandings of social justice

guided by four overarching principles: (a) *protect Universal Human Rights*; (b*) challenge ideologies and the political and economic dimensions of globalization*; (c) *examine and appreciate identity(ies) and the relational dialectic*; and (d) *engage in cosmopolitan hospitality and democracy*. They examined the causes, effects, impacts and injustices related to each global issue. They assessed domination and power of the political economy, how ideologies that purport their own beliefs, values, and ideals often render hegemonic forces. They also assessed their own relational engagement with life and the world and explored how knowledge lives within the context of history and is represented through various perspectives. Reflections and actions associated with these theoretical understandings were enabled through practices including engagement in dialogue to take a *deep dive* into the global issues, building deep awareness − critical consciousness that enabled a moral imperative to respond to injustice through an ethic of compassion and justice; and resisting and countering hegemony to move toward emancipatory outcomes.

The analysis and interpretation of the data collected through observations, post-event questionnaires, blogs, focus groups, teacher interviews, and final reflections, exposed the ways that participants made meaning and are shared as portraits in narratively rich, thick descriptions within this dissertation. Results indicate that to enable agency and the ongoing journey of transformational growth as critical global citizens the two teachers connected their beliefs with the principles of social justice and purposefully selected reflections and actions associated with theory and practice aligned to mandated curricula to enable their instructional goals, choices, and practices. They, with their students, developed a communitarian ethic within which they focused on trans-societal democratic values and responsibilities trending toward equity and social justice, and challenging unequal power relations. Students demonstrated moments of

deep awareness − critical consciousness as they realized how they are implicated in the global issues and as a result they confronted their own worldviews. Emergent for some students was a moral sense of responsibility to take personal action to contribute to the advancement of social justice and the sustainability of the planet.

Based on the findings of this case study, a revised framework, *Global Action − A Framework for Social Justice* is provided to better support the implementation of the critical pedagogical praxis of social justice when EfGC. Applying this pedagogical approach may develop a common vocabulary and shared understandings from which to engage in global issues to support reconciliation, advance the project of social justice, and enable the sustainability of the planet. In this way, the ongoing commitment of nurturing transformational growth as critical global citizens is fostered in lived curricula and a common pedagogical vision of EfGC emerges.

Preface

This thesis is an original work by Jocelyn D. Lamoureux. No part of this thesis has been previously published. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name "A QUALITATIVE INSTRUMENTAL CASE STUDY – CRITICAL PEDAGOGICAL PRAXIS OF SOCIAL JUSTICE: ENABLING TRANSFORMATION WHEN EDUCATING FOR GLOBAL CITIZENSHIP IN ALBERTA SCHOOLS," No. Pro00084005, JANUARY 11, 2019 (Appendix A).

Dedication

For Grandpa L

Your desire to continually read about and discuss local, national, and world issues inspired me to learn about and question the world around me and to contribute to making the world a better place. I think you would be proud of this work because I hoped to enable social justice in a complex world.

For Mom, Dad, and Gil,

You were courageous and resilient. Countless times,

as I worked to complete this journey,

I could still hear you whisper, "un autre effort avec tout coeur,"

... another effort wholeheartedly.

and

For Tim and Sébastian,

I am forever grateful for your continuous love, support,

and encouragement from the beginning through to the completion of this project.

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I have learned that it takes a community to raise a scholar and I am grateful to have had the opportunity to experience this incredible journey. I start by thanking my loving family for their constant encouragement as I journeyed through my Ph.D. studies. I am especially grateful for the support of my husband Tim and son Sébastian over the years spent completing my course work, conducting my research, and writing and completing this dissertation. I also thank my many friends and colleagues who encouraged me throughout this process.

Next, I would like to thank my supervisor Dr. Carla Peck for her guidance, Dr. Jennifer Tupper and Dr. Lynette Shultz, members of my dissertation committee, for their review and advice and for serving as examiners, and Dr. Kathy Bickmore and Dr. Sophie Yohani who served as external examiners. I am also grateful to professors who inspired me. To Dr. Jim Parsons, thank you for encouraging and guiding me during my course work. To Dr. Claudia Eppert, I am grateful for the vision you shared to develop a curriculum of the heart. To Dr. Jean Clandinin, thank you for encouraging the need to hear and capture people's stories. To Dr. George Richardson, thank you for guiding my first inquiry into educating for global citizenship, which inspired me to continue pursuing this topic.

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Finally, I would like to thank my editor, Chloe Watrich, for the time spent ensuring that my dissertation met publication standards.

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1.0 Introduction

Over the last decades, under the umbrella of Educating for Global Citizenship (EfGC), discourse about the competencies imperative to creating socially just societies, locally and globally, and for creating an environmentally sustainable planet has increased. Provincial, national, and international governments, nongovernment organizations (NGOs), and scholars have recognized the importance of preparing students to become engaged citizens who respond to challenges in local and global interconnected communities in a globalizing world. Globalization means students should be prepared for continuous changes in "economic[s], political agendas, social processes, technological innovations, and cultural realities" (Bruno, 2009, p. 9). What we see in today's world through the multitude of images and stories provided by a media-saturated Western culture (Kincheloe & McLaren, 2011, p. 288), is how the forces of ever-increasing globalization are influencing everyday life worldwide and how these forces have created a world struggling with global issues and related injustices. Accordingly, the field of education continues to contemplate how best to prepare students as contributing members of humanity who can confront these challenges and contribute to creating a better future for themselves and their local and global communities. An effort to develop competency (knowledge and understanding, skills, values and attitudes) in Kindergarten to Grade 12 (K-12) as global citizens is evident in educational policy and related frameworks, curricula, and pedagogy. Global education (GE), global connections (GCN), global citizenship education (GCE), and global citizenship and global competence as a 21st-century competency (GC) are terms often associated with this work.[1]

Scholars, governments, and NGOs have recognized the importance of moving citizenship education beyond a national focus. EfGC is now considered essential to prepare and enable students to understand and respond to issues resulting from the endless global pursuit of power and wealth, and to enable socially just societies. Rizvi (2009) affirmed that most political, economic, social, and environmental problems that develop are global in nature and require global solutions (pp. 253-254). Beck (2006) (as cited in Spector, 2015) and Dower (2005) also argued that these global problems or risks are laden with injustices and can no longer be addressed solely through a nation's power. As a result, there is an increased need to

[1] I further explored these areas in Chapter 2, Literature Review.

contemplate ethics at a global level (Dower, 2005, p. 5). Solely preparing students as citizens who are consumers and producers, who grow the nation's economic wealth as dictated by the present world's neoliberal economic agenda, does not prepare students to understand how they are positively and negatively implicated in the forces of globalization, and of the full extent of global issues they will encounter in their future. Nor does it empower them to reshape the stories of injustice, which requires they move away from competition and individualism to enable a more communitarian ethic (Dower, 2005; Monbiot, 2017).

Pervasive today are the injustices resulting from governments' ideological agendas influenced by neoliberalism enabling corporations to drive market imperatives to accumulate wealth with little regard for people or the planet. Brown (2006) contended that neoliberalism

> depicts free markets, free trade, and entrepreneurial rationality as achieved and normative, as promulgated through law and through social and economic policy…. Second, neoliberalism casts the political and social spheres both as appropriately dominated by market concerns and as themselves organized by market rationality. That is, more than simply facilitating the economy, the state itself must construct and construe itself in market terms, as well as develop policies and promulgate a political culture that figures citizens exhaustively as rational economic actors in every sphere of life. (p. 694)

Brown further explained that neoliberalism necessitates "policies that figure and produce citizens as individual entrepreneurs and consumers whose moral autonomy is measured by their capacity for "self-care"—their ability to provide for their own needs and service their own ambitions" (p., 694).

George Monbiot, British, environmental and political activist, writer, and columnist for the *The Guardian,* argued that world governments in the 1970s endorsed the neoliberalism ideology as a counterforce to social democracy, "as a conscious attempt to reshape human life and shift the locus of power" (Monbiot, 2016, para. 3):

> Neoliberalism sees competition as the defining characteristic of human relations. It redefines citizens as consumers, whose democratic choices are best exercised by buying and selling, a process that rewards merit [of individuals and companies] and punishes inefficiency. It maintains that "the market" delivers benefits that could never be achieved by [government or community] planning. (Monbiot, 2016, para. 4)

Monbiot (2016) further explained that neoliberalism sanctions extreme competition and individualism (para. 2, 3).

According to Monbiot (2016), neoliberalism has become so pervasive that we seldom even recognize it as a macroeconomics thesis turned ideology. Instead, we recognize it as a philosophy, simply, the way the world works that seems to encompass everything and nothing. This ideology turned philosophy dictates that the market ensures that everyone gets what they deserve. Today, neoliberalism recasts inequality as a reward for effectiveness and a generator of wealth that can enrich everyone, and so efforts to create an equal society are seen as counterproductive and morally corrosive.[2] As such, for fifty years, it has remained an unquestioned force of globalization, which has either catalyzed or exacerbated global problems (para. 2,3,5).

Tedesco, Opertti, and Amadio (2013) argued that, "contemporary and future challenges go well beyond national borders, and it is critical that basic education ensures access to the knowledge that helps students behave in a responsible and competent manner as global citizens" (pp. 17, 18). They reported that in curricula, in the over 90 countries surveyed by UNESCO'S International Education Bureau (IBE), "almost half of the countries refer to civic competence, collaboration, [and] critical thinking" (p. 11). NGOs also recognize the need for Education to enable the development of global competence to engage with global issues.

The Organization for Economic Cooperation and Development (OECD) (2016) recognized that global competence requires the building of knowledge and understanding of global issues (p. 5). They also expressed the need for students to build intercultural knowledge and understanding, by "demonstrate[ing] sensitivity towards, curiosity about and willingness to engage others and their perspectives" (p. 4) while valuing diversity without violating human dignity (p. 4).

In 2015, Oxfam recognized the need to infuse global citizenship across the K-12 curricula:

> Educating for global citizenship is a framework to equip learners for critical and active engagement with the challenges and opportunities of life in a fast-changing and interdependent world. It is transformative, developing the knowledge and understanding, skills, values and attitudes that learners need both to participate fully in a globalized society and economy, and to secure a more just, secure and sustainable world than the one they have inherited. (p. 5)

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[2] Neoliberalism is explained further in Chapter 2: *Literature Review.*

Oxfam also published *Education for Global Citizenship: A Guide for Schools* in 2015, which began in the 1990's includes Oxfam's curriculum for global citizenship, focused on knowledge about and understandings of social justice and equity, identity and diversity, globalization and interdependence, sustainable development, peace and conflict, human rights, and power and governance.

UNESCO Associated Schools Project Network (ASPnet) is a network of 11,500 schools in 182 countries (UNESCO ASPnet, n.d.-c, para 1). They work in support of international understanding, peace, intercultural dialogue, sustainable development, and quality education in practice. ASPnet develops educational materials to enable capacity-building, innovative teaching and participative learning, and creates stakeholder opportunities to connect and exchange experiences and practices with schools, communities, and policymakers (n.d.-c, para. 1-2). As a member of ASPnet, schools commit to advancing "the Agenda 2030 for Sustainable Development, and in particular SDG 4 - Education 2030, [through] thematic action areas" (UNESCO, 2018, p. 5). As a result, teachers in ASPnet schools are exposed to and build understandings of facets of EfGC on an ongoing basis. They are called upon to engage with difficult topics as they engage their students in projects that reflect ASPnet priorities.

> In Canada, [ASPnet] schools are required to participate or engage in minimum two (2) thematic projects associated with four (4) thematic priorities: i. Promoting UNESCO's mission and values; ii. Global Citizenship Education (GCED); iii. Education for Sustainable Development (ESD); iv. Reconciliation. (UNESCO, 2018, p. 3)

A window into this unique learning environment may offer insights into ways to engage students in critical global citizenship. In 2016, UNESCO published *Schools in Action: Global Citizenship for Sustainable Development: A Guide for Teachers*. UNESCO recognized teachers' potential to bring about change in society as they affect the lives of their students by helping them to shape worldviews and attitudes and nurture potentials and skills (n.d.-c, para. 3).

Recognizing the imperative to address the scope of global issues in the world, the United Nations' Sustainable Development Goals ([SDGs] Figure 1) is an example of a proactive agreed-upon framework by heads of state and high-ranking government representatives. It outlines a universal set of global goals and targets which call for people across nations to work together for the prosperity of all (UN, n.d.-a, para. 1).

Figure 1. UN (2015) Sustainable Development Goals[3].

Through this framework, a global communitarian ethic (Dower, 2005, p. 9) could be fostered to solve global issues. As part of a new sustainable development agenda, SDGs are an effort to "end poverty, protect the planet, and ensure prosperity for all. Each goal has specific targets to be achieved over the next 15 years" (UN, n.d.-a, para. 1). In a recent lecture: *Toward a strategic, sustained global dialogue: Rethinking our approach to achieving sustainable development goals*, Odora Hoppers (2019) acknowledged that the SDGs developed in 2015 set a more comprehensive and inclusive agenda for confronting global issues and for active participation around the globe toward achieving social justice. These goals and their associated actions applicable to everyday life could provide teachers and other figureheads with a starting point for dialogue, reflection, and action on global issues.

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Although there is worldwide attention by governments, NGOs, and scholars shaping the discourse of EfGC, the challenge of inspiring a path forward remains: how do we prepare students to respond to the complexity of their local and global surroundings including extant global issues while they look forward to an indeterminate future (Gaudelli, 2016, p. 6)? For Tedesco et al. (2013), education, at its core, is committed to constructing a more just society (p. 527). Henry Giroux (2011), the prominent critical theorist and advocate for critical pedagogy affirmed that

> education is fundamental to democracy and that no democratic society can survive without a formative culture shaped by pedagogical practices capable of creating conditions for producing citizens who are critical, self-reflexive, knowledgeable, and willing to make moral judgments and act in socially responsible ways. (p. 3)

EfGC offers a hopeful future as it strengthens education's capacity to impart knowledge and understanding, skills, values, and attitudes to attain one of the pillars of education in the 21st century: learning to live together (Tedesco et al., 2013, p. 533). Through this study, I reflect on how education could engage in global issues through critical pedagogy that enables teachers' and students' transformational growth as critical global citizens who are "justice-oriented" (Westheimer and Kahne, 2004, p. 239).

1.1 Educating for Global Citizenship Offers a Transformative Vision

Oxfam (2015) maintained EfGC offers a transformative vision of education (p. 5). It "is a framing paradigm which encapsulates how education can develop the knowledge [and understanding], skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable" (UNESCO, 2014, p. 9). The current state of global issues has evolved from a history of giving and taking based on neoliberalism. As innumerable forces of globalization impact the everyday lives of people and the planet, raising consciousness of local to global multilocational experiences and perspectives and their dialectic relationship, between self, others, and the planet, is essential. Jenkins (2015) asserted, to encourage identification with humanity as one species occupying one shared biosphere, EfGC, "promotes a critical approach which includes self, community, and local [and global] affiliations" (p. 35). This form of education develops an understanding of a pluralistic society where different perspectives and ways of knowing are included (Jenkins, 2015, p. 35). Gaudelli (2016) also advocated that through EfGC teachers and students have the capacity and access to participate simultaneously in multiple local and global communities to understand and help

resolve political, economic, social, cultural, and environmental global issues. Teachers and students "gain an aspirational sense of being human as a universal condition coupled with an openness to the plurality of people and their environs" (p. 6).

EfGC has the potential to foster democratic values, equity, social justice, and a sustainable planet. It can enable current and future generations to rethink how the world deals with and solves global issues. Students can learn how to unpack the complexity of local/global processes and contexts to address and work toward changing power relations that cause inequalities and injustice (Andreotti, 2014, p. 22). By assessing the factors that support the neoliberal globalizers, students can assess their role within Western society with the potential to alter power relations to empower the globalized (Andreotti, 2014; Dobson, 2006; Malsted, 2017). In this way, as Odora Hoppers (2019) explained, global issues in different geographic locations can be understood, breaking down the Eurocentric bias rooted in Western economic history and modernity that led to the construction of, and power over, the 'other.' She further asserted that, "Justice will only exist when those not affected by injustice are filled with the same amount of indignation as those affected by it" (Odora Hoppers, 2019).

Pashby (2008) defined the global imperative in education as the inclusion of global mindedness to help students develop a consciousness of global connectivity and responsibility (p. 10). To live together in the context of an increasingly globalized world, Dower (2012), emphasized the potential for global citizens as moral agents who belong to global communities to mend the world, which for him is a positive affirmation of our fellow humanity. Dower explained "All humans matter and matter equally [and] we have responsibilities toward one another across boundaries" (TED Talk). He explained, the term global citizen comes from the word *cosmopolitanism*, derived from *cosmos*, which means "world," and *polites*, which means "citizen" (TED Talk). From this perspective, global citizens might explore global issues and assert universal values that they share within their various communities of concern. They may also examine and foster trans-societal responsibilities to change the process of globalization for the better (Dower, 1998; as cited in Dower, 2005, p. 9; Dower, 2005, p. 10).

In summary, the growing body of research in the field of EfGC supports expanding citizenship to include the goals that enable students to build local and global communities of concern to confront global issues that affect people in diverse ways within the real-world

contexts. Through collaboration in determining shared values, and by acting upon trans-societal responsibilities, teachers and students could reorient themselves toward social justice.

1.1.1 Social justice as a central focus. In scholarly literature, the concept of social justice is described as just, equal, or equitable distribution of basic needs for human survival like food, water, and shelter, as well as, distribution and access to income, wealth, resources, education, and health and related policies that enable equal distribution. Abdi and Shultz (2008), Dower (2005), Jorgensen & Shultz (2012) and Shultz (2013) emphasized the importance of understanding concepts such as entitlements, exclusion, and access to the provision of these basic needs equitably and through distributive measures like taxation and welfare regimes. They also encouraged reflecting on political, economic, and social relations, and intercultural relations and differences. Giroux (2017) emphasized "money, consumption, distribution, and production" are all "historically contingent on contexts mediated by relationships of domination and subordination" (p. 33). Relative to today's challenges, he advocated continuing the commitments of the 20th century Frankfurt School, that are "to penetrate the world of objective appearances to expose underlying social relationships they often concealed" and "to argue against the suppression of people" (p. 33). To explain the concept of social justice and how it could be enacted, Jorgensen and Shultz (2012) asserted, "EfGC can have its roots in the concept of justice when attention is paid to the equitable redistribution of both benefits and burdens within society, engaging in processes of reciprocal recognition, and the extension of authentic and inclusive processes of engagement" (p. 4).

Orlowski (2011) also described democracy and emancipation as central to social justice (p. 20). To engage in processes that enable social justice and democratic values in addressing global issues, Dower (2005) advocated for the development of new communities of concern. These communities, whether they be through civilian efforts, nations working together, or NGOs, share a global ethic defined by trans-societal values and responsibilities. He explained that by collaborating across borders, to enable global polyvocality and the formation of relationships, members could strive to challenge unequal power relations and take responsibility for injustice (Dower, 2005, pp. 10, 11). Darder, Baltodano, and Torres (2017) also emphasized engaging in processes that "counter the potential narcissistic indifference for the suffering of *the Other*, by laying the groundwork for establishing the community of solidarity and universal

kinship… necessary to forging a larger struggle for social justice, human rights, and democratic life" (p. 562).

1.1.2 Transformation: connection, collaboration, responsibility, and concern. Scholars in the field of EfGC are calling for a transformative vision that builds connection, collaboration, responsibility, and concern for all people from local to global contexts while engaging with the pervasive global issues in our ever-globalizing interconnected and interdependent world. EfGC orients students to work side by side collaboratively with others in dialogue, hearing about histories and stories while respecting people and places and the multiplicity of epistemologies. It creates space to better understand issues within local to global communities, to look for possibilities beyond immediate understandings, and to take action in ethical ways (Andreotti, 2011; Gaudelli, 2016). Rizvi (2009) contended:

> Learning itself needs to become cosmopolitan, . . . [focused on] learning about and ethically engaging with new social formations . . . [to] develop ways of ethically steering the direction of global-local relations, instead of allowing them to be shaped simply by the dictates of global corporate capitalism. (pp. 253, 254)

Drawing on Papastephanou (2012), Spector (2015) described engagement in ethico-political cosmopolitanism that goes beyond universalism and demands a higher respect for human difference and reshapes identities (p. 427). This form of ethics allows for "becoming more human, in the service of the whole, not in service of ourselves, to solve problems [through] a shared commitment and engage from multiple learning perspectives [that become the] setting for action and the salience … of consciousness" (Odora Hoppers, 2019). Such a pedagogy could help students to understand broader contexts of constantly shifting global issues which reshape the ways that localities and social identities are now being impacted and reconstituted (Choo, 2017; Myers, 2016; Rizvi, 2009).

Scholars have also recognized that given today's access to contemporary forms of connectivity, virtual spaces can provide students with opportunities to engage with people in other parts of the world. This creates opportunities for students to truly connect, thus enabling a cosmopolitan ethic toward marginalized others and for the promotion of democratic values (Choo, 2017; Pike, 2008; Rizvi, 2009; Zahabioun, Yousefy, Yarmohammadian, & Keshtiaray, 2013).

In summary**,** aspiring to a transformative pedagogy when EfGC enables gaining experience and reflective insight to act in ways that contribute to equity, social justice,

sustainability, and global order (Choo, 2017; Gaudelli, 2016; Kelly, Brandes & Orlowski, 2004; Myers, 2016; Reimers, 2013; Rizvi, 2009; Shultz, 2018; Tully, 2005; UNESCO, 2016a). This research study aimed to build common understandings, reflections, and actions through the conceptualization and re-visioning of a critical pedagogical praxis of social justice, inclusive of dimensions that foster key educational goals advocated for by scholars. The findings of this qualitative instrumental case study provide a portrait of how two teachers and their students through a critical pedagogical praxis of social justice bring to life the tenets of EfGC as they confront global issues. Through a communitarian ethic they enabled caring and compassionate responses by:

> (a) questioning traditional perspectives, knowledge systems and power relations within global processes that shape lives and how to influence political, economic, social, cultural, and environmental changes;
>
> (b) examining how choices and ways of living implicate people in global issues and injustices within an interconnected and interdependent world;
>
> (c) enabling a communitarian ethic that fosters solidarity and kinship through collaborative engagement within communities of concern with diverse peoples, including those marginalized by unequal power relations, to enable the polyvocal solving of global issues and injustices;
>
> (d) becoming globally conscious citizens ready to assert democratic and universal values, human rights and transsocietal responsibilities to tackle issues that cross local and global communities;
>
> (e) developing of a cosmopolitan worldview where learning about peoples, their histories, and the way that they inhabit the world enables an appreciation for the co-existence of knowledge systems in all forms and traditions of knowledge, and humanities coexistence with the planet; and
>
> (f) determining alternatives and taking action to steer political, economic, social, cultural, and environmental changes for the betterment of all in local and global communities.

In this way, students engage in global issues that they witness in their daily lives, in others' lives, and through developing relationships reciprocally they connect to confront injustice. In

this way, they take action to advance the project of social justice, rather than support the global neoliberal agenda.

In the next section, I discuss four curricular and pedagogical problems evident from the literature when EfGC.

1.2 Statement of the Problem

In this section, I share the various problems and challenges discussed in the scholarly literature and research related to EfGC, including (a) lacking a clear vision and pedagogy, (b) the need to move beyond foundational understandings to confront global issues, (c) challenges in addressing the broad scope of complex and global issues, and (d) challenges in dealing with the tensions of two contradictory purposes of Education. Current scholarly theoretical literature that has highlighted diverse conceptions of global citizenship and one-dimensional research studies that have focused on a single aspect of global citizenship (human rights, identity, or sustainability) have created understandings and, consequently, pedagogical approaches focused on a few theoretical aspects within EfGC. Scholars are calling for research that pulls together theoretical understandings of the breadth of what EfGC encompasses and how related pedagogy could be approached (Gaudelli, 2016, p. 60; Pashby & Andreotti, 2015, p. 11; MacDonald-Vemic, Evans, Ingram, & Weber**,** 2015, p. 85).

1.2.1 Lacking a clear vision and pedagogy when Educating for Global Citizenship.

Scholars affirmed that EfGC is a response to the unequal power relations that political, economic, social, and cultural systems and structures form and that globalization continuously alters (Dobson, 2006, p. 180; Gaudelli, 2016, pp. 4, 5; Osler & Starkey, 2003, p. 243; Rizvi, 2009, p. 253; Zahabioun et al., 2013, p. 197). However, as is evident in the scholarly literature, Carr, Pluim, & Howard (2014) reminded global citizenship is manifested in wide-ranging ways and emerges as a concept, practice, and term (p. 2). They affirmed that global citizenship covers a

> wide breadth of notions relating to anything from political identities, moral sensibilities, international competencies, environmental responsibilities, and local actions, . . . is subject to these variable definitions, and, similarly, encapsulates a broad swath of curricular approaches and delivery. (Carr et al., 2014, p. 2)

In their analysis of scholarly work Oxley and Morris (2013) revealed eight different conceptions of global citizenship. These conceptions included West-centric cosmopolitanism, in which neo-imperialism is a universalist perspective where humans share fundamental values

within a set of institutions and practices. Their cosmopolitan conceptions of global citizenship include political, moral, economic, and cultural ways of promoting ideologies focused on individual prosperity. Conversely, they identified advocacy-based forms of global citizenship—critical, environmental, social, and religious—that point to more relativist or holistic (anti-individualistic) ideologies. Though Oxley and Morris maintained that this typology could be useful in analyzing current curricula and practice for multiple conflicting and convergent conceptions of global citizenship (pp. 301-325), I have not found any evidence of its use in this way.

Myers (2016) asserted that there is no clear vision in the field for what it means to educate for global citizenship or how teachers should pedagogically engage students from a global perspective (pp. 1, 6). He expressed concern that EfGC "still lacks an articulated focus and sense of a shared goal that would provide a distinctive identity" (p. 9). In their earlier work, Johnson (later Oxley) and Morris (2010) intersected some of the knowledge, skills, and attitudes in EfGC with themes from some elements of critical pedagogy: ideology and politics; collective focus (social); self/subjectivity; and praxis. Andreotti (2006b) created a pedagogical tool, from the postcolonial perspective, to differentiate between soft and critical actions which endorsed moving toward challenging power relations, Critical Versus "Soft" Global Citizenship Education. Using this tool in their research, Pashby and Andreotti (2015) revealed that teachers are responding to world issues by using soft approaches. These approaches promote taking action in predetermined ways and make a positive contribution to the community without examining the complexity of cultural, social, political, and economic power relations and the consequences of their actions (p. 20). The potential consequence of this lack of engagement with the complexity of global issues is the reification of inequity, injustice, and narratives of oppression.

Theoretical understandings within scholarly literature in the field of EfGC underscore the importance of providing real-world contexts that deal with or relate to global issues. Peck and Herriot (2014) revealed that "how social studies is enacted in curricula and taken up in schools varies greatly in large part because teachers hold different beliefs about what social studies is, what it should be, what purpose(s) it should serve" (p. 387). Guo (2014) expressed that social studies curricula offer a foundation from which to build, but that there is also a need to go beyond, to "think globally" (p. 9) about global issues in all topics across all grades and

subjects. The inconsistency in pedagogical choices is evident as scholarly research focused on pedagogy has revealed that some teachers insulate their classrooms from the real world (Choo, 2017, p. 335), while others focus on the world's harmonious interdependency (Macdonald-Vemic et al., 2015, p. 112). What is also evident is that there lacks a clear understanding among teachers of how to pedagogically engage in global issues, including the examination of theirs and their students' worldviews and identities (Miedema & Bertram-Troost, 2015, pp. 45-46) to enable them to position themselves (Karlberg, 2008, p. 247; Osler & Starkey, 2010, p. 252) vis-à-vis these issues "to make sense of the world and their role in it" (Myers, 2016, p. 1). A lack of teachers' and students' growth in these areas of understanding means that they may not see themselves as agents of change with the opportunity to "work collaboratively to solve problems [to] achieve just, peaceful and democratic communit[ies]" (Osler & Starkey, 2010, p. 247).

1.2.2 Moving beyond foundational understandings to confront global issues. Foundational understandings alone do not go far enough to confront today's global issues. Since Global Education's inception, scholars and teachers have worked to highlight knowledge and understanding, skills, values and attitudes that contribute to becoming a global citizen. Marshall (2011) underscored the importance of working toward the development of an agreed-upon understanding of EfGC relevant to today's global context (p. 419). Hanvey and Merryfield's foundational thinking helped to conceptualize Global Education (as cited in Gaudelli, 2016, p. 40). Still relevant today are Hanvey's (1982) formative understandings of *An Attainable Global Perspective*, which address perspective consciousness, "state of the planet" awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices. These five dimensions, that focus on the development of requisite specialized capacities, predispositions, and attitudes (p. 162; Gaudelli, 2016, p. 38), enable building awareness of the world's global issues and can serve as a point of departure in discussing global issues. However, awareness alone does not ensure the confrontation of global issues in socially just ways.

Equally relevant, Merryfield (2002) stressed the importance of exploring multiple perspectives, examining how power shapes worldviews, addressing stereotypes and exotic images, and experiencing cross-cultural learning (pp. 18-21). In 2005, Merryfield and Wilson identified 10 elements that characterize globally oriented social studies: (a) local/global

connections; (b) perspective consciousness and multiple perspectives; (c) the world as a system; (d) global issues; (e) power in a global context; (f) nonstate actors; (g) attention to prejudice reduction; (h) cross-cultural competence; (i) research and thinking skills and participation in local and global communities, and (j) the use of electronic technologies (pp. 18-20). These dimensions and elements are foundational to global citizenship; however, more recent work reflects a commitment to critical reflection and action in building solidarity within communities that share trans-societal values and responsibilities.

In 2005, the Spencer Foundation and Center for Multicultural Education convened a panel that included James Banks, Carole Hahn, Merry Merryfield, and other prominent scholars to discuss diversity, citizenship, and Global Education (GE), which resulted in an articulation of "four principles to support educators' efforts to cultivate effective citizens in a global context" (Sklarwitz, Fields, Seider, & Didier, 2015, p. 191). The panel recommended that students learn about: (a) the complex relationships between unity and diversity in their local, national, and international communities; (b) how people in these various communities are increasingly interdependent; and (c) their opportunities to practice democracy. Lastly, they recommended that the teaching of human rights underpin citizenship education of all kinds (p. 191). In his framework, Myers (2006) articulated three facets of EfGC that reflect the globalizing world: (a) international human rights, (b) the reconciliation of the universal and the local, and (c) a commitment to political action beyond nation-state (pp. 376-378).

More recently, scholars and NGOs have advocated for a more coherent theoretical approach for EfGC. They emphasized the need for critical analysis and response to global issues by enabling diverse multilocational perspectives to be heard and valued in the work of co-deconstructing problems, taking responsibility, assessing power relations and difference; enabling diverse perspectives to be heard; solution finding, and action-taking to build socially just societies, practice democracy, protect human rights, and contribute to a sustainable planet (Abdi, 2015; Ast & Bickmore, 2016; Gaudelli, 2016; Guo, 2014; Held, 2006; Jenkins, 2015; Macdonald-Vemic et al., 2015; OECD, 2018; Oxfam, 2015; Pashby & Andreotti, 2015; Sklarwitz et al., 2015; Tedesco et al., 2013; UNESCO 2014). However, what is lacking is a comprehensive understanding of the theoretical and conceptual dimensions that teachers could engage within their pedagogical approaches that are essential in confronting global issues in the 21st century to advance the project of social justice.

1.2.3 Addressing the broad scope of diverse and complex global issues. Another problem teachers face is addressing the broad scope of global issues that are increasingly diverse and complex. Constant challenges to security; violations to universal human rights; the growth of extreme wealth, rather than contributions to the elimination of extreme poverty; terrorism; racial intolerance, genocide, and human trafficking; environmental disasters caused by climate change; global migration by those who seek refuge from war or environmental disaster; and political and economic instability are examples of these global issues (Choo, 2017; Gaudelli, 2016; Guimaraes-Iosif, 2011; Osler & Starkey, 2003; Sklarwitz et al., 2015). Teachers and students witness through the "powerful images of atrocities, of rebellion, of courage, and of injustice" (Sklarwitz et al., 2015, p. 190) that these global challenges are in constant transformation. Spector (2015) contended that global risks, whether they be intended acts of human atrocity or unintended side effects that are catastrophic results of successful modernization, impact the planet on which we live and, consequently, the biosphere upon which all life depends (p. 425). Major questions of who will take responsibility, and what responsibilities each of us have to alter the course of destructive global risks, and the resulting harm to the planet are important questions.

They also witness simultaneous political movements founded on ethnic, religious, and nationalist ideologies that challenge existing political and social structures and threaten democracy (Osler & Starkey, 2003, p. 243). Such global risks permeate everyday consciousness (Choo, 2017, p. 335) and contribute to the pressing need for teachers' pedagogical practices to engage students so that they can acquire competence as critical global citizens who are prepared to contribute to society, equity, and social justice in local and global communities in democratic ways (Choo, 2017 p. 335; Jenkins, 2015, p. 33). According to Choo (2017), "The lack of scholarly attention to ethical criticism as pedagogy may be a reason why [the development of critical global citizenship] tends to be discussed more in theory and has been less pervasive in practice" (p. 337).

Scholarly literature and research indicated that the necessary critical approaches, which give students the ability to grow in the various dimensions of what it means to be competent global citizens, are lacking in teacher pedagogy and practice because teachers' curricular choices insulate students from real-world global issues (Birk, 2016; Choo, 2017; Jenkins, 2015; MacDonald-Vemic et al., 2015; Myers, 2016; Pashby & Andreotti, 2015). Teachers lack

confidence in topics related to the world's controversial issues (Davies, 2006, p. 19), and therefore, they have insulated their students from the real world for fear of creating controversy in both the school and the community, and even for fear of negatively impacting their students (Birk, 2016; Choo, 2017; Jenkins, 2015; MacDonald-Vemic et al., 2015; Kelly, et al., 2004; Myers, 2016; Pashby & Andreotti, 2015; Peck & Herriot, 2014).

Though it is necessary for a critical examination of globalization, and its political, economic, social, cultural, and environmental issues, there is a "lack of engagement with conflict and complexity" (Pashby & Andreotti, 2015, p. 11) which has resulted in deficient development of critical literacy or critical dialogue (Andreotti, 2006a, pp. 6-23; Andreotti, 2006b, p. 49; Andreotti, 2006c, pp. 7-8) about complex controversial local and global issues (Davies, 2006, p. 19; Peck & Herriot, 2014, p. 394). Furthermore, as Choo (2017) pointed out, rarely do students "engage with discussions of human rights, social justice, the nature of suffering and other ethical values that pervade the content of literature and often provide the primary motivation for literary writers" (p. 336). This pervasive lack of engagement with global issues creates a gap in critical understandings of social injustice related to power relations within issues. Engagement in these issues is designed to build transformational ethical thinking and acting that may influence students' ways of being-in-the-world (Andreotti, 2006b; Choo, 2017; Gaudelli, 2016; Macdonald-Vemic et al., 2015; Spector, 2013; Tupper, 2007).

1.2.4 Tensions teachers face managing contradictory purposes of Education. To date, scholarly literature and research in the field of EfGC have revealed that teachers face two contradictory agendas associated with the purpose of Education. The first is to educate students to become competitive individuals in a global political economy that benefits from unequal power relations, resulting in inequity and injustice. Torres and Dorio (2015) asserted "neoliberalism remains solidly established in the politics of culture, as an intellectual philosophy and 'common sense' so pervasive that the neoliberal paradigm guides educational development around the globe" (Torres, 2013b; as cited Torres & Dorio, 2015, p. 2). Education policies and pedagogies have embraced the culture of neoliberalism, placing value on possessive individualism, narrowly defining common good as being solely based upon self-interest, and relegating civic participation to consumerism and labor contributions by developing skills and knowledge that best serve market interests and practices (p. 2).

Tupper (2007) explained that due to the liberal democratic ideological lens used to develop curricula and then assess students using high-stakes tests, focus remains on the universalisms (or commonsense understandings) of democracy such as paying taxes and voting. This divests the privileged and powerful of the responsibility to question inequity, privilege, and power within the physical and social world and fails to recognize the deep inequalities that exist worldwide (p. 259). Tupper and Cappello (2012) argued "The curricular and pedagogical challenge of citizenship education that moves young people toward social analysis is significant" pointing out that in Canada, schools have become vehicles to reproduce commonsense understandings of citizenship (p. 55). The central goal is to help students 'participate in society as responsible citizens' (Saskatchewan Learning 1999: 3; as cited p. 38). However, in pedagogy, as teachers reproduce good or responsible citizenship, they do not critically analyze or challenge the causes of social problems and look for systematic solutions and ways to enact collective social change (p. 54). Drawing from Orlowski (2011), they pointed out that "citizenship orientation is strongly influenced by a conservative ideology that is power-blind and highly individualistic, one that [Orlowski] maintains permeates social studies curriculum through content and in stated learning objectives" (p. 54).

The second agenda, that contradicts the first, is to educate students about ethical and humanitarian considerations by understanding the root causes of global issues and take action to contribute to a more socially just world (Cozzolino-DiCicco, 2016; Marshall, 2011; Pashby & Andreotti, 2015; Richardson, 2008; Shultz, 2007; Shultz & Guimaraes-Iosif, 2012). Myers (2016) explained that teachers feel tension between covering mandated accountability-focused curricula which enable students to achieve success in provincial, national, or international assessments, that prepare them to become globally economically competitive (p. 3) and being able to deeply and critically examine the issues of equity, social justice, and sustainability to enable agency. Choo (2017) felt that state (or provincial) mandates that support neoliberal agendas can inhibit agency or collective action due to a lack of resources (p. 252). Kelly, Brandes, and Orlowski (2004) revealed that teachers lacking the background and resources to engage with global issues confidently leave students ill-prepared to contribute to the world in responsible ways (p. 54). They also maintained that, because high-stakes tests and textbooks are representative of societies' socially dominant discourse, critical social justice should be supplemented and deconstructed, and emphasize transformation (p. 47). Ast and Bickmore

(2014) revealed challenges of teaching critical global citizenship education are exacerbated by by "[r]igid timetables, skeptical or disinterested colleagues, and the limited time span of the one-semester civics course[s]" (p. 46).

Pashby and Andreotti (2015) affirmed that "the scholarly and research-based literature asserts the need for the conceptualization of [EfGC] in formal K-12 education that goes beyond charity and that takes up structural critiques of the systems in which issues are rooted" (p. 11). Pereira (2015) also called for reframing the idea of social justice, moving away from focusing on providing charity, to understanding that all human beings have a role in social change and are therefore agents of justice (p. 281). Furthermore, educators who do not "engage with assumptions and implications/limitations of their approaches . . . risk (indirectly and unintentionally) reproducing the systems of belief and practices that harm those they want to support" (Andreotti, 2014, p. 30). Shultz and Jorgensen (2008) cautioned, "Linking global citizenship with social justice means ensuring that the collective projects and practices to which we give our assent, do not, intentionally or unintentionally, secure a better life for some at the expense of a much worse life for others" (p. 3). Those involved in education continue to struggle with how to manage the two agendas while conceptualizing curricula and pedagogy meant to educate for global citizenship.

In summary, scholarly literature and research have highlighted transformational aspirations while exposing problems when EfGC. As I contemplated moving forward with this research, I was mindful of Tarc's (2011) assessment:

> it may be useful to conceive of a [EfGC] praxis as an ongoing unfolding process of learning to teach and of negotiating an inherent set of tensions" to connect theory with the ongoing practice of "learning to teach, . . . pressing [EfGC] practice toward collaborative inquiry, engaging in complexities and challenges, and self-reflexivity. (p. 72)

I was equally mindful of Macdonald-Vemic et al.'s (2015) advocating for the institutionalization of a pedagogy with differentiated instructional practices, one that focuses on "deep engagement with themes of identity, equity, power, conflict, and difference, and the deliberation of their implications for relationships and action in local and global public spheres"

(p. 112). The institutionalization of a pedagogy with differentiated instructional practices is seen as a critical next step in conceptualizing EfGC in theory and practice in Canada (p. 112).

Having shared scholars' reflections that seek a transformational vision when EfGC and the problems and challenges faced by educators when EfGC, I will outline my research questions in the next sections and then discuss the curricular context for my research, my positionality concerning this study, and the study's significance.

1.3 Main Research Question and Subquestions

This qualitative instrumental case study was developed to explore how to enable teachers and students to grow as critical global citizens who reflect and take action responsibly to enable social justice in the world. The main research question that guided this study was: In engagement with global issues, how does critical pedagogical praxis centered on social justice enable teachers' and students' transformational growth as critical global citizens?

The subquestions that flow from the main question were:

1. How does critical pedagogical praxis centred on social justice impact teachers' pedagogical beliefs, instructional goals, choices, and practices, and thematic orientations toward social justice when they engage high school students in global issues?
2. How does consciousness evolve when high school teachers and students navigate global issues?

These questions provided the focus for this research study. Data gathering activities during the research study provided the data to assess the journey of transformational growth as critical global citizens. The study provided a window into how two secondary teachers combined theory and practice, through a critical pedagogical praxis of social justice, to enable contributing to the project of social justice. They engaged themselves and twenty-nine of their students in confronting global issues by enabling a communitarian ethic to (a) protect Universal Human Rights; (b) examine and appreciate identity(ies) and the relational dialectic with others and with the world, including theirs and others' stories and histories; (c) enact a cosmopolitan hospitality and democratic values; and (d) challenge ideologies and the political and economic dimensions of globalization.

1.4 The Curricular Context For This Instrumental Case Study

Alberta Education's (2016) cultural and global citizenship competency applied within the context of high school social studies courses and other subject areas provides the curricular context for this research. Though themes associated with EfGC fit comfortably in the social studies curriculum, in keeping with the momentum to include global citizenship as a competency across curricula, I welcomed participants who taught Social Studies, English, and Global Citizenship. As some have argued, EfGC is a cross-curricular endeavor. Through the inclusion of relevant themes related to real-life experiences and global issues, the collective and collaborative effort of teachers enables the empowerment of student growth as global citizens and henceforth becomes a defining part of the whole school culture (Cozzolino-DiCicco, 2016, p. 3; Oxfam, 2015, p. 7).

The Alberta Social Studies Kindergarten to Grade 12 program of studies (Alberta Education, 2005) supports the development of global citizenship and specifies that students must "develop the key values and attitudes, knowledge and understanding, and skills and processes necessary to become active and responsible citizens, engaged in the democratic process and aware of their capacity to effect change in their communities, society and world" (p. 1). The social studies curricula also require that students examine the complex controversial issues in today's interdependent, globalizing world while using their own, and others', worldviews to gain insights and a sense of agency to contribute to equity and social justice (pp. 2-6). EfGC can be contextualized and applied within the teaching and learning of the legislated social studies curricula that promotes that students to come to know and "understand historical and contemporary issues, including controversial issues, from multiple perspectives" (p. 2). It also makes global connections advocating for "critically examining multiple perspectives and connections among local, national and global issues develops students' understanding of citizenship and identity and the interdependent or conflicting nature of individuals, communities, societies, and nations" (p. 7).

The Alberta Social Studies 10-1 course (Alberta Education, 2007) focuses on globalization within real-world, contemporary contexts. It gives students opportunities to engage with controversial global issues that people and the planet face to uncover their way of being and becoming in the world, and to contribute to local and global communities in caring and compassionate ways. This course examines globalization and how it shapes identity and

students' lives. It questions how contemporary society should respond to historical legacies and investigates economic and environmental sustainability and other contemporary impacts of globalization. Roles and responsibilities as citizens in a globalizing world are assessed (pp. 20-25). Skills and process outcomes are intended to guide students in age-appropriate learning for social involvement and engage students in actions that enhance personal and community well-being, problem-solving to achieve consensus and take action, historical thinking to analyze multiple historical and contemporary perspectives within and across cultures, and geographic thinking to analyze the impact of physical and human geography on history (p. 16). This is one of the many high school courses that open spaces for comprehensive investigations of global citizenship dimensions, including the issues of justice, equity, politics, and ethics (Jenkins, 2015, p. 33), to create local and global communities that are just, democratic, and sustainable (Shultz, 2007, p. 249).

To enact the mandated curricula described above in their classrooms, participating teachers enrolled their students in the Global Encounters program. The program provided further curricular context which enabled teachers to guide their students in the study of global issues. The programs instructional goals and practices are oriented toward social justice, providing teachers and students with rich resources, and a shared experience for students to confront global issues. The Global Encounters program, offered by TakingITGlobal and the Centre for Global Education, brings together students from across the world through live video conferences that explore global issues and the potential for youth to shape a better common future (CGE online, 2017a, para 1). Teachers also used the critical pedagogical praxis of social justice throughout pre-, during-, and post-learning experiences when exploring the global issues examined as part of the Global Encounters program. The intent was to enable engagement with social justice dimensions through the merged critical theory and practice and related reflection and actions. While students conversed with people in their milieu and other parts of the world, within a virtual space, they linked together in dialogue, raising their consciousness of others' life stories, histories, and challenges. Shared concern regarding the global issues enabled a sense of solidarity and kinship within these global communities as they challenged dominant Western narratives, thus creating a communitarian ethic based on cosmopolitan hospitality toward marginalized others and for the promotion of democratic values (Choo, 2017; Darder et al., 2017; Dower, 2005; Pike, 2008; Rizvi, 2009; Zahabioun et al., 2013).

In summary, to enable the focus and reflection on my research questions, I proposed the critical pedagogical praxis of social justice as a transformative tool to be used in conjunction with other curricula when EfGC to confront global issues. I examined teachers' beliefs, instructional goals and choices, practices, orientations toward social justice, and how teachers and students became conscious of universal values and transsocietal responsibilities.

1.5 My Positionality and Aspirations Regarding This Research

The positionality or situatedness from which I approach this research is defined by my worldview and experiences that have, over time, molded and continue to mold my identity, perspective, and knowledge of the world and the way I choose to be in the world. I am descendant of ancestors who were colonialists as they sailed from France in the 16th century to Kanata or New France, the land of Indigenous peoples along the St. Lawrence River. In the early 20th century my grandparents moved west to become homesteaders, developing farmland and contributing to new francophone Catholic communities in northern Alberta. I was raised in a small town that conformed to the liberal ideologies set by local, provincial, and national governments. The town built on the shores of Kimiwan Lake is home to families of Indigenous, Western and Eastern European, South Asian, and African heritage. It was also a fluid place as local farmers and Indigenous peoples from neighboring reserves came and went, accessing the town's grocery stores, post office, ice and curling arenas, halls, schools, clinics, and hospital.

I am a member of a privileged middle-class family. We had food, shelter, and clothing and participated in local activities. My parents and grandparents instilled the values of community and education and the importance of being aware of political and economic decisions in provincial and national governments, because these decisions trickled down to the everyday well-being of our community. I believe that my parents wanted us to have a feeling of belonging and responsibility toward our local community, but also to larger communities, as they sat on local and regional boards. Though *Canadian*, *Albertan*, *Francophone*, *Catholic*, and *European Canadian* are terms associated with who I am, and I recognize my privileged positionality in the Western world, I believe in my ability as an ally that stands with those who have for so long been oppressed. I see myself in a dialectic relationship with the world, concerned with the concrete conditions of human suffering and oppression evident in an examination of today's global issues. Therefore, my disposition toward care and compassion

drives my desire to enable more inclusive and collaborative communities to confront global issues in the pursuit of a socially just world.

I acquired both my undergraduate and my master's degree at the University of Alberta. I have lived in the city of Edmonton where I've worked as a teacher with a local school authority, and later as a curriculum developer with the provincial government. Having worked as a curriculum developer with the ministry of Education, and having pursued graduate studies in Curriculum Studies, Secondary Education, I am deeply aware of the tensions between the government's drive to prepare students for the labour market and the push for accountability through the standardized curriculum and high stakes testing, and developing curriculum focused on fostering social justice. The political and economic factors that dictate the primary purpose of the curriculum as preparing students to contribute to the neoliberal economic fabric of the province contradicts the desire to create a curriculum that focuses on social justice, equity, and sustainability of the planet which is the focus of EfGC. Given the complexity of today's global issues, I believe these latter responsibilities are the most critical of our time. What gives me hope is that recent curricular policy documents in Alberta, which I played a role in developing, do recognize social justice, equity, and sustainability.

My interest in EfGC began in 2012 when I led a project to develop indicators for the competencies listed in the Alberta Ministerial Order on Student Learning (#001/2013; Alberta Education, 2013). These indicators are fenceposts to guide teacher practice and student learning. Included were the fundamental elements that define global citizenship competency. During that time, I began to immerse myself in the literature and research related to educating for global citizenship. Despite the array of research and resources produced to reflect the varied perspectives or streams of what EfGC could be, my concern was that there lacked a comprehensive pedagogical approach to enable deep critical reflective engagement with global issues which could lead to transformational growth as critical global citizens. Because the already heavily mandated curricula are comprised of an overabundance of prescribed learning outcomes, that are measured through traditional accountability practices, teachers face competing agendas that may stifle their desire to develop new pedagogical approaches.

Recognizing these tensions, I aspired to develop a transformative pedagogical tool that combines theory and practice. A tool that engages reflection and action to confront global issues, thus building teachers' and students' critical consciousness as members of humanity

who reflect and act to create a more socially just world. I share the Dalai Lama's (Dalai Lama Quotes.net, 2014) vision that "Just as ripples spread out when a single pebble is dropped into water, the actions of individuals can have far-reaching effects" (Ripples on the Water section, para. 1). I hope that teachers will be empowered through a critical pedagogical praxis of social justice to guide their students in enabling universal values and transsocietal responsibilities to confront global issues and to sharing that these actions are an ongoing journey for the betterment of society. As students transition to adulthood, I hope they continue to become critically conscious of power relations and their moral responsibility toward contributing to the project of social justice, so they may be motivated to continue to confront global issues. As a result, they may enable a cycle of growth and transformation as critical global citizens within their communities.

1.6 The Significance of This Study

This study contributes to the field of EfGC by offering a pedagogical tool that compressively attends to dimensions of social justice through critical theory and practice. It was an opportunity to better understand how to merge scholarly theory with practical classroom application to enable transformational growth as critical global citizens. Tarc (2011) imagined that teaching toward the global would open "an alternative analytic space for teacher narratives to be developed and shared amongst a community of [EfGC] practitioners" (p. 72). I hope that the findings of this study will open possibilities for conversations about transformative pedagogy that include implementing theory and practice within a critical pedagogical praxis of social justice to engage students as they confront global issues, thus enabling growth as critical global citizens.

Secondly, I hope that the findings from this research will contribute to building a common vision for pedagogy when EfGC that is responsive to the array of global issues and the continuous shifting of power relations that create injustices worldwide. As Karlberg (2008) and Osler & Starkey (2003) pointed out, ultimately, EfGC as a significant discursive construct amongst teachers and their students, scholars, government, and NGOs in the development of policy, curricula, programs, and pedagogy could create a mechanism to transmit core shared values and transsocietal responsibilities. Consequently, peaceful and just democratic societies could be built to contribute to a peaceful and just global order.

1.6.1 This study in the Alberta context. The Alberta provincially mandated curricula include student learning outcomes and competencies focused on enabling just and peaceful democratic and pluralistic societies. This study was timely in that on May 6, 2013 the Ministry of Education in Alberta legislated the Ministerial Order of Student Learning (#001/2013; Alberta Education, 2013), which emphasizes the development of the competency of cultural and global citizenship across all current and new K-12 subject-area curricula. Alberta Education's (2016) Guiding Framework for the Design and Development of Kindergarten to Grade 12 Curriculum (Programs of Study) (April 2016) defines cultural and global citizenship. The definition states that students

> actively engag[e] with cultural, environmental, political, or economic systems . . . [and] acknowledge . . . perspectives when taking action on local or global issues. They advocate for the dignity and well-being of individuals and communities. Students value equity and diversity and believe in their capacity to make a difference. (Alberta Education, 2017, infographic)

Though the Alberta Education website includes descriptions of cultural and global citizenship, it offers little in terms of desirable pedagogical approaches and strategies to support the development of critical global citizenship. Tools that encourage a critical pedagogical praxis of social justice, as used in this study, and other implementation supports will be necessary if teachers are to meet the expectation that students attain critical understandings as global citizens in all subject areas.

Because this study is timely, it will contribute to the body of research by identifying a comprehensive pedagogical approach that encompasses the conceptual aspirations of EfGC before the implementation of Alberta's newly developed curricula in six subject areas, including the competency of cultural and global citizenship. The findings of this study may inform the development of new policy and new provincial curricula. A better understanding of the fundamental underpinnings of EfGC through a critical pedagogical praxis of social justice might also yield insights into the development of programs of study, learning and teaching resources, and assessments. Merryfield (2006) acknowledged the importance of curricular implementation supports for teachers since they "are the major mediators between local and global, teachers' knowledge and competency in teaching about the world are more vital than planned curriculum" (p. 297). Therefore, the findings of this study may also benefit

professional learning providers, learning and teaching resources developers, and assessment developers.

1.7 Conclusion

I began by outlining how educational policies, curricula, programs, and pedagogy are a response to the workings of the world. Next, I introduced theorists' views of what constitutes social justice and how it is central to a re-visioned EfGC. Theorists expressed the need to develop global communitarian ethics, which questions neoliberalism and the distribution of wealth. Collaboration across borders can enable the assertion of universal values and transsocietal responsibilities to take action in confronting global issues. By challenging unequal power relations, while enabling polyvocal traditions of knowledge, the process of globalization may change for the better. I then outlined four problems in the field when EfGC: (a) lacking a clear vision and pedagogy; (b) moving beyond foundational understandings to confront global issues; (c) the broad scope of diverse and complex global issues; and (d) tensions of managing two contradictory agendas, specifically preparing students to contribute to a global economy and preparing them to contribute to social justice and equity within local and global communities. Next, I shared my research questions, provided the curricular context for this study, and shared my positionality and aspirations regarding the study. Lastly, I outlined the significance of this study in the field of EfGC and within the Alberta context. Next, I outline the remainder of this dissertation.

1.8 Organization of this Thesis

In Chapter Two, *Literature Review*, I provide a more extensive discussion about globalization. I then build an understanding of global citizenship. An exploration of the various conceptualizations in the evolution of EfGC and a historical overview of educational programming follows. Next, I synthesize scholarly literature and research in the field of EfGC into four dimensions that provide a comprehensive description of social justice. I then examine the historical underpinnings and foundational understandings of critical theory(ies) and critical pedagogy and argue for a critical pedagogical praxis of social justice when EfGC, which forms my theoretical/conceptual framework.

In Chapter Three, *Methodology and Method*, I provide the foundational understanding of the three orientations of the case study and describe the methodology and methods used. I also outline the various ways data were collected and analyzed.

In Chapter Four, *Findings: Portraits of Engagement in Global Issues*, I develop portraits through rich, thick descriptions that enable an understanding of the teaching and learning experiences of the teachers and their students as they confronted global issues. I present an analysis of the data to deeply reflect on teachers' beliefs and their orientation toward social justice, and their instructional goals, choices, practices. I also present an analysis of the students' reflections to better understand how students' consciousness evolved as they navigated global issues. The analyses include both inductive and deductive analysis, which relate to the theoretical/conceptual framework developed in Chapter 2, *Literature Review.*

In Chapter Five, *Discussion Of Findings*, I discuss the learnings in this research project drawing from the insights shared by participants as evidenced in Chapter 4, and from my perceptions and scholarly literature and research. Lastly, I share how this study has addressed the problems identified in the field of EfGC that I share in Chapter One, *Introduction.*

In Chapter Six, *Conclusion*, I consider the implications of this research project in partial fulfillment of a Doctor of Philosophy in Education. I highlight the contribution to research literature, discuss the implications for practice, and discuss implications for policy. Based on the findings of this case study, I also provide a revised framework to enable a shared pedagogical vision when EfGC. I conclude by sharing ideas for future research based on this dissertation.

2.0 Literature Review

This literature review begins by framing the research study by building shared understandings about concepts integral to educating for global citizenship (EfGC) including Dower's (2005), Harvey's (2018), Letizia's (2013), Monbiat's (2016), and others' insights of what is considered global and globalization, and Byers' (2005), Gaudelli's (2016), Kalu's (2017), Shulz' (2007), Tully's (2005), and others' understandings of the global citizen and global citizenship, as well as Westheimer and Kahne's (2004) types of citizens. To better understand the various educational responses to an ever-globalizing world, I provide a historical overview of the various conceptualizations of EfGC, specifically, global education (GE), global connections (GCN), global citizenship education (GCE), and global citizenship or global competence (GC) as a 21st-century competency. I then examine the implementation of these conceptions relative to the last few decades in Education, Specifically, I examine their implementation in the United States, including their relationship with the United Nations; in Canada; and as a result of the Maastricht Declaration on global education.

I then reflect on the last few decades of scholarly literature and research in the field of EfGC by examining and synthesizing ideas, I argue that pedagogy could enable social justice in the 21st century through four interrelated central social justice dimensions. Seeing the relationship between these dimensions and similar ideas prevalent in the critical research paradigm, I examine the historical underpinnings and foundational understandings of critical theory(ies) and critical pedagogy and how they continue to evolve. The comprehensive examination of understandings that intersect EfGC and the critical paradigm enabled the creation of the theoretical/conceptual framework for this study, the *Critical Pedagogical Praxis of Social Justice Framework (Framework)*. This *Framework,* as described in this literature review, enabled me to reflect upon the question: In engagement in global issues, how does critical pedagogical praxis centred on social justice enable teachers' and students' transformational growth as critical global citizens?

This literature review presents insights and trends from academic peer-reviewed journals; chapters from handbooks; policy reports; papers, speeches, or literature reviews from academic conferences; reports or guiding frameworks from government organizations or NGOs; and other scholarly publications in books, magazines, or ezines. The literature that I selected to inform the proposed study aligned with the following criteria: (a) critical theory(ies)

and critical pedagogy; (b) global competence, Global Citizenship Education (GCE), educating for global citizenship (EfGC), Global Education (GE), and educating for social justice; and (c) students learning to become global citizens, ranging from upper elementary to high school students and university preservice teachers and K-12 teachers. Also, I selected publications from the last few decades, except for the works of formative scholars that are considered foundational or present relevant histories. My search strategy began by locating scholarly literature and studies on databases through the University of Alberta Libraries' search portal. The "Discovery System searches the Library Catalogue and 300+ article databases. It also highlights relevant journal titles and further databases for searching" (UofA Libraries, 2018, para. 1). After I read the publications, my second strategy was to cross-reference studies and scholarly literature, which directed me to new selections. My third strategy focused on uncovering significant expertise in the field; and so, I dug deeper into the works of those often referenced in the literature. Fourth, I viewed websites of NGOs and government organizations referenced in the literature, such as the OECD, UNESCO, Oxfam, and Alberta Education.

2.1 Dimensions of Globalization When Examining Global Issues

Using the themes of production and economics, problems or issues, governance, community, ethics, and information Dower painted a picture of what has become global and ubiquitously expanded around the globe: globalization. Dower (2005) described the globalization of production and the economy. He recognized the global economy as one manifestation of global connectivity. He emphasized that production enables the global economy through the neoliberal values of the free market, privatization, and the reduction of tariffs, subsidies, and protections which are goals supported by World Trade Organization (WT0), thereby enabling economic growth and the economic liberty to make choices. Beck (2006) (as cited in Spector, 2015) explained, "Globalization promotes the idea of the global market…allowing capital, commodities, and labor to move freely across borders" (p. 428). Letizia (2013) described neoliberalism as the most advanced form of global capitalism because neoliberals minimize government intervention and allow the market to reign supreme (p. 164).

Tracing the forces of globalization back to the implementation of political economy Chorev and Babb (2009) drew from Morton (2003) and Harvey (2005) to explain, "Following the world economic crisis of the 1970s, the United States reinvented its hegemony by transitioning from the post-war "embedded liberal" world order to the Reagan-Thatcher model

of neoliberalism and global capitalism" (p. 461). International governments who endorse the International Monetary Fund, the General Agreement on Tariffs and Trade (GATT), and the World Trade Organization (WTO) have created market-liberalizing policies as a means to exercise power and authority that enables global neoliberalism (Chorev and Babb, 2009, pp. 459- 461). Powerful transnational companies produce and trade goods and services on a global scale accessing markets worldwide. Harvey (2018) argued that these organizations control the local and global exchange of capital that greatly impacts people's lives and the consumption of the Earth's resources.

When global market imperatives thrive, Dower (2005) stressed perceived national authority related to political, economic, social, and cultural policies, systems, and structures dictated by national boundaries is blurred; thus creating a democratic deficit where citizens no longer exercise control over their destiny (p. 5). Kincheloe (2008b) reinforced neoliberalists remain blind to ethical or humanitarian considerations (p. 24). Monbiot (2017) described the rise of neoliberalism and how today it continues to dominate our political and economic systems, driven by a hierarchy of winners and losers, and impacts almost every aspect of peoples' lives (p. 29). Consequently, worldwide, peoples' every day realities are shaped by those who perpetuate neoliberalism for their own gain at the expense of others (Harvey, 2018).

According to Dower (2005), these libertarian values deny constraints that would recognize what should be ruled out as unfair. Further, the unfair application of the reduction of protectionism enables inequality of power and leaves room for massive exploitation by multinationals (p. 2). As a consequence, Dower (2005) felt that economic globalization could be a dangerously homogenizing force that undermines traditional communities, destroys their cultures, marginalizes the poor, and wreaks havoc on the environment (p. 3).

Similarly, Mignolo (2019) also considered globalization an ideology: globalism, a "project of homogenizing the world under the will and desires of Western civilization" (p. 161). Mignolo pointed out that, just as other ideologies are projects, globalization or globalism has roots in the 16th-century global linear thinking of colonialism and imperialism. Globalization emerged at the end of the 20th century to overcome the limits of nation/states, which enabled the project of globalizing the markets and created "corporates without borders" to disseminate modern Western forms of life around the globe (pp. 162, 164). Tyson (2015) similarly condemned globalization as a new form of colonialism, neocolonialism, which has resulted

from the neoliberal quest of multinational companies to increase capital and wealth with limited regard for those whom it impacts (pp. 409-410). Therefore, neocolonialism is an enactment of the Western projects of neoliberalism and globalism.

Humanity can no longer ignore the worldwide impacts of globalization on people and the environment. Dower (2005) maintained that global problems [or issues] require coordinated action as the suffering of human beings anywhere is unacceptable, because all humans matter equally. Certainly, we have a duty to cooperate to promote the common good (p. 3). Dower maintained that it is incumbent on us to consider the scope of problems [or issues] as they could be global in their cause(s), effect(s), solution(s), or as a paradigm that involves all three as are outlined in Table 1 (p. 3).

Table 1

What Makes a Problem or Issue Global? A discussion by Nigel Dower (2005)

Indicators	Description
Cause(s)	• "Many actors all over the world" (p. 3).
Effect(s),	• "Actual or threatened bad consequences for many actors all over the world" (p. 3).
Solution(s)	• "Requiring actions by many actors all over the world" (p. 3).

Paradigm involving all three: cause(s), effect(s), solution(s)	• "Caused by actors all over the world, requiring solutions in the form of actions/changed policies or behaviors from actors all over the world" (p. 3).
	  • For example, "global warming/climate change where the gap between what we want (unchanged weather patterns, sea levels as they are, etc.) and where we are at (CO_2 emissions very likely to undermine our goals), caused by the actions of billions throughout the world, and requiring a solution in the form of billions of agents changing their customs and habits" (p. 3).
	• "Widespread damage caused by one country, one group, one organization or even one person, requiring action by a limited or a combination of actors" (p. 3).
	  • For example, Chernobyl a nuclear accident that impacted the home country as well as others and the global atmosphere (p.3).
	• "A problem perceived by one country as a problem for it but caused by global activities and requiring action by the country and possibly others in the world who are persuaded to help with that country's problem" (p.3).
	  • For example, "the American perception of global terrorism" (p.3).

Indicators	Description
	• A moral problem offends "our moral conception of what kind of world we want as our goal since the gap between reality, and the moral goal is extremely great" (p.3). • For example, problems of poverty and the imbalances of rich and poor between nations. Rich people, organizations, and governments are those with the power to make things change (p.3).

In order to solve global issues, systems of governance have escalated from the national level to develop further at a global level. Dower (2005) recognized the strengthening of international institutions (e.g., UN) and international law and that though "[nation-] states are still the key actors, what limits are in place are far more extensive than before" (p. 4). He also pointed out that transnational companies (nonstate actors) have increased the influence economics of a country and that a global civil society of individuals can exercise power through national or international NGOs by pressuring governments on internal foreign policy through foreign governments or at international forums (pp. 4, 5).

Dower (2005) welcomed NGOs in a global civil society, arguing that the membership of these 'global citizens' plays a part in making a better world, because

> there needs to be movement to correct the effect of what is called the 'democratic deficit'—the fact that both through the increasing influence of supra-national international institutions (like the United Nations and the European Union) and through the powerful influence of transnational companies in the global economy, neither governments nor their citizens in almost all countries feel that they are—or indeed are—any longer in democratic control of many of the factors crucial to determining their life prospects. (p. 5)

Dower underscored the importance enabling global civil society power to move forward with positive change (p. 5).

Dower's (2005) globalization of community is the key to changing globalization for the better, as people can increasingly feel globally connected and become conscious of global relationships (p. 5). There is a need to encourage the rebuilding of local and global communities working together to support universal values and trans-societal responsibilities (Dower, 2005, p. 11), and to respect diversity. Orlowski (2011) recognized that in today's world no metanarrative could speak for all social groups. Globalization has contributed to the erosion of power in nation-states and has added to the fragmentation and disappearance of

community for many people (p. 27). He stressed that in this postmodern world, "there can be no universal emancipation… there can only be politics of identity and difference" (p. 27). To develop community, Dower (2005), drawing from Scholte (2000), outlined different ways people may link together:

> *Particularist solidarities* link people from similar groups all over the world (such as indigenous groups, women's groups), and *cosmopolitan solidarities* link people who share certain concerns (such as environmental issues). . . . And wider communities . . . may share certain common values as human rights, . . . environment, [or] peace. (p. 6)

There may also be shared values within an international relations community or the shared libertarian values of people doing business across the world (p. 6).

Dower (2005) contended that the globalization of community fosters the development of transnational solidarities among different marginalized groups "such as minorities, indigenous people, or other groups that are oppressed or otherwise have their traditional values undermined by modern 'progress.' Grassroots defense can be strengthened by the knowledge of and communication with others with like struggles" (pp. 6, 7). He further posited that while moral values unite communities on what is good or right, emergent communities that share ethical values might differ in detail, overlap, or there may be issues of effective means, and some might be in conflict with others. He also advocated for talking about the emergence of a singular global community, because "we belong to one planet with common vulnerability and common fate, and we have somehow to co-exist with each, even if our values are in many ways significantly different" (p. 6). Dower emphasized that,

> Whether or not there is a single global community, there is certainly as part of globalization an increasing sense amongst many people that we do share a common global ethic, that we have common but differentiated responsibility across borders as the Rio Declaration puts it (UN 1992: principle 8), or as the Earth Charter puts it, with increased power and knowledge comes increased responsibility (Earth Charter 2000: preamble). (p. 6)

Dower (2005) further speculated that with the acceptance of a global ethical perspective, governments of rich countries can "give proper and more aid, pursue fair trade with and not free trade at the expense of developing countries, if more of their citizens actually see themselves as part of the global community" (p. 6). In this way, through their actions and advocacy, citizens enable change in priorities in foreign policy (p. 6). When communities of shared values include business and international diplomacy, they may be subject to the kinds of

global ethic that seeks to dominate, resulting in severe restrictions that hinder the prospects of developing countries. When those with power continue to endorse an "unregulated global free market and the internationalist values in international relations theory that legitimate the promotion of national self-interest," through a neoliberal ideology the prospects for development for developing countries remain limited (p. 6). Consequently, reflection on the globalization of ethics, and the perception and endorsement of ethics, becomes a significant and consequential activity in solving today's global issues. Dower (2005) listed several possibilities in his discussion of the globalization of ethics, which are captured in Table 2 (pp. 8-10).

Dower (2005) maintained that with the emergence of modern communication that enables a more global society, people are more likely to accept the perspective of a universal community with a universal ethic, which he believed has always been available to human beings dating as far back as the Stoics in the ancient world (p. 11). What is new to the equation is the addition of the globalization of information. Dower (2005) explained that the globalization of information could have negative and positive effects. Ideas, knowledge, images, sounds, symbols, and so on, massively spread around the world and contribute to the homogenization of conceptions of the 'good life.' Equally, he maintained, scientific knowledge, serious academic reflections, and ethical values can also be shared within global communities to develop the acceptance of a global ethic of some kind (p. 7).

Table 2

The Globalization of Ethics: A Discussion by Nigel Dower (2005)

Globalization of ethics	Description
1. Include global issues and problems as an area of inquiry (p. 8).	• "Ethics has become globalized in the sense that an important part of its domain has become global. Ethics becomes or comes to include global ethics" (p. 8). • Included are "issues in personal morality and lifestyle, and issues of social and political philosophy as applied to the state and the society within it and ethics focuses on issues like world poverty, foreign intervention, immigration, international trade rules, debt relief for poor countries, global environmental problems, etc." (p.8).

Globalization of ethics	Description
2. Many individuals who did not think about ethics as global ethics now think of ethics as global ethics (p. 8).	• There is more exposure to what happens in the world through the media etc. Therefore, there is an expansion of ethical horizons (p. 8).
3. "Global ethics, in principle, become global ethics in practice" (p. 8).	• "Thinkers who may always have accepted that ethics was global *in principle* come to see that many of its important issues are in fact, global issues" (p. 8).
4. "The process whereby ethics as a reflective inquiry comes to involve modified conceptions of ethics itself" (p. 8).	• Pre-existing sets of values extend beyond the local or national level to a wider field, including examining new understandings such as responsibility (cf. Jonas 1985), community (Thompson 1992), relationships, 'care,' neighborhood (Commission on Global Governance 1995). Is there a 'global ethics' as a shared public social reality? (p. 8).
5. Its members share a global ethic as a public social reality; this is the communitarian conception of a global ethic (p. 8).	• Communities of strongly shared values "come into existence with membership spread across the world in which there is a [*perceived*] 'shared ethic' as a kind of social reality" (pp. 8, 9).
6. "A global ethic in this sense is an ethic that is shared universally (or nearly so)" (p.9).	• "Certain values come to be accepted by all or almost all people across the world" (p. 9). • "Globalization either makes explicit commonalities already in existence, or it creates the emergence of this shared universal ethic" (p. 9). • To accept a universal ethic is not to deny that there may be significant differences …. Faithfulness to cultural tradition may well be an important consequence of one of the universal values… – that people live by their cultural values and traditions" (p. 10).

Globalization of ethics	Description
7. "Global ethics has two dimensions: an assertion of universal values and an assertion of trans-societal responsibilities" (Dower 1998; as cited in Dower 2005, p. 9).	• "The acceptance of a global ethic will lead to looking at the whole issue of international responsibilities of individuals, states, and business companies" (p. 9). • "Communities that share values may not have the same values and may have values from one's point of view are to be rejected or questioned" (p. 10). For example, "the community of international diplomats shares certain values about the rights of states in the international society of states, but for a full-blown cosmopolitan, these are inadequate and in a way part of the problem we have in trying to move towards a more just world" (p. 10). • However, "if a community has the *right* kinds of values, then the fact that these values are embedded in shared practices and mutual support is all to the good" (p. 10).

In summary, globalization, driven by the political economy's global systems of production, is the underlying cause of much of the world's problems or issues. Dower (2005) advocates for communities of concern, working together across boundaries through information and communication technologies to support a communitarian ethic in addressing global issues, thus altering the course of human suffering and the health of the planet. Through communities of concern, power and authority could be redirected across borders to challenge the West-centric course of the political economy and enable democratically working together toward universal values and trans-societal responsibilities. This would allow people to decide upon a way forward that enables social justice and their communities to thrive. Using these new understandings about what global and globalization mean, I utilize the next section to examine what it means to be a global citizen and global citizenship.

2.2 The Global Citizen and Global Citizenship

Ideals of who a global citizen is and what global citizenship is are seemingly aspirational. Yet, by considering concrete concepts from which to draw, growth as a global citizen is entirely possible. Pike (2008) recognized that the fundamental challenge is to imbue the concept of citizenship with an ethos—a set of moral principles—that is global in its scope (p. 46). For example, Gaudelli (2016) described a global citizen as "a person with rights and privileges as a citizen everywhere" or "a person developing their identity as rooted in a particular community but with a sense of connection, responsibility, and concern for people

everywhere, . . . [inclusive of a] particular situation [in which] one is found" (p. 13). Shultz (2007) explained that a global citizen understands that he or she is

> intricately connected to people and issues that cross national boundaries . . . [and] that in order to create [local and global] communities that are just, democratic, and sustainable, citizens must understand their connection to all other people through a common humanity, a shared environment, and shared interests and activities. (p. 249)

Similarly, Zahabioun et al. (2013) explained that a global citizen is a member of a wider community that consists of all of humanity, which allows members to transpose their sense of identity, loyalty, and commitment beyond their nation-states. In this way, global citizens can deal with the challenges and changes in our current world context to achieve equity and social justice in a world where people can live healthy, fulfilling lives (p. 198).

In the process of problematizing globalization, Tully (2005) emphasized a more hopeful and diverse citizenship. One that contests the modern Western view, encompassing sovereignty to a nation defined by geographical and political boundaries, with its global processes of modernization and citizenization of the non-West as a universal concept. He also emphasized that citizenship recognizes, critiques, and acts upon global struggles and issues relevant to a multiplicity of peoples and governance structures (pp. 1-2). Dower (2005) explained as people are entering wider communities of concern, they are "flexing their global citizenship muscles" thus loosening the nationalist paradigm (p. 14). He also hoped that over time for the humanization of the libertarian paradigm of the global free market and that, to achieve real freedom of all people, the world needs to be ordered by different ground rules than those evident in today's ever-globalizing world (p. 14).

Byers' definition of global citizenship that he gave in the UBC Global Citizenship Speaker Series in 2005 (as cited in Keeping and Shapiro, 2008) offered a more comprehensive definition:

> Global citizenship empowers individual human beings to participate in decisions concerning their lives, including the political, economic, social, cultural and environmental conditions in which they live. . . . It is expressed through engagement in the various communities of which the individual is a part, at the local, national, and global level. It includes the right to challenge authority and existing power structures, to think, argue and act with the intent of changing the world. (p. 2)

Through global citizenship, Reysen and Katzarska-Miller (2013) contended that "awareness, caring, and embracing cultural diversity while promoting social justice and sustainability,

coupled with a sense of responsibility to act" is possible (p. 858). They further pointed out that being aware of connections with others in the world (global awareness) and being embedded in settings where global citizenship is valued leads to greater identification as global citizens (p. 858).

Similarly, Kalu (2017) pointed out that global citizenship is "a form of self-awareness and shared consciousness or state of mind among persons either in their own self-reflection of the world around them or in their engagement with others in the mainstream of public discourse" (p. 112). For people to develop as global citizens, Andreotti (2006b) emphasized the need for deep conversations on such concepts as worldviews, identity, positionality, equity, power relations, structures, global political and economic systems, histories, culture, interdependence, and conflict (pp. 40-51). Westheimer and Kahne (2004) in their study argued that given the scope of today's world issues, we should be cognizant of the types of citizens we seek to develop and the outcome of each type. They described three types of citizens. A citizen can be described from a nationalist perspective as a personally responsible citizen, whose roles and responsibilities include paying taxes and voting, to a participatory citizen, who supports initiatives that benefit the community, and finally as a justice-oriented citizen, who challenges existing structures and systems within society and takes responsibility for solving local to global issues (pp. 239, 240).

Scholars have recognized that citizenship has moved beyond the parameters of the nation to address roles and responsibilities in an interconnected and interdependent world where some are more privileged than others due to historical events and legacies. In the next section, I examine the evolving approaches taken in education to educate for global citizenship.

2.3 Evolving Approaches under the Umbrella of Educating for Global Citizenship

Below, I examine the conceptual approaches that fall under the umbrella of EfGC. I recognize that these meanings have evolved and will likely continue to evolve. These concepts include citizenship education, Global Education (GE), Global Citizenship Education (GCE), global connections (GCN), and global citizenship as a 21st-century competency (GC).

2.3.1 Citizenship education. Citizenship education began with a traditional view of building allegiance as a member of the nation within which you lived. Osler and Starkey (2003) presented this traditional view of citizenship education noting that the focus is "to ensure that young people understand their present and future roles within the constitutional and legal

framework of the state in which they live" (p. 244). Westheimer and Kahne (2004) refer to this as building responsible national citizenship (p. 239). Traditionally, as Osler (2011) pointed out, citizenship education has been included in social studies and "focuses on the nation and citizens' supposed natural affinity to the nation-state" (p. 1). Peck and Sears (2016) summarized the four "main approaches to teaching about nation [in Canada] – as heroic icon, pluralist ideal, site for civic engagement, or nation of nations" (p. 79) and that though these are often paired to represent a harmonious brand of citizenship, students should engage in ongoing debate about what nation means today in an informed and engaging way (p. 79) to ascertain what Canadian citizenship should be.

Pashby also reported that historically in social studies, "the principle aims [related to citizenship education] were to establish a shared identity and history among citizens-in-the-making and to foster patriotism and loyalty to the nation" (p. 12). Tupper (2005) concurred, explaining that the role of schooling is to develop citizens and that social studies has typically been paramount in teaching students to become good citizens which "meant voting, writing letters, obeying the laws of the land, and at the very least, understanding the structure of Canadian Government" (p. 80). Through her research, and work with other social studies teachers, Tupper realized that "citizenship as an ideal involves a deep understanding of the world, our place in it, not limited to our relation to the nation in which we live but informed by our relationship to others" (p. 111).

Peck and Herriot (2014), explain that the central purpose of the social studies curriculum since its inception has been citizenship education, but it also "includes history, economics, geography, environmental, global, peace, moral and religious education, and more recently social justice education" (p. 387). One of the challenges of citizenship education today, as Osler (2011) noted, is that there is "an apparent binary established, between those who see the primary purpose of citizenship education as nation-building, and those who want to promote global solidarity" (p. 2) as discussed in the previous section.

2.3.2 Global Education (GE). The Maastricht Declaration on Global Education was set at the European Conference in Maastricht, the Netherlands, in 2002 and defines global education as "education that opens people's eyes and minds to the realities of the world and awakens them to bring about a world of greater justice, equity and human rights for all" (Hartmeyer, O'Loughlin, & Wegimont, 2013, pp. 9, 13). Gaudelli (2016) considered GE a

forerunner to GCE, "which emerged in the late 1960s at the peak of the Cold War and in the context of various emancipatory movements throughout the world and with growing awareness about environmental concerns" (p. 38). Höck (2003) reported that the term global education evolved from development education and is used in a growing number of institutions to refer to its multiperspective approach. For example, GE covers development education, intercultural education, human rights education, global dimensions of citizenship education, global perspectives of environmental education, peace education, and education for sustainability (p. 103). These categories that promote GE are also included in the 2002 Maastricht Declaration on Global Education (Hartmeyer et al., 2013, pp. 9, 13).

2.3.3 Global Citizenship Education (GCE). GCE involves an analysis of an implied allegiance to the world that moves beyond the legal status associated with national citizenship. As Pashby (2016) explained, "GCE generally extends the idea of rights and responsibilities beyond the limits of the nation-state" (p. 70). Furthermore, GCE recognizes the interconnectedness and interdependence of humanity. According to Gaudelli (2016):

> The broadest invocation suggests an aspirational sense of being human as a universal condition coupled with an openness to the plurality of people and environs. Also, it suggests that all people have the capacity and access to participate in multiple communities, often simultaneously, at a wide range of scales from local to global. (p. 6)

Central to GCE is the problematizing of the neoliberal model of current global economic systems that build wealth through the trade of goods and services and extend ownership beyond national borders. Through the lens of globalization, these systems engender neo-imperial or neocolonial systems of power that reproduce or initiate new power relations that lead to injustice. A central issue of GCE, Andreotti (2006b) contended, is

> how to address the economic and cultural roots of the inequalities in power and wealth/labour distribution in a global complex and uncertain system. To understand global issues, a complex web of cultural and material local/global processes and contexts needs to be examined and unpacked. (p. 22)

Equally, Pashby (2016) argued that the "different ideologies and ideas of what is and ought to be desired of citizens" (p. 70) needs to be unpacked. As a result, Gaudelli (2016) explained, "GCE points to students learning about the world they inhabit and gaining experience and reflective insight to act" (p. 6).

2.3.4 Global Connections (GCN). The Alberta Social Studies Program of Studies (Alberta Education, 2005) includes EfGC as Global Connections (GCN), one of six underlying strands that provide a lens through which to frame learning outcomes in social studies (p. 6). GCN allows students to

> critically examin[e] multiple perspectives and connections among local, national and global issues [to] develop students' understanding of citizenship and identity and the interdependent or conflicting nature of individuals, communities, societies, and nations. Exploring this interdependence broadens students' global consciousness and empathy with world conditions. Students will also acquire a better comprehension of tensions pertaining to economic relationships, sustainability, and universal human rights. (p. 7)

Currently in Alberta, GCN appears only in the social studies program of studies.

2.3.5 Global citizenship (GC) as a 21st-century competency. In Alberta, The Guiding Framework for the Design and Development of Kindergarten to Grade 12 Curriculum (Programs of Study) (April 2016; Alberta Education, 2016) defines *competencies* "as interrelated sets of attitudes, skills and knowledge that are drawn upon and applied to a particular context for successful learning and living" (p. 15). Alberta Education, in collaboration with educators, parent groups, teachers, school administrators, researchers, employers, and NGOs, developed this definition during the 2011 Research Roundtables (p. 15). The guiding framework describes global citizenship as follows:

> Cultural and Global Citizenship involves actively engaging with cultural, environmental, political, or economic systems. Students acknowledge . . . perspectives when taking action on local or global issues. They advocate for the dignity and well-being of individuals and communities. Students value equity and diversity and believe in their capacity to make a difference. (p. 30)

The OECD (2017) defined *global competence* as follows:

> the capacity to analyse global and intercultural issues critically and from multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds on the basis of a shared respect for human dignity. (p. 4)

The Alberta and OECD definitions share similar themes. Both encourage the acknowledgment of multiple perspectives in analyzing local, global, or intercultural issues; and both advocate for human dignity, equity, and respect for the diversity of individuals and the community (Table 3).

Table 3

Common Themes Between the Alberta & OECD Global Citizenship Definitions

GC: Common themes	Global citizenship (Alberta)	Global competence (OECD)
Multiple perspectives	Acknowledge perspectives	From multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds
Analyze local or global or intercultural issues and take action	Engaging with cultural, environmental, political, or economic systems… taking action on local or global issues	Analyze global and intercultural issues critically Engage in open, appropriate and effective interactions
Advocate for human dignity, equity, and respecting the diversity of individuals and the community	Advocate for the dignity and well-being of individuals and communities. (Alberta Education, 2016, p. 30)	Engage in open, appropriate, and effective interactions with others from different backgrounds based on shared respect for human dignity. (OECD, 2017, p. 4)

The multiple and evolving conceptions of terms, GC, GE, GCE GCN, and competence related to global citizenship, add another dimension to why teachers are uncertain about how to proceed in EfGC.

I have presented the evolution of conceptions of EfGC; however, they will likely continue to evolve based on scholarship, government, and NGO goals in response to the needs of ever-changing local and global communities. In a recently published International Youth White Paper on Global Citizenship (Centre for Global Education [CGE], 2017b), youth expressed the need to push beyond a static definition for global citizenship by challenging:

> If we truly want to see a just world, we have to start thinking about global citizenship critically. The term global citizenship is itself such an opportunity to unite around a single cause despite the diversity standing between people and nations! Consequently, the right approach is perhaps not to pursue the real definition of global citizenship but never to stop looking for it! (p. 8)

In a continually shifting global context, the meaning of EfGC will likely never be carved in stone. However, underlying theory and practice can help to uncover knowledge and understanding, skills, values, and attitudes that are important in becoming and being a global citizen. Next, I provide how these conceptions of EfGC have been enacted over time.

2.4 A Historical Overview of Educational Programming

Over the last decades, world challenges have driven the focus in education toward the development of worldmindedness. Through the development of knowledge and understanding, skills, values, and attitudes within the curricula written and lived in classrooms, or through programs; students learned to engage and contribute within diverse local and global communities. What follows is the history of global education, global citizenship education, and global citizenship or global competence: a 21st-century competency, in North America and Europe over the last century.

2.4.1 Global Education and Global Citizenship Education in the United States and in relation to the United Nations. Global Education (GE) and Global Citizenship Education (GCE) originated in the context of the 20th century. In this section I draw on Reimers' and others' work to present a historical overview of GE. Reimers (2013) perceived that, though "acceleration in global interactions may shape the view that globalization is new and the goal of developing global competency a particular urgency of our time, . . . there have been previous waves of globalization that have underscored the need for global education" (p. 4). "Global education has seen shifted emphases over time, including access to the common heritage of humanity, advancing national interests relative to 'others,' or promoting cooperation among nations" (p. 5). Schooling through public education systems "adopte[d] the purpose of contributing to consolidating to national identity through the teaching of a common language, a set of common cultural views and knowledge, including knowledge of a shared national history . . . [and] geography" (p. 5). Reimers explained that with the escalation and de-escalation of the conflict education moved to "promote international understanding, and attitudes and behaviours aligned with peace" (p. 5). A few colleges in the 1920s, including Harvard, were examples of this when they promoted educating students on global issues, interdependence, and the factors that threaten peace and security by enabling students to participate in simulations of the League of Nations (p. 7). Another example is that, when the US was deeply rooted in the Cold War, the

literature being used referred to denuclearization, war/peace studies, adequate living standards, and food and shelter (Gaudelli, 2016, p. 40).

In 1925, Professor Isaac Kandel, a leading figure of the Teachers College Comparative Education Centre, gave a lecture to the National Association of Secondary School Principals in which he advocated for infusing high school curriculum with knowledge that would equip students with international understanding, which he defined as:

> that attitude which recognizes the possibilities of service of our own nation and other nations in a common case, the cause of humanity, the readiness to realize that other nations along with our own have by virtue of their common humanity the ability to contribute something of worth to the progress of civilisations. (Kandel, 1928, p. 228; as cited in Reimers, 2013, p. 6)

To accomplish this, Kandel proposed fostering international understanding through "special emphasis on the international dimensions of existing subjects, including arts, science, geography, literature and history" (p. 5). Reimers recognized this effort as fostering interconnected humanity as "humans are bound by a shared set of values, [and] by commonalities that transcend other socially constructed aspects of our identities such as nationality, religion or ethnicity" (p. 4). More similar efforts to enlarge curricula to build global awareness and awareness of humanity as a community continued.

In 1948, post–World War II, there was another effort to emphasize the cosmopolitan purpose of education, specifically to cultivate greater intercultural understanding in elementary education. As such, the Educational Policies Commission, Education for All American Children by the National Education Association (as cited in Reimers, 2013) reported, "The elementary schools that will make the greatest contribution to life in the next generation will be those schools that are related to the world community, yet are firmly anchored in their home communities" (p. 7). At this time, the formation of the United Nations (UN) and the charter of the Universal Human Rights and Freedoms also mandated an ethical obligation to humanity that transcended national law, which led to the idea of crimes against humanity (Reimers, 2013, p. 7). In 1953 UNESCO launched the Associated Schools Project, a global network to advance international understanding and peace (p. 35). This project continues today.

Reimers (2013) further reported that the International Baccalaureate program was developed in the 1960s based on UNESCO's Peace Education program. Today, primary-years curricula focus on interdisciplinarity in the study of identity, location, space and time,

communication, an understanding of the world and human organization, and understanding the planet. These themes explored through subjects that include languages, social studies, arts, science, and personal and physical education. Middle-years curricula focus on holistic learning, intercultural awareness, communication, approaches to learning, community and service, human ingenuity, health and social education, and environments (p. 8). High school and pre-college students worldwide are exposed to a curriculum that actively promotes international understanding by emphasizing "valuing difference, personal responsibility and integrity, mutual responsibility and respect, compassion and service, respect for the environment, idealism, personal action and example" (p. 9).

In the 1990s GE extended beyond developing the concepts of international awareness to learning about multiculturalism (Jenkins, 2015, p. 33; Gaudelli, 2016, p. 40). Later, GCE integrated concepts of "social justice, equity, politics, and ethics . . . [and] assimilated the concepts of interconnection and interdependence, brings together the individual, community, humanity, and ecology" (Jenkins, 2015, p. 33). According to Reimers (2013), the most recent goal of GE is

> to prepare students to make meaning of their lives in a highly interdependent world, . . . [develop] global competence . . . [and] the skills and habits of the mind to understand global interdependence, and to live with meaning and direction in contexts where global interactions increase exponentially . . . [to enable] students to exercise responsible and engaged citizenship. (p. 1)

Western countries in the 20th century advanced GC due to the changing political world that increasingly challenged democracy. Governments and Education recognized the importance of fostering global awareness, and as such expanded curricula to include themes such as awareness of national, religious, and cultural identities; intercultural understandings; interdependence and interconnectedness; compassion; and appreciating difference to enable students to value democracy and become actively engaged citizens. In the past decade, to emphasize activism and social justice, while highlighting civic duties and belonging , *global education* has increasingly been renamed *global citizenship education* (Gaudelli, 2016, p. 40). The 21st century has seen a global dimension of citizenship embedded in an array of local and global relationships, where, through the "*commons of democracy*, people, through deliberation, find how to collaborate to produce social progress" (Reimers, 2013, p. 1).

2.4.2 Global Education and Global Citizenship Education in Canada. In Canada, GE reflected the country's emergent international role as a member of the British Empire and Commonwealth, as a member of the UN, involved primarily in peacekeeping at the time, and as a member of world organizations such as the G8 and NATO during the post–Cold War period (Peck & Pashby, 2018; Richardson, 2008). Richardson (2008) maintained that social studies curricula during this time focused on understanding identity. The scope of understanding identity grew in sophistication and complexity as education turned its attention to what was going on within world organizations (Peck & Pashby, 2018; Richardson, 2008). Peck and Pashby also noted that human rights were a strong focus in the 1970s and 1980s in both global and multicultural education (p. 55). Increased immigration into North America, and the desire to recognize diversity in what had become more culturally diverse countries, also opened the door to GCE.

In 2015 MacDonald-Vemic et al. published a historical overview of GCE in Canada. They reported that, because Canada has a unique landscape of peoples, cultures, and languages and themes of diversity and social cohesion, curricular themes present throughout the history of provincial K-12 curricula have been designed to prepare students for their role as citizens (p. 86). In the first half of the 20th century, church groups, adult educators, and international organizations shared in this responsibility. Canadian citizenship education grew "hand in hand with the development of global governance bodies, UNESCO: IBE [International Education Bureau], and education's focus on mechanisms of government and Canadian's international responsibilities" (p. 86). Drawing on the work of McLeod (1989), MacDonald-Vemic et al. explained that the learning norm was passive in that students typically engaged in recitation, memorization, and didactic thought (p. 86).

During the second half of the 20th century, global perspectives and issues evolved in the education landscape. Changing immigration patterns, Indigenous[4] claims for land rights, and Quebec's Quiet Revolution[5] all posed challenges to the conventional way of thinking about

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[4] I use the term *Indigenous* in a global context in this proposal. This term varies among communities and it continues to be contested and fluid. The term is meant to be inclusive. Other related terms are *First Nations*, *Métis*, *Inuit*, and *Aboriginal*.

5 The Quiet Revolution brought to the fore the solidarity of Canada's francophone community in Quebec. In the 1960 election, the Liberals beat out the Union Nationale. Under Jean Lesage, "the Québec Liberal Party had developed a coherent and wide-ranging reform platform" and promoted, "It's time for a change". The Revolution was hardly quiet, "as a new middle class battled for greater control over Québec's economic resources, bitter and

citizenship. The federal government responded with the new conceptualization of Canadian national identity by legislating the Multiculturalism Policy (1971) and the *Canadian Charter of Rights and Freedoms* (1982), both of which continue to be central to citizenship education today (MacDonald-Vemic et al., 2015, p. 86). Global perspectives and issues were further underscored in education as the US increasingly influenced Canada economically and as Canadians became more involved on the international stage as peacekeepers (MacDonald-Vemic et al., 2015, pp. 86-87). Concurrently, the government commissioned large-scale assessments of civic education in Canada. One of those studies, Hodgetts' (1968) *What Culture, What Heritage? A Study of Civic Education in Canada* included ten provinces and culminated with 900 observations at the elementary and secondary level. MacDonald-Vemic et al. noted that this report uncovered an absence of conflicting or controversial issues or materials in civic education, and that three-quarters of the classes involved lecture format followed by the assignment of work. This pessimistic view of civic education

> advanced a new vision for citizenship education that stressed the increasing multidimensionality of Canadian civic identity and its emerging global orientation, . . . [as well as] experiential teaching and learning methods . . . [through] problem-based, issues centered approaches that utilized discussion, role-play, and simulation strategies. (p. 87)

New constructs of citizenship education included "fostering critical thinking, participating in structured controversy, strengthening relationships between schools and communities, and initiating social, environmental action projects" (p. 87).

MacDonald-Vemic et al. (2015) added that in 1968 the Canadian International Development Agency (CIDA) was founded, which further contributed to the global dimension of citizenship education. The Canadian University Service Overseas (CUSO) was founded in the 1970s and enabled volunteers who returned to Canada to share their understandings of global issues with Canadians, including teachers. CIDA provided funding to establish GE

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divisive attempts were made to redefine the role of francophone society in Canada…The rapid and dramatic development of government institutions and the vastly increased role of the state in the province's economic, social and cultural life unleashed forces that would have major consequences. Most notably, the Catholic Church's role in society diminished, prosperity for French-speaking Québécois grew, and a nationalist consciousness expanded". (The Canadian Encyclopedia, 2019, Retrieved from https://www.thecanadianencyclopedia.ca/en/article/quiet-revolution)

learner centers across Canada to share information about international development initiatives and engage CUSO volunteers and teachers in the development of resources for GE (p. 87).

Growing scholarship during the 1980s and 1990s focused on instructional practices that integrated global issues to incorporate perspective consciousness and awareness of global interdependence into teaching and learning (MacDonald-Vemic et al., 2015, p. 88). This pedagogical direction influenced the education policy and priorities of Canadian Ministries of Education, school boards, and faculties of education. In the 1990s CIDA's funding to the learner centers allowed teachers to work with community organizations on projects to educate students in global concerns (MacDonald-Vemic et al., 2015; Shultz, 2007). Shultz (2007) recounted that the loss of funding for CIDA programming decreased the coordinated efforts across Canadian schools and community organizations to enable the original vision of the 1990s to build global solidarity as members of a global society. This left schools to their local ideas of global citizenship and resulted in differing ideas about global citizenship (pp. 248-249).

MacDonald-Vemic et al. (2015) explained that in 2000 CIDA's Global Classroom Initiative encouraged the development of school-based resources and activities with the goals of fostering students' understanding of global neighbors and appreciation for different worldviews, and of building an understanding of the global impact on choices and actions. NGOs, in partnership with academics and schools, were funded to develop projects that met these goals. In 2013, CIDA was folded into the Department of Foreign Affairs, renamed Global Affairs Canada, and funding for their projects were terminated (pp. 88, 90).

2.4.3 Global Education and the Maastricht Declaration on Global Education. Like the US and Canada, European countries turned their attention to GE. Gaudelli (2016) explained that President George W. Bush's "With or Against Us" international policy, emphasized his

> aggressive, militaristic stance toward world affairs in the shadow of 9/11, [and] an opposing current among institutions such as the UN and government organizations affiliated with the European Union saw the 9/11 attacks as an opportunity to promote a more globally-minded agenda in schools and society. (pp. 44-45)

Focus and attention on the UN's 2000 Millennium Development Goals (MDGs), which were to be achieved by 2015, grew (p. 44). The MDGs emphasized "eradicating extreme poverty and hunger, providing universal primary education, promoting gender equity, reducing child mortality, improving mental health, combating communicable diseases, promoting environmental sustainability and cooperating to support development" (United Nations, 2000;

as cited in Gaudelli, 2016, p. 44). To set the path forward for GE, 13 Northern and Western European countries attended the European Conference in Maastricht, the Netherlands, in 2002 (Gaudelli, 2016, p. 44). They produced the Maastricht Declaration on Global Education, which "illustrates a desire to amalgamate global learning or to unify the multiplicity of *educations* into a cohesive statement of the whole, a singular version of education that was needed to support the UN Millennium Development Goals" (p. 45). Gaudelli explained that Maastricht uniquely positioned allied communities, focused on globally oriented curricular topics such as development sustainability, peace, and human rights, to join together. Though each had the "integrity to stand individually, . . . [they were also] inextricably woven into the fabric of what constitutes global learning" (p. 45). Furthermore, the addition of *citizenship* focused on global dimensions "moved education toward greater community engagement and political activism" (p. 45). What followed was a desire to integrate GE into existing curricular frameworks as well as a desire to coordinate ministries of education (p. 45). The Global Education Network of Europe (GENE) was created to enable the development of national profiles, and policy and information sharing about how best to support the implementation of global learning within and beyond the network (p. 45).

Missing from the European Conference in Maastricht were countries from the Global South who could have brought diverse poly-vocal ideas and real-world first-hand accounts about the best ways to support the millennium goals in developing countries and about promising practices in global learning from their perspectives. Once again policy was created that reflected Western worldviews and knowledge, thereby reifying power relations and reinforcing a colonizing position among the 13 countries present.

2.4.4 Global citizenship or global competence (GC): a 21st-century competency. Governments and NGOs now emphasize GC as a 21st-century competency, in response to a world that is rapidly changing economically, politically, socially, culturally, and environmentally, for inclusion in policy and curricular frameworks. Tedesco et al. (2013) reported that in the over 90 countries surveyed by UNESCO'S: IBE, almost half of the countries refer to civic or global competence. (p. 11). Based on today's context, they developed GC with different knowledge and understanding, skills, values, and attitudes; these understandings continue to evolve in theory and practice. For example, Alberta's Guiding Framework for the Design and Development of Kindergarten to Grade 12 Curriculum

(Programs of Study) (April 2016) (Alberta Education, 2016) commits to strategically and clearly combining selected competencies (such as cultural and global citizenship) into learning outcomes across relevant subject content and contexts in the six subject areas currently in development[6] (p. 15).

The Council of Ministers of Education Canada ([CMEC] 2016) recently identified global citizenship as one of six global competencies that have the potential for real-world application in the classroom. It was pursuing the "issue of the assessment of global competencies and noted that CMEC would benefit from continued dialogue with other organizations, such as the OECD and UNESCO, to arrive at a common understanding of global competencies and to determine how best to assess their acquisition" (para. 10-11). CMEC (2019) recognized the need to "equip learners with the ability to meet the shifting and ongoing demands of life, work, and learning, to be active and responsive in their communities, to understand diverse perspectives, and to act on issues of global significance" (para 5).

Recently, the OECD (2017) announced that it would evaluate global competence in the 2018 Programme for International Student Assessment (PISA) examination. The OECD is interested in uncovering the extent to which students can develop and apply "knowledge and understanding of global issues, intercultural knowledge and understanding, and analytical and critical thinking" (p. 8). *PISA: Preparing Our Youth for an Inclusive and Sustainable World*—OECD's (2018) PISA global competence framework—builds a common understanding of the domains within global competence that will be evaluated: (a) examine local and global intercultural issues; (b) understand and appreciate perspectives and worldviews of others; (c) engage in open, appropriate, and effective interactions across cultures; and (d) take action for collective well-being and sustainable development (OECD, 2018). The PISA method for assessing global competence is a holistic approach to student development. It focuses on building competence as global citizens by recognizing the cognitive processes (knowledge and cognitive skills), the social skills and attitudes, and the values that students learn and develop (OECD, 2018).

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[6]Alberta K-12 curricula in six subject areas is currently being developed. Implementation dates have not been set. (Alberta Education, 2019, Retrieved from https://www.alberta.ca/curriculum-development.aspx?utm_source=redirector#toc-2)

The OECD (2018) outlined the following building blocks of global competence. It is important to gain knowledge about the world and other cultures through the study of global issues; intercultural issues that result from economic and socioeconomic interests that cross borders; environmental issues to promote environmental sustainability, cultural and intercultural relations, socioeconomic development, and interdependence; and formal and informal institutions that support peaceful relationships and respect human rights (p. 13). Skills to understand the world and take action include reasoning with information, communicating effectively and respectfully, perspective taking, conflict management and resolution, and adaptability (pp. 13, 15). The attitudes include openness and respect for cultural differences and global mindedness, a worldview of connection to the world community with a sense of commitment and obligation, and moral responsibilities to improve the conditions of others and preserve the environmental integrity of the planet for future generations (p. 17). Last, valuing human dignity and valuing cultural diversity are "critical filters through which individuals process information about other cultures and decide how to engage with others and the world" (p. 18). Because Alberta students write PISA assessments, in the future, we might have empirical data about where our students are on the continuum of becoming competent global citizens.

EfGC continues to evolve to respond to the complexities of a changing world. In the field of Education, we continue to contemplate how to prepare students for the complex world in which we live and how to enable them to engage responsibly with global issues. Through the synthesis of scholarly literature and research in the field of EfGC, I advocate for enabling global citizenship through four dimensions of social justice as outlined in the next section.

2.5 Four Dimensions of Social Justice

In considering the findings from the examination of scholarly literature and research in the field of EfGC, I synthesized my understandings to form four key dimensions of social justice. In what follows, I examine the first dimension, an enabling ethos of cosmopolitan hospitality and democracy, followed by the second dimension, the formation of identity that is always in relation, interacting, forming, and reforming (the dialectic) during everyday life occurrences. Then I explore scholars' perspectives on the third dimension, universal human rights, which further supports a moral conception of cosmopolitanism. The fourth dimension is

an examination of scholars' thoughts related to ideology(ies) as a construct of power and the relationship with the political and economic dimensions of globalization.

2.5.1 Cosmopolitan hospitality and democracy. A communitarian ethic based on cosmopolitan hospitality and democratic values enables global citizenship centered on social justice. Cosmopolitanism invokes images of being a citizen who belongs to the world "as a participant in its moral, political and cultural life" (Waks, 2008, p. 203), thereby invoking a global communitarian ethic (Dower, 2005, p. 9). Through globalization, ever-changing understandings of distance(s) and place(s) have contributed to changing understandings of self and others, which has altered individuals' sense of their role in the world; and "heightened the development of moral concern for distant people" (Myers, 2010, p. 486).

Scholars have supported EfGC, which engenders a cosmopolitan ethos by which people are committed to a shared purpose and responsibilities toward each other or others; create solidarity through ethical relationships with difference within local and global interconnected and interdependent communities; and work to change structures of oppression to build a socially just world and a sustainable planet (Andreotti, 2014; Misco, 2018; Pashby, 2018; Shultz, 2007). This ethos is based not only on a moral obligation to a common humanity, but also on a political responsibility to uncover the underlying causes of global issues, to address the complex dynamics of globalization, and to assess the interdependence of peoples and systems to reveal inequity and how implicated we are in these uneven systems (Andreotti, 2014; Carr et al., 2014; MacDonald-Vemic et al., 2015; Mignolo, 2019; Misco, 2018; Osler & Starkey, 2003; Shultz, 2007; Shultz, 2018; Tarc, 2015). Drawing from Feinberg (2015, pp. 151, 156), Misco (2018) underscored the importance of enabling inquiry which brings competing norms to the surface that need to be addressed as we live across, and navigate, different competing systems of meaning and values. "The process of making globally moral choices requires… the evaluation of antecedent values, beliefs, and consequent choices" (Misco, 2018, p. 366). Misco emphasized that this form of "Inquiry is not antithetical to care or harmony but rather the rational mechanism that allows for the maximization of dignity, human rights, and justice through defensible practices informed by care and empathy" (p. 371)

Choo (2017), Rizvi (2009), and Waks (2008) affirmed a renewed interest in cosmopolitanism as coordinated global solutions are required to address growth in economic and political interconnectedness and interdependence. These solutions address continued

growth in risks such as terrorism, fundamentalism, racial intolerance, and other problems that are global in nature. Carr et al. stressed that

> it is fundamental that educational experiences provide the opportunity to learn about important global issues, think critically, and, importantly, engage in deeper, often uncomfortable, yet, nuanced analysis, in addition to acting as responsible global citizens, concerned with the welfare of one another, and the planet. (p. 6)

Teachers and students can place themselves in the others' situations by igniting their cosmopolitan imagination to see themselves and others differently to reflect and act (Spector, 2011, pp.225-226) in ways that foster cosmopolitan hospitality. With this kind of engagement, EfGC creates spaces for the possibilities of social justice through hospitality, reciprocity, generosity, and plurality (Odora Hoppers, 2019, Lecture).

2.5.1.1 Hospitality. Cosmopolitan hospitality embraces the multiplicity of humanity through a pluralism that recognizes diversity, respects difference, cares, challenges hegemony, and seeks to enable emancipatory acts. Like Derrida (2005) argued, "in order to render hospitality as effective as possible and to invent the best arrangements [*dispositions*]," I believe it is necessary to create dialogue to imagine and create "the best conditions" and "the most just legislation" (pp. 6-7). Derrida expressed that entire politics depend on the "hospitality consist[ing of] doing everything to address the other, to accord him, even to ask his name" just as if you were on the "threshold of the home", and in this way hospitality inspires an "entire ethics" (p. 7). Derrida (1997/2000) expressed that we are always threatened by the dilemma between absolute hospitality, that dispenses with the law, duty, and politics when encountering the other, the foreigner (*l'étranger*), and traditional hospitality circumscribed by law and duty (p. 135). In our current world, Western perspectives dictate hospitality based on a nation's laws and the political economy where globalization creates an environment in which market imperatives dictate the workings of the world and how we encounter the other non-Western person. In this context, the other is the foreigner.

In his study Derrida (1997/2000) provided an examination "Of hospitality" from traditional definitions, based on Plato, Sophocles, Kant, and others, explaining every individual has potential to be both the foreigner and the host. He enabled the possibility of disrupting traditional hospitality to rethink it for contemporary times. Traditional hospitality is when "the master of the house, the host, the king, the lord, the authorities, the nation, the State, or the father" "formulates the duty of hospitality, the rights to asylum, its norms, policing, etc." and

demands that "the foreigner speak our language, in all senses of this term" (p. 15). For Derrida this imposition of language is an "act of violence" (p. 15), therefore imposing language in the sense that includes knowledge systems and ideologies within a place is also an act of violence. In a world where the legacy of imperialism and continued hegemony has robbed so many non-Western peoples of their right to be the host in their lands, it is time to rethink hospitality. To rethink power relations and ethics that are open to diversity and the multiplicity of knowledge systems in the world today, we must consider Derrida's absolute hospitality that "offers the gift without reservations; and …recognize[s] a possibility of language" (p. 135) as an ethical imperative.

Absolute hospitality "breaks with the law of hospitality as a right or duty" thus removing the subjugation of the foreigner or the other, to create a "pact of hospitality" (p. 25).

> Absolute hospitality requires that I open up my house and that I give not only to the foreigner [with a name] … but to the absolute, unknown, anonymous other, and that I let them arrive, and take place in the place I offer them, without asking of them either reciprocity (entering into a pact) or even their names. (Derrida, 1997/2000, p. 25)

An ethos for absolute hospitality that reevaluates traditional hospitality to enable a condition of "absolute arrival" where everyone as "foreigners" speak with each other without being limited by the "knowledge of place, and the name of place", or where they are, where they are going. Engagement in this dialogue could expose the values that make us human revealing "the profane and the sacred, the human and the divine" (Derrida, 1997/2000, p. 35).

This absolute hospitality would set the stage for human pluralism and the pluralism of ideas and worldviews, as Marshall (2011) explained, that contribute to the social imaginary of communities and the meaning of citizenships and how global citizens together can explore possibilities for the future (p. 415). Individuals' pluralist perspectives can challenge the dominance of binaries and blur the lines between local and global justice, and injustice (p. 415), to create space for dialogue and new possibilities.

Additionally, Kristeva (1991) pointed out that "otherness is not beyond the self" as it refers to the unconscious dimensions of human experience that condition each individual's existence (p. 191; as cited in Spector, 2011, p. 227). Drawing on Todd's (2009) analysis of Kristeva's work, Spector recognized a "reconceptualized cosmopolitanism [is] an "uncanny" encounter with the self, summoning the "foreigner within us" leading to the paradox "if I am a foreigner, there are no foreigners… we are all foreigners" (p. 191; as cited on p. 227).

Derrida (1997/2000) recognized "The right to hospitality in the cosmopolitan tradition which will find its most powerful form in Kant['s … *Perpetual Peace,* speaks of] this foreigner, then, [as] someone with whom, to receive him, you begin by asking his name; you enjoin him to state and to guarantee his identity" (p. 27). The internet as a technological advancement also enables the reflection on hospitality as it rigorously delimits "thresholds or frontiers: between the familial and the non-familial, between foreign and the non-foreign, the citizen and the non-citizen" (Derrida, 1997/2000, p. 49). This "public or political space" is in and of itself "a frontier" in contemporary times that provides a space to "challeng[e] existing laws and established norms" (Derrida, 1997/2000, p. 51) to guarantee the foreigner's, or the other's, identity.

Choo (2017) underscored the "pressing need for educators to consider how to powerfully cultivate hospitality toward multiple and marginalized others in the world" (p. 336). EfGC offers the opportunity to develop, as Eppert (2011) asserted, "an ethic of hospitality . . . respond(ing) to an other who arrives and who confronts the host with absolute otherness" (p. 32). Hospitality is essential to nurture a care-full global citizenship (Tupper, 2007, p. 260) where students learn about the world they inhabit and gain experience and reflective insight to act (Gaudelli, 2016, p. 6) in democratic and compassionate ways with an other, so that together they may work toward social justice, equity, and the sustainability of the planet.

2.5.1.2 Democracy. With regard to the cosmopolitan ethos that I have discussed, a cosmopolitan aspires to worldmindedness (MacDonald-Vemic et al., 2015, p. 93), pursues social justice, and mobilizes a critical understanding of democracy beyond borders with others to develop a sense of global citizenry (Carr et al., 2014, pp. 12, 15). Carr et al. (2014) pointed out that democracy can be thought of in two ways: thin and thick democracy. Thin democracy upholds mainstream or dominant perspectives of citizenship and is romanticized through institutions of elections and multiculturalism.

Conversely, thick democracy enables people with a high degree of political and media literacy to critique the mainstream perspectives of citizenship that work within existing global structures to focus on charity. Thick democracy seeks alternative forms of democracy by including critical perspectives that focus on the values of equity and social justice, geared to promoting change within existing structures that unequally restrict access and benefits to many in society (p. 2). Linking social justice, social change, the social construction of identity,

privilege, and systemic injustice builds a deeper understanding of democracy, which is fundamental to building competence as global citizens (p. 16).

Scholars have articulated that educating good and responsible democratic citizens who, do not question or desire to change the situations of injustice (thin democracy), increasingly suppress critical thinking and participation in the fight for local, national, and global social justice and emancipation (thick democracy). It is critical to move beyond the personally responsible citizen and to active justice-oriented citizen to uphold social change (Carr et al., 2014; Guimaraes-Iosif, 2011; Guo, 2014; Tupper, 2007; Tupper, Cappello & Sevigny, 2010; Tupper & Cappello, 2012; Westheimer & Kahne, 2004). Centering EfGC on social justice means that "students cannot be taught to ignore or accept social injustice. Conformity is not acceptable, and students must show their indignation when confronted with subjugation and human suffering" (Guimaraes-Iosif, 2011, p. 86). EfGC enables a commitment to foster democracy by addressing social problems through the exploration of diverse possibilities, alongside others, to shape a common understanding of our collective responsibilities within a shared humanity on a fragile planet (Gaudelli, 2016, p. 7).

2.5.1.3 Cosmopolitanism historically. In this section, I reflect upon cosmopolitanism from a historical perspective to bring to light contested views and histories. Some ideals and values transcend time and have a contemporary application when EfGC, others risk repeating imperial and colonial hegemony that result in human oppression and injustice. From as early as 300 BC, there are discussions of how people understood themselves and their responsibilities in relation to others and communities. Understanding universal values and transsocietal responsibilities continue to be an important discussion in our ever-globalizing world. What began with Plato and the Stoics and was popular for the enlightenment philosophies is once again at the forefront of philosophical discussions (O'Shea, 2013, p. 286; Waks, 2008, p. 203). For this reason, I begin by discussing historical reflections on cosmopolitan ideas. Rizvi (2009) emphasized that for Stoic philosophers, cosmopolitan meant that humans were

> citizens of the world—[they] considered humankind as more important than their own state or native land. . . . [They believed that] even our most local of interests are tied to broader concerns of others. . . . Disputes could be resolved with a genuine belief in a common humanity that transcended differences in cultural traditions and political configurations. (p. 254)

Rizvi explained that philosophers developed their view of cosmopolitanism in the conflict between city-states and that, based on the nature and causes of these political disputes, moral principles evolved. Stoic beliefs in a common humanity that transcended differences in cultural traditions and political configurations and allowed them to maintain their local affiliations and to celebrate traditions as a source of richness in the world (p. 254).

The idea of one common humanity predated the stoics philosophers. O'Shea (2013) revealed that the Stoics' idea of contributing to humanity as one holistic entity was influenced by Plato's dialogue *Laws*, written decades earlier.

> The ruler of the universe has ordered all things with a view to the excellence and preservation of the whole. . . . And one of these portions of the universe is thine own, . . . which, however little, contributes to the whole; and you do not seem to be aware that this and every other creation is for the sake of the whole, and in order that the life of the whole may be blessed; and that you are created for the sake of the whole and not the whole for the sake of you. (p. 286)

Further drawing upon Marcus Aurelius, Roman emperor and stoic philosopher, O'Shea (2013) discussed the central idea that stoic philosophers emphasized one common humanity, that each human being is part of the whole of humankind. "Rational beings collectively have the same relation as the various limbs as an organic unity—they were created for a single cooperative purpose. . . . If . . . you call yourself simply a part rather than a limb; you do not yet love your fellow men from your heart" (p. 275). The latter part of this quotation underscores the idea of human action contributing to the whole of humanity and alludes to a conscious moral commitment toward humanity (p. 275). Waks (2008) reported that the "Stoics actually conceived people belonging to two communities, their historical group with its parochial ideals and conventions, and an idealized moral community governed by universal natural laws" (p. 205).

Similarly, in the 18th century, Immanuel Kant conceived from "the universal laws that free moral agents give themselves as 'categorical imperatives' and the ideal moral community of humanity" (Waks, 2008, p. 206). In this way, cosmopolitan meant that laws were universal among states and civil society and came from "the highest moral principles—the categorical imperatives . . . to constrain states' power but not their freedom. . . . [This would] guarantee the right of 'hospitality,' a universal right of 'humanity' to all individuals" (Rizvi, 2009, p. 254).

I pause to consider Kant's (as cited in Waks, 2008) interpretation of who is humanity deserving of universal rights. Though Kant developed universalist moral principles, there is a great deal of debate around whether his theory on race infiltrated his moral theory (Abundez-Guerra, 2018, p. 1). Boxill (2017) explained that Kantians ignore Kant's racial views, or claim that they have nothing to do with his philosophy, but a few critics have argued that Kant's moral principles were never meant to apply to non-White people (Mills, 2005, p. 169; as cited in Boxill, 2017, p. 46). Kleingeld (2007, as cited in Boxill, 2017) argued that Kant had changed his mind about racism during the mid-1790s, when he began to condemn colonialism and slavery, and furthermore, that Kant's racial views were inferred from his teleological theory of history (p. 44). Mills (2014) drew on the work of Larrimore and affirmed that "Kant did not think you could responsibly do practical philosophy without physical geography and pragmatic anthropology and wasn't trying to" (p. 149). Kant interconnected geography, anthropology, philosophy of history, and practical philosophy and considered race a theoretical, scientific, practical, and pragmatic issue (p. 149).

Refuting Kleingeld's (2007) ideas, Boxill (2017) argued that Kant's teleological theory of history actually led him to his racial views. Kant devised his racial theory within the context of a period of history in which the people practiced colonialism and traded Africans into slavery (p. 46), which resulted in his description in *On the Different Human Races* of the division of human species into four different races: "1) the race of whites; 2) the Negro race; 3) the Hunnish race (Mongolish or Kalmuckish); and 4) The Hinduish, or Hindustanish, race" (Kant, p. 46, as cited in Abundez-Guerra, 2018, p. 3). It also resulted in the ranking of human beings in terms of physical differences and unequal mental and moral characteristics, affirming his notion that Whites have the best characteristics (Boxill, 2017, p. 46). Boxill claimed that these views are an integral part of, and therefore inseparable from, his philosophy of moralist principles (pp. 44-45) because they are not merely attitudinal accounts of racism, but reasoned or cognitively conceived (Mills, 2014, p. 127). According to Eze's (1997, as cited in Abundez-Guerra, 2018) *The Color of Reason*:

> Race for Kant is transcendental due to the fact that it derives from a universal, permanent, and fixed germinating seed (Keim). . . . It is clear that what Kant settled upon as the 'essence' of humanity, that which one ought to become in order to deserve human dignity sounds very much like Kant himself: 'white,' European, and male. (p. 11)

Abundez-Guerra (2018) maintained that in this way Eze makes a conceptual bridge between Kant's racial and moral philosophy and concluded that "for Kant, reason, what many Enlightenment thinkers consider to be humanity's essence and is so central to Kant's view of moral status, has a particular color" (p. 11).

Mignolo (2019) exposed Kantian cosmopolitanism as globalism that is "part of the genealogy of thought from liberalism to neoliberalism" (p. 161). He explained that there is agency behind globalism; for example, though the goal was one of perpetual peace, Kant lived during an epoch of imperial conquest. During this time Europeans (French, English, German, and Spanish) conquered the lands of Kant's four identified races. He labelled races into a hierarchy according to their traditions of knowledge and by the color of their skin. This philosophy supported the appropriation of resources and the exploitation of human beings as slaves to feed the engine of monarchs and an ever-expanding Christendom. Kantian cosmopolitanism has left a deep-rooted legacy in that "it was this Western management and control of knowledge that established the racial categories under which we call racism today" (p. 174).

Finally, it is beyond the scope of this dissertation to fully discuss Kant's racial and moral theories; however, knowing of this dichotomy allows educators to assess and use appropriate pedagogical approaches. Abundez-Guerra (2018) suggested:

> A deep acknowledgment of Kant's philosophy might not only help us better understand how the philosophy of race developed in Western traditions, but it might also give us insight into Kant's mistakes so that we do not repeat them again. The simple fact that Kant's moral philosophy is not necessarily inconsistent with white supremacy (as Mills, Eze, and others have shown) should bother us as philosophers who care about human rights. If we are to have a truly egalitarian moral philosophy, then we must be explicit in articulating that our philosophy [as educators and researchers] is in no way compatible with racial, gender, ethnic, religious or hierarchies of any sort. We cannot leave it to implicature. (p. 13)

These efforts can contribute to social reform by enabling us to think critically about historically inherited philosophical principles. Certainly, universalistic cosmopolitanism or cosmopolitan hospitality necessitates a moral education that is

> designed to teach students the universalism of his moral theory, an understanding of … individuals' fundamental rights irrespective of their nationality, ethnicity, race, social status or religious beliefs, and a moral disposition to act in demonstration of respect for human dignity and universal rights. (Kant, as cited in Rizvi, 2009, p. 254).

Hill and Boxill (2001) argued that "Kant's basic critical philosophy is not infected with racism [and] on the contrary the moral theory can serve as a reasonable framework for addressing contemporary racial problems" (p. 449). Acknowledging Kant's 18th century imperialist brand of cosmopolitanism that established racial categorization of human beings and being that Kant's worldview was that of a 'White' European male entitled to promote racist ideas, enables us to examine more fully what cosmopolitanism should never become.

Rizvi (2009) drew on Kleingeld's (1999) work to remind us that, in the late 18th century, philosophers debated the various contrasting and interrelated forms of cosmopolitanism, which are also worthy of mention in this discussion: (a) *moral cosmopolitanism* sought reform in international and political-legal order; (b) *cultural cosmopolitanism* emphasized the value of global and cultural pluralism; (c) *economic cosmopolitanism* aimed at establishing a global free market where all humans were all humans with equal potential as trading partners; and (d) *romantic cosmopolitanism* pursuant to the ideal of humanity as united by faith and love (p. 255; as cited in Rizvi, 2009, p. 506). The debate of these forms of cosmopolitanism is still relevant today as we contemplate power relations rooted in the 19th and 20th centuries.

Under colonialism, Kant's imperialist cosmopolitanism resurface in the 19th and 20th centuries. Rizvi (2009) explained support for a reconceptualized imperialist cosmopolitanism within social, economic, and political practice. Globally integrated markets and financial systems emerged to carry goods across the seas, which supported the development of capitalism. New communication technologies, like telegraphs, enabled keeping in touch with others in faraway places which led to "a popular consciousness, as people wished to find out more about the countries with whom they traded, as well as the peoples and cultures they colonized" (p. 256). International organizations emerged to regulate the cross-border movement of goods, money, and people (Scholte, 2000, p. 70, as cited p. 256).

Education cosmopolitanism occurred during this time as France and England disseminating a core set of values and interests to the colonies, reinforced by their hegemonic empirical power, which helped to develop a colonial consciousness upheld by their ways of thinking and systems of knowledge (Said,1985; as cited in Rizvi, 2009, p. 255). Through the development of European languages and learning about cultures, education provided the perfect façade by which to legitimize this hegemonic empirical power among colonizers and the colonized; yet the Native peoples were portrayed as simple, exotic, inferior, and needing to be

civilized. This form of 'orientalism' enabled a global consciousness to develop and legitimated the economic and political interests of the colonial powers (p. 256). The legacies of colonialism continue to be evident in today's global issues, and other ideologies such as neoliberalism and globalism exude power over people globally. EfGC can counter these forces of hegemony by fostering a new emergent form of cosmopolitan hospitality.

2.5.1.4 Emergent conceptions of cosmopolitanism. In the latter part of the 20th century and the start of the 21st century, the conceptions of cosmopolitanism continued to emerge. Moral–political cosmopolitanism means people regard others as "friends, neighbours, co-citizens; . . . to act charitably toward these outsiders and promote governmental and transnational policies to provide for their welfare" (Waks, 2008, p. 203). An aesthetic-cultural cosmopolitan takes an interest in the cultural practices of others "through reading, travel and personal contact, and shapes a personal identity through these experiences, . . . exhibiting a kind of multinational sophistication" (p. 204). Though they are separate conceptions, Waks drew on the work of Sypnowich (2005) and Appiah (2006), who maintained that receptivity and understanding of others' situations and problems (aesthetic-cultural) can lead to more effective moral engagement and that moral problems affect these diverse populations around the globe (moral-political), thereby create ng a re-envisioned cosmopolitanism (p. 208). Referring to Nussbaum, Waks identified strong cosmopolitans who have been criticized for their conception that as one humanity we should "abandon those projects that make our individual lives worth living and rush out to save the children" (pp. 206-207). From a practical point of view, Waks maintained that this is hardly a strong basis from which to build political or educational projects (p. 207).

Dobson (2006) labeled this as *thin* cosmopolitanism, in which common humanity is the tie that binds; where we recognize the similarities in others, but he insisted that does not do enough to encourage us to take political action. Similarly, Veugelers (2011) emphasized that "a moral appeal might mobilize people but does not help enough in learning to analyze social-political relations and empower people to contribute to a more human and just world" (p. 475). According to Linklater (1998), Dobson contended that thin cosmopolitanism "revolves around compassion for the vulnerable but leaves asymmetries of power and wealth intact" (p. 206; as cited in Dobson, 2006, pp. 168-169). Like Waks, Dobson argued for a more fulsome, thick cosmopolitanism that "attempts to influence the structural conditions faced by vulnerable

groups" (Linklater, 1998, p. 206; as cited in Dobson, 2006, p. 169). He encouraged moving beyond thin cosmopolitanism, that generates empathy through a sense of one humanity, to enabling thick cosmopolitanism, where people "believe that they are causally responsible for harming others and their physical environment" (Linklater, 1998, p. 206; as cited in Dobson, 2006, p. 169). This causal responsibility produces a thicker connection with people and moves actions "out of the territory of beneficence and into the realm of justice" (p. 172). Dobson explained that "globalization produces *literally* global relations of causal responsibility" (p. 179) and, referring to Linklater, Dobson argued for cosmopolitanism in dialogic terms because human beings have a special capacity for communication. Thus, the central aim of cosmopolitan (global) citizenship is to ensure that dialogue and consent replace the [West-centric] force by which disputes have been historically settled (p. 176).

Drawing on the work of Westheimer and Kahne (2008), Veugelers (2007), and Westheimer (2008), Veugelers (2011) underscored the critical importance of gaining insight through participation in social action and democratic practices to develop real democratic perspectives and attitudes. He concluded that "The moral should, therefore, be connected with the political . . . as moral values always function within political power relations" (475). Veugelers referred to Mouffe (2005) and Thayer-Bacon (2006) in arguing for "changing these power relations in the direction of more equality and acknowledging cultural diversity" (p. 475). Further, "a critical-emancipatory form of global citizenship should therefore also have to take social and political relations as its object. Democracy then not only is a form of living together in a society but also focuses on more equal political and social relations" (p. 475). Citing Giroux (1989), Veugelers argued that, in this way, democracy aims for social justice (p. 475). A 'thick' cosmopolitan hospitality ensures dialogue, open to the many voices of diverse peoples within local and global communities, about how political, economic, social structures, and power relations impact their everyday realities. A reframed cosmopolitanism centred on hospitality and democracy opens spaces for Odora Hoppers' (2009) vision that "knowledge societies … be societies of shared knowledges. …[in which] the plural [and pluralism] sanctions the need for accepted diversity" (p. 177). This polyvocal dialogue explores how these factors are challenged to elevate democratic values and transsocietal responsibilities enabling equality and social justice. 'Thick' cosmopolitanism can therefore, enable cognitive justice where knowledge systems in all forms and traditions of knowledge co-exist without

duress (Odora Hoppers, 2019). Drawing from Santos (2012), Torres and Dorio (2015) reaffirmed "we must embrace an *ecology of knowledges"* as "the recognition and inclusion of multiple wisdoms, learning, philosophies, culture practices, and economic relationships [can enable] striv[ing] for communal peace and environmental preservation" (p. 2). This form of inclusion reframes the role of institutions [including schools] to be in service of humanity instead of [reifying Western ideologies and] destroying life in the name of Western civilization's progress and development (Mignolo, 2019, p. 176).

Though the literature has pointed to cosmopolitan hospitality and underscored the value of enabling democracy, it is necessary, as Wang and Hoffman (2016) reminded us, to ponder the cautionary tale of cosmopolitanism in that it might resemble its roots of long-past European colonialization missions (p. 4). As Marshall (2011) suggested, the instrumentalist agenda still exists in schools and drives curricula promoting "a type of active, impassioned global citizenship and social change in fact that advocates [for the] instrumentalist, [a] 'cosmopolitan capital model'" (p. 418).

Rizvi (2009) theorized that "as social and political conditions change, new ways of thinking about cosmopolitanism become necessary, as it becomes important to reconcile moral demands of cosmopolitanism with emerging historical realities" (p. 256). EfGC centered on social justice and focused on the ethical positioning of individuals and groups to each other, taking into consideration ways of being and knowing, point toward a renewed moral conception for the 21st century (Andreotti, 2011, p. 140; Oxley & Morris, 2013, p. 306). The conceptual understanding of morality is greatly diverse, in that people and their communities might support secular conceptions such as Kant's "idea that human beings belong to a single moral community" (Peters, Blee, & Britton, 2008, p. 3), whereas others might link conceptions of morality to religion or culture (Rizvi, 2009, p. 139). Haydon (2000) acknowledged that "morality consists of ideals as to how every person should live his or her life. . . . Citizenship in a plural society has a lot to do the working out modes of coexistence and co-operation between adherents of different cultures" (p. 139). Citizenship education has a role in the engagement in moral discourse to ensure that citizens will know whether they agree with their fellow citizens on proposed ideals.

The scholarly literature on EfGC has included several conceptions of morality: ethical responsibility (Andreotti, 2011, p. 140; Pashby, 2011, pp. 428, 429); global ethics (Waks,

2008); values and virtues (Haydon, 2000, pp. 138, 142); collective consciousness, care, compassion, and universal human rights (Abdi & Shultz, 2008; Oxley & Morris, 2013, p. 308; Tupper, 2007, p. 260); and justice and equality (Fraser, 2012, p. 41). Choo (2017) and Rizvi (2009) argued that, in response to the stresses of globalization, education requires an ethical or moral turn to enable students to become global ethical thinkers and develop a set of conceptual assets that involve critical engagement with an ethics of living in an interconnected global age.

Choo (2017) and Rizvi (2009) contended that developing students as cosmopolitans could equip students with the world knowledge and key dispositions with which to empathize and relate to diverse others in the broader context of global shifts in an ever-globalizing world. Current practice demonstrates opportunities to develop ethical criticism from a cosmopolitan perspective that enables inclusivity and hospitable openness through dialogic inquiry into how one can live and contribute fully in relation to diverse others in the world (Choo, 2017, p. 353).

> Schools play a crucial role in developing students' cosmopolitan consciousness and sense of human agency. Pedagogies of cosmopolitan ethical criticism facilitate an active rather than passive reading of texts [and the world], . . . connect[ing] to real-world issues of global violence and injustice. Classroom spaces provide dialogic sites of inquiry through such activities as simulated forums that mirror democratic practices of debate needed for the mobilization of a critically informed public sphere. (pp. 352-353)

EfGC, from the perspective of cosmopolitan hospitality and democracy, creates an open and flexible space where informed reflection and action for social justice are encouraged. Pedagogy and learning experiences can engage students in the analysis of global issues and reveal causal responsibility as they work within their local and global communities to envision and engage in political, economic, and social change. To open the door to a more hopeful future as informed social agents, students should analyze global issues exposing "the exhaustion of oppression [that] breeds hopelessness and the impossibility of dreams for a better tomorrow" (Freire, 1992, p. 18). Openly confronting global issues that people and the planet face enables students to transcend the everyday to take action in care-full and companionate transformative ways (Tupper, 2007, p. 260). Torres and Dorio (2015) affirmed: "the expansion of a universalistic claim of world solidarity rests on the concept of cosmopolitan citizenship nested in a model of cosmopolitan democracies" (p. 3). Further, drawing on Beck (2002), they explained, "globality, plurality and civility, that is, the awareness of a global sphere of responsibility, the

acknowledgement of the otherness of others and non-violence – as defining features of a 'de-territorialized' concept of cosmopolitanism" (p. 36; as cited Torres & Dorio, 2015, p. 3).

2.5.2 Identity(ies) and the relational dialectic. Scholars recognized that a person's identity(ies) (beliefs, feelings, and thoughts) are shaped throughout life by life's contexts and lived experiences in relation to time, place, and with others. As Peck (2018) noted, "Human identity is dialogically created and constituted… [and] rooted in the past" (p. 215). Gaudelli (2016) explained that "the sense of who we think, feel, and believe ourselves to be, generates both from within and without, through an individual sense of ourselves coupled with a relational sense of how we understand the world, other people, and various groups" (p. 18). Personal situatedness within the context of lived experiences shapes the understanding of self and others (p. 7). This situatedness and relationship with lived experiences, determined by the political, economic, social, and cultural realities in which we live, is captured in Horkheimer's critical theory describing the dialectic process (as cited in Kellner, 1990, p. 28):

> Elements continuously change in relation to each other within the process, so that they are not even to be radically distinguished from each other. Thus, the development of human character, for example, is conditioned both by the economic [and political, social cultural] situation and by the individual powers of the person in question. But both these elements determine each other continuously so that in the total development neither of them is to be presented as an effective factor without giving the other its role. (p. 7)

This dialectic process speaks to identity's continuous motion as it is being formed, shaped, and reformed within the contexts of everyday real-life experiences.

Orlowski (2011) explained, identity construction is knowing one's social positionality, "the degree of privilege or oppression on experiences because of connection to gender, race, ethnicity, social class, religion, sexuality, age, and ability" (p. 44). For example, patriarchal societies favour males' social power, Eurocentric society favours white power and privilege over non-white, and capitalist societies favour upper and middle classes affording them more social, economic, and political power (p. 44). He further explained, the consciousness of positionality, ways of perceiving the world, constructing knowledge, and making meaning, differ based on social backgrounds and experiences, and are influenced by social groups people belong to, either by choice or by birthright. "Positionality is always in relation to others. … A person's experience combines with other attributes, either ascribed or socially constructed, to

create their 'shifting' positionality" (p. 44). In addition, Myers (2010), drawing from Tomlinson, (1999) explained that "A global imaginary addresses 'how globalisation alters the context of meaning construction: how it affects people's sense of identity, the experience of place and of the self in relation to place, how it impacts on the shared understandings, values, desires, myths, hopes and fears that have developed around locally situated life'" (p. 20; as cited p. 486).

The dialogic process helps students to grapple with the ideologies that significantly underpin how human beings choose to live and organize life on this planet, how we are implicated in these choices, and how these choices define our identities at that moment in time. Those in the Western world perceive other cultures according to their traditions, beliefs, and values; however, this does not acknowledge the others' knowledge or ways of constructing it. It creates a hierarchy within humanity, "reinforcing unequal power relations" of those who count and those who count less, and "helping those 'poor others' who are 'less fortunate'" (Pashby, 2018, p. 284).

Further, those in the Western world perceive historical events and the current development of economic, political, social, and cultural systems and structures as necessary to the universal good of all people. This version of history and the historical processes that led to this universalization of knowledge and the workings of the world often remain unchallenged, further subjugating those perceived as *the other* (Andreotti, 2014, pp. 26-27; Gaudelli, 2016, pp. 18-19; Pashby, 2011, 432-434; Shultz, 2018, p. 250). For example, having taken high school students from the US on an excursion to Moscow, Russia, Gaudelli remarked that the students wanted to eat at a MacDonald's restaurant; though the students might have been unaware, the narrative they were recognizing was of economic liberation and movement toward more democratic participation for the people of Russia at that time. He pondered the irony of globalization, that at that moment "the world was being remade in the image of the West and how enamored the West was with its export" as the students were searching for "their American selves in Moscow" (pp. 18-19). He asserted that the Western world, triumphant about globalization, "chooses to disregard the ways that identities and institutions are bound within post-colonial ways of perceiving and acting in the world" (p. 19). EfGC requires a sober second look at how we work towards cosmopolitan hospitality and democracy to ensure that solidarity does not fall back on the static Western notions of universality (Pashby, 2011,

pp. 433, 434) or the dominant narrative that the West has cultivated since colonial times and in which identities are constructed. Pashby (2018) recognized that the theoretical shift toward discourse studies and social constructivism has opened opportunities to study and theorize the complex and dynamic ways in which identities are neither natural nor neutral but intersect with social processes and power dynamics (p. 279).

Scholars have advocated for the development of a critical literacy in the evolution of global citizenship competence to enable students to question how they have come to understand, to examine the ideologies behind those understandings, and whether they truly believe and support their original understandings; or how their perceptions of their identities have now shifted, which calls for them to alter their behaviors. An ethical relationship with others and with the planet encourages a dialectic relationship with power, voice, and difference that is central to the development of competence as a global citizen. This form of "[self-] critical engagement and reflexivity enables the analysis and critique of the relationships among perspectives, language, power, social groups, and social practices" (Andreotti, 2014, p. 27). A dialectic approach is in constant motion as we examine and reexamine what "I" understand, and how and why "I" have come to understand, through dialogue with myself and others, the origins, assumptions, and implications of those understandings. Gaudelli (2016) explained that as people move through their "personal horizons of development" (p. 18), so too does the world around them. Therefore, people find points of awareness at which personal thinking, feeling, and believing, from a previous self, shift significantly. Andreotti commented that

> critical literacy is about providing the space for students to reflect on their context and their own and others' epistemological and ontological assumptions: how we came to think/be/feel/act the way we do and the implications of our systems of belief in local/global terms in relation to power, social relationships and the distribution of labor and resources. (p. 27)

In the pursuit of social justice, a citizen-subject is continuously nascent (Pashby, 2011, pp. 432-434); therefore, becoming a competent global citizen is less about being prepared for the market economy and more about pursuing roles and responsibilities within an interconnected and interdependent world. Mansouri, Johns, and Marotta (2017) reminded us that technological advancement has deterritorialized social and political membership and enabled people to orient themselves beyond the nation to connect with global communities. These transnational ties enable peoples to maintain their identities within cultural communities (p. 2), as well as to

contribute to other communities of interest that they might choose based on the situations or issues with which they identify. Identity and ethnic identity "may be regarded as fluid and potentially plural in nature. … [as]one's ethnic identity may change depending on the social, political, and/or cultural context in which one finds oneself" (Peck, 2018, p. 220); therefore, connections formed with others may enable new formations of identity. A critical reflexive approach contributes to the dynamic construction of identity in relation to learning about others (Pashby, 2018, p. 286), and in collaboration with others to understanding that through the deconstruction of political, economic, and cultural conditions peoples' identity(ies) are influenced. With critical reflection enabling the dialectic process, students' identities grow and change, which may lead to opportunities to enact a level of caring for self, others, and the world to take action in ways that improve the conditions of subjugation and oppression (Tupper, 2007, p. 260).

To enable a deeper and richer exploration of identity, our dialectic relationship with others, and the formation of the world around us scholars have stressed the importance of examining multiple perspectives through various lenses, but also to consider intracultural and intercultural learning when examining worldviews. These lenses include gender, race, cultural recognition and rights, ethnicity, cultural diversity and difference, beliefs, religion, bias, stereotypes, racism, Western vs. non-Western values, histories, Indigenous knowledge systems and their histories, cross-cultural communication (print and electronic), and include the examination of dominant and micro-narratives on social media (Abdi, 2015; Andreotti, 2014; Andreotti & de Souza, 2008; Banks, 2004; Carr, 2017; Connors, 2015; Gaudelli, 2016; Myers, 2006; Pashby, 2018; Pashby & Andreotti, 2015; Peck, 2018; Shultz, 2013). For it is through dialogue with the other(s) that we recognize how "the other enlarges us; without the otherness of others, the self is incomplete and even vulnerable" (Odora Hoppers, 2019, Lecture).

2.5.3 Universal Human Rights. The *Universal Declaration of Human Rights* ([*UDHR*] 1948) begins with the statement, "Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world" (UN, n.d.-b, Preamble section, para. 1). Scholars have acknowledged the importance of developing an understanding and attitude that supports and defends universal human rights. This underscores the importance of viewing humanity as an interconnected species dependent on one another to maintain justice, equality, security, and protection within

the world order and to protect the planet on which we live (Abdi & Shultz, 2008; Andreotti, 2017, speech; Bourn, 2014; Carr, 2017; Gaudelli, 2016; Guo, 2014; Jenkins, 2015; Myers, 2006; Richardson, Blades, Kumano, & Karaki, 2003; Sklarwitz et al., 2015; Spector 2013).

Gaudelli (2016) pointed out, the discourse of human rights imagines a civic location that is not state-bound (p. 15). According to Myers (2006):

> Human rights covenants provide a basis for the protection of individual and group rights in light of national and international violations . . . because the concept of human rights does not rely on the authority of a limited political community but instead on the universal premise that all people hold the same unconditional rights. (p. 375)

The *UDHR* (1948; UN, n.d.-b) internationally binding agreements (laws, international reaties, and covenants) were established in the post–World War II era (Gaudelli, 2016, p. 15). Abdi and Shultz (2008) envisioned the ideals, according to the 30 articles of the *UDHR*, as inspiring possible human action; for example, "Article 1. All human beings are born free and equal in dignity and rights; Article 2. Everyone is entitled to all . . . rights . . . without distinction of any kind; Article 3. Everyone has the right to life, liberty, and security of person; Article 4. which prohibits slavery" (Preamble section, Articles 1-4). It is sad that "our actions in more zones of the world than we can count tell a different story . . . [because they] have been violated, at will, in every continent" (pp. 1-2). Other laws that codify the treatment of people include the following:

- The UN Convention on the prevention and Punishment of the Crime of Genocide (1951);
- The International Covenant on Civil and Political Rights (1966);
- The International Covenant on Economic, Social, and Cultural Rights (1966);
- The Convention on the Rights of the Child (1989). (Gaudelli, 2016, pp. 15-16)

Since the *UDHR* (UN, n.d.-b), 21 Treaties have been signed under several organizations, including the UN (Gaudelli & Fernekes, 2004, p. 17). In addition, "The establishment of the International Criminal Court (ICC) under the Roman Statute (1998) outlines four domains of international crimes (genocide, crimes against humanity, war crimes and crimes of aggression) that can lead to adjudication by [an international] tribunal at The Hague" (Gaudelli, 2016, p. 16). When bringing people to trial for crimes against humanity, the law asserts a universal jurisdiction as national borders and state sovereignty are discounted (p. 16). This kind of global jurisprudence is a concept that suggests a commitment to the global order of which Gaudelli

maintained has seen the emergence of the world's judges from various institutions actively dialogue and collaborate across borders (p. 17).

To balance human dependency on the Earth's resources and to address critical survival world issues the World Commission on Environment and Development's (as cited in Gaudelli, 2016) 1987 *Brundtland Report* called for the creation of a "Common Agenda for Change" (p. 22). The MDGs (UN, 2000), which served as the benchmark for *Transforming Our World: the 2030 Agenda for Sustainable Development* (UN, n.d.-a), and the current SDGs 2015-2030 are refining and operationalizing an operative global system. Gaudelli cautioned that linking activities to the SDGs does not necessarily mean that they are sustainable or good for development, because they might reify current practices of environmental demise (p. 23) or "reproduce the ideological systems that harm those they want to support" (Andreotti, 2014, p. 30). Though *Brundtland Report*, written during an education era based on an industrial/productivity model of knowledge transfer, omits a reference to EfGC, the current global era has created opportunities to engage students and teachers in learning about and acting on world problems (Gaudelli, 2016, p. 24).

The United Nations Declaration on Human Rights Education and Training (HRET) (2011), Articles 2, 3 and 4, advocated that human rights education "is a lifelong process that concerns all ages" (p. 2), and enables people to grow and become "aware of their own rights and responsibilities in respect of the rights of others, and promoting the development of the individual as a responsible member of a free, peaceful, pluralistic and inclusive society" (p.2).

> Learning activities [could be] aimed at promoting universal respect for and observance of human rights and fundamental freedoms… by providing persons with… [the competency] to empower them to contribute to building and promoting of a universal culture of human rights. (p. 3)

In light of this, human rights education includes "(a) Education about human rights" including "norms and principles, the values that underpin them and the mechanisms to protect them"; "(b) Education through human rights" engaging learning "in a way that respects the rights of both educators and learners"; and "(c) Education for human rights" including "empowering people to enjoy and exercise their rights and to respect and uphold the rights of others" (p. 3).

Myers (2006) argued for global citizenship curricula to orient globalization through the lens of universal human rights, instead of global markets. Curricula could include the examination of international treaties and covenants that define human rights, the study of the

roles and responsibilities of national and international bodies that safeguard and implement human rights, and how universal human rights are addressed at the local and national levels (p. 376). Human rights can also be "examined in relationship to students' diverse identities and allegiances." (p. 376). Myers further suggested that EfGC

> represents a dialectic of the global and local in which the critical examination of globalization and the exercise of universal human rights can be used to protect diverse cultures…[neither] undermining or ignoring national citizenship or cultural identities, but rather reconciling them with the reality of global interdependence. (p. 377)

Because of the world's state of prolific human rights violations, Abdi and Shultz (2008) expressed "an urgent need to educate for human rights and global citizenship" (p. 4). They urged that education play a fundamental role in instilling human rights as a core value and a global citizenship ethic because the *UDHR* (UN, n.d.-b) is inherent to all people around the globe, regardless of established political boundaries (pp. 3-4). Such consciousness-raising activity enables the confrontation of injustices that are pervasive in global issues.

2.5.4 Ideologies and the political and economic dimensions of globalization. The scholarly literature affirmed that the study of ideologies enables students to see how the world works through political, economic, social, and cultural systems and structures that drive globalization. Examining these powerful constructions and their underlying ideologies, which reinforce power in the hands of some at the expense of others, uncovers understandings of the extent to which people have created power over others and the subjugating living conditions that these power relations create. Orlowski (2011) explained that political ideologies, conservatism, liberalism, and socialism[7] arose out of modernity, critiquing and providing a particular vision for society and as such, each ideology delineates agency relevant to its vision (p. 2). Drawing from Giroux (1991), Orlowski added that a political ideology contains a specific set of assumptions and social practices" that leads to various "beliefs, expectations and biases (Giroux, 1991, p. 7; as cited in Orlowski, 2011, p. 16) and in this way it "socially constructs its own knowledge" (Orlowski, 2011, p. 16). Further, in its articulation of an ideal society, each ideology also has a response to prevailing social conditions (Orlowski, 2011, p. 16), providing frameworks for political action to produce a *good society*. This contested term is

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[7] For a full description of the emergence of liberalism, socialism, and conservatism as political ideologies consult Orlowski (2011, pp. 22-30).

at the root of most political struggles (p. 17) and global issues today. Orlowski further maintained that

> the basic notion of ideology, and one that is of most importance to educators, is that it is possible to transform society and change human nature so that people are prepared to become suitable members of the new society …. [therefore] the conceptual basis of ideology is filled with optimism. (p. 17)

By "understanding political ideologies," students develop a shared "language to debate and discuss social hierarchies, economic policies, trends, and social movements" (p. 19). In this way, teachers and their students could consider how their beliefs and choices connect to ideologies; and through the critical praxis of reflection, students could take action to envision and contribute to newly constructed communities within society and work toward social justice.

In an ever-globalizing world, capitalism as a universal system of production, trade, and consumption benefits only a few at the expense of many others. Global neoliberalism is a powerful economic force that is a result of the liberalization of worldwide financial markets and non-interventionalist economic policies that enable capital to move freely around the world (Gaudelli, 2016, p. 15; Orlowski, 2011, p. 19). "The past three decades include rapid increases in foreign direct investment, speculative transactions in international markets by a growing investment class, currency fluidity and the sale of derivatives, or a financial instrument based on the exchange of an asset" (Tabb, 2012; as cited in Gaudelli, 2016, p. 15). Especially significant is the instantaneous and voracious flow of capital into and out of countries; it moves "around the planet with little regard for what is left in its wake" (Friedman, 2000; as cited in Gaudelli, 2016, p. 15). These powerful economic global infrastructures are grossly interconnected, as evidenced today in the financial crises that instantaneously impact world markets and people's lives worldwide (p. 15). Mignolo (2019) explained that "as far as 'development' is still accepted as the road to freedom," and the success of Wall Street remains the norm of "success at all cost" (p. 165), the agony of the planet continues to depend on "successful industrial and technological production and human life at the mercy of successful bankers to make sure all U.S. Americans have their own house and their own social security and health insurance" (p. 165). For capitalist economies to be able to buy and sell global commodities of artificially made products they need both the colonies of developing countries and consumers, institutional and individual (p. 165). These "artificial commodities place a

heavy burden on the extraction of natural resources and on the dumping of artificial waste" (p. 165) and impact some of the world's most vulnerable communities.

Shultz (2007) contended Western imperialism, under the guise of globalization, continues to exude economic power for domination (p. 249). McGrew (2000; as cited in Shultz, 2007) explained, this has resulted in a powerful force of de-development and de-citizenization and oppression for those who live in the margins, something that education must challenge. Globalization from a transformationalism perspective also constitutes the "cultural, social, environmental, and political, as well as economic, resulting in new patterns of inclusion and exclusion [and] the erosion of North-South hierarchies" (p. 249). Abdi, Shultz, and Pillay (2015) explained that the globalization of economic, political, cultural, social, and technological systems and structures have benefited most wealthy Northern countries and multinational corporations, and in their wake have left devastation in the lives and ecological locations of various populations, including Indigenous peoples (p. 3). Without critical analysis of, and reflection on, the hegemonic forces of globalization, inclusive of neoliberalism, Western imperialism, and transformationalism, inequality continues as a legitimate impact and necessary for political and economic advancement, while power and control remain in the hands of a few (Jorgenson & Shultz, 2012, pp. 3-4; Shultz, 2007, p. 249).

Tupper (2007) contended "Citizenship education [inclusive of global relations should] unpack experiences of inequity that many individuals experience at the hands of political organizations and policies" (p. 260). Students need to examine the structures of government(s) (and international government organizations) and interrogate the way that they might (and do) perpetuate the conditions of oppression for many so-called citizens while simultaneously reinforcing the privileges of others (p. 260). MacDonald-Vemic et al. (2015) explained EfGC could create "opportunities to consistently question power relations and inequitable structures and institutions, as 'civic' actions, [such as] volunteerism [and charity], may contribute to sustaining rather than transforming such structures" (p. 112) and thereby reify subjugating power relations that lead to the oppression of others.

Scholars in the field of EfGC have acknowledged the tensions of educating students in a globalizing world where a borderless market economy strives to increase capital and consequently drives the demand that our students become economically competitive citizens, rather than citizens prepared to foster social justice, equity, and the sustainability of the planet

(Cozzolino-DiCicco, 2016; Jorgenson & Shultz, 2012; Pashby & Andreotti, 2015; Richardson, 2008; Shultz & Guimaraes-Iosif, 2012). To that end, Gaudelli (2016) stressed that EfGC must counter the dominant narrative of 'learn to earn' given the "challenges we face on the near horizon as a planet" (p. 7). Ultimately, in EfGC, teachers play a critical role in managing the tension between these two agendas to address the changing nature of democratic citizenship in the context of an ever-globalizing world. It is within their purview to enable a critical pedagogical praxis of social justice that confronts these agendas within global issues.

In summary, I have outlined four dimensions of social justice that are central to EfGC: (a) *cosmopolitan hospitality and democracy*, (b) *identity(ies) and the relational dialectic*, (c) *Universal Human Rights*, and (d) *ideologies and the political and economic dimensions of globalization*. These dimensions have informed my understandings of social justice and are critical components of the theoretical/conceptual framework that I developed for my research in section 2.7. In the next section, I examine research studies that informed my understanding of curricula and pedagogy when EfGC.

2.6 Scholarly Research Studies That Support Reframing Educating for Global Citizenship Through Social Justice

In this section, I examine scholarly research studies that continue to inform and position the direction of my research study. I summarize findings from qualitative research studies to create a window into current curricular concepts and pedagogical practices in the field of EfGC. Research into the pedagogical approaches used to EfGC continues to unearth challenges, as well as possibilities to enable teachers' and students' growth as critical global citizens.

2.6.1 Conceptions of citizenship. In this section, I include four studies that highlight the varied conceptions of citizenship and intersect with curricula and pedagogy. The analysis of these studies provided me with a clearer picture as to how teachers and students understand and approach citizenship, and consequently, how curricular and pedagogical choices help shape a democratic society. The studies offer insights for what may be possible in enabling engagement with global issues as critical global citizens.

I begin by including Westheimer and Kahne (2004)'s study as it provides a picture of how the concept of a citizen may be understood. They examined two high school programs to understand students' and teachers' perceptions of being a citizen as they studied social issues (p. 246). Westheimer and Kahne questioned where the emphases were placed: (a) individual

morality, (b) civic participation, or (c) challenges to structures of social inequity. They then asked students to describe the ways in which their participation in a given program might have altered their attitudes, knowledge, or skills in relation to those issues (p. 247). Drawing on democratic theory and their study, Westheimer and Kahne (2004) questioned: "*What kind of citizen do we need to support an effective democratic society*?" (p. 239). In their examination of the concept of citizen, they concluded that "programs that champion participation do not necessarily develop students' abilities to analyze and critique root causes of social problems and vice versa" (p. 264). Though curricular priorities may be to link participation and social justice, "the study indicates that links between them are not guaranteed" (pp. 239, 240; 264). Table 4 outlines the core assumptions of the three kinds of citizens uncovered in the study.

Table 4

Three Kinds of Citizens (Westheimer and Kahne, 2004)

1. Personally responsible citizens (p. 241)	
a. Description	– Acts responsibly in his/her community – Works and pays taxes – Obeys laws – Engage with compassion in volunteer activities
b. Sample Action	– Contributes food to a food drive
c. Core assumptions	– To solve social problems and improve society, citizens must have good character, be honest, responsible and law-abiding members of the community
2. Participatory citizen (p. 241, 242)	
a. Description	– An active member of community organizations and improvement efforts – Organizes community efforts to care for those in need, promotes economic development or cleans up the environment – Knows how government agencies work – Knows strategies for accomplishing collective tasks
b. Sample Action	– Helps organize a food drive
c. Core assumptions	– To solve social problems and improve society, citizens actively participate and take leadership positions within established systems and community structures

Three Kinds of Citizens (Westheimer and Kahne, 2004) continued	
3. Justice-oriented citizens (pp. 242, 243)	
a. Description	– Critically assess social, political, and economic structures to see beyond surface causes – Seeks out and addresses areas of injustice – Knows about democratic social movements and how to effect systemic change
b. Sample Action	– Explores why people are hungry and acts to solve root causes
c. Core assumptions	– To solve social problems and improve society, citizens must question, debate, and change established systems and structures that reproduce patterns of injustice over time.

Westheimer and Kahne (2004) also stressed that if the goals of developing participatory citizens and justice-oriented citizens are priorities, then the curriculum must explicitly pay attention to both (p. 264). They also highlighted that curriculum and education policies that focus on personally responsible citizens can "undermine efforts to prepare both participatory and justice-oriented citizens" as "efforts to pursue some conceptions of personal responsibility appear to further a politically conservative vision of the role of government and the need for structural change" (p. 264). Their study provided strong information about the three levels of citizenship. Considering the interconnectedness of communities today, and the scope of local and global issues encountered, a deliberate effort could be taken to revise curricula and enable pedagogy with a goal to empower students as active justice-oriented citizens. Unfortunately, the study does not explore instructional practices that could guide teachers' choices to enable their students' growth as justice-oriented citizens.

Next, I include Tupper's (2007) study which reflected upon the voices and stories of five social studies teachers and ten preservice teachers who understood and approached the possibilities and impossibilities of citizenship education. Tupper's participants articulated advanced conceptions of citizenship, a vision of care-full citizenship that complements Westheimer and Kahne's (2004) justice-oriented citizen. The research method included holding a series of research meetings with the five social studies teachers over the course of five months. During this time, Tupper discussed with them their conceptualization of citizenship (pp. 260). This "illuminated the contradictions that seemed to emerge for teachers as they struggled to realize their own vision of citizenship" (p. 260). Before the ten preservice teachers began their student-teaching experiences, Tupper (2007) also discussed with them their

conceptualization of citizenship. Through the course of multiple dialogues, the teachers were able to identify several possibilities, whereas the preservice teachers had advanced conceptions of citizenship. In the end, the results were similar, citizenship education should foster: (a) living connections with others in the world and the Earth, (b) care and empathy in deep and meaningful ways, (c) an understanding of the world in which we live and the inherent connections of humanity, (e) the discovery of new meanings and new ways of looking at the world, (f) a commitment to human rights and peace and making a difference, and (g) fluid, adaptable, and dynamic citizenship (pp. 269-270). Their articulations highlighted a principled view of how the citizen could live in the world and revealed a promising ethic of compassion and social justice. Tupper concluded that these conceptions reinforced a vision of care-full citizenship that is attentive, relational, and caring (p. 270).

Tupper (2007) also critiqued how, due to the liberal democratic ideological lens used to develop curricula and then assess students using high-stakes tests, focus remains on the universalisms of democracy like paying taxes and voting. Referring to Marshall's (1950) work, *Citizenship and Social Class*, Tupper explained that citizenship was historically approached through theories of liberal democracy, and therefore the universality of citizenship in relation to the rights and freedoms of a nation-state was embraced. Teachers assume democratic citizenship functions to equalize individuals, thereby making difference irrelevant to individuals' status as citizens (p. 260). This false universalism is embedded in liberal democratic citizenship, which divests the privileged and powerful of the responsibility to question inequity, privilege, and power within the physical and social world, and fails to recognize the deep inequalities that exist worldwide (p. 259). As such, Westheimer and Kahne argue that unless there is a deliberate attempt to move beyond focusing solely on developing personally responsible citizens, the reification of injustices will continue (p. 264). The teachers considered these notions entrenched within Alberta's high-stakes tests; consequently, this has privileged a certain conception of knowledge relative to citizenship and impacted instructional approaches at the expense of other more meaningful conversations.

Tupper (2007) referred to the teachers' pedagogical approaches as "uncritical classroom performances that encouraged unquestioning acceptance and dissemination of information," and that enabled "safe curricular and classroom choices" (p. 266). Pointing to Anyon's (1983) work, Tupper stressed that ideologies embedded in social studies curriculum "misrepresent and

conceal inequalities in the structure of relationships on which social and cultural power is based" (p. 263). She reported that Anyon described ideology as "a means of interpreting reality, which attempts to pass itself off as objective, but which is *demonstrably partial*" (p. 263). For Tupper, reality in the curriculum is anything but objective (p. 263), and so it impacts teachers' pedagogy and ultimately students' engagement with difference; it also questions their own privilege and the inequalities of the real-world that many people experience daily (p. 263). As such, Tupper found that schooling (curricular practices, standardization, and high-stakes tests) perpetuates the dominant misconceptions of democratic citizenship, framed by a liberal ideology, at the expense of "interrogating the conditions of oppression and privilege that operate to (re)produce inequalities in the world" (p. 270). The latter is part of care-full citizenship (p. 262).

Both Westheimer and Kahne (2004) and Tupper (2007) stressed the importance of framing social justice in a way that does not position the disenfranchised as the other or construct their experiences as projects that further marginalize them. Tupper (2007) problematized care-less citizenship, constructed from the province's liberal democratic roots, that continues to permeate mandated curriculum and provincial diploma exams. It underscores that democratic citizenship equates to universalism, in which all is just and equal and responsible citizens vote, pay taxes, and follow laws. When tests are the means of measuring a conceptual understanding of citizenship, Tupper explained, citizenship becomes highly individualistic and self-serving; and pedagogy focuses on the problematic and uncritical, which stands in stark contrast to the work that should focus on the deep issues of oppression, inequality, and privilege (p. 269). The differences between Tupper's two groups of participants can be attributed to the students' exposure to discussions in their university-level courses. In these courses their instructors encouraged them to question their own understandings of citizenship and the various liberal traditions and accountability practices that have shaped, and will likely continue to shape, the teachers' curricular and pedagogical choices. From this perspective, what is lacking in the study are pedagogical strategies that can help teachers manage these conflicting ideals.

Tupper, Cappello, and Sevigny (2010) and Tupper and Cappello (2012) are two studies that problematize universal citizenship as a way to reproduce a power-blind and highly individualistic conservative neoliberal ideology, that maintains the 'good' or 'responsible'

citizen. The Saskatchewan curriculum documents they accessed focused citizenship on obeying laws, questioning rules and laws, calling for change, keeping informed about political issues, voting and getting others to vote, working hard, and helping others, especially the poor and needy, as outlined. Both studies uncovered how these commonsense conceptions of citizenship reproduce uncritical engagement as citizens. Both studies drew data from two of the four schools they had worked with previously, during a three-year study, to conduct their data analyses.

The Tupper, Cappello, and Sevigny (2010) analysis focused on exploring high school students' understandings and experiences of citizenship in two socio-economically diverse neighborhoods and how social location mediates the extent to which the curriculum facilitates the development of 'good' citizens (p. 336). Post-structural theory guided their inquiry as they sought to understand how a subject is produced and becomes the subject, so in this argument, schooling enables the formation of a particular kind of citizen (p. 339). They analyzed how students took up subject positions or perceptions based on their own experiences and social interactions as actors who can choose multiple roles with varied approaches (p. 340). They also considered how social structures affected students or coerced their expected behaviour depending on the positions available within the context (p. 340). The data from 28 of the first-year Grade 10 students and 29 of the second year Grade 11 students were analyzed, none of which were part of the first year of the study. They also analyzed data from five focus groups, comprised of a core group of students who participated throughout all three of the years.

Tupper, Cappello, and Sevigny (2010) concluded that a student's social location or social class affirms whether they are able and willing to occupy subject positions as 'good' citizens unproblematically, whereas, less affluent students experience of universal citizenship is a contrast to their lived realities (p. 357). Students attending the school in the affluent neighborhood were "better able to take up citizenship in uncomplicated, less ambivalent ways because of their social location: their experiences, visions for the future, and understandings of themselves fit with … citizenship education in the curriculum" (p. 357). Whereas for students attending the school in the less affluent neighborhood, "social locations complicate their ability to take up 'good' citizenship: (as) their experiences, visions for the future, and understandings of themselves do not fit with the discourse of citizenship …(in) curriculum" (p. 357)

The affluent group "see themselves as 'good' citizens and seem to have little anxiety about their future involvement as citizens. They have little need for self-examination when their subjectivities, who they can be as citizens, …(align) with curricular conceptions of citizenship" (p. 357). For the less affluent group "citizenship becomes a site of ambivalence…. They can identify … good citizenship but are reluctant and/ or unable to live these out themselves…. (as their) subject positions (are) in tension with the claims of universal citizenship" (p. 357). Therefore, the researchers conclude that "social location mediates students' abilities to imagine themselves as good citizens" and suggest that in addition to teaching skills, teachers must attend to the social contexts of their students to change experiences and understandings of citizenship. They suggest the use of unusual narratives or counter-stories to universal citizenship to challenge privilege and to help students ask critical questions about citizenship (p. 358, 359). In this way, the affluent will question privilege and not perpetuate the marginalization of others while helping the less affluent to understand how they occupy marginalized positions unreflective of universal citizenship (359).

Tupper and Cappello's (2012) image-based research also uncovered how students imagined themselves as 'good citizens' within the two demographically different high schools, one class in social studies and the other in native studies. The inductive analysis of grade 10 students' images and related conversations to further understand students' visual choices provided insight into the ways they perceived citizenship within their social realities (p. 44). From the collages and explanations four themes emerged: 'Good' citizens,

(a) display a sense of nationalism and national pride;
(b) respect relationships and display a communal ethos;
(c) embrace a socially sanctioned concern for the environment;
(d) embrace official multiculturalism. (pp. 47-53)

This time, regardless of the demographic of the school they attended, students articulated similar understandings of the 'good' citizens. Students reflected Westheimer and Kahne's citizenship focused on personal responsibility, which "divests students of the need to consider ideology, it does not require them to 'examine the impact of ideology on consciousness shaping'" (Hyslop-Margison and Sears 2008: 32; as cited p. 54). Further, students did not attend to "collective action to enact social change, because there was no sense of what social change might be needed" (p. 54). Students associated being 'good' citizens "with patriotism and love of the nation/strong nationalism and articulating the importance of individual acts of

kindness and compassion allow[ing] the status quo to be maintained" (p. 55). Interpretations of multiculturalism did not allow for questioning who does not belong (p. 55) and the communal ethos aligned with getting along with others (p. 54). In the researcher's perceptions, students did not engage in social and ideological analysis (p. 54). Therefore, drawing from Schmidt (2010), Tupper and Cappello reaffirmed

> that students' articulations… both visually and verbally, strongly mirror commonsense understandings of citizenship embedded in officially mandated social studies curriculum and broader citizenship discourses. Students are being invited/indoctrinated into certain norms of citizenship, norms that require good citizens 'support an existing common good and accept existing social values. (p. 332; as cited p. 53)

Offering that their research is a place where awareness may begin to emerge, they encourage teachers to move toward deeper engagement through social analysis (p. 55) as the lack of critical engagement causes continuous legitimization of common-sense understandings of 'good' citizenship and serves the interests of dominant groups while continuing to marginalize others (p. 56). They also recognized, as Westheimer and Kahne (2004) noted, "that justice-oriented approaches to citizenship education are the least utilized by teachers" (p.55).

In summary, the four studies provide a window into how citizenship education is understood and approached. They determined that the curricula must be explicit in its effort to educate justice-oriented citizens so that ensuing pedagogy enables deep engagement with social justice to contribute to changing communities for the better. Constrained by the narrow view of nationalist citizenship or neoliberal perceptions of the 'good' citizen, as infused through curricula, means that ideologies behind inequities and power relations are unattended in teacher pedagogy. Consequently, deep issues of oppression, inequality, and privilege remain unquestioned. Therefore, Tupper explained that students are not engaging with difference and the challenges that people face in their daily lives (pp. 263, 269). The studies shared a cautionary tale, that if curricula and pedagogy are not deliberate in their application of justice-oriented citizenship, teachers and students risk replicating the injustices and inequalities that currently exist within our communities.

In the future, teachers could be better supported as they manage two contradictory agendas, curricula that focuses on the liberal democratic personally responsible citizen versus the ideal of enabling the justice-oriented citizen with a goal of care-full citizenship. Provincial curricula are currently under revision, and so there may be opportunities to focus developing the

characteristics of (Westheimer and Kahne, 2004), and principles of (Tupper, 2007), enabling growth as justice-oriented citizens. In the future in Alberta, cultural and global competence is the pedagogical responsibility of all teachers in all subjects, according to the Ministerial Order on Student Learning (#001/2013; Alberta Education, 2013). With revised mandated curricula teachers may align their pedagogical choices, providing high stakes testing is also reimagined.

2.6.2 Conceptions of global citizenship. In this section, I include two studies that reveal students' conceptions of global citizenship and the researchers' recommended pedagogical approaches. I intend to provide an analysis that uncovers the breadth of how global citizenship is imagined and understood by students as citizens of the world. These studies also offered possible pedagogical approaches to enable engagement with global issues.

Richardson, Blades, Kumano, and Karaki's (2003) study in a partnership between Canada and Japan explored high school students' perceptions to enable the possibility of reconceptualizing citizenship education to include the 'global imaginary' (p. 412). Myers (2010) also worked to garner students' understandings of global citizenship, sharing that there lacks a formal 'script' from which to draw. He explained that "global citizenship [is] lacking an institutional status [and] does not have a master narrative or 'scripted' definition that would give it shape or meaning" (p. 484), therefore, he focused on students' personal meanings of the topic and "their articulation of a global identity with their existing beliefs" (p. 484). He argued that understanding adolescents' thoughts about global citizenship is significant, because as a contested concept it can have implications as to how students will exercise citizenship in the future (p. 484).

Myers' (2010) study revealed that as "people across the world increasingly experience the global and local in their daily lives," the role of the imagination helps make meaning about the globalized world (p. 486). The concept of a global imaginary helps explain how people construct the meaning of global citizenship within a globalized world, "how it affects people's sense of identity, the experience of place and of the self in relation to place, how it impacts on the shared understandings, values, desires, myths, hopes, and fears that have developed around locally situated lives" (Tomlinson, 1999, p. 20; as cited in Myers, 2010, P. 486). A global imaginary enables "a system of meanings that social actors create to explain their role and experiences in the world" (p. 486). For example, globalization has altered the conceptions of

civic role by having reduced distances and modified understandings of self and others, which has "heightened the development of moral concern for distant peoples" (p. 486).

To explore a global imaginary of citizenship and suggest possibilities for the reconceptualization of citizenship education, Richardson et al. (2003) focused their study on science and social studies education in three schools in Japan and two in Canada. High school students answered a questionnaire (Likert scale and written), and students also voluntarily attended a one-hour semi-structured conversation-style forum focused on their perceptions of the responsibilities of belonging to the world community (p. 408). During the study there were hopeful signs of the emergence of a global imaginary of citizenship as the students communicated the importance of world citizenship and expressed common attitudes toward global issues. The Canadian students saw value in discussing global issues with peers in other countries to learn about other cultures and societies, and to consider diverse perspectives while engaging in solving world problems (p. 412). The students argued that humanity has the technology and intelligence to find strategies to solve global issues; thus citizens have the ability to measure competing knowledge claims, the dialectic optic (Kellner, 1990), and engage in political activity in a highly technologized society (p. 415). Richardson et al.'s study affirmed that

> the combination of jointly held global concerns and interests, a mutually strong commitment to international dialogue and cooperation to resolve global problems, and a common intellectual predisposition to thoughtfully consider the merits of issues that have significant social impact indicates that student in Japan and Canada have the desire to engage in 'new wonderings' (Smith, 1999, p. 4) about the world community. (p. 415)

Richardson et al. explained that these wonderings, taken together, point to a desire for a global imaginary of citizenship and suggest a possible reconceptualization of citizenship education as a global and interdisciplinary initiative (p. 415). This study presented foundational understandings for my research as it constructs a global imaginary of citizenship, founded on an interdisciplinary and international dialogue among students, and a moral commitment to confronting global issues through social justice.

Myers' (2010) study, using an interpretive research process, also contributed foundational understandings as he explored the patterns of meanings that can be identified in students' thinking about global citizenship and its complexities. He also explored how the students understand the relationship between national and global citizenship, and how they

identified themselves as a citizen within a broader global narrative (p. 484). Myers used data collected from a previous study in 2005. Seventy-seven high achieving secondary students in an international studies summer program participated in discussion boards and written essays, twenty of them participated in interviews (pp. 483, 488). Students had to show interest in global problems and had written essays on two international topics, one of which was an international problem that was important for their community (p. 488).

In both studies, Richardson et al.'s (2003) and Myers' (2010), students revealed their awareness of global issues and their perception of themselves as globally-minded. Richardson et al. (2003) revealed that Canadian and Japanese students concurred that, in this century, it will be more important to be a member of the world community than a particular country in order to solve world problems, and that there was significant value in engaging with people from other countries who share mutual concerns (pp. 411, 412, 415). Similarly, Myers' (2010) study revealed that many students have multiple bicultural and global identities, and this contributes to a strong sense of responsibility toward global issues (p. 487).

Myers' (2010) highlighted that emerging empirical evidence on adolescents' global beliefs and affiliations showed that they increasingly hold multiple affiliations (p. 487). Drawing from Mitchell & Parker (2008) and Myers & Zaman (in press), Myers uncovered that immigrant students hold dual or transnational civic affiliations to both their country of origin and their host country which suggests that they do not understand citizenship as determined by a singular allegiance or legal status (p. 487). Native-born adolescents also have "multiple and flexible citizenship affiliations" (p. 487). Arnett (2002) maintained that all adolescents "have to some degree bicultural and global identities due to information and communication technologies" which suggests, as Suárez-Orozco (2004) indicated, that native-born adolescents "need to develop and strengthen their multiple affiliations and new knowledge related to global changes in order to flourish in the twenty-first century" (as cited in Myers, 2010, p. 487). Torney-Purta et al. (2001) shared that adolescents "understand citizenship as extending beyond the traditional national narrative of legal status … [and they are] highly interested in participating in social movements, especially concerning global issues like human rights and the environment" (as cited in Myers, 2010, p. 487).

Richardson et al. (2003) explained, to support agency in the examination of global issues within interdisciplinary and intercultural exchanges, students must be able to engage in

an active discursive process. Students can "discuss issues of mutual concern, plan on courses of action to address the concerns they identified, act on the plans they devise, and reflect on the consequences of their actions" (p.416). Their study is significant because it demonstrates the possibility for participatory democracy where international dialogue and perspective-sharing to engage with issues as 'justice-oriented citizens' (Westheimer and Kahne, 2004) connects students through a desire to solve global issues as members of the world community (p. 416). What is also significant in this study is that the political, economic, and social contexts students experience in their societies influence their perception of agency (p. 414). Canadian students saw themselves as agents of change, whereas, Japanese students were pessimistic and believed politicians and government agencies hold the authority to solve world problems. Japanese students did, however, believe it was humankind's responsibility to manage technological innovation and the resulting global issues (p. 414).

Myers' (2010) findings support students' desire for agency and worldmindedness, as they expressed concern for the well-being of human beings, the planet, and human rights. For Myers' research participants, "global citizenship was a core identity that pervaded and shaped their thinking about their role in the world" (p. 498). One participant described global citizenship as a 'birthright' and active engagement as a fundamental characteristic (p. 499). For Myers, this revealed "the strength of global citizenship as an identity" (p. 499). Citizenship education should help students to connect and articulate their affiliations to aspects of their political language and identities, as "such an approach would help align citizenship education with students' life experiences" (p. 499).

Myers (2010) found that global citizenship could not be easily classified as students articulated their ever-diverse identities and lived national and international experiences. Myers suggested focusing "on the diverse ways that adolescents combine different scales of citizenship [national to global] and to consider their thinking about specific elements of citizenship" (p. 499), [for example, personally responsible, participatory, justice-oriented citizenship (Westheimer and Kahne, 2004)], as the study also revealed "the differences in the students' thinking precisely capture the state of flux of our political systems and patterns of communication driven by globalization" (p.499). Reiterating Kennedy (2007), Myers concluded that "it is unsurprising that adolescents across societies have diverse and unpredictable understandings of citizenship" (p. 499). In concluding his study, Myers (2010)

stressed that though the findings discussed above were specific to the US, they may be applied to other contexts worldwide (p. 499).

When EfGC teachers can strive to engage students in interdisciplinary and international partnerships. Richardson et al. (2003) emphasized that this pedagogical approach provides fertile ground "to engage in conversation, struggle with difference, and together find a vision for practical, lasting social action on global issues.… [to] meet the challenges of today and tomorrow as citizens of the world" (p. 416). Myers (2010) also revealed that adolescents "are likely to feel a strong moral responsibility to address global problems through political participation in social movements that are global and separate from formal party politics" (Torney-Purta et al., 2001; as cited in Myers, 2010, p. 487). Accordingly, it will be important to create pedagogical approaches that provide students opportunities for agency that are global so they can respond to the pervasive social injustices in the world, rather than limiting their scope to national responsibilities.

In summary, these studies reinforced that students realize a global imaginary in their everyday lives and therefore they imagine themselves as global citizens committed to the possibility of engaging with global issues in the pursuit of social justice. Given students' understanding of living in an ever-globalizing world, pedagogical approaches could help expand learning beyond classroom environments to enable students' engagement with others in the world, as a community working together to reflect and act upon shared global concerns.

2.6.3 Challenging preservice teachers' West-centric beliefs and worldviews. In the first two studies of this next selection of three studies, I focused on understanding how learning opportunities for preservice teachers could shift their west-centric beliefs, attitudes, and perceptions of their roles and responsibilities, as well as their worldviews, positionality, and identities through engagement with global-oriented opportunities. As I was not able to find studies involving practicing teachers challenged by global experiences, I looked for insights that may transcend both groups to help practicing teachers, as well as preservice teachers, examine their beliefs and worldviews. In the third study, I looked for insights into how preservice teachers could challenge the same beliefs without leaving the country.

Richardson, De Fabrizio, and Ansu-Kyeremeh (2011), in their study, confirmed that transformative praxis could lead to students' imagining themselves as global citizens. These researchers focused on gaining an "understanding of the impact global citizenship programs

have had on students' perceptions of their roles and responsibilities as global citizens" (p. 95). Richardson et al. held two iterations of focus groups, and individual interviews (2007, 2008) of preservice teachers enrolled in EDFX 490: Global Citizenship Field Experience in Ghana, at the Faculty of Education, University of Alberta (p. 95). They identified two key characteristics of programs such as EDFX 490. First, students developed an international skill set that includes "a range of values, skill and attributes" that increases "awareness, sense of agency, and commitments to global citizenship, social justice, and empathy" (p. 97). Second, students experienced what is "transformative in nature and speak to the hope that participants will broaden their international perspectives and transform their thinking about their global responsibilities as educators" (p. 97).

The preservice teachers volunteered to participate in EDFX 490, a teaching practicum, in various remote locations in Ghana. Richardson et al. (2011) emphasized Dower's (2002) point that global citizenship "has a root moral commitment to some form of cosmopolitanism" (p. 254; as cited in Dower, 2002, p. 98). They explained that, through transformative learning theory, they would uncover the way that the students imagined themselves as global citizens and change their perspective on global citizenship. The course also involved transformative practice through open dialogue, reflective activities, workshops, seminars, and a four-week site placement in Ghana during which time the students observed and assisted in classrooms (p. 100). Reflection before, during, and after their practicum enabled the students to situate themselves as they experienced new social, cultural, and political realities of everyday life in a school in Ghana. They also represented their experiences in photo essays, collaborative workshops, and a final paper.

Richardson et al. (2011) reported that the students in the 2007 and 2008 classes credited the course with: (a) fostering a greater capacity for empathy; (b) motivating them to take action; (c) emphasizing the importance of experiential learning or the centrality of experience; (d) emphasizing the importance of community; (e) emphasizing the importance of reflection as a group or individually; (f) emphasizing the importance of time and the crisis of articulation when the preservice teachers attempted to integrate the impact of the experience into their existing frames of reference (pp. 101-105). They also found "certainty in the transformative impact of the experience" (p. 101).

Richardson et al. (2011) affirmed that there must be a fundamental hermeneutic commitment to understanding, both collectively and individually, what it means to act as global citizens that goes beyond Mezirow's (as cited in Richardson et al., 2011) transformative learning theory, which privileges conscious, reasoned articulation of transformation, perceived stages, or measurable outcomes. They challenged Mezirow's theory, saying that it downplays the lived experience that brings about difficult knowledge that students must struggle to understand, interpret, articulate, and use as global citizens in their current lives, and within their classrooms, to enable GCE over time (pp. 101-105). They stressed that pedagogy must include carefully thought-out engaging processes and enable self-reflection to build awareness and understanding; elevate individuals to a new consciousness about people and places, self, and Other; and activate relevant action and transformative experiences that leave footprints within heart and mind for years to come (p. 105). Through this process, Pike and Selby (1988, pp. 34-35; as cited in Richardson et al., 2011) reported students' perspective consciousness of how they imagined themselves as global citizens that was forever transformed from a universally shared worldview to receptivity to other perspectives (p. 97). The preservice teachers further transformed, "situat[ing] themselves by making sense of their coursework and experiences and projecting themselves into their own future practice" (p. 100).

This study is significant as it enables preservice teachers to reframe their perceptions of what it is to be a global citizen. Teachers' beliefs influence their pedagogical choices (Peck and Harriet, 2014), as they teach mandated liberal democratic curricula. There is a need to assist preservice teachers and practicing teachers in reshaping their understandings of their capacity to become more conscious of others' knowledge systems, based on real-world experiences as 'global' citizens, to become aware and articulate their own transformation, as is evidenced in this study. The result is that preservice teachers and practicing teachers may become inspired to move beyond their current beliefs and make new pedagogical choices, beyond the constraint of liberal ideologies (Tupper, 2007). This could enable real-world experiences so that students also engage in reflecting about their beliefs and worldviews, and their roles and responsibilities as global citizens. What is limiting about the study is that all practicing teachers cannot physically go to a developing nation to have similar experiences. The study does not explore alternate possibilities for gaining experiences that could lead to similar understandings.

In *Play around the World*, Jorgenson (2011) explored shifting identities by confronting Western attitudes of privilege. She interviewed six students who spent three months in Thailand in 2009; they participated in the Faculty of Physical Education, University of Alberta's Play Around the World program to "assist in not-for-profit organizations and projects to provide opportunities for play and recreation to 'underserved populations'" (p. 184). Through the lens of postcolonial theory, Jorgenson uncovered the students' innermost journey as they developed and demonstrated global and cultural competence. In this way, [EfGC] through experiential learning allows students to develop the means to build awareness and an understanding of the complexities of global issues (Pike, 2008; Davies, 2006; as cited p. 185).

Before their departure, students were trained on how to teach programs by assessing needs and planning and delivering activities in play, recreation, sport, and dance. Students were also prepared for what they might encounter, while encouraging them to maintain an open mind to deal with the differences that would be evident (p. 184). In Thailand, the students were required to keep a reflective journal and do a presentation upon return (p. 184).

Jorgenson (2011) highlighted the students' ambivalence about positionality as they struggled to understand Thai worldviews and their roles and responsibilities. Their discussions unearthed reflections on encountering and knowing the "Other," positionality, and identity; and they began to work through underlying tensions. Dynamic cross-cultural experiences are complex; students work through issues and discover meaning and intention behind the notions of identity and agency that challenge social inequality (pp. 188-192). Some come to "understand variations in culture, politics, education, healthcare, and social issues in meaningful ways" (p. 192). Jorgenson stressed that "[EfGC] has a tremendous role to play in guiding students through their ambivalence and grounding their experience and understanding in ways that are socially just" (p. 192).

Jorgenson (2011) acknowledged that challenging assumptions and beliefs about culture and identity must be a careful process when EfGC to create a deep and whole-hearted understanding and be able to act responsibly and respectfully. When EfGC in a postcolonial framework, it is critical to challenge existing colonial perceptions of Western domination over the South, the Orient, or developing nations to avoid perpetuating inaccurate ways of thinking about cultures and identities. The danger is that cultures and identities will remain entrenched in stereotypes or categorizations of colonialism or imperialism constricting the "ability to

identify between or outside of these conceptions" (p. 187). As students explore their positionality, and conceptions of cultures and identities of the people with whom they work or live, they should transcend the feeling of ambivalence—the state of thinking, wanting, and existing as one thing as well as its opposite (Ashcroft et al., 1998; as cited in Jorgensen, 2011, p. 188). Students reflect upon cultures they are exposed to and how they are essentialized and eroticized (p. 188). This study underscores the importance of students understanding their positionality relative to the rest of the world to discontinue the disparity created from the Western colonial activities of "helping or benevolence" (p. 188) by identifying the roles and responsibilities necessary to walk with the other, rather than replicating ways of being that perpetuate superiority (p. 188). Like Richardson et al.'s (2011) study, this study is limiting as teachers cannot all physically go to a developing nation to have similar experiences, nor does the study provide possibilities for gaining intercultural experiences through others' worldviews.

These two studies highlighted a process to enable preservice teachers in challenging personal beliefs, the root of their traditionally held Western worldviews, and the legacies of Eurocentric imperialism and colonialism (Mignolo, 2019) to better understand their own positionality and identities and to be open to difference. They also underscored the power of dynamic cross-cultural experiences when encountered through "knowledge systems and traditions of knowledge" (Odora Hoppers, 2019) that are specific to regions of the world that contribute to transformational growth as global citizens. Without this type of encounter, Western worldviews remain unchallenged, and the legacy of colonial systems reify social injustices.

Guo (2014) conducted a qualitative case study in which she examined the envisioning and enacting of 21st-century EfGC of preservice teachers. She included 45 preservice teachers in the Faculty of Education at the University of Prince Edward Island who had a range of subject expertise. Guo examined the unique conditions, challenges, and experiences of the preservice teachers in infusing global citizenship into their practicum teaching experiences (p. 6). She developed a theoretical framework called the *critical global educator identity formation*, which combines two schools of thought: critical global citizenship, and teacher identity (p. 6).

Guo (2014) explained that critical global citizenship involves the development of critical engagement and reflexivity skills. Analyzing, critiquing, and reflecting on the relationships

among social groups, practices and relationships, language, perspectives, contexts, beliefs, and the distribution of power, labor, and resources, helps people to rethink and critique the relations of power and knowledge distribution that support and validate mainstream values and traditions (p. 6). Therefore, she agreed with Andreotti (2011) and Andreotti and de Souza (2008) that "critical global citizenship education involves deconstructing traditional knowledge and power boundaries and constructing knowledge that includes rather than excludes diverse worldviews" (p. 7).

Guo (2014), informed by Britzman's (2003) teacher identity formation theory, noted that "teaching identities emerge partly from the professional skills and subject discipline during formal teacher education, but also as a more unconscious level, from individual biographies of family, community, and learning experiences, and from personal, often unarticulated, investments in teaching" (p. 7). Guo's critical global educator identity formation framework consists of four interrelated themes: "(a) building the global dimension of subject knowledge and curriculum; (b) examining multiple perspectives and assumptions/biases; (c) developing culturally responsive pedagogy; (d) reflecting and debriefing" (p. 7).

The preservice teachers in Guo's (2014) study reported that this was the first course they had taken that took a systematic approach to promote education for global citizenship through educational practices. Guo's synergistic approach of teaching core elements of global citizenship through a variety of means, including multimedia and dialogue, followed by opportunities for preservice teachers "to develop lesson and/or work plans based on global citizenship education principles while answering to mandated outcomes in the K-12 curriculum" (p. 9) were well received. The participants explained that "these hands-on learning-to-teach opportunities empowered them to develop professional competencies to lead learning for citizenship at the local, national, and global levels" (p. 9). At the end of the course, all the preservice teachers were able to infuse global citizenship into their subject areas. "Teacher candidates especially appreciated the topic of critical versus soft GE pedagogy and were able to identify age-appropriate approaches based on the pros and cons of these two paths" (p. 11). They believed that they would benefit from more hands-on learning with resources to that support activities more effectively in the classroom and were inspired by the emphasis on active engagement (p. 11). The preservice teachers considered the opportunity to stay uptodate

on current affairs and global issues a positive endeavor (p. 11). One participant's enriched personal pedagogical understanding is as follows:

> GCE deals with the big issues of our time: wealth and poverty; equality and justice; access and exclusion; rights and democracy, freedom, and authority. It widens our horizons but also brings ambivalence. It calls teachers for much greater political and ecological awareness, the professional capacity in handling controversial issues in the classroom, and the commitment to ensuring that diverse perspectives are adequately represented. Teaching is not a neutral activity, but always involves value judgments about the kind of knowledge that is deemed worthwhile (Focus group conversation, April 20, 2010). (p. 10)

Most suggested the inclusion of "mandatory global citizenship-style courses in the curriculum", while others felt "that cross-curricular integration was a more effective form of educating youth on global issues"(p. 12).

Conversely, the participants in Guo's (2014) study saw complexity in GCE and contended that it might offend some in the community. For example, justice-oriented education communities (activists who work with charities) would encounter roadblocks with the aspired-to GCE that confronts controversial issues through diverse ways of knowing and consequently may remain on a more Western path. Topics such as prejudice might also offend education stakeholders (p. 12). The participants recommended that they continue to enhance their expertise by having resources available for use online and by incorporating a new kind of practicum into the classroom to practice GCE. They also recommended professional development initiatives for teachers such as being on call to give talks, inviting guest speakers to classes, and exchanging lesson plans, and teaching resources (p. 13).

The participants asserted that human rights and children's rights are central to GCE and that courses should enhance teachers' knowledge. "They indicated that teaching through the lens of children's rights could have a remedial effect on inequity in education and could also change the dynamics of the classroom to make it more inclusive" (p. 14). Because rights-respecting educational practices was an entirely new and difficult topic for the participants, Guo suggested that an "overview of the history of human rights and some critical perspectives on understanding issues related to human rights, particularly children's rights, would be beneficial and critical for teacher candidates" (p. 14). The participants considered the implementation of age- and context-appropriate pedagogy to develop young learners' awareness of children's rights issues, such as poverty or malnutrition (p. 14).

By being actively engaged in EfGC through critical pedagogical approaches, Guo's participants observed and experienced tremendous growth in their educational practices, broadened their perspectives and global awareness, enhanced their critical thinking and problem-solving abilities, developed greater awareness of and respect for diversity, and became more committed to sustainable actions as citizens of the local and global societies (p. 17). These participants became

> enthusiastic about becoming globally competent educators who can help their students become responsible global citizens. Therefore, it is not only desirable but also critical that all teacher education programs infuse global perspectives and strategies and develop teachers' professional competencies to educate for global citizenship as a way to achieve transformative learning in various educational settings. (p. 17)

Guo's (2014) research affirmed that a great deal of work still needs to be done to prepare teachers to educate for global citizenship, including

> identifying a systematic approach, locating the appropriate analytical and curriculum framework, developing more relevant policy and resources, increasing professional development opportunities for teacher educators, and creating more space to bring global dimensions and perspectives into teaching and learning. (p. 17)

Though this study provides much food for thought in pedagogy that enables EfGC, preservice practicums supply limited experience in the classroom. No strategies were provided to enable balancing expectations surrounding mandated high accountability provincial curricula with the focus imperative to EfGC.

2.6.4 The evolution of promising pedagogical approaches when educating for global citizenship. The following seven studies presented in chronological order are analyzed to uncover the evolution of promising pedagogical approaches when EfGC.

Kelly, Brandes, and Orlowski (2004) examined the understanding and enactment of social justice of 20 veteran high school social studies and English teachers, ranging from 5 to 35 years of experience, in public secondary schools in Vancouver, British Columbia (p. 41). In interviews, they found that these teachers had either a liberal or a critical perspective on society (p. 43). Teachers with liberal views of social justice cultivated habits of the mind such as critical thinking. They asked critical questions about the world, promoted awareness of multiple perspectives on social issues (p. 43), and asked thoughtful questions to elicit reasoned judgments (p. 46). Conversely, a smaller number of teachers went beyond these ideas and continued inquiry by adopting more critical approaches, such as anti-oppression, to enable

students to "understand and challenge injustices such as sexism, racism, homophobia and heterosexism, class inequality, and their interconnections, . . . [and] encouraging students to take action based on their inquiry into issues in the classroom and to give them opportunities to do so" (p. 43). Though all teachers defined social justice according to values such as "inclusion, respect, safety, ethics, democracy, equity, social responsibility, and fairness" (p. 44), and their pedagogical practices significantly overlapped, Kelly et al. (2004) outlined how teachers envisioned teaching for critical social justice beyond liberal social justice (Table 5).

Table 5
Liberal to Critical Social Justice: Differences in Pedagogical Practices of Social Justice by Kelly et al. (2004)

Emphasis	Liberal	Critical
Democracy is integral to social justice. However, it is envisioned and enacted differently based on liberal versus critical views (pp. 44, 45, 53).	• Social justice means everyone has a right to be heard and a voice that must be used respectfully, responsibly, ethically, and compassionately (p. 44). • "Students have to be polite and conscious of each other and their feelings" (p. 44). • Emphasis is on how inequities negatively influence interpersonal relations and are to be combated in the classroom (p. 44). • Means teaching "social skills and ethical behavior" (p. 44).	• "Democracy (is) compromised by various social inequalities that need to be challenged by people acting together and engaging in public debate and protest" (p. 45) to challenge the workings of power as dominant discourse privileges elites (p. 53). • Teachers need an understanding of their position of privilege and power (p. 45) and that schools are not democracies (p. 44), they have "unequal power relations between adults and youths, between teachers (many of whom were White and middle class) and students (many of whom were visible minorities, working-class, and speak English as an additional language)" (p. 45). • Social justice and progress will not occur without any political action or energy by people (p. 45). • Stressed the importance of teaching about: – social movements to see that change is possible, e.g., labor struggles, resistance movements – the role of human agency in history – how various forms of oppression/injustices intersect or interlock, this awareness may aid students and others to build coalitions across lines of race, class, gender, and so on (pp. 45, 46).

Emphasis	Liberal	Critical
		• "An emphasis on agency, interconnections, and coalition-building offers students hope" and the ability to "imagine a better future" (p. 45).
Critical thinking may be understood differently by those espousing liberal versus critical views (pp. 46-47).	• "Associate teaching for social justice with posing thoughtful questions and making reasoned judgments" (p. 46). • Ask questions, support opinions, and become more aware of the world students live in (p. 46). • Teach for the understanding of essential questions requiring judgment, e.g., support opinions, and enable debate (p. 46). • Present ethical dilemmas to prompt thinking (p. 46). • Uncover values that underlie opinions (p. 46). • Emphasis on awareness, not necessarily "let's go out and change the world" (p. 46). • The teacher shares views and invites people who do not share the same ideas to speak in class (p. 47).	• Critical teachers espouse related goals with "more emphasis on the shaping influence of dominant ideology, especially as conveyed in the mass media" (p. 46). • "Understand how power works in our society" (p. 46). • "Look at the dominant discourses and how they privilege elites" (p. 46). • "Mainstream media—and, indeed, standard textbooks—reflect elite interests and viewpoints", and assume a sameness when situating all knowers, creating uneven discussions on issues and therefore an inability to come to reasoned judgments (p. 46). • Teachers have a different role when leading discussions of social issues as all have cultural, socio-economic, and gender experiences which affect the way things are presented (p. 46). Silence on issues of gender, race, class, and sexual orientation, in some way, confirms what students perceive as being the society's bias (p. 46). • Teachers' roles are somewhat of a balancing act as they share views and invite students who do not share the same ideas to speak in class (p. 46, 47). • Attempt to "de-brainwash students by forcing questions on them, making them think of all the alternatives, yet prompting them to come up with a form of analysis, a judgment after considering all the angles to a problem" (p. 46).

Kelly et al. (2004) explained that the teachers in their study also contended that curricular justice could be attained only by questioning whose knowledge should be taught and why, and that curriculum that is pervasive with dominant ideologies should be challenged through the following:

- supplementation – supplement formal curriculum to consider more fully perspectives of marginalized groups;

- deconstruction – calling attention to omissions "to disrupt the process that differentiates the Other from the normal" (Kumashiro, 2000, p. 35); and
- transformation – the goal is best described by Giroux (1988) "students develop a deep and abiding faith in the struggle to overcome economic, political and social injustices, and to further humanize themselves as part of this struggle" (p. 127; as cited in Kelly et al., 2004, pp. 47-48).

Kelly et al. (2004) also brought to the fore the challenges that the teachers encountered, including dealing with the tension of when to share personal views and students' reversion to their parents' worldviews. One teacher stressed, "It's more important to educate these kids into another way of thinking, because they may well be the people who get into positions of power" (p. 49). The teachers also identified micropolitics as a challenge where "School bureaucracies, prescribed learning outcomes, government exams, and published school rankings based on easily measured outcomes such as test scores all serve to *reinforce conformity* and prevent innovation" (p. 49). The teachers also confided that, though they have views on social justice matters, "there is fear in the school of being controversial" (p. 49). Additionally, some students were forced into social justice courses to correct "disagreeable non-progressive attitudes" (p. 49), a remediation technique that only punished classroom students and did not enable the remediation of students' attitudinal problems. The teachers dealt with the gap between

> what students learn and what teachers try to teach, [which] is partly attributable to students' diverse social locations, the connections between these locations and curricular justice, and the wide variety of possible student responses, even when students are similarly socially located. . . . You might find that you're making a student in your class particularly uncomfortable [or] feed into the stereotypes, . . . even in places where you wouldn't expect it. (p. 51)

One of the teachers in Kelly et al.'s (2004) study concluded that there is "legitimate *fear* that *talking about certain topics* with students could result in *making things worse somehow*, and in the name of creating a safe environment, teachers might also *put dampers on critical conversation"* (p. 51). Striking the right tone and doing personal work on social location was important to the teachers. Another challenge related to social location was that if the teachers did not speak with an authoritative voice in less privileged contexts, they could be vulnerable to students, parents, and administrators, and even be ostracized by their teacher peers. The authors acknowledged that teachers take personal risks when they teach social justice in an unjust world (pp. 52-53). This study has brought to light how high school teachers view themselves as they

teach for social justice. However, Kelly et al. emphasized the need for professional development and more resources to support teachers in the quest to engender a critical pedagogy of social justice (p. 54). The study provided a clear picture of liberal versus critical ways of pedagogically approaching EfGC. However, the study did not clarify the best means to enable teachers with liberal beliefs to challenge their West-centric beliefs to enable a more critical global citizenship.

In a case study of *Eli, the Fanatic*, a long short story by Philip Roth (1959 & 1987), Spector (2011) elaborated on the possibilities of fostering a cosmopolitan literary imagination. She described how, through the exploration of a story or literary text, the reader could begin to examine his/her own subjectivity. Pinar (2009) describes subjectivity as "the inner life, the lived sense of "self"; this interiority is always of and in the world" (p. 3). By engaging with the text, there is an opportunity for the reader through an exploration of self to examine unequal power relations and enable reflection and action that challenge existing political and social structures. Spector underscored cosmopolitanism's lived experiences (p. 224) by formulating an interdisciplinary pedagogical approach drawing specifically from:

- Nava's (2007) psychoanalytical discourse on cosmopolitanism which examines the "unconscious factors" and "the non-intellectual, emotional, inclusive" and "intimate" features of an individual's "feelings of attraction for and identification with otherness" (p. 8),
- Kurasawa's (2007) political perspective on what he calls "critical cosmopolitanism" (p. 194) exercised through "public discourse and action" as a "form of world-making" (p. 88), and
- Pinar's (2009) emphasis on a cosmopolitan education in which "curriculum design is not a matter of psychological manipulation but of the aesthetic juxtaposition of academic knowledge addressed to students who may already be worldly-wise" (p. 11) (pp. 224, 225).

Spector (2011) provides the following synopsis of the literary text:

> Eli Peck, …consider[s] the (un)ethics of a group of assimilated, secular Jews who as "hote" (Derrida, 2000, p. 125) become increasingly hostile to their unassimilated Jewish neighbors, fearing the rise of anti-Semitism in their quiet, mixed community. Eli plays the role of lawyer-spokesperson for the suburban Woodenton Jewish community, "lay[ing] down the law" of "conditional hospitality" (Derrida, 2000, p. 123) toward the Yeshiva and the Holocaust survivors who live and learn there. Speaking for his neighbors, Eli demands in a formal 'legalese' letter that the displaced person (DP) no-name "greenie" trade in his traditional Hasidic garb for modern-day attire. The twist in

> the story takes place when the box Eli had handed over to the Yeshiva which contained a "greenish tweed suit" (Roth, 1959/1987, p. 269) from his own closet meant for the greenie had unexpectedly been returned to him, now housing the greenie's old clothing, suggesting that the DP greenie had "give[n] up," had "surrender[ed]" (p. 286) to the demands of Woodenton. In a spontaneous about-face, Eli slides inside the DP's outfit and proceeds to walk through town in it, the performance-act itself causing surprise and outrage along the way, ending with him in a hospital being sedated for his fanatical behavior. (p. 225)

To gain a sense of cosmopolitanism, Spector draws on Nava (2007) to argue that "A cosmopolitan habitus does not consist only of feelings and practices of inclusivity; it is also the breeding ground of loss, humiliation, and rebellion" (p. 14; as cited p. 229). "Eli's personal and political "strange" act" (p. 229) is the rebellion toward emancipation. It is cosmopolitism where "The personal is political" (Nava, 2007, p. 14; as cited p. 229). Spector further analyzed,

> Eli's resistance to and freedom from the "assimilationist egalitarianism" of the Woodenton Jews, which is premised on "cultural similarity as a precondition for the production of a sense of togetherness and responsibility for the…welfare of all" (Kurasawa, 2007, p. 170), takes place when he proceeds to walk through town in the religiously inspired clothing, a self-actualizing, emancipating and political, world-making provocation. "Spirituality can inspire political action" (Pinar, 2009, p. 5). (p. 228)

For Nava (2007) warm, welcoming people and places (p. 9) are "affective cultures [that] are deeply implicated in political resistance and transformation, in antiracism as much as racism" (p. 14; as cited p. 229). "Eli, the Fanatic," presents both the anti-anti-Semitism and anti-Semitism, and this for Spector leads to questions of democracy (p. 230). Eli's emancipation from assimilation's

> demand [for] cultural sameness or neutrality" (Kurasawa, 2007, p. 170) invites the student of literature to ruminate on the cosmopolitan imagination, which is a "structure of feeling" (Nava, 2007, p. 12) of hospitality to otherness, a desire "to engage with different lifeworlds" distant "from one's 'native vantage-point'" (Kurasawa, 2007, p. 173), and a pedagogical project that does not serve an end goal but is an educational experience unto itself. (p. 230)

Spector acknowledged that "stories like "Eli, the Fanatic" beckon scholars, teachers, and students alike to contemplate together the complexity of the cosmopolitan imagination, which in itself is an exercise in self-formation and world-making" (p. 225).

Worldliness could develop when there is an examination of the juxtapositions of self and other, material and spiritual, and personal and political (Pinar, 2009; as cited in Spector, 2011, p. 226). Spector (2011) points out that Hannah Arendt (1994) also "promoted 'worldliness' as 'chief' among cosmopolitan virtues (p. 28–9), [and] also placed great value on "the faculty of the imagination," which is the "gift of an 'understanding heart'" and is "far removed from sentimentality" (p. 322; as cited p. 26). For Spector, Nava provides an insight into Eli, the Fanatic's climactic moment, as "Eli exhibits an "understanding heart" through his "desire for a merger with the other, about the desire to become different" (p. 40; as cited p. 226).

Spector described that literature "can function as what Kurasawa (2007) calls "aesthetic cosmopolitanism" when it "nurture[s] the formation of global imagined communities" (p. 187 as cited p. 226) and an "ethos of openness" (p. 188 as cited p. 226) that does not require geographic travel (Nava, 2007 as cited p. 226). In this way "cosmopolitanism … take[s] place at home, in the family, in the neighborhood, in the interior territories of the mind and body" (p. 12 as cited p. 226). She explained, the examination of literary text in the classroom

> provides a unique place for the cosmopolitan spirit to be kindled because this space provokes learners to confront, consider, and embrace an imagined human plurality in storytelling and a material one embodied in the "lived experience" of the curriculum and "transaction that takes place among teachers and students" (Grumet, Anderson, & Osmond, 2008, p. 138). (p. 226)

Drawing on Arendt (1958/1998), Spector argued that "Speech and action" in classroom transactions, "reveal this unique distinctness" of the "paradoxical plurality of unique beings" (p. 176; as cited p. 226).

As Spector ties cosmopolitan imagination to literary stories, broadening this application to shared stories as a form of text could bring us to the place and time of the other. This exposes us to, and interacts with, the wealth of "knowledge systems in all forms and traditions of knowledge" (Odora Hoppers, 2019) brought to life within the others' real-life stories, while paying "critical, rigorous attention to [our own] "subjectivity's engagement" with the world (Pinar, 2009, p. vii; as cited in Spector, 2011, p. 225). It also assesses the power relations that result from ideologies and form the world's political, social, and cultural structures and economic systems. This study is important as it not only confirms the relevance of global citizenship across subject areas, but also confirms a cosmopolitanism that opens space for

cosmopolitan hospitality where students and teachers challenge their worldviews and beliefs, toward emancipatory outcomes. Though the study of *Eli, the Fanatic* is one example of enabling EfGC, Spector does not provide any further literary examples that would reinforce the multitude of concepts that reinforce social justice.

Fraser (2012) suggested meditation on justice: seek justice through injustice. She explained how to pedagogically approach global issues through the lens of injustice. After an analysis of the dystopian science fiction *Never Let Me Go* by Ishiguro on the perils of genetic engineering, Fraser asserted that only by overcoming institutionalized injustice can we create room for other virtues to flourish, for both the individual and society. She highlighted that both Plato in *The Republic* and John Rawls in *A Theory of Justice* affirmed that justice holds a special place in societies. Plato considered it a meta-virtue, whereas Rawls claimed that justice is the first virtue of social institutions: "Justice requires that all who are governed by a common set of ground rules be recognized as counting in the sense of belonging to the same moral universe. . . . All of them deserve equal concern" (p. 45). Fraser claimed that Ishiguro never attempted to represent a just social order, but that his view of a society was deeply unjust. Fraser pointed out that "justice is never really experienced directly. . . . By contrast, we do experience injustice, and it is only through this that we form an idea of justice. . . . We begin to get a sense of what would count as an alternative . . . to overcome injustice" (p. 43). To Socrates' question, "What is justice?" Fraser responded, "Justice is overcoming injustice" (p. 43). Drawing from Rawls, she asserted that "the primary subject of justice is the basic structure of society" (p. 42). Fraser made eight recommendations for evaluating social arrangements to seek justice through injustice that enable a critical pedagogical praxis in EfGC (Table 6). These suggestions can help to transform the understandings of injustice evident in global issues.

Table 6

Seek Justice Through Injustice by Fraser (2012)

Action	Description
1. Question the social world through the lens of injustice	Cut through obfuscation and ideology. This form of negative thinking helps determine why something is wrong and how it could be made right, thus activating the concept of justice into what is concrete, and of use in this world (p. 50).
2. Condemn constructions of essential difference	"Distrust attempts to draw lines between…. [peoples] … e.g., citizens and aliens, Europeans and others" (p. 50) ontological differences invoked to legitimize a dual social order, creates an 'us' and 'them' scenario which is an attempt to mis-frame justice wrongfully expelling some from the universe of those who 'count' (p. 50).
3. Examine basic structure instead of concentrating on otherness	Contemplate who needs moral consideration. Social cooperation is defined by whoever is subjected to a common set of ground rules. If members of society are exploited by another, they are subject to the same basic structure, both inhabit the same moral universe and deserve equal consideration in matters of justice (p. 50).
4. Challenge those who treat formal citizenship as the dominant of who counts	Consider how formal dominant citizenship can mis-frame justice in the transnational and global social order (p. 51).
5. Question redefining structural inequities as personal problems	Scrutinize interpretations that attribute people's unfavorable circumstances to their own failings. Resist efforts to dismiss bellwether emotions like anger which possess diagnostic value (p. 51).
6. Examine the public domain for biases	Consider how biases can hamper equal access to political voice (e.g., lack of discursive resources for open expression). Figure out how to overcome biases by broadening opportunities for naming social problems and disputing their causes (p. 51).
7. Meet material conditions for all people	Distrust societies that fetishize love, one-sided individuality, interiority, and private life while denying the majority of material conditions for all people (p. 51).
8. Cultivate social indignation and political imagination	Validate those oppressed who are longing for a better life and who drive to make meaning in the most unfavorable circumstances (p. 51).

Using a theoretical framework based on Andreotti's (2006) conception of critical reflexivity, Ast's and Bickmore's (2014) qualitative study hoped to discern and build upon what, why, and how associate teachers and teacher candidates teach critical global citizenship. They examined how critical global citizenship was conceptualized, prioritized, and demonstrated in Grade 10 classrooms through the Civics or Canadian and World Studies curriculum. They also examined how the participants expanded their related repertoires and competencies within a professional learning community (PLC). Lastly, they examined how the content and pedagogies of critical GCE focused on critical literacy engaged students and contributed to teacher efficacy in the classroom. (pp. 41, 42)

Ast and Bickmore (2014) contended that collaborative professional reflection and learning can enable critical GCE when "teachers work with their students to problematize notions and practices around power, voice, and difference embedded in global issues" (p. 42). The study "challenge[d] the assumptions of teachers and students about the causes of inequality in our world, by examining global issues through multiple, historical, critical lenses" (p. 42).

Fall and winter PLC groups were composed of associate teachers, instructional leaders (fall only), teacher candidates, and co-investigators, and engaged in corresponding practicum experiences. Individual interviews were held before, during, and after the first and/or second practicum to better understand what critical GCE meant for participants, why it was important to them, and how it could be infused in curriculum (p. 42). PLC meetings were also held before, during, and after each practicum. The first PLC enabled posing the same questions as the interviews. The second focused on teaching examples and experiences related to infusing "critical, global, and citizenship dimensions" into their lessons. The third focused sharing reflections related to what they learned, the discussion of future steps and directions of their practice in critical GCE, and digitally sharing of teaching resources (p. 43).

Ast and Bickmore (2014) found evidence of global dimensions such as challenging North – South inequalities (Andreotti, 2006) (p. 44). Teachers probed and were challenged by "going outside of our North American understanding of the world" (participant, p. 44). One participant's lesson demonstrated wealth inequity, specifically "the richest 1 percent of the world's population… own[s] 40 percent of the wealth, while the poorer half … owned 1 percent," which led to discussions about causes (p. 44). Some participants also "emphasized multiple, but not transnational, perspectives" (p. 44). While others compared Canada's systems

with other countries in topics related to slavery and alternative governance, and others used non-Western materials to discuss "partial (biased and incomplete) knowledge" (Kumasiro, 2004; as cited p. 44).

Ast and Bickmore (2014) also found evidence of critical citizenship that enabled power and voice in challenging personal subjectivities and the resulting implications of power, privilege, and marginalization (p. 44). One participant "explained these goals as 'waking people up about their own circumstances, and who they are, and getting them to be present and conscious in their own lives about what they're doing and what their actions mean'" (p. 44). Another explained that critical thinking is a "bigger process [of] breaking down and understanding your power" (p. 45), and another explained the importance of enable racialized student populations to have a voice especially when they have been excluded for who they are and where they come from; they can advocate for themselves. The participant believed "schools can either replicate or combat social inequity" (p. 45). Ast and Bickmore also reported that "many participants found that criticality and reflection transcended notions of global citizenship action" (p. 45). For example, one participant explained critical action goes beyond petitions and fundraising to being critical about one's own thoughts, action, and positionality within society and how this can foster complicity (p. 45). Ast and Bickmore (2014) also found that participants incorporated critical concepts into content and pedagogy through variety of teaching and learning strategies. For example,

> formulating questions from multiple perspectives, comparing and interpreting images, and communicating via social media to unpacking stereotypes.… analyz[ing] issues of social identity location…. Challeng[ing] … students to imagine "probable, possible, and preferable futures" (Pike & Selby, 2000) based on current tensions. (p. 45)

Ast and Bickmore (2014) further exposed challenges of critical GCE shared by their participants. They summarized that critical GCE requires:

- substantial planning time [to] locate teaching resources with critical, alternative perspectives;
- designing pedagogies to help make abstract ideas accessible and pertinent to students' experiences;
- instilling a knowledge base *before* inviting critique;
- engaging in criticality that challenges your own assumptions and beliefs which can be emotionally and intellectually difficult

- balancing recognition of brutal injustices with a sense of possibility, by using narratives of change-makers facing long odds;
- teaching in an open manner, without imposing one's own ideologies. (p. 46)

The challenges were exacerbated by the "[r]igid timetables, skeptical or disinterested colleagues, and the limited time span of the one-semester civics course" especially for novice teacher candidates (p. 46). Whereas, experienced associate teacher participants looked forward to sharing and borrowing colleague's pedagogical resources (p. 46).

Ast and Bickmore (2014) reported the study helped participants move from the abstraction to tangible teaching practice as one participant shared, "my critical thinking has existed at a purely theoretical level, so this project has provided some good concrete ways to implement [critical global citizenship] in practice" (p. 48). The PLC offered participants "a space to question and reflect on their own practice and see how other conceive of it – and to see it in action" (participant, p. 47). The PLC also enabled the development of "a network–going into teaching –of like-minded people" (another participant) (p. 48), which broke down isolation felt by associate teachers in their schools and teacher candidates as they enter the profession (p. 48). Ast and Bickmore (2014) concluded that the "study affirms the claims of scholarly literature in teacher development, [in] critical educational work, that emphasize …continuing, intentional opportunities to problematize, compare, and discuss teaching practice over time (Bickmore, 2005; Little, 2011; as cited p. 48).

Ast's and Bickmore's (2014) study brings to the fore the potential and challenges of critical pedagogy when EfGC. In addition, they reported that the PLC model of professional learning "broadened participants' perspectives on incorporating critical issues of power, voice, and difference into their global citizenship teaching" (p. 48). The study's focus on power, voice, and difference within critical GCE is a limited focus, however, may be seen as a starting point for many educators.

Sklarwitz, Fields, Seider, and Didier (2015) examined the possibilities of shifting attitudes through human rights programming. They examined the effect of the Carnegie School's global citizenship courses, which included human rights education courses on the participating students' global citizenship beliefs and attitudes. They asked the students to describe the effects of this coursework upon their global knowledge, attitudes, and actions (p. 194). The Carnegie School pairings of a junior-year human rights course with non-Western

courses (a study of one of the following regions in the world: China, India, Africa, or the Middle East, paired with related history and literature courses) represent a significant curricular commitment to global citizenship. All students in the junior year must fulfill this obligation. Students study their selected regions history, culture, and politics within a course that promotes pluralism and global citizenship (p. 193).

Sklarwitz et al. (2015) found that these students, described as racially and socially diverse girls from a privileged class who paid $40,000 for their yearly tuition, showed significant gains in their global citizenship attitude over the year as they participated in both the human rights course and the non-Western courses compared to students who enrolled in only the non-Western courses (pp. 193, 197). In the human rights course, the students reacted to, reflected upon, and scrutinized cultural practices that violate human rights (p. 198). Sklarwitz et al. found that "More often than not, the empathetic understandings that emerge from exploring cultural context result in shifting attitudes toward the practice and [toward students'] more sophisticated policy suggestions" (p. 198).

This study could inform new possibilities for EfGC. Creating openness to the challenges that people encounter in their environs enables a pedagogy that joins humanity because of "an aspirational sense of being human as a universal condition" (Gaudelli, 2016, p. 6). On the one hand, this research makes clear the importance of pairing the study of universal human rights with an understanding of historical contexts to enable growth as critical global citizens. However, the study does not explain why when students only studied non-Western regions, there was no impact on students' worldviews. Perhaps a Western knowledge system was the primary lens used to understand these vibrant non-Western regions, instead of regional knowledge systems and traditions, thus reinforcing Western worldview and privilege.

MacDonald-Vemic, Evans, Ingram, and Weber (2015) conducted a qualitative research case study from 2008 to 2011 with a sample of Canadian K-12 public-school classroom teachers who were educating their students for global citizenship in formal school contexts in Halifax, Toronto, and Vancouver, three diverse metropolitan regions of Canada, to comprehend the teachers' understandings and instructional practices related to EfGC (p. 85).

The authors wanted to discover how and why teachers educate for global citizenship by examining their instructional practices alongside the stated learning goals and orientations (pp. 83-84). Their review of the literature helped them to capture the complexities of the global

dimensions of citizenship, which they organized into a framework comprised of three sections—(a) learning goals, (b) instructional practices, and (c) orientations—that they used as an interpretive tool to make meaning of teachers' understandings and practices (p. 92). They constructed a profile of each of the participants and described their teaching practices in detail (pp. 94-95). MacDonald et al. administered a questionnaire on the teachers' learning goals and instructional practices and then interviewed and observed eight teachers. They recognized that their findings do not represent their respective regions, but they observed the trends toward orientations in each of the regional cases and revealed the instructional practices (p. 94). For example, the Halifax Regional Municipality focused on teaching worldmindedness, including the themes of cultural diversity and cross-cultural communication, creating opportunities for students to interact with difference, but they did not critically engage in it (pp. 95, 109). Toronto and the greater Toronto area focused on critical literacy and civic action to teach students about global issues and redress injustice (pp. 99, 109). Vancouver and the greater Vancouver region focused on teaching worldmindedness and civic action and cultivated agency and volunteerism in local spaces (pp. 104, 109). Few of the teachers spoke of teaching practices associated with critically engaging students in "themes related to power, privilege, conflict, and equity" (p. 109). When the teachers emphasized taking action, they did so "within existing global structures rather than action aimed at transforming them" (p. 109). These differences across regions might be a result of teachers' responses to their contexts, including demographics, policies, teacher education, and professional development, and to local and global inequalities and engagement with difference (p. 111). MacDonald et al. found that the

> teachers' instructional practices included less attention to opportunities for critically and meaningfully engaging how peoples and systems are interdependent in inequitable ways or to think deeply about how they are not just connected to, but also implicated in these uneven systems. . . . Teachers are placing disproportionate emphasis on teaching students that the world is harmoniously interdependent rather than helping them understand how the material consequences of interdependence are inequitable or teaching them to question asymmetrical global power relations. There is an important pedagogical difference between teaching students to raise money to build a school in Kenya and teaching them about the factors limiting a country's access to infrastructure and how they, as Canadians, are related to these factors (e.g., Canada's participation in the G8 and its relationship to the World Bank). (p. 112)

MacDonald et al.'s research study is significant in that it revealed, a full decade after Kelly et al. (2004) had identified critical pedagogical approaches when EfGC, that well-intentioned educators and students were still not fully examining the breadth and depth of the factors that might uncover critical understandings of social injustice. They were not able to challenge power relations within economic and political systems. MacDonald et al. highlighted that a critical next step is to identify and use differentiated instructional practices that enable deep engagement with the themes of "identity, equity, power, conflict, and difference attending to local and global relationships and actions" (p. 113).

Pashby and Andreotti (2015) elucidated critical global citizenship as an emerging agenda. They recognized the need for K-12 global citizenship program resources and pedagogical tools to examine the root causes of global issues and critique world systems and structures that have engendered marginalization and oppression (p. 11). Reflecting on their assessment of the literature and research studies, they further acknowledged that schools create a space for the possibility, as Abdi and Shultz (2008) explained, for "people to learn inclusiveness, civil courage, and how to live in communities encompassing diverse relationships" (p. 9). Pashby and Andreotti further noted that theorists promote engagement with diversity in the national and global community to consider complexities, as Davies (2006) indicated, with respect to conflict and interpretations of culture (p. 6; as cited in Pashby & Andreotti, 2015, p. 11); however, in practice there is a lack of engagement in this respect (p. 11). They confirmed that teachers face two agendas in educating for global citizenship: that though they appear dichotomous in nature, they both, according to Marshall (2009), "are based on principles of a liberal-democratic ideological and political stance, value system, and experience of human rights" (p. 255; as cited in Pashby & Andreotti, 2015, p. 11). One agenda is "to develop skills and dispositions for participation in the global economy," and the other is to "contribut[e] to a more socially just world" (p. 11). Pashby and Andreotti explained that these agendas are often deeply rooted in Eurocentric worldviews and in the systems and structures that originated with colonialization and remain unchallenged (p. 11). GCE programming has not yet enabled student self-reflexivity and questioning of the centrality of their Western worldview to deconstruct unequal power-relations when they encounter people who live in different contexts (p. 13). The result is social action couched in the "making-a-difference ethos" akin to "individual acts of consumption" and manifested through the unequal

power relations of "charity and benevolence" as Tarc (2012) contended (p. 119; as cited in Pashby & Andreotti, 2015, p. 12).

Pashby and Andreotti (2015) used Andreotti's (2006c) soft-critical framework, which was developed to inspire critical reflection and a principle of change (p. 15) to demonstrate how the framework has been applied in GCE research and "to recognize problematic soft practices and promote the need to develop more critical approaches. The research involved two locations, one in Ireland and one in Canada (p. 17). Pashby and Andreotti noted that Andreotti's model of critical global citizenship promotes citizenship action as "a choice of the individual after a careful analysis of the context, . . . of different views, of power relations, . . . and of short- and long-term (positive and negative) implications of goals and strategies" (Andreotti, 2006c, p. 49; p. 15).

Bryan and Bracken (2011) concluded that in Ireland GCE is largely related to soft approaches, and that obedient activism is transformed through "educational initiatives designed to empower students to critically evaluate the ideological underpinnings, strengths, and weaknesses of different kinds of development interventions" (p. 31; as cited in Pashby & Andreotti, 2015, p. 18).

Through the use of critical discourse analysis and Andreotti's (2006c) soft-critical framework, Pashby (2013) identified the tensions inherent to the conceptualizations of GCE in the social studies curriculum and teacher unit and lesson plans available online (p. 20). She determined that the Alberta social studies curriculum is rich in opportunities for teaching and learning "critical approaches" (Andreotti, 2006c, p. 96); however, the teachers in their study fell back on "soft approaches" (Andreotti, 2006c, p. 20). The Grade 10 curriculum, focused on globalization, builds upon the GCN strand and the historical thinking dimension of social studies to examine the following: "'To what extent should contemporary society respond to the legacies of historical globalization? [Including] the rise of capitalism, industrialization, imperialism, Eurocentrism.' . . . This opens some critical spaces through historical thinking and the tensions and complexities discourse" (AE, 2007, p. 21; as cited in Pashby, 2013, p. 20).

Pashby (2013) found that pedagogical materials embedded in the Alberta Teachers' Association's website led teachers to use lessons that the Canadian International Development Agency developed, that have evolved into the UN's (2015) SDGs, in which students select an issue within a developing country to research. Activities focused on people with problems

rather than questioning interconnected systems that make us all part of the problem, which reinforces soft approaches (p. 20). Pashby (2013) called "for pedagogical approaches that revise rather than fall back on dominant and normative views of salvation and paternalism" (p. 22).

Pashby and Andreotti (2015) offered a pedagogical example from Britain, Through Other Eyes (TOE), which is available free online and is used by 33 institutions worldwide. The program focusses on engagement with Indigenous/Aboriginal perceptions of global issues (Andreotti & Souza, 2008; as cited in Pashby & Andreotti, 2015, p. 22). Pedagogical tools should enable teachers to

- develop an understanding of how language and systems of belief, values, and representation affect the way people interpret the world;
- identify how different groups understand issues related to development and their implications for the development agenda;
- critically examine these interpretations – both 'Western' and 'Indigenous' – looking at origins and potential implications of assumptions;
- identify an ethic for improved dialogue, engagement, and mutual learning. (Andreotti & Souza, 2008, pp. 22-23; as cited in Pashby & Andreotti, 2015 p. 23)

TOE offers critical pedagogical materials that focus on the themes of education, development, equality, and poverty, with an emphasis on Indigenous ways of knowing and being. Students complete tasks that address "the cultural and material forces that shape subjectivities and worldviews" (p. 23), by learning to unlearn, learning to listen, learning to learn, and learning, to enable "individuals and communities to work responsibly towards unchartered possibilities for justice, peace and equality" (p. 25).

Another pedagogical tool is HEADS-UP, a checklist for teachers in addressing global issues. Teachers are prompted to reflect upon their pedagogical choices by reflecting upon hegemony, ethnocentrism, ahistorical/historical legacies, depoliticizing (power and ideologies), salvationist activism, uncomplicated solutions vs. epistemic change, and paternalist affirmation of superiority (Pashby & Andreotti, 2015, p. 26).

Pashby and Andreotti (2015) have shown that momentum is building to approach EfGC in schools in different parts of the world. Educators who use soft approaches can benefit from pedagogical tools that enable a more critical approach that questions "our histories, temporalities, our historical relations of dominance, coercion and exploitation, and our

relationships and responsibilities to one and other" (p. 28) to contribute to social justice and equality in the world.

In summary, these studies have revealed a fundamental need and value in confronting global issues through a critical pedagogical praxis of social justice. However, pedagogical practice has not yet caught up to the theoretical understandings advocated for by scholars. In the next section I advocate for a critical pedagogical praxis of social justice as a theoretical/conceptual framework that may enable teachers' and students' journey toward transformational growth as critical global citizens.

2.7 This Study's Theoretical/Conceptual Framework Inspired by the Critical Paradigm

In this next section, I elaborate upon the critical research paradigm and, in particular, from the fields of Critical Theory(ies) and Critical Pedagogy, from their history to a contemporary application for today's classroom. For this research instrumental case study I developed the *Critical Pedagogical Praxis of Social Justice Framework (Framework)*, where critical theory and critical pedagogy and practice intersect with the praxis (reflection and action) of social justice to engage teachers' and students' in a journey toward as critical global citizens.

2.7.1 A critical research paradigm. Merriam and Tisdell (2016) explained that critical research makes the dynamics of power in combination with hegemonic social structures visible so that people can challenge unequal power relations (pp. 59, 61). Curriculum development and pedagogical practice should take into consideration how to engage students in the ever-globalizing world to challenge situations that marginalize and oppress those without power. By positioning myself in the critical paradigm, I was better able to research the possibilities of critical pedagogical praxis to enable teachers' and students' engagement with global issues. These issues encompass a struggle for social change that involves criticism of exploitation and oppression and the struggle for social justice, equity, and sustainability to create a better society (Kellner, 1990, p. 10).

Though several critical social theories (CSTs) exist, I approached this study by incorporating the concepts of critical theory, critical pedagogy, and praxis which reside under the umbrella of critical theory (MacDonald, 2001, p. 170). Giroux (2017) noted that critical theory fosters insights into the development of a critical foundation for a theory of radical pedagogy (p. 30); thus, critical pedagogy holds to the doctrines of CSTs. Agger (2013) explained that, foundationally, CSTs have common tenets. Characterized by historicity

(susceptibility to change), there is no one truth or knowledge in society. By returning to the past and looking to the future, progress is possible through political and social action that raises consciousness about current oppression to create a different society through social change. The structures of social institutions such as politics, economics, culture, and gender and race discourse affect people's everyday lives. The domination that these structures cause is illuminated when people understand the national and global roots of their and others' oppression (pp. 5-6). Further, according to Agger:

> Structures of domination are reproduced through people's false consciousness, promoted by ideology, reification, and one-dimensional thinking. . . . Today false consciousness is fostered by positivist social sciences such as economics and sociology that portray society as governed by intractable laws . . . and fixed patterns. . . . CST pierces this false consciousness by insisting on the power of agency, both personal and collective, to transform society. (pp. 5-6)

Agger pointed out that social change begins in people's everyday lives. There is hope for a better future rid of domination, exploitation, and oppression. Local and personal changes have global consequences because people think globally, but act locally. There is a "bridge between structure and agency as dialectic [since] knowledge of structure can help people change social conditions" (pp. 5-6). People can connect everyday life experiences with large-scale social structures to search for ways to liberate oppressive conditions. Progress in this regard does not lie "at the end of a long road that can be traversed only by sacrificing people's liberties and even lives" (pp. 5-6).

2.7.2 Overview of the Fields of Critical Theory(ies) and Critical Pedagogy. Further to Agger's (2013) common tenets of critical theory, I draw upon Joe Kincheloe's and Peter McLaren's (2011) distinctive work "Rethinking Critical Theory and Qualitative Research," which included a historical overview of the last 70 years of the evolution of critical theory and delineated critical points for application in this millennium (p. 288). I also draw upon the work of Douglas Kellner (1990), who articulated a historical overview of critical theory. To understand the inception and emergence of critical theory as a school of thought and practice, including its foundations and its influences important to the emergence of a 21st century critical pedagogy, I draw on Antonia Darder's, Marta P. Baltodano's, Rodolfo D. Torres's (2017) "Critical Pedagogy: An Introduction" and Henry Giroux's (2017) "Critical Theory and Educational Practice" and Peter McLaren's (2017) "Critical Theory: A Look at the Major

Concepts" from the Critical Pedagogy Reader (2017). Drawing from these and other works, I discuss the historical development of this critical paradigm. I also reveal critiques of critical pedagogy. Recognizing Ross' (2017) explanation that critical pedagogy continues to evolve as critical educators engage in self-critique and pedagogical renovation (p. 615), I offer a critical theory and critical pedagogy reconceptualized for the 21st century by merging Darder et al.'s philosophical principles of critical pedagogy with Kincheloe and McLaren's tenets and concepts of critical theory for this millennium. These principles, tenets, and concepts are combined as they are complementary and articulate the tenets of critical social theories and address some of the gaps highlighted within the critiques. I also add other theorists' corresponding understandings situated in the critical paradigm. Finally, I present the critical theoretical/conceptual framework that will guide this study. The Critical Pedagogical Praxis of Social Justice Framework is a matrix of theory and practice and was formed based on the linkages to the social justice dimensions previously discussed.

2.7.3 The emergence and evolution of critical theory and critical pedagogy. Critical theory was developed in the early 20th century as an interdisciplinary social theory that could serve as an instrument for much-needed social transformation (Kellner, 1990, p. 2). In 1923 the Institute for Social Research, better known as the Frankfurt School, was established as the first Marxist-oriented research center affiliated with a major German university (p. 2). Disillusioned with the world, members of the Frankfurt School studied how Orthodox Marxism had developed under the shadow of totalitarianism. This was a time made notable by Hitler's Nazism, and Stalin's and Mussolini's fascism during the interwar period from the end of World War I to the beginning of World War II (Giroux, 2011, p. 33), where postwar Germany was in an economic depression marked by inflation, unemployment, failed strikes, and protests (Kincheloe & McLaren, 2011, p. 286). Orthodox Marxists asserted that "iron laws of history, the irrevocable evil of capitalism, and the proletariat as the privileged subject and anticipated agent of social transformation" (p. 287). In this context, Marxism, through its objectivist methods, failed to enable critical reflection to conceptualize current problems such as how social and cultural conditions inclined the working class and other social groups toward fascism, and how a revolutionary consciousness failed to develop (Kellner, 1990, p. 5). Theorists felt the world was in urgent need of reinterpretation. They defied Marxist orthodoxy to pursue "their belief that injustice and subjugation are shaped by the lived world" (Kincheloe

& McLaren, 2011, p. 286); consequently, their focus became the changing nature of capitalism and its mutating forms of domination (Kincheloe & McLaren, 2011, p. 286).

The research of Carl Grunberg, the first director of the Frankfurt School, was well rooted in Marxist philosophy that focused on empirical methods and historical contexts. He oriented research toward the problems of the European, including the working-class movement. However, when Horkheimer became Director of the Institute in 1930 he developed an interdisciplinary social theory that could serve as an instrument of social transformation that synthesized philosophy, social theory, and research (Kellner, 1990, p. 2).

To develop a discourse of social transformation, and emancipation, critical theory developed as a school of thought, a process of self-conscious critique, and "a commitment to penetrate the world of objective appearances to expose the underlying social relationships they often conceal," because objective facts "are historically contingent contexts mediated by relationships of domination and subordination" (Giroux, 2017, p. 31). In 1931 Horkheimer (as cited in Kellner, 1990) defined social philosophy as an attempt to clarify the

> fate of human beings, insofar as they are parts of a community and not mere individuals. It concerns itself above all with the social life of people: state, law, economy, religion, in short, with the entire material and spiritual culture of humanity. (Bronner & Kellner, 1989, p. 33; as cited in Kellner, 1990, p. 2)

Challenging the universal positivist approaches of the times, Horkheimer redirected the institute's work to a new multidisciplinary program that allowed members to question

> the interconnections between the economic life of society, the psychic development of the individual and transformations in the realm of culture... including not only the so-called spiritual contents of science, art and religion, but also law, ethics, fashion, public opinion, sport, amusement, lifestyle, etc. (Bronner & Kellner, 1989, p. 33; as cited in Kellner 1990, pp. 3-4)

A supradisciplinary program was initiated in which philosophers, sociologists, economists, historians, and psychologists united as a research community to explore "critical social philosophy, the complex set of mediations that interconnect consciousness and society, culture and economy, state and citizens" (p. 3).

According to critical theorists, no blueprints of sociopolitical and epistemological beliefs exist because, for every human being, everyday life experiences and contexts differ and change continuously (Kincheloe & McLaren, 2011, p. 288). Materialist theory, free of Marxist doctrine, is redefined "in terms of material conditions, human needs and social struggles against

oppression" and is open "to ideas and practical attitudes that take different forms in different contexts" (Kellner, 1990, p. 5). In the 1930s, ideology critique evolved to analyze social interests' ideologies by exposing historical roots, reified assumptions and distortions, and cultural critique evolved to analyze mass culture for the first time (p. 5). Kellner recapped Horkheimer's claim "that while idealist views generally aim at justification and are advanced by ruling class ideologues to affirm dominant class interests, materialist theories aim at explanation with references to material conditions, classes, and specific historical situations" (p. 5). In his conception of critical theory, Horkheimer stressed that "concepts and theories provide representations of the socio-material world and not any absolute of indubitable knowledge" (Kellner, 1990, p. 5).

2.7.3.1. Critical theory's fundamental dialectic process. Horkheimer's (as cited in Kellner, 1990) materialist theories are concerned with transforming the material conditions that produce human suffering to create a more rational society and a more humane form of existence. Contrary to Marxists, Frankfurt scholars believed that the economic dimension of society is not the only causal factor in social development and structure. Horkheimer's materialism utilized a dialectical social theory to analyze the relationships among different aspects of society (p. 6). He encouraged a

> subject/object dialectic in which objective conditions help constitute the subject, while the subject, in turn, helps constitute objective (material, historical) conditions. . . . Elements continuously change in relation to each other within the process, so that they are not even to be radically distinguished from each other. (p. 6)

Horkheimer and his colleagues contended that this dialectical conception stressed the relative autonomy of thought, culture, and all other superstructural phenomena in the process of reciprocal interaction with a socioeconomic base (p. 6).

Furthermore, dialectical materialism stresses that because our experiences are historical our concepts change in relation to historical development, theory, perception, and the objects of knowledge (Kellner, 1990, p. 6). Materialists understand the thinking of people within a particular period of time and are not interested in one particular worldview; rather, materialism

> is concerned with changing the concrete conditions under which humans suffer and in which, of course, their souls must become stunted. This concern may be comprehended historically and psychologically . . . [because] the wretchedness of our own time is connected with the structure of society. (Horkheimer, 1932, pp. 24, 32; as cited in Kellner, 1990, p. 6)

The goal of critical theory is to enable a rationalist society in which reason and the concept of rational/critical activism transform the totality of life through its historical and global perspectives, including the historical conditions that produced the existing capitalist society and conceptualized the variations of capitalist development and the hope for transition to a more socialist perspective (pp. 11-12).

2.7.3.2. Critical theory in the 1930s, 1940s, and post-World War II. During the 1930s and 1940s, the scholars from the Frankfurt School sought to understand why individuals submit to irrational authority and to identify the psychological conditions that produce authoritarian personalities who submit to fascism (Kellner, 1990, p. 13). To establish a methodological orientation that would relate theoretical work to political practices, they created a set of investigative, research, textual, and political practices (p. 13). They studied changes in socialization that resulted in the decline of the individual and analyzed new relationships among state, the economy, the roles of emergent technologies and mass communication as new modes of social control. This included the integration of the proletariat in a new consumer society that diminished class conflict. In their studies, critical theorists criticized capitalism and illustrated the possibilities of a utopian socialist society (p. 14).

In the early 1940s Horkheimer and Adorno wrote the *Dialectic of Enlightenment* initiating a new discourse about the role of mass communication as part of culture in contemporary societies. This became an essential component of critical theory (Kellner, 1990, p. 15). They maintained that

> *culture industries* were increasingly managing consciousness and obscuring social conflict [as they] were organs of mass deception which manipulated individuals into accepting the current organization of society, . . . [and they] were engaging in sophisticated forms of ideological indoctrination, using "entertainment" to sugarcoat oppression while eroding cultural standards in order to quell any forms of expression which might contest the given order. (Kellner, 1990, p. 15)

During World War II the Frankfurt School scholars, who were Jewish, immigrated to the United States. Shocked by American culture and the empirical practices of American social science scholars, Horkheimer, Adorno, and Marcuse (as cited in Kincheloe & McLaren, 2011) saw contradictions between progressive American rhetoric of egalitarianism and the reality of racial and class discrimination. They did not believe that this brand of American research could "describe and accurately measure any dimension of human behavior" (p. 286). Marcuse posited

that America, an "advanced industrial society, integrates and absorbs all forces of opposition so that the 'subjective' conditions for conflict between classes, . . . the individual and society vanish at the very time that the 'objective' reality of exploitation and injustice intensifies" (Kellner, 1990, p. 16). Frustrated by the forms of domination that emerged from a post-Enlightenment culture nurtured by capitalism, scholars considered critical theory a method to free their work from these forms of power. They worked with the social construction of experience and viewed disciplines as "discourses and power relations of the social and historical contexts that produced them" (p. 287). There was new hope for emancipatory forms of social research because the "*discourse of possibility* implicit within the constructed nature of social experience suggested to these scholars that a reconstruction of the social sciences could eventually lead to a more egalitarian and democratic social order" (p. 287).

After the war, some scholars returned to Germany; however, many went in different directions. This fragmentation caused a lack of social-theory development. Jurgen Habermas, known for his work on philosophical theorizing, and other scholars continued the work of the Frankfurt School in the 1970s and 1980s. During this time Kellner (1990) lamented the deficit of social research and elaboration of new theoretical perspectives in the domain of social theory (p. 17).

2.7.4 Critical theory(ies) in the late 20th and early 21st centuries. Critical theory evolved in response to varying social contexts. In the 1920s, the Frankfort School scholars developed a critical theory that challenged the hegemony of capitalism. Acknowledging the importance of a changing and evolving critical tradition (Agger, 2013, p. 153; Kincheloe & McLaren, 2011, p. 287), Agger maintained in the late 20th and early 21st centuries that "radical social change imploded into plural, polyvocal 'small' narratives, . . . all of whom speak different languages but have the common aim of overturning hierarchy" (p. 152). Thus, critical theory evolved into a multiplicity of constructs in response to the complex contexts of our times (Agger, 2013, p. 152; Kincheloe, 2008b, p. 5). For example, a reconceptualized critical theory (Kincheloe & McLaren, 2011); critical pedagogy (Darder et al., 2017; Freire, 1997; Giroux, 2010, 2011, 2017; Kincheloe, 2008a, 2008b; feminist theory (Ellsworth, 1989; Noddings, 2005; Tupper, 2005); CST (Agger, 2013); critical social justice/critical theory for social justice (Bates, 2016; Pereira, 2015); postcolonial theory (Abdi & Shultz, 2008; Andreotti, 2006a, 2006b, 2006c, 2014, 2015, 2017; Pashby, 2016; Pashby & Andreotti, 2015; Shultz, 2007, 2018);

deglobalization theory (Guerrero, 2014), and other theories that also intersect with class, gender and race.

In addition to acknowledging the many critical theories, Kincheloe (2008b) argued that critical pedagogues, as bricoleurs, draw upon this multiplicity of philosophical positions to conceptualize new insights. Giroux (2011) also reinforced the usefulness of appropriating progressive elements from a variety of theories, such as those listed above, for critical pedagogy to challenge neoliberalism while resurrecting democratic socialism to serve as the basis for imagining a life beyond the 'dream world' of capitalism. He further argued that educational practices need to "problematize modernity's universal project of citizenship, its narrow understanding of domination, its obsession with order, and its refusal to expand both the meaning of the political and the sites in which political struggles and possibilities might occur" (p. 70). Through political analysis, progressive educators can unveil opportunities for hope (Freire, 1992, p. 3). New narratives of deconstruction empower the alienated, the oppressed, and the marginalized to recount and theorize their own predicaments in their own voices, untranslated by Western male theorists into a single discourse of liberation. These new narratives embody reconstructivism, a philosophy that underscores social questioning to better pluralism and democracy in society and worldwide (Agger, 2013, p. 153). "At the heart of critical theory," Bates (2016) asserted, "lies a deep and abiding interest in equity and social justice" (p. 1). Ross articulated "Reduced to its most basic elements, critical pedagogy should seek to create conditions in which students [and educators] can develop personally meaningful understandings of the world and recognize they have agency to act on the world, to make change" (p. 616). These thoughts of critical theory and critical pedagogy inspired me to pursue a responsive and reconstructionist pedagogy that enables the pursuit of pluralism, democracy, and social justice when EfGC.

2.7.4.1 Critiques of critical pedagogy. Before sharing an evolved critical theory and critical pedagogy, I share some of the fundamental critiques that Darder et al. (2017), and Ross, (2017) have outlined. Darder et al. (2017) explained a major point of contention is that critical pedagogy's roots lie with White European men. Feminists argue that critical pedagogy fails to "engage forthrightly questions of women, anchored within the context of female experience and knowledge construction," and also perpetuates the notion that "cognitive learning informs the Marxian perspective of reason – a view that underpins critical

philosophical views of human beings, knowledge, and the world" (p. 15). Alternatively, feminists have argued for "challenging patriarchy and the reconstructing the sexual politics that obstruct the democratic participation of women as empowered historical subjects of their lives and destinies" (p. 15). This they argue is possible through "pedagogical embodiment through the inclusion of personal biography, narratives, rethinking authority, and engagement with historical and political location of the knowing subject" (p. 15). Based on its roots, racialized scholars argue critical pedagogy does not "explicitly treat the question of race, culture, or indigeneity as central concerns or from the specific locations of racialized and colonized populations themselves" (p. 16). Both feminists and racialized scholars " insist questions of race, gender, and sexuality be given equal weight in any critical analysis of schooling" this would open spaces for "different readings of history and society" and empower those who have " exited historically at the margins of mainstream life" (p. 16).

Another point of contention described by Darder et al. (2017) was that working class educators felt the theoretical language used functioned to create a new form of oppression and reinscribed power and privilege of the elite as the language was seen as inaccessible to those in the margins most affected by social inequalities (p. 15). This stirred deeper discussions about "literacy, class, gender, culture, power and the emancipatory potential of diverse political projects within different traditions of struggle and pedagogy" (p. 15). Ross (2017) explained that Ellsworth (1989) critiqued the language and literature of critical pedagogy as "highly abstract, utopian, and out of touch with the everyday practice of teachers" (p. 321; as cited p. 613). Ellsworth argues that empowerment is defined in the broadest human terms and has become an "ahistorical and depoliticized abstraction," and criticizes Giroux for making such statements as "making one's self present as part of a moral and political project that links production of meaning to the possibility for human agency, democratic community, and transformative social action" (p. 307). The focus then becomes the ""capacity to act effectively" in a way that fails to challenge any identifiable social or political position, institution, or group" (p. 307). She further criticizes that teachers have the ability to enable emancipatory outcomes, where teachers "link knowledge to power by bringing to light and teaching the subjugated histories, experiences, stories, and accounts of those who suffer and struggle" as she contends that teachers are not free of their own oppressive forces e.g., racism and classism, so they cannot unproblematically bring subjugated knowledges to light (p. 307).

Ellsworth (1989) also refers to repressive myths that perpetuate relations of domination where "objects , nature, and 'Others" are seen to be known or ultimately knowable, in the sense of being 'defined, delineated, captured, understood, explained, and diagnosed' at a level of determination never accorded to the 'knower' herself or himself" (p. 321; as cited on p. 613). Ellsworth preferred vision of classroom practice is a communication across difference:

> If you talk to me in ways that show you understand that your knowledge of me , the world, and 'the Right thing to do' will always be partial, interested and potentially oppressive to others, and if I can do the same, then we can work together on shaping and reshaping alliances for constructing circumstances in which students of difference can thrive. (p. 321; as cited in Ross, 2017, p. 613).

In this way, Ellsworth (1989) felt the teachers ""helps" students to express their subjugated knowledges" (Shor and Freire, p. 30; as cited on p. 309). The task of the critical educator

> becomes "finding ways of working with students that enable the full expression of multiple 'voices' engaged in dialogic encounter" (Simon, p. 375; as cited on p. 309), encouraging students of different race, class, and gender positions to speak in self-affirming ways about their experiences and how they have been mediated by their own social positions and those of others. (p. 309)

Ellsworth also challenges the limitation of the word dialogue, in that dialogue presupposes a rational argument and the spirit of sharing, however in a more radical pedagogy, she contends that speech is that of ""talking back", a "defiant speech" this is constructed within communities of resistance and is a condition of survival" (p. 310).

Another factor impacting critical pedagogy was the rise of neoliberalism and conservatism. Critical theorists felt postmodern's treatment of power was a political abstraction that did not acknowledge how capitalism was spreading across the globe and "perpetuating oppressive structures of economic domination and exploitation" (Darder et al., 2017, p. 17). Scholars were concerned about globalization's impact and the appropriation of schooling by right winged politicians, so they called on educators to keep social class oppression central in shaping the conditions students experience within schools and communities (p. 17). Critical pedagogues denounce policy makers' "claim that "critical pedagogy is only about politics,"" as this view obstructs efforts of bringing into question the legitimacy of teachers, students, and parents in participating in critical social action among poor, working class, and racialized populations (p. 19). By developing the ability to "read power effectively, critical educators can

enact political and pedagogical interventions, in the interest of social justice and genuinely democratic life" (p. 19).

A final critique is that insider criticizing among scholars may have the ability to marginalize and silence the proponents of critical pedagogy (p. 20). Darder et al. (2017) contended

> hyper-intellectualism and vanguard posturing, at the expense of other ways of knowing, serve to severely thwart dialogue, destroy political solidarity, and stifle the material and social movement that must seek to extend this counter-hegemonic political project into the arena of revolutionary praxis. (p. 20)

In the next section, I share a reconceptualization of critical theory and critical pedagogy.

2.7.4.2 Critical theory and critical pedagogy reconceptualized for the 21st century. Kincheloe and McLaren (2011) reconceptualized critical theory for the new millennium to guide us in asking questions, and using strategies, to "explor[e] how we see the world and issues related to power and justice and the ways the economy, . . . ideologies, . . . social institutions and cultural dynamics interact to construct social systems" (p. 288). Darder et al. (2017) explained that the "critical perspective ultimately provided the foundation for the philosophical principles that were to determine the set of heterogeneous ideas that were later to be known as critical pedagogy" (pp. 9-14). Critical pedagogy is committed to the transformation of society through the liberation of oppressed populations by addressing unequal power relations. Giroux (2011) pointed out that

> critical pedagogy as a moral and political practice does more than emphasize the importance of critical analysis and moral judgment. It provides tools to unsettle common sense assumptions, theorize matters of self and social agency, and engage the ever-changing demands of a democratic polity. (p. 3)

As their predecessors did, these theorists stressed that there is no universal implementation of any form of critical theory or critical pedagogy. This strength opens critical theories, including critical pedagogy, to their revolutionary potential and transformative possibility (Darder et al., 2017, p. 9; Kincheloe & McLaren, 2011, p. 287).

2.8 Connecting Theory and Practice

In response to the contemporary global and societal challenges that I outlined above, and the need for a continued commitment within education toward local, national, and global democracy that leads to equity, social justice, and a sustainable planet, I proposed critical

pedagogical praxis that intentionally intersects with the dimensions of social justice prevalent in scholarly literature and research in the field of EfGC.

Inspired by the work of Darder et al., Freire, Giroux, Kincheloe, Kincheloe and McLaren, and other critical social theorists, I highlight the following philosophical concepts: critical pedagogical praxis—the alliance of praxis, critical theory, and practice comprised of the following theoretical ideas: (a) domination and power of cultural politics and the political economy, (b) hegemony—control over others, (c) ideological critique, (d) dialectic theory—dialogue and relational engagement with life and the world, (e) historicity of knowledge. These concepts intersect with four practices: (a) dialogue, (b) critical consciousness—ethics of compassion and justice, (c) resistance and counter-hegemony, and (d) emancipation, which I outline below. The five theoretical ideas and four practices advocated for in the critical research paradigm that link "EfGC and educating for democracy are inherently intertwined; the richness and salience of one is dependent on the expression of the other" (Carr et al., 2014, p. 1).

2.8.1 Critical pedagogical praxis: The alliance of critical theory(ies) and practice that enable the praxis of social justice. Praxis, theory, and practice are three key elements that guide critical pedagogy to prepare students as critical global citizens, ready to engage with this century's increasingly challenging global issues. Aoki (1983) contended that "to understand *praxis* in the contemporary sense, it is well to be reminded of Paulo Freire who remarked, "*Praxis is reflection (thought) and action (practice) upon the world in order to transform it*" (p. 119). In this way, agency (reflecting and taking action locally and globally) has the potential to lead to meaningful and authentic social change (Connors, 2015, pp. 5, 209; Myers, 2006, p. 376). To better understand the world in which we live, critical theorists recognize, as Scotland (2012) acknowledged, that our everyday world or reality is socially constructed and shaped by social, political, cultural, economic, ethnic, and gender values within society. Reflections of our socially constructed world are under constant influence from our innermost thoughts (p. 9). With an everyday attitude of critical reflection or thoughtful action, we increase consciousness of our way of being and knowing in the world and foster liberation from the held assumptions of knowledge, perspectives, norms, values, and images of people and the world (Aoki, 1984, pp. 131-132). Freire (1970) theorized that, through dialogue, in which serious reflection occurs and relationships form with others, critical consciousness could

develop and lead to actions of liberation (pp. 65, 66). Critical theorists acknowledged that because human beings interact with their social, cultural, and material environments, and because our understanding of the world links to this, consciousness arises from human understanding. The knowledge that is built in constant relation with people and the world enables us, through dialogue, to reflect and take action in our daily lives to transform the world (Au, 2006, p. 19; Darder et al., 2017, p. 13; Freire, 1970, p. 106; Kincheloe 2008b, p. 209).

Kincheloe (2008b) underscored the possibility of a critical complex epistemology built by connecting people with diverse ways of being and knowing from across the planet, and through cyberspace, to end human suffering and oppression (p. 209). Darder et al. (2017) explained that

> all theory is considered with respect to the practical intent of challenging asymmetrical relations of power and transforming the fundamental sociopolitical and economic structures that reproduce inequalities and supports a self-creating and self-generating free human activity in the interest of justice. (p. 13)

Equally, Kincheloe identified this as a further goal of a critical complex epistemology that can alter pedagogy (p. 210).

> It is important, as Giroux (2011) argued, to understand pedagogy as a moral and political practice that is implicated in power relations and as cultural politics that offers a version and a vision of civic life, the future, and how we might construct ourselves, others, and our physical and social environment. (p. 71)

Darder et al. further argued for a critical pedagogy to critique all theorizing and truth claims through analysis and questions that are best mediated through human interaction within democratic power relations (p. 13). Critical pedagogues depend upon the analysis of the lived world, through a multiplicity of the lenses in CSTs, to better assess practical ways to take action toward emancipatory outcomes (Darder et al., 2017, p. 13; Kincheloe, 2008b, p. 67).

2.8.1.1 Agency. Agency is embodied within a critical pedagogical practice. According to Carr et al. (2014):

> Citizenship can be construed as the agency of the individual to change society, and to work against the oppressive and unjust structures of society that marginalize and discriminate against some while privileging others. As agency, citizenship involves individuals and groups participating to develop human capabilities, address human rights, and tackle social injustices. (p. 5)

Drawing from Emirbayer and Mische (1998), who theorized that agency "includes calling upon the past to recognize present situations, applying evaluations and judgments, and engaging in actions towards future goals", den Heyer (2003) summarized that agency is a "*social collaboration through which participants recall, evaluate, and choose necessary means and significant ends"* (p. 964, as cited in den Heyer, 2003, p. 248). Kelly et al. (2004) uncovered that historical agency is important as by examining political action of the past through oral histories can provide some examples of taking action that might still be viable strategies in the present-day context (p. 48).

Agency and activism are often thought of as equally emancipatory. However, Freire (1970) and Darder et al. (2017) cautioned against the use of processes that lead to activism. Activism should not be confused with true agency. Freire explained that action becomes pure activism when there is an absence of critical dialogue that builds relationships, and an absence of reflection on humanity within its historical reality (p. 66). According to Darder et al., "Cut off from critical practice, theory becomes abstraction or *simple verbalism*. Separated from theory, practice becomes underground activity or *blind activism*" (p. 13). Macdonald-Vemic et al. (2015) critiqued the pedagogy of teaching students to raise money to build a school in Kenya, rather than teaching them the factors in a country's access to infrastructure and the provision of funds and how we as Canadians were implicated in the reification of poverty as participants of the G8 and our relationship to the World Bank. These are two different conceptions of connection (p. 112), the first is activism, whereas the second represents a deeper engagement with the theoretical causes of injustice where agency becomes a possibility. Andreotti and de Souza (2008) underscored the importance of making theoretical foundations pedagogically accessible, thus moving practice beyond just a technical activity (p. 30). In the next two sections, I discuss the theory and practice fundamental to the development of a critical pedagogical praxis of social justice.

2.8.2 Theoretical dimensions within a critical pedagogical praxis of social justice. Critical pedagogical praxis has five fundamental theoretical dimensions: (a) domination and power of cultural politics and political economy, (b) hegemony—control over others, (c) ideological critique, (d) dialectic theory—dialogue and the relational engagement with life and the world, and (e) historicity of knowledge. In this section, I draw from and synthesize the

scholarly literature on critical theory(ies) and critical pedagogy to describe these theoretical dimensions.

2.8.2.1 Domination and power of cultural politics and the political economy. Darder et al. (2017) explained that political economy is focused "on challenging the power relations that seek to replicate the existing cultural values and privileges of the dominant economic, social, ethical, and political relationships that govern particular sectors of social order" (p. 10). Giroux (2011) argued that domination is not simply economic but also cultural. The pedagogical force of culture, with its emphasis on belief and persuasion, is situated within and across specific historical contexts and social formations and powerfully influences how we both think about politics and enact forms of resistance and social transformation (p. 70). Kincheloe (2008b) and Kincheloe and McLaren (2011) affirmed that economic factors shape everyday life and can therefore never be separated from other axes of oppression such as economic, racial, gender, or sexual. Kincheloe called for a rejection of economic determinism, in which economic factors determine political, social, and cultural structures and systems in society; "from a critical perspective the result of these actions is to make the rich richer and the poor poorer" (p. 24). Kincheloe added, "Neoliberalism is both an orientation to economic policy and a philosophy that has become widespread in . . . Western societies, . . . [where] Market imperatives, not ethical or humane considerations, drive social, political, economic, and educational policy" (p. 24). Kincheloe also reminded us that, as "market-driven social mobility becomes the goal of more and more of the Earth's people, wealth keeps being distributed in grotesquely unfair ways, economic development takes precedence over any concern for ecological consequence, ad infinitum, a form of mass suicide takes place" (p. 226).

For Odora Hoppers (2009) "human development in the 21st century brings to the fore the recognition that the understanding of 'economics' is a global exercise because of the power it yields. … It is one culture's view of what economics should be. Many societies in the world work on the basis of economics of abundance and sharing" rather than "scarcity as a universal" which is "absurdity taken to gross proportions" (pp. 176, 177). Neo-classical economics has ignored discourse, language, and practice related to the heuristic of human development (p. 177). Drawing form Richards (2004) and the SARCHI Framework and Strategy Document, The South African Observatory on Human Development, Odora Hoppers advocated a move from the mechanics of the science of economics (the study of inflation, equilibrium, and

expansion etc.) to a focus on human development to bring "the human to the inhuman" so non-Western people develop cognitive indifference to the European model including its related scientific methods and their impact on people's livelihoods (p. 178).

Held (2006) questioned, "Why be concerned with global challenges?" (p. 159). First, he explained that solidarity goes beyond being empathetic with another's plight; rather, it is a "willingness to stand side by side with others in the creation of solutions to pressing collective problems . . . between rich and poor, developed and developing countries" (p. 159). Second, challenges such as global warming and nuclear proliferation are so pressing that our own sustainability as a human community is at stake. Third, social justice is another reason that we should be concerned, because it is imperative that, as a community, we uphold universal human rights and strengthen institutional order (p. 159). Archibugi and Held (2011) argued that democracy has become the sole legitimate form of exercising power in the 21st century (p. 458).

> Democracy presupposes a non-coercive political process in and through which people can pursue and negotiate the terms of their interconnectedness, interdependence, and difference . . . for people to be free and equal there must be mechanisms in place through which consent can be registered in the determination of the government of public life. (Held, 2006, p. 159)

2.8.2.2 Hegemony: Control over others. Power, a basic part of human existence, can shape consciousness to dominate and oppress others (Kincheloe & McLaren, 2011, p. 290). Hegemony means the masses have accepted the privileged groups' interests as universal interests, "as the natural order rather than as a demonstration of the construction of power along the lines of race, class, and gender" (Orlowski, 2011, p. 34).

Mignolo (2019) explained that what is considered Western civilization today, construed from modernity and the historical origins of capitalism in which the French, British, and Spanish set forth to colonize other civilizations to create a system of global trade, imposed itself over other civilizations by appropriating lands, exploiting labor such as Black slavery and producing commodities for global markets (pp. 164-165).

> Capitalist civilization is based on competition and success, it needs and encourages possession, appropriation, and exploitation, to be number one, to lead under the belief that what is good for the leader is good for the world. In order to achieve these goals, it has to control knowledge and to sell the idea of one's superiority and the other's inferiority, for it is difficult to exploit an equal. The differential in economic wealth goes hand in hand with the racialization of differences, and both are foundational for

> Western capitalist civilization, and it carries over to non-Western civilization that has become capitalist lately. (p. 166)

Kincheloe and McLaren (2011) argued that today the political economy is controlled by corporations that dominate through a cultural pedagogy in which agents have influence over others and generate knowledge, shape values, and construct identity (p. 293). Darder et al. (2017) also stressed that intellectual and moral leaders of a dominant sociocultural class could exert hegemonic social control over subordinate groups (p. 13). According to Gramscian hegemony, domination does not necessarily exist merely through physical force; cultural institutions such as the media, the schools, the family, and the church influence people's way of being and knowing and assimilate them into domination (Kincheloe & McLaren, 2011, p. 290). Those who provide charity reify subordination, as Freire (1970) viewed it, as they offer "the false generosity of paternalism, mak[ing] the oppressed objects of humanitarianism, [which] itself maintains and embodies oppression" (p. 54).

Additionally, Kincheloe and McLaren (2011) explained that hyperreality denotes a new cultural space and time, and that in the political economy of contemporary Western societies it is a mechanism of control to bombard people with electronic images from local, national, and international spaces (p. 292). Hyperreality "shakes our personal sense of place. . . . [Therefore, it] is critical to examine the intended messages of these images and how they are received by individuals located at various race, class, gender, and sexual coordinates in the web of reality" (p. 292).

With mass media changing the way that culture operates, cultural epistemologies are different from those of even a few decades ago. Popular culture (TV, movies, video games, computers, music, dance, social media, and other productions) plays a role in power and domination by blurring the lines between what is real and what is simulated to produce new forms of culture and cultural domination, thus creating a loss of touch with traditional notions of time, community, self, and history **(**Kincheloe & McLaren, 2011, p. 292). Kincheloe and McLaren asserted that our contemporary era is dominated by corporate "educators" in the electronically wired space and time who possess the financial resources to use mass media; and it has worked so well that few complain about it (pp. 292, 293). They contended that "Western societies have to some degree capitulated to this corporate pedagogical threat to democracy, passively watching an elite gain greater control over the political system and political

consciousness via a sophisticated cultural pedagogy" (p. 293). Can we imagine another institution, in contemporary society, gaining the pedagogical power that corporations now assert over information systems?

Critical pedagogy enables a transformative process that demystifies social determinants and the asymmetrical power relations inherent in the political economy that maintain the interests of the ruling class. Through this process we come to understand the domination produced, and how it can be challenged and overcome through resistance, critique, and social action (Darder et al., 2017, p. 13; Giroux, 2011, p. 70; Kincheloe & McLaren, 2011, p. 292). Kincheloe and McLaren supported critical hermeneutics, which focuses on emancipation as the negation of domination: "Domination limits self-direction and democratic community building, whereas emancipation enables them" (p. 299). Reflecting on Gallagher's (1992) work, Kincheloe and McLaren cautioned that, "as long as our vision is obstructed by the various purveyors of ideology, our effort to live in democratic communities will be thwarted" (p. 299). Critical pedagogical praxis uncovers the ways that the privileged and the oppressed have been entangled in legitimated ideological processes that reify domination (p. 299).

2.8.2.3 Ideological critique. Ideology and hegemony are inherently tangled. Darder et al. (2017) explained that "Ideology is the societal lens or framework of thought used in society to create order and give meaning to the social and political world in which we live" (p. 11). Ideologies are manifested in people's subjective inner histories and experiences, and are driven by individual needs, desires, and the changing material conditions and class formations within society (p. 11). Kincheloe and McLaren (2011) emphasized that "hegemony cannot be separated from the production of ideology . . . [because] ideological hegemony involves the cultural forms, the meanings, the rituals, and the representations that produce consent to the status quo and individuals' place within it" (p. 291). Mignolo (2019) contended that the study of globalization should be presented as an entity, as the ideology of globalism, that is "a project of homogenizing the world under the will and desires of Western civilizations" (p. 161).

As a subtle, ambiguous, and situationally specific form of domination, hegemonic ideology assumes that people are passive and easily manipulated by media, political, educational, and other sociocultural productions, and that they manipulate people to adopt oppressive meanings (Kincheloe & McLaren, 2011, p. 291). People shape their vision of reality

based on their constructed understandings of the world, their role within it, and dominant ideological practices and discourses influenced by power and hegemony (p. 291). It is necessary to understand domination in the context of concurrent struggles, including how competition engages different visions, interests, and agendas in a variety of social locales among different classes, racial and gender groups, and sectors of capital, to critique ideology (p. 291). Freire (1992) challenged ideologies by analyzing social and political conditions that focus on economic profitability at the cost of the human condition (pp. 1-3).

2.8.2.4 Dialectic theory: Dialogue and relational engagement with life and the world. Darder et al. (2017) explained that, according to dialectic theory, knowledge purposefully exposes the "connections between objective knowledge and the cultural norms, values, and standards of society at large" (p. 11). They suggested that the power of human activity and human knowledge is a strong force to reorient and shape the future of the world, "whether it is in the interest of domination or the struggle for liberation" (p. 11). Problems begin with interactions between the individual and society; therefore, from a dialectical perspective, analysis begins "from human existence and the contradictions and disjunctions that shape and make its meaning problematic" (p. 11). Agger (2013) believed that the dialectic between society's current systems and structures, and agency, could create opportunities to change social conditions. When people connect everyday life experiences with large-scale social structures to search for ways to liberate oppressive conditions and think globally but act locally, they make local and personal changes that have an impact at a global level (pp. 5-6).

Darder et al. (2017) further explained, from a dialectic view, critical pedagogy supports human nature as dynamic, interactive, and relational, rather than forming absolute dichotomies or rigid polarizations of thought or practice. From the perspective of critical pedagogy, "students are encouraged to engage the world within its complexity and fullness in order to reveal possibilities of new ways of constructing thought and action beyond how it currently exists" (p. 11).

2.8.2.5 Historicity of knowledge. Darder et al. (2017) explained that the historicity of knowledge "supports that all knowledge is created within a historical context and it is this historical context that gives life and meaning to human experience" (p. 10). The knowledge that students bring to the classroom is constructed and produced within a particular historical

moment, and under particular historical conditions; therefore, their life experiences exist within a historical context (Darder et al., 2017, p. 10).

den Heyer advocated for agency that critically enhances students' historical thinking and community membership, through issues of historical agency, by focusing on change within individual and collective projects engaged in issues centered on social recognition and material distribution (p. 430). Touraine (1981), as den Heyer (2003) revealed, created three components of historicity that entwine historical and social theory. Touraine stated that historicity names:

1. the capacity of society to reproduce itself in imperfect accordance with contested ideals.
2. the conflict among social classes that have greater or lesser degrees of productive control over, for example, which historical stories get reproduced more often in movies, commemorations, and schools. This production presents ideals, symbols, images, and stories through which "society," in part, gains knowledge of "itself."
3. what is at stake — the way society comes to understand, evaluate, and reproduce itself through "*symbolic representations of experience*, economic investments, and *cultural legitimization* of self-generating activity. (p. 59; as cited in den Heyer, 2003, p. 429)

2.8.3 Dimensions of practice within a critical pedagogical praxis of social justice. Critical pedagogical praxis includes four dimensions that are fundamental to pedagogical practice: (a) dialogue, (b) critical consciousness—ethics of compassion and justice, (c) resistance and counter-hegemony, and (d) emancipation. In this section, I continue to draw from and synthesize the scholarly literature on critical theory(ies), critical pedagogy, and postcolonial theory to elaborate on these dimensions.

2.8.3.1 Dialogue. Dialogue is a powerful tool that empowers students to challenge the dominant educational discourse of their world. Darder et al. (2017) noted that "dialogue constitutes an educational strategy that centres upon the development of critical social consciousness or what Freire termed conscientização" (p. 14), which I will explain in the next section. Dialogue and analysis are the foundation for reflection and action (praxis). Freire and

Macedo (1995) asserted that dialogical practice means that "dialogue characterizes an epistemological relationship," because

> dialogue is a way of knowing and should never be viewed as a mere tactic to involve students in a particular task. . . . I engage in dialogue because I recognize the social and not merely the individualistic character of the process of knowing. In this sense, dialogue presents itself as an indispensable component of the process of both learning and knowing. (p. 379)

Andreotti (2006b) suggested that dialogue enables critical engagement and reflexivity and nurtures critical literacy (p. 49). Darder et al. contended that this educational strategy supports a problem-posing approach in which students and teachers learn from each other. The process of coming to know through actual lived experiences cannot be ignored. Discussing lived experiences enables an understanding of existing conditions and knowledge about how they came to be and consideration of how they might be different (p. 14). Dialogue enables the development of critical agents, as Giroux (2011) advocated, as they develop a "formative culture of beliefs, practices, and social relations that enable individuals to wield power, learn how to govern and nurture a democratic society that takes equality, justice, shared values, and freedom seriously" (p. 4).

2.8.3.2 Critical consciousness: Ethics of compassion and justice. Critical consciousness or conscientization, *conscientização* (Freire, 1970), is the process by which "students as empowered subjects achieve a deepening awareness of the social realities that shape their[s and others'] lives and discover their own capacities to recreate them" (Darder et al., 2017, p. 14). This process of human interaction is recurrent and regenerating in that it utilizes constant clarification of reflections and actions (praxis) that arise to illuminate understandings of the world and create opportunities for new dialogue (p. 14).

Giroux (2011) explained that students define who they are and how they relate to others through meaning-making modes of agency and a struggle over identities (p. 6). Tupper (2005) contended that "meaning is fluid, always being constructed and reconstructed through our own and other's understandings and through the meeting of these understandings" (p. 10). Understanding can grow from a multitude of student experiences, locations, voices, and stories (p. 10). With critical consciousness, as Freire (1970) told us, individuals relate to their world in

a critical way; through the act of critical perception, they discover their temporality. Within their historical epoch they can free themselves:

> Whether or not [individuals] can perceive the epochal themes and above all, how they act upon the reality within which these themes are generated, will largely determine their humanization and dehumanization, their affirmation as subject or their reduction as objects. . . . If [individuals] are unable to perceive critically the themes of their time, and thus to intervene actively in reality, they are carried along in a wave of change. (pp. 3-7)

Freire explained that only when people grasp these epochal themes, can they intervene in reality, instead of simply remaining spectators exposed to further conditioning by those with power (p. 5).

Mustakova-Possardt (2004) contended that "critical consciousness is in essence optimal consciousness, characterized by the integration of the intellectual, emotional, moral and spiritual aspects of a human being" (p. 248). To negotiate the challenges of the 21st century, she proposed the development of mature moral consciousness over the student's life. Mature moral consciousness is "understood as a way of being, an optimal path of human development, which exhibits wholesome engagement with meaning and positive change in one's social world and is characterized by ever-expanding circles of agency in the service of humanity" (p. 246). She explained:

> The capacity to engage life fully and responsibly and to problematize . . . the natural, cultural, and historic human reality is a whole-person phenomenon, a way of being, which includes . . . moral identity, moral reasoning, moral affect or any other particular moral dimension . . . [and] what critical theory and praxis call historical agency and empowerment. (p. 248)

Mustakova-Possardt (2004) pointed out that "this wholesome way of being, integrates human cognitive, volitional and affective capacities, manifested in a deepening lifelong integration of moral motivation, agency, and critical discernment" (p. 248).

Choo (2017) emphasized that dispositions of empathy and of hospitality and the capacity to appreciate diversity are to be cultivated over time through pedagogies that enable students to negotiate ethical issues and values in the world (p. 353). Education can foster a 'dialogue with life' to develop a foundation of moral motivation, a moral sense of identity, and a moral imperative; it can engage students in expanding circles of the social world, and increase their motivation toward moral agency by:

- recognizing students' sense of self is grounded in the sense of their own spiritual nature and of the importance of their choices;
- facilitating a moral sense of identity, a moral imperative and normative concerns over self-interest and pragmatic concerns;
- engaging the ability for a consistent analysis of causality;
- orienting toward duty and responsibility toward a larger human group than one's immediate circle; and
- enabling recognition of self-knowledge and the accompanying ability for self-reflection, differentiating personal goals, and articulating a coherent philosophy. (Mustakova-Possardt, 2004, p. 257)

Similarly, den Heyer (2003) stressed that historical agency includes "responsibilities to interrogate the personal stakes involved in struggles to focus desires, intentions, and identities upon a particular imagined past and future" (p. 430). In this way, historical agency enables the "transformation of culture, emotional commitments, and social relations" (p. 430).

Mustakova-Possardt (2004) explained that, as youth negotiate expanding moral and social responsibility, and sociopolitical consciousness, their moral motivation grows toward the service of a larger human family and a frame of reference larger than themselves, which enables critical discernment and the ability to problematize various aspects of human reality. When students dialogue with others about the root causes of global issues they can reflect upon their moral consciousness. They examine both self and the world, and how they can take action alongside others to contribute to their local and global communities in caring, compassionate, and socially just ways. In this way, they develop their understanding of the epistemological self/other constructions and the capacity to deconstruct and problematize ideology and sociohistoric reality. This process is also highly agentic, moved by a synergy of knowledge, love, and will. Given this development between moral motivation and critical systematic thought, the psychosocial themes of principled vision, philosophical expansion, and historical and global vision grow (pp. 257-259).

Syed (2011) reframed globalization: "Globalization, in the image of the word 'umma,' means that bonds between and among people go beyond the structures of our cultures and societies" (p. 210). Tupper (2007) reinforced the need for "care-full citizenship . . . that entails a degree of attentiveness, a level of caring for self and others, for the world that may evoke a need to act in ways to ameliorate the conditions of oppression" (p. 260). "In this respect, care-full citizenship is, in and of itself, an action, a way of being" (p. 260). For people to develop as

global citizens, elevating compassionate responses formulated through critical approaches, Andreotti (2006b) advocated for deep conversations on such topics as worldviews; identity; positionality; equity; power relations and structures; global, political, and economic systems; histories; culture' interdependence; and conflict (pp. 40-51).

Enabling critical consciousness fosters a moral imperative to problematize social injustice and to work to change inequitable conditions for the better. Torres and Dorio (2015) maintained that EfGC could, based upon the synergy of local and global knowledge systems and traditions that foster consciousness-raising actions, help forge new egalitarian economic relationships that enable sustainable peace and environmental preservation for the betterment of humanity (p. 4). For example, Odora Hoppers (2009) contended "Indigenous knowledge systems … offer a platform for deep transformation and a rethink of the link between democracy and epistemology, the emergence of theories of freedom including … cognitive justice" (p. 176). Enlightened by critical consciousness focused on the ethics of compassion and justice, students' agency can contribute to the development of a more socially just world.

2.8.3.3 Resistance and counter-hegemony. Darder et al. (2017) explained that, with resistance and counter-hegemony, "people have the capacity and ability to produce knowledge and resist domination . . . [through] intellectual and social spaces where power relationships are reconstructed to make central the voices and experiences of those who have historically existed at the margins" (pp. 12-13). Establishing alternative structures and practices that democratize power relations forges a transformative social context out of moments of resistance to achieve liberatory possibilities (p. 13).

Torres and Dorio (2015) advocated for openness to diverse knowledge systems and traditions,

> to counter neoliberal cultural influences and economic policies that have contributed to an international moral and ethical crisis linked to the commodification of our sense of global community, materialising our commitment to the environment, and trampling our global commons. (p. 4)

Orlowski (2011) maintained that by destabilizing the status quo by reframing social and economic [local to global] issues, through various ideological perspectives, it is possible to open spaces for diverse epistemologies via counter-hegemonic discourse. Today's powerful, dominant discourses support the systems of values, beliefs, and social practices of the socially, politically, and economically elite (p. 34). The consciousness of ideologies and their political

slant toward the right or the left can provide basic understandings, so resistance to hegemony can exist (p. 28). Kincheloe and McLaren (2011) also suggested that it is possible to achieve critical enlightenment by analyzing competing power interests between groups and individuals within a society, and by identifying who gains and who loses in specific situations. This includes the dynamics of privileged groups and their interest in supporting the status quo to protect their advantages (p. 288). For example, left-wing political ideologies in Western democracies, rooted in freedom, equality, egalitarianism, and social justice, champion the rights of women, homosexuals, non-whites, and a strong welfare state (Orlowski, 2011, p. 30). Conversely, right-wing political ideologies encourage individuals' economic and social advancement without help from the state, dismission suggests that the system is unfair toward minorities. Meritocracy also maintains privilege in current-day social, political, and economic hierarchies (Orlowski, 2011, p. 30). Orlowski (2011) encouraged teachers to bring contradictory consciousness to the surface. As explained by Anyan (1981), practical everyday attempts to resolve class, race, and gender contradictions, versus the theoretical attempts where ideologues thwart dissent through hegemonic devices, protects the dominant political ideology (as cited pp. 41- 42), e.g., consumerism versus environmentalism (p. 42).

Freire (1970) criticized Western education's ideological intent, in that its attempts at liberation do not recognize the true significance of dehumanizing power, which reifies the idea that students adapt to a world of oppression (p. 78). Freire believed that educators do not often perceive ideological intent and that all educational practice implies educators' theoretical stance (p. 78). Orlowski (2011) also recognized the influence of teachers' theoretical stance in that "teachers' political ideologies inform their attitudes and beliefs which are at the root of the ways that they relate to and teach their students" (p. 17).

2.8.3.4 Emancipation. Freire's (1970) reflections in *Pedagogy of the Oppressed* encouraged a problem-posing education in which "men and women develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality but as a reality in the process of transformation" (p. 12). Kincheloe and McLaren (2011) argued that emancipation negates domination by enabling self-direction and democratic community building (p. 299). They also contended that critical pedagogy enables a critical democracy by empowering and engaging marginalized people in the rethinking of their sociopolitical role (p. 290). To achieve greater

degrees of autonomy and human agency, “those who seek emancipation attempt to gain the power to control their own lives in solidarity with a justice-oriented community” (p. 287) by exposing the forces that prevent individuals and groups from shaping the decisions that crucially affect their lives.

2.9 Critical Theoretical/Conceptual Framework

As shown earlier in this dissertation, research calls for the revisioning and reframing EfGC through social justice. Reconceiving EfGC means supporting an agenda of concern for all peoples and the conditions in which they live to embrace social justice rather than the current curricular policy of emphasizing the preparation of students for global competitiveness to enable them to contribute to economic prosperity, perpetuate a neoliberal agenda, and consequently reify existing forms of marginalization and oppression (Cozzolino-DiCicco, 2016, pp. 14-18).

As a researcher and curriculum developer, I respond to scholars’ calls to action to reframe EfGC through social justice. As Shultz (2018) affirmed,

> global social justice provides not only a conceptual and communicative framework to understand the political, social, environmental, and economic conditions needed for discussing global equity but a way to understand struggles for justice and citizenship rights that span across sites and scales in a world linked through globalization and globalism. (p. 247)

I developed a theoretical/conceptual framework to guide my research, and that enables teachers to deeply engage their students in the study of global issues to develop the knowledge and understanding, skills, values, and attitudes integral to becoming critical global citizens. Critical global citizenship challenges dominant economic, political, social, and cultural structures. It challenges ideologies that wield power and power relations, to enable cosmopolitan hospitality and democracy that are open to the diverse ways of being and knowing in the world. Critical global citizenship acknowledges the responsibility of all of us to seek out the causes of injustice through dialogic means that enable cognitive justice and collaborative approaches to respond to the consequences of globalization in socially just ways.

As shared earlier in this dissertation, to create a portrait of the championing of social justice, I synthesized the discourse into the following dimensions: (a) *cosmopolitan hospitality and democracy*, (b) *identity(ies) and the relational dialectic*, (c) *Universal Human Rights*, and (d) *ideologies and the political and economic dimensions of globalization*.

Figure 2 is a conceptual representation of the theoretical/conceptual framework for this case study forming a new critical pedagogical model. It is comprised of a matrix of social justice dimensions, critical theory, and practice. Table 7, the *Critical Pedagogical Praxis of Social Justice Framework* is a collection of reflections and actions from which I and educators will draw upon to engage student as critical global citizens.

Figure 2. Critical Pedagogical Praxis of Social Justice Framework: Theoretical/Conceptual Model

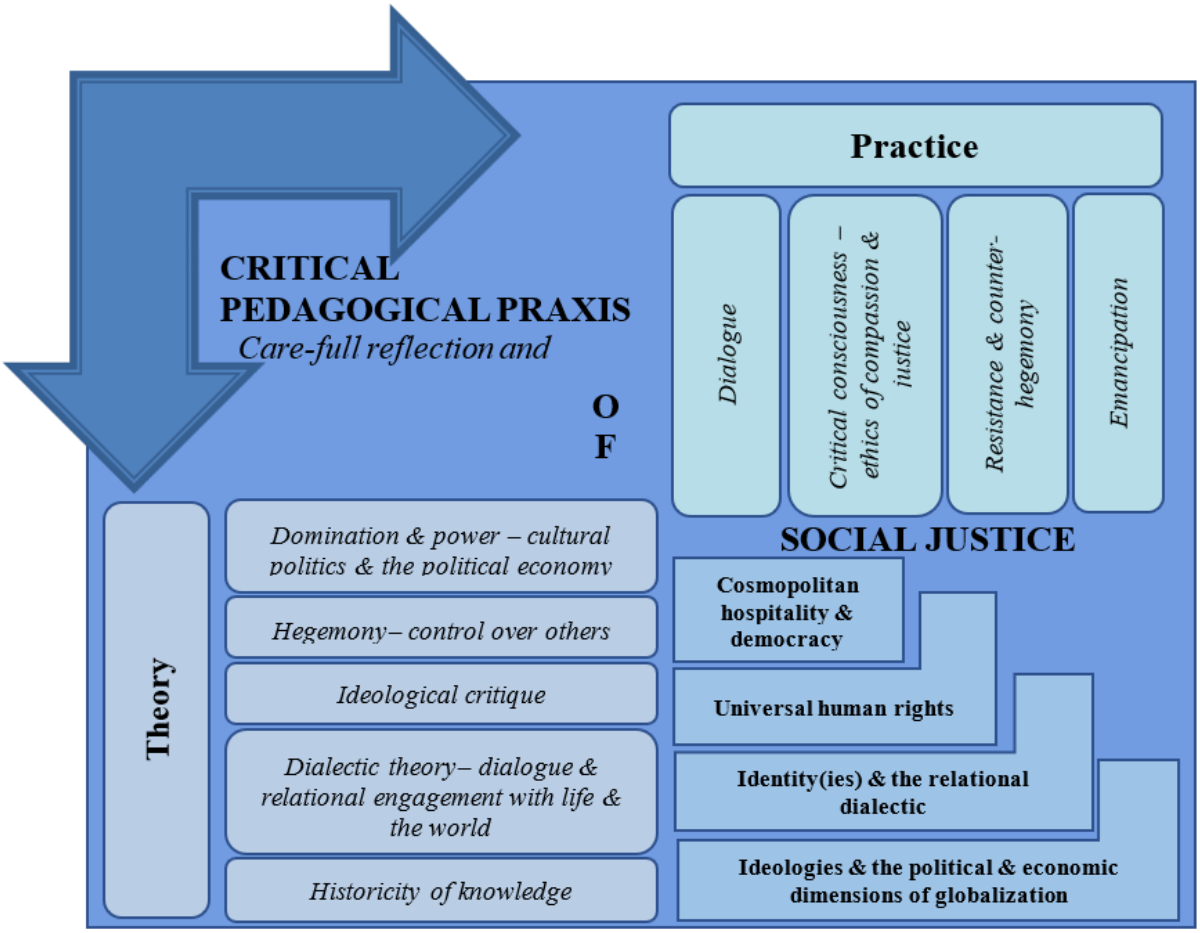

Table 7
Critical Pedagogical Praxis of Social Justice Framework[8]

Critical Pedagogical Praxis of Social Justice Framework

All theorizing and truth claims are subject to critique, a process that constitutes analysis and questions that are best mediated through human interaction within democratic power-relations. (Darder et al., 2017).

Social Justice

♦ Cosmopolitan Hospitality and Democracy (CHD);
♦ Identity(ies) and the Relational Dialectic (IRD); ♦ Universal Human Rights (UHR);
♦ Ideologies and the Political and Economic Dimensions of Globalization (IPEDG)

		Practice ← *Care-full reflection and action* →		
	Dialogue	Critical consciousness – ethics of compassion & justice	Resistance & counter-hegemony	Emancipation
Theory	Domination and power of cultural politics and the political economy	a) I analyze global issues through the following themes: i. domination ☐, ii. power ☐, iii. justice ☐, iv. social systems ☐ defined by the inter-relationships that exist between individuals, groups, and institutions, and their interaction with: – ideologies ☐, – the economy ☐, – social institutions ☐, and – cultural dynamics ☐. (Kincheloe & McLaren, 2011) [IPEDG] b) I examine mechanisms of democracy, how democracy exercises power in the 21st century to pursue	e) To increase personal critical consciousness, liberating from personally held assumptions (knowledge, perspectives, norms, values) about images of people and the world, I examine multiple perspectives on issues by investigating: i. multiple/different ways of being in the world ☐, and ii. multiple/different ways of knowing the world ☐. (Aoki, 1984). *[IPEDG; IRD; CHD]* f. 1. [new] I examined how global neoliberal policymakers of the present or colonialists of the past worked together in developed nations	j) I challenge economic determinism where: i. economic factors provide the foundation for all political, social, and cultural structures ☐; ii. society is divided into competing economic classes, and political power is determined by a capitalist economic system that empowers wealthy individuals and corporations while the poor remain powerless ☐. (Kincheloe, 2008) *[IPEDG];* k) I challenge power relations that seek to replicate the existing cultural values and privileges that govern social order through the	o) I connected to people and [new] heard testimonials through live encounters (in-person, live-streaming) or through first-hand accounts (print, video): i. with diverse ways of being and knowing ☐, ii. from across the planet and through cyberspace ☐, iii. to end human suffering and oppression ☐. (Kincheloe, 2008b) *[CHD]* iv. [new] to end unsustainable practices that impact the planet and humanity (Spector, 2013) *[CHD]* p) I assess humanitarian goals that seek to address critical issues of the

[8] Note: For ease of teachers' use I designed this framework as an 11" x 14" placemat (print and digital). As a result of the ongoing process of analysis and interpretation during the study reflections and actions were added and are shown as [new].

	Practice			
	Care-full reflection and action			
	Dialogue	Critical consciousness – ethics of compassion & justice	Resistance & counter-hegemony	Emancipation
	and negotiate the terms of: i. interdependence ☐, ii. interconnected-ness ☐, and iii. difference ☐, iv. to achieve freedom and equality ☐. (Held, 2006) [CHD; IPEDG] c) I examine how the power of global neoliberal policymakers exercise market solutions on national economies around the world to control markets that are part of the global economies ☐, including roles of: i. the International Monetary Fund ☐, ii. the World Bank ☐, iii. the World Trade Organization ☐, iv. aid agencies ☐, v. multinational corporations ☐, vi. Nongovernment Organizations (NGOs) ☐. (Kincheloe 2008; Tully 2005, Schulz 2007) [IPEDG] d) To discuss humankind's sustainability as a community, I examine challenges such as: i. global warming ☐, ii. nuclear proliferation ☐,	to maintain the global economy and politics of power, ignoring the systems and structures that have left a legacy of oppressive living conditions for Indigenous peoples and have ignored indigenous knowledge systems and their ways of being and working in the world ☐. (Freire, 1970). [IPEDG] f) 2. I examine how global neoliberal policymakers work together in the least developed nations to offer a less intense version of democracy by: i. breaking-down premodern ways ☐ ii. breaking-down local self-reliance ☐, iii. integrating them further into the global economy ☐. (Tully, 2005). *[IPEDG; IRD]* g) I examine how wealth [new] (money and possessions) of individuals and of nations: i. is distributed ☐, ii. impacts people across the planet ☐, and iii. how we are implicated in this distribution ☐.	examination of dominant: i. economic relationships ☐, ii. social relationships ☐, iii. ethical/unethical relationships ☐, and iv. political relationships ☐. (Darder et al., 2017) *[IPEDG; CHD]* l) I challenge those who treat formal, nation-based citizenship as the determinant of *who counts* as this misframes justice in transnational and global social order ☐. (Frazer, 2012) *[IPEDG; IRD; CHD]* m)I consider how to build solidarity by: i. standing with others ☐, and ii. caring for self and others ☐, to iii. create solutions that breakdown structures of oppression in: – developed countries ☐, and – developing countries ☐. (Held, 2006; Shultz, 2007; Tupper, 2007) *[CHD, IPEDG; IRD, UHR]* n) When discussing global issues, I examine how the Global South (developing nations) can: i. institute democratic norms and values ☐, and	human condition in organizations such as: i. the United Nations ☐, ii. the United Nations Children's Emergency Fund ☐, and iii. Doctors without Borders ☐, and iv. other ☒ _____. (Kalu, 2017) *[UHR, CHD, IPEDG; IRD,]* q) I examine how to contribute to a cosmopolitan state of global leadership, including: i. democratic foreign policy ☐, ii. reformed international organizations ☐, iii. global criminal justice ☐, iv. lawful interstate conflict resolution ☐, v. international administrative courts ☐, vi. citizen participation in global politics ☐, and vii. non-territorial political communities including the dispossessed ☐. (Archibugi & Held, 2011) *[CHD, IPEDG; IRD, UHR]* r) I countered development projects

	Practice			
	Care-full reflection and action			
	Dialogue	Critical consciousness – ethics of compassion & justice	Resistance & counter-hegemony	Emancipation
	iii. other ☐ ___. (Held 2006) [IPEDG]	(Kincheloe 2008) *[IPEDG; UHR]* h) I examine how market-driven social mobility (e.g., change in social status based on wealth, occupation, education) impacts: i. people ☐, and ii. the planet ☐. (Kincheloe 2008) [IPEDG; UHR] i) I examine how economic factors shape everyday life ☐ and uncover connections to various forms of oppression (economic, racial, gender, etc.) ☐ and how we are implicated by our choices ☐. (Kincheloe 2008, Kincheloe and McLaren 2011) *[CHD, IPEDG; IRD, UHR]*	ii. be ensured equal voice with the Global North (developed nations) ☐. (Held, 2006) *[CHD, IPEDG; IRD, UHR]*	i.that emphasize economic profitability over any concern for ecological consequences ☐ and ii.offered innovative solutions ☐. (Kincheloe 2008b) *[IPEDG; UHR]* s) Recognizing the oppressive and unjust structures of society continue to marginalize and discriminate against others, I seek to reflect upon the construction of agency by examining: i. one's own privilege ☐, and ii. the privileging of others ☐. (Carr, Pluim, & Howard, 2014) *[CHD, IPEDG; IRD, UHR]*
Hegemony– control over others	t) I investigate how the political economy is controlled by corporations who dominate through a cultural pedagogy where agents have influence over others by: i.generating and shaping knowledge ☐, ii.shaping values ☐, iii.formulating identity ☐. (Kincheloe & McLaren, 2011) *[IPEDG; IRD]*	w)I validate those oppressed who are longing for a better life and who drive to make meaning in the most unfavorable circumstances, by: i.recognizing social indignation (t, and resentment caused by injustice) in myself and others ☐, and ii.promoting political imagination to find solutions ☐. (Fraser, 2012) *[CHD, IPEDG; IRD, UHR]* x) I examine how economic market	aa) I examine how domination is produced through: i.the analysis of competing power interests ☐ and ii. how domination can be challenged and overcome through: -resistance ☐, -critique ☐, and - social action ☐. (Darder et al., 2017; Kincheloe & McLaren 2011) *[CHD, IPEDG; IRD, UHR]* bb) I challenge the intended messages of electronic images by	ee) I examine how agents contribute to a cosmopolitan democracy that moves the pendulum away from neoliberalism and market-driven economies toward: i.democracy, social justice, and participation for all ☐, and ii.governance at a variety of levels (local, regional, national, global) to increase non-violent political equality and

Practice

Care-full reflection and action

Dialogue	Critical consciousness – ethics of compassion & justice	Resistance & counter-hegemony	Emancipation
u) I examine how subordinate persons or groups are subject to hegemonic political and social control by: i. intellectual property ☐, and ii. moral leaders of a dominant sociocultural class ☐ or religion ☐, iii. other ☐ _____. (Darder, Baltodano &Torres, 2017) *[IPEDG; IRD]* v) I examine how popular culture (TV, movies, video games, computers, music, dance, and other productions) plays a role in power and domination by surveying how the lines of what is real are blurred and simulated to produce: i. new forms of culture ☐, ii. cultural domination ☐, and iii. creating a loss of touch with traditional notions of: – time ☐, – community ☐, – self ☐, and – history ☐. (Kincheloe & McLaren, 2011) *[IPEDG, IRD]*	imperatives (competition, accumulation, profit-maximization, and increasing labor productivity for capital growth), not ethical or humane considerations drive: i. social policy ☐, ii. political policy ☐, iii. economic policy ☐ ,and iv. educational policy ☐. (Kincheloe, 2008) *[IPEDG]* y) 1. I examine how cultural institutions influence people's way of being and knowing, and assimilates them through various forms of domination including: i. media ☐, ii. schooling ☐, iii. societal traditions ☐, iv. family traditions ☐, and v. religion ☐. (Kincheloe and McLaren, 2011) *[IPEDG, IRD, UHR]* y) 2. [new] I examine how political institutions (past and present) to uncover how they influence people's way of being and knowing, and assimilates them through various forms of domination including: i. policies ☐ and ii. laws ☐, and	examining how they are received by different individuals based on their i. race ☐, ii. class ☐, and iii. gender ☐. (Kincheloe and McLaren, 2011) *[IPEDG; IRD]* cc) To challenge how domination is produced to maintain the interests of the ruling class, I examine: i. *social determinants* (economics, social and political policies, and politics that shape how people live and work) ☐, ii. *asymmetrical or uneven power relations* inherent in the political economy (production and trade in relation to government and the distribution of wealth) ☐, and iii. how to overcome this domination through: – resistance ☐, – critique ☐, and – social action ☐. (Darder, Baltodano &Torres, 2017) *[CHD IPEDG, IRD, UHR,]* dd) I challenge societies' legitimated ideologies that reinforce domination, such as: i. neoliberalism ☐ ii. globalism ☐ iii. conservatism ☐	popular control ☐. (Archibugi & Held, 2011) *[CHD, IPEDG; IRD, UHR]* ff) I examine how emancipation: i. negates domination ☐, ii. empowers self-direction ☐, and iii. enables democratic community building ☐. (Kincheloe & McLaren, 2011) [CHD, IPEDG; IRD, UHR] gg) I build solidarity against how Western societies have, to some degree, yielded to a corporate threat to democracy by passively watching as the elite gain greater control over: i. political systems ☐, and ii. political consciousness via sophisticated electronic cultural pedagogy ☐. (Kincheloe & McLaren, 2011) *[IPEDG, IRD]*

	Practice *Care-full reflection and action*			
	Dialogue	Critical consciousness – ethics of compassion & justice	Resistance & counter-hegemony	Emancipation
		iii. other ☐, (Kincheloe and McLaren, 2011) *[IPEDG, IRD, UHR]* z) I examine how space and time in today's digital world are: i. dominated by corporate *educators* ☐ ii. who possess the financial resources☐ iii. to use mass media in their favor ☐. (Kincheloe and McLaren, 2011) *[IPEDG, IRD, UHR]*	iv.liberalism ☐ v.social democracy ☐ vi.other ☐ (Kincheloe and McLaren, 2011) *[CHD, IPEDG; IRD, UHR]*	
Ideological critique	hh) I examine how democracy is threatened when i.Western societies yield to corporate power and domination ☐, and ii.these corporations gain greater control over the political system and political consciousness via a sophisticated cultural pedagogy through media ☐. (Kincheloe & McLaren, 2011) *[CHD, IPEDG; IRD, UHR]* ii) I examine how the hegemonic nature of ideologies produce consent to the status quo in the neoliberal political economy and the individuals' place within it, reinforced through: i.cultural forms and meanings ☐,	jj) I reflect upon and deconstruct modern forms of reasoning/knowledge to recognize the dominant, normative ways of thinking about issues ☐ and related solutions ☐. (Pashby & Andreotti, 2015) *[CHD, IPEDG; IRD]* kk) I reflected upon how ideology is the societal lens or framework of thought that is used in society to create order, giving meaning to the social and political world in which we live ☐. (Darder et al., 2017) *[IPEDG; IRD, CHD]*	ll) I challenge ideologies that focus on economic profitability at the cost of the human condition to: i.reveal life's multiple truths ☐, ii. correctly analyze social and political conditions ☐, and iii.unveil a hopeful future ☐. (Freire, 1992) *[CHD, IPEDG; IRD, UHR]* mm)I challenge media ☐, political ☐, educational ☐, cultural ☐, and other sociocultural productions that manipulate people to adopt oppressive meanings**.** (Kincheloe & McLaren, 2011) *[CHD, IPEDG, IRD, UHR]* nn) I examine ideological intent of _____ related to local and global	oo) I contribute to envisioning social and political conditions that breakdown the ideologies and existing conditions that focus on economic profitability at the cost of the human condition ☐. (Freire, 1992) *[CHD, IPEDG; IRD, UHR]* pp) I critique ideology through the examination of domination in the context of current struggles, e.g., ways competition engages i. different visions, interests, and agendas ☐, ii. in a variety of social locales ☐, iii. among different classes, racial and gender groups and sectors of capital ☐. (Kincheloe &

	Practice			
	Care-full reflection and action			
	Dialogue	Critical consciousness – ethics of compassion & justice	Resistance & counter-hegemony	Emancipation
	ii.rituals ☐, and iii. representations ☐. (Kincheloe & McLaren, 2011) *[CHD, IPEDG, IRD, UHR]*		issues, i. reflecting upon the true significance of dehumanizing power ☐ and ii. its ability be an oppressive force in the world ☐. (Freire, 1970) *[IPEDG, IRD, CHD, UHR]*	McLaren, 2011)*[CHD, IPEDG, IRD, UHR]* qq) I reflect upon the forces that prevent individuals and groups i. from shaping the decisions that crucially affect their lives ☐, ii. to achieve greater degrees of autonomy and human agency ☐. (Kincheloe & McLaren, 2011)*[CHD, IPEDG, IRD, UHR]*
Dialectic theory – dialogue and relational engagement with life and the world.	rr)I examine the connections between objective/scientific knowledge and the cultural norms, values, and standards of society at large ☐. (Darder et al., 2017) *[IPEDG, IRD, CHD, UHR]* ss) I examine how meaning is i. fluid, constructed, and reconstructed through one's own understanding ☐, and ii. others' understanding ☐, and iii. through the meeting of these understandings ☐. (Tupper, 2005) *[CHD, IPEDG, IRD, UHR]* tt) I elevate compassionate responses through deep conversations about i.worldviews ☐, ii.identity ☐, iii.positionality ☐, iv.equity ☐,	uu) I examine the contradictions and disconnections that shape the struggles of humans in everyday life ☐. (Darder et al., 2017) *[IPEDG, IRD, CHD]* vv) I examine complexity in the world and considered new ways of constructing thought and action beyond how it currently exists ☐. (Darder et al., 2017) *[IPEDG, IRD, CHD]* ww) I negotiate 21st-century challenges by i.engaging with meaning and positive change in the social world ☐, and ii.expanding circles of agency in the service of humanity ☐. (Mustakova-Possardt, 2004) *[CHD, IPEDG, IRD, UHR]*	yy) Rather than forming absolute dichotomies or rigid polarization of thought processes, I examine how relationality to something is dynamic and interactive and is constantly shaping and reshaping thoughts, actions and worldviews to create hopeful pathways forward ☐. (Darder et al., 2017) *[IPEDG, IRD, CHD, UHR]* zz) I negotiate ethical issues and values in the world to enable and develop i.empathy ☐, ii.hospitality ☐, and iii.the capacity to appreciate diversity ☐. (Choo, 2017) *[IRD, CHD, UHR]* aaa) I examine how human activity and knowledge strives to re-shape the future	bbb) I increase motivation and socio-political consciousness toward moral agency by: i.recognizing self is grounded in our own spiritual nature and one own choice ☐, ii.facilitating a moral sense of identity, a moral imperative and normative concerns over self-interest and pragmatic concerns ☐, iii.engaging the analysis of causality ☐, iv.orienting toward duty and responsibility toward a larger human group than one's immediate circle ☐, v.enabling recognition of self-knowledge and the accompanying

	Practice ⟷ *Care-full reflection and action*			
	Dialogue	Critical consciousness – ethics of compassion & justice	Resistance & counter-hegemony	Emancipation
	v. power relations and structures ☐, vi. global political and economic systems ☐, vii. histories ☐, viii. culture ☐, ix. interdependence ☐, and x. conflict ☐. (Andreotti, 2006c) *[IPEDG, IRD, CHD, UHR]*	xx) To engage in expanding circles beyond one's existing social world, I foster reflecting about life around me, including mine and others' experiences and circumstances, to foster *a dialogue with life,* to develop: i. moral motivation ☐ ii. a moral sense of identity ☐, and iii. moral imperative ☐. (Mustakova-Possardt 2004) *[CHD, IPEDG; IRD, UHR]*	world especially in the struggle for i. social justice ☐, ii. equality ☐, and iii. sustainability of the planet ☐. (Darder et al., 2017) *[IPEDG, IRD, CHD]*	ability for self-reflection, differentiating personal goals, and articulating a coherent philosophy ☐. Mustakova-Possardt 2004) *[CHD, IPEDG, IRD, UHR]*
Historicity of knowledge	ccc) I examine how the instructive force of culture with its emphasis on belief and persuasion is situated within and across specific: i. historical contexts ☐, ii. social formations ☐, and iii. powerfully influences – how we think about politics ☐, – enact forms of resistance ☐, and – enact social transformation ☐. (Giroux, 2011) *[IPEDG; IRD, UHR]*	ddd) I examine historical context ☐ and how this gives life and meaning to human experience ☐. (Darder et al., 2017) *[IPEDG; IRD; CHD; UHR]* eee) To empower historical agency, as a way of being, I problematized the natural, cultural, and historic human reality by reflecting upon: i. moral identity ☐, ii. moral reasoning ☐, iii. moral effect or outcomes ☐ and iv. other moral dimensions ☐. (Mustakova- Possardt 2004) *[IPEDG; IRD, CHD, UHR]*	fff) I examine historical conditions from the past ☐ and present ☐ that have left or will leave legacies in today's world ☐. (Darder et al., 2017) *[IPEDG; IRD; CHD; UHR]*	ggg) I consider ways to reshape our present context by challenging dominant historical narratives of the past ☐. (Darder et al., 2017) *[IPEDG; IRD, UHR]* hhh) To build historical consciousness and ethical human existence, I considered major epochal themes and dominant themes in today's global issues to envision a way forward that emancipates peoples through social justice ☐. (Freire, 1970) *[IPEDG; IRD, CHD, UHR]*

This *Framework* is a matrix of reflections and actions to guide critical engagement with global issues. Critical pedagogical praxis includes critical theory and pedagogy, and ongoing care-full reflection and action. The more that teachers are able to work vertically and horizontally in selecting reflections and actions to unpack global issues, the more that they will deeply develop a critical pedagogical praxis of social justice, and the more that students will deeply engage in the complexities of global issues; consequently, students' competence as critical global citizens may be nurtured. One or more social justice dimensions are tagged to the reflections and actions; however, teachers can choose to focus deeply on one dimension or the full spectrum of dimensions. These statements guide teacher pedagogy; however, I encourage teachers to develop age-appropriate questions to scaffold learning and culminate in engagement with the full spectrum of ideas embedded in the selected reflection or action.

Further, the intent of the framework is that it not be used as an all-consuming set of outcomes for completion during one course. Rather, the framework is a tool designed to guide the ongoing project of enabling student growth as critical global citizens who can confront global issues within an ever-globalizing world.

In summary, Freire (1970) and Giroux (2010) have written extensively about critical pedagogy and explained that it is a praxis-oriented "educational movement, guided by passion and principle, to help students develop consciousness of freedom, recognize authoritarian tendencies, and connect knowledge to power and the ability to take constructive action" (Giroux, 2010, para. 1). Paulo Freire's dialogic, critical, emancipating, and social justice-oriented critical pedagogy, that questions power relations locally and globally and fosters historic consciousness and ethical human existence in the world, contributes to the reconstruction of EfGC (Guimaraes-Iosif, 2011, p. 77).

Critical pedagogy, as presented in the *Framework* opens spaces for teachers, as part of their teaching practice, to assess their beliefs and responsively create and adjust their pedagogical goals, choices, and practices to engage students as critical global citizens. EfGC is an ethical practice that underscores that "we have a duty to all humans; that all humans, without exception, are worthy of moral respect; and that we are [existentially] bound together with all other humans" (Dower, as cited in Shultz & Jorgenson, 2008, pp. 1-2); it expands the dialogue of inclusion and power (pp. 1-2). A critical pedagogical praxis of social justice when EfGC can

develop students' transformational experience of becoming, being, and living as critical global citizens who constantly navigate the breadth of local to global issues in the service of humanity.

Only through a transdisciplinary approach can we more comprehensively understand the scope and complexity of global issues and their impact on people. Max Horkheimer and the Frankfurt scholars in the 1930s developed a supradisciplinary philosophy to address the nonlinear complex world issues that humanity faces. Shultz and Jorgenson encouraged transdisciplinarity in research in the field of EfGC by drawing on the work of Chilean scholar Max-Neef (2005), who underscored that current world problems could not be adequately understood from a specific individual discipline, where a transdisciplinary approach is "a different manner of seeing the world, more systematic and more holistic" (p. 15, as cited in Shultz & Jorgenson, 2008, p. 2). Max-Neef stressed that if we do not make an effort toward transdisciplinarity, in which discipline and transdiscipline are complementary, research will "continue generating even greater harm to society and Nature, because of our partial, fragmented, and limited visions and assumptions" (p. 16, as cited in Shultz & Jorgenson, 2008, p. 2). Odora Hoppers (2019) affirmed a core facet of leadership building is a transdisciplinary approach that recognizes anchoring knowledge in various disciplines. However, leadership building also recognizes how each interconnects and interacts (Lecture). Because global issues intersect with every domain of life, a transdisciplinary approach to analyze the complexities across a multitude of disciplines is imperative within pedagogy when EfGC.

With this conception of research in mind, I propose that the *Framework* rooted in critical theory(ies) and critical pedagogy and coupled with a praxis of social justice presents a transdisciplinary approach to confronting global issues essential when EfGC. Moreover, to confront global issues, the *Framework's* transdisciplinary approach engages in complexity to comprehensively address thirteen intersecting dimensions of theory, practice, and the praxis of social justice presented in this literature review.

2.10 Conclusion

To enable students to engage with global issues and build competence as critical global citizens, it is essential that pedagogy be as transformative as it is comprehensive. The tenets of critical theory(ies) and critical pedagogy, coupled with the praxis of social justice, are essential to confronting global issues and when EfGC. Therefore, the *Framework* may be transformative in examining global issues that emphasize change through the questioning of political, social,

and cultural structures and economic systems, rooted in ideological tensions and histories. Guimaraes-Iosif (2011) acknowledged the power of Paulo Freire's critical pedagogy, so it

> Contribute[s] to the reconstruction of [EfGC] by transforming it into a more dialogical, critical, emancipating, and social justice one….[and] allows the questioning of power relationships present in local and international contexts and includes the importance of historic consciousness and an ethical human existence in the world. (p. 77)

Social reform embedded within education policies that reflect a pluralistic and democratic society could be enacted through curricula that endorse the critical pedagogical praxis of social justice to enable emergent and new social order. According to Giroux (2015):

> If we are to develop a deep respect for others, a keen sense of social responsibility, as well as an informed notion of civic engagement, education must be viewed as a cultural, political, and moral force that provides knowledge, values, and social relations to make such democratic practices possible and connect human agency to the idea of social responsibility and the politics of possibility. (p. 6)

The education landscape could create new opportunities for a supradisciplinary program, as Horkheimer (as cited in Kellner, 1990) and the original critical theorists first envisioned. Educators who often assume the roles of philosophers, sociologists, economists, historians, and psychologists can unite within a dialogic research and professional learning community to further develop "critical social philosophy, [and] the complex set of mediations that interconnect consciousness and society, culture and economy, state and citizens" (p. 3). In this study, when theoretical understandings intersect with practice as in the *Framework,* teachers enable confronting global issues through a critical pedagogical praxis of social justice. They enable theirs and students', journey toward transformational growth as critical global citizens and an ongoing commitment to contribute to the project of social justice. The Framework articulates a focus and sense of shared goals when EfGC to comprehensively engage with the complexities of global issues prevalent in everyday life and in an ever-globalizing world.

My hope is that teachers will continue to strive for a global imaginary that encourages them and their students to (a) build a socially just world enabling equity, prosperity, and freedom for all by challenging power relations within political and economic systems, and social, cultural, and environmental structures; (b) acknowledge and give voice to the multiplicity of knowledge systems and traditions in the world, including examining their own worldviews to build understandings of how they are in relation with the world, and in so doing,

build solidarity with others to elevate care and compassionate responses toward humanity and the challenges faced; and (c) act in ways that restore a healthy and sustainable planet. EfGC could create a cosmopolitan hospitality where people's histories and cultures matter; where personal identities in dialectic relation with the changing world are constantly reexamined; and where a commitment to ethical and social progress through democracy includes the protection of universal human rights and children's rights. Further, teachers could enable their students to reflect upon the political economy, ideologies, hegemony, and the historicity of knowledge in engagement with global issues and enable them to act in ways that support democracy in an ever-globalizing world. They could also ensure the ethical use of communication technologies, and other advanced technologies, are used to empower connecting with others to enable critical global citizenship in a media-driven culture. In the next chapter, I share this study's research methodology and methods.

3.0 Research Methodology and Method

In this chapter, I outline case study as the methodology for my research. Drawing from a breadth of scholarly literature, I start by discussing the origins of case study methodology. I then share how the case study developed into three different orientations composed of differing purposes and ontological and epistemological assumptions, which led to case study being viewed as both a methodology and a method. Within these different case study approaches, I outline the methods of qualitative case study research, including data collection, and analysis procedures. I also consider concerns related to qualitative case study research, the confusion surrounding case study as a methodology versus a method and conclude with a detailed outline of this qualitative instrumental case study.

3.1 Origins and Evolution of Case Study as a Methodology and as a Method

In this section I discuss the origins of case study methodology. To follow, I outline the views of three prominent methodologists, Sharan Merriam (1998) including Merriam and Tisdell (2016), Robert E. Stake (1995, 2005), and Robert K. Yin (2014, 2018) to reveal differing case study orientations - including epistemological and ontological commitments, definitions, purpose, and case study design.

The origins of case study research have been traced through earlier social science textbooks up to the 1950s. Yin (2014) shared that, in her overview of the case study in American methodological thought (1992), Jennifer Platt traced case study in textbooks up to the 1950s to be used as a focus on life histories in the work of the Chicago School of Sociology, and as casework to be applied in social work methodology. Platt then discovered the emergence of participant-observation as a method or technique for data collection, eliminating any further recognition of case study as a methodology. Her work revealed that from 1950 to 1980 there were hardly any references to case study or case study research in social science textbooks (pp. 15, 16). These early textbooks failed to consider case study research as a formal method, but rather considered it as an exploratory stage of some other types of research methods. Discussions were limited to "descriptions of participant-observation or fieldwork as a data collection process without elaborating further on a definition of case study research" (Yin, 2014, p. 15). Textbooks tried to "illuminate a decision or set of decisions: why they were taken, how they were implemented, and with what result" (Schramm, 1971; as cited in Yin, 2014, p. 15). Merriam (1998) explained that case study research should not be confused with

casework, which focuses on remediation and diagnosis of the causes of mal-adjustment (as cited from Good and Scates, 1954); case method which is an instructional technique to illustrate purposes or problems through case study (as cited from Yin, 1994); and case history, or case record, which are used to focus on a client's past (p. 32). Stake (2005) pointed out, the work of studying and recording cases continues today in many professional fields (p. 443).

Harrison, Birks, Franklin, and Mills (2017) explained that changes and progress in case study development have run parallel with historical approaches to research and individual researcher's preferences, perspectives, and interpretations. From the onset, in the late 1940s and 1950s through to the 1960s and 1970s, positivist quantitative studies have been the gold standard for research. During this time, the case study was considered a method to be used within quantitative studies, utilized to gather quantitative empirical evidence. That said, it was also criticized for its inability to support generalizability, which resulted in a research approach that had limited validity and value. In the last 40 years, significant use of case study, in a variety of disciplines, has enabled the development and evolution of case study research. The philosophical ontological and epistemological underpinnings, within each of the disciplines, has led to the development of a variety of approaches (para. 1, 4).

Yin (2002; as cited in Yazan, 2008) admitted that, case study methodology could confuse, as it does not rely on only one set of well-defined and well-structured protocols (p. 134). While case study is "a pragmatic and flexible research approach, the variations in definition, application, validity, and purposefulness can create a confusing platform for its use" (Harrison et al., 2017, para. 1, 4). Below, I highlight the similarities and differences within Stake's, Merriam's, and Yin's case study research approaches.

Harrison et al. (2017) reflected that, much like the positivist origins of the last 40 years, Yin shaped his research through a realist perspective or positivist epistemology. Using scientific approaches, applying experimental logic to naturalistic inquiry, and blending that logic with qualitative methods, Yin bridged the methodological gap and strengthened the quality of case study research. His methods include a structured process where formal propositions are tested as part of the outcome (para. 6, 7).

During the 1970s, educational researchers used a case study to evaluate curriculum design and innovation. They were interested in whether policy and programs supported social and educational change. Using a constructivist approach, Stake developed program evaluation

methods where he emphasized inductive exploration, discovery, and holistic analysis that resulted in thick descriptions of the case (Harrison et al., 2017, para. 8). Drawing from Stake and Yin, Merriam evaluated educational programs by defining and understanding the case through products of inquiry. She described the case "by its characteristics: particularistic, descriptive, and heuristic, highlighting the purpose and qualitative nature of case study research, the focus on a specific entity and the motivation to understand and describe the findings" (Harrison et al., 2017, para. 8). These origins reveal how Stake and Merriam converge on epistemology, while Yin's ideas differ. Stake (1995, 2005) and Merriam (1998) focus their case study approaches through a constructivist epistemology, whereas Yin's work follows a more positivist epistemology. From these epistemological differences I will describe the three research designs that have emerged and explain how they diverge and overlap.

3.1.1 Case study definitions, purposes, and methods. A case study is a type of qualitative research used in the social sciences, including in Education. When woven together, complementary insights within Merriam, Stake, and Yin can actually be combined to define it. Case study can be used to understand complex social phenomena where researchers focused on the case can, as Yin (2014) explained, retain a holistic, real-world perspective (p. 4) while uncovering knowledge from a single case or unit, as Stake (2005) explained (p. 443), within a bounded system, as described by Merriam and Tisdell (2016) (p. 37).

The purpose of the case study in Education is to identify and explain specific issues and problems of practice (Merriam,1998, p. 34). The case study also helps to build understanding of processes within events, projects, and programs to uncover a context's characteristics that shed light on an issue (Collins and Noblit, 1978, p. 44 as cited in Merriam, 1998, p. 33). Building understanding is possible because, "Case study concentrates on experiential knowledge of the case," Stake (2005) explained, that pays "close attention to the influence of social, political, and other contexts" (p. 444). Merriam and Tisdell (2016) also pointed out that case study enables socially constructed meanings enabling a better grasp of the phenomenon (p. 15).

When researchers limit their methodological design to a particular context, O'Leary (2010) argued, they maximize both relevance and practicality (p. 174). She explained that qualitative models of research enable the preservation of participants' rich narratives because few insiders or experts can contribute sought-after insights as they experience practices

within a school setting (p. 160). She further explained that working with those in the know (by selecting key informants) and delving into the experiences of individuals or settings (by defining the case) are more suitable qualitative approaches (p. 161). An instrumental case study, according to Stake (1995), offers opportunities to investigate the case specifically in a unique or unusual contemporary setting. These unique settings lead to an in-depth understanding of each particular case, and what happens within it (p. 8). In fact, deviating from everyday occurrences (Yin, 2014, p. 52) can reveal knowledge about the phenomenon to which we would not otherwise have access (Merriam, 1998, p. 32), and render important pedagogical insights into processes (Yin, 2015, p. 52) gleaned from the participants' reflections and the researcher's observations. When striving to learn about a primary concern, in which we are intrinsically interested, it is called an intrinsic case study (Stake, 2005, p. 3). Building on the intrinsic case study, in an instrumental case study, the researcher uses the case of interest to accomplish something more than just understanding a situation. The case brings about new insights applied to broader topics, and so the original case is often considered secondary (Stake, 1995, p. 3).

Yin (2014) recognized that case study is preferred when examining contemporary events and explained case study as "an empirical inquiry that investigates a contemporary phenomenon (the case) in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident" (pp. 12-16). However, he took more of a post-positivist approach to case study. He maintained that case study has four different evaluative purposes: (a) to explain causal links in real-world intervention and the real-world context in which it occurred, (b) to describe an intervention and the real-world context in which it occurred, (c) to illustrate certain topics within an evaluation using a descriptive mode, and (d) to enlighten those situations in which the evaluated intervention has no clear, single set of outcomes (p. 19). From Yin's perspective, people sponsoring the case study also have a role to play in setting the agenda and defining the evaluation questions and relevant data categories (p. 19). Conversely, both Stake (2005) and Merriam and Tisdell (2016) explained, once researchers identify a phenomenon that they are interested in understanding they are also responsible for focusing the case, including setting the agenda for the research design where the phenomenon exists and can operate within a bounded system.

Within the bounded system, intensive and holistic description and analysis of the phenomenon are obtainable. Following this parameter, to deeply understand the phenomenon, Merriam (1998) and Merriam and Tisdell (2016) explained case study research methodology combined with other types of research such as action, appreciative inquiry, arts-based, basic, critical, ethnographic, grounded theory, narrative inquiry, and phenomenology. These qualitative research methodologies share two common purposes with case study research, they either extend knowledge in a field by knowing more about the phenomenon and may eventually inform practice (basic research) or they may seek to improve the quality of a particular discipline's practice (applied research) (Merriam and Tisdell, 2016, p. 3). Stake (2005) also sought to develop a view of case study that draws from naturalistic, holistic, ethnographic, phenomenological, and biographic research methods (p. xi).

In contrast, Yin (2014) continued to narrow his idea of a case study to reflect a more positivist research method.

> A case study inquiry copes with the technically distinctive situation in which there will be many more variables of interest than data points, and in one result relies on multiple sources of evidence, with data needing to converge in a triangulation fashion, and as another result [and] benefits from prior development of theoretical propositions to guide data collection and analysis. (pp. 16, 17)

From Yin's perspective, a case study is an "all-encompassing method" (p. 17), though, like Merriam and Stake, he emphasized that "case study embraces different epistemological orientations" (p. 17) based on the positioning of the case study. He does extend beyond the *realist* perspective, that "assumes the existence of a single reality that is independent of any observer" to also include the possibility for the *relativist* perspective within this method, that "acknowledge[es] multiple realities having multiple meanings, with findings that are observer-dependent" (p. 17).

Drawing from Mills (2014), who defined methods as procedures used in the study, whereas, methodology is the lens through which the researcher views and makes decisions about the study, Harrison et al. (2017) acknowledged the challenge for the researcher given that case study is described as both methodology and method (para. 13). They also point out that a variety of terminology used confuses. For example, *case study* is used by Stake (1995), while Merriam (1998) uses *qualitative case study*, and Yin only uses *method* with no reference to methodology (para. 14). The distinction between the two views is that "an overarching

methodology shapes a case study design and multiple sources of data and methods can be used" (para. 15). This underscores that researchers must describe the particular underpinning methodology that they have adopted and clarify the alignment of selected methods used with their philosophical assumptions and their chosen approach (para. 15).

In the search for meaning and understanding in a qualitative case study, Stake and Merriam agreed that the researcher is the primary instrument of data collection and analysis which enables an inductive investigative strategy that results in a richly descriptive product (Merriam and Tisdell, 2016, pp. 37, 39). Stake (2005) called on the researcher to "Place your best intellect into the thick of what is going on" and to be critical and reflective (p. 449). Stake explained that researchers achieve this by spending extended periods of time on the research site. The researcher observes what he/she can and asks others for their insights, and then gathers data. Stake endorsed using qualitative methods, like observations and interviews, for gathering data. Though data can sometimes be precoded, continuous interpretation and re-interpretation of data occurs. Classification and patterns also continuously emerge and are compared to each other for further reflection. Observations are compared to issues, perspectives, or utility and are interpreted against other observations to reflect and revise descriptions and meanings of what is going on (p. 449).

Stake (2005) explained that understanding the case requires meticulous attention to issue choice, experiential knowledge, contexts, data gathering activities, triangulation, and building rich, detailed descriptions. For Stake, case study research is an ongoing process where issue development continues through to the end. Write-ups begin with preliminary observations. Triangulation identifies ways that the case can be seen and clarifies meaning within these multiple perceptions by verifying the repeatability of observations or interpretations. The researcher also anticipates issues and explores how the case can become visible by speculating how best to share the information. The experiential knowledge shared in the report conveys the experience of participants, as well as the experience of the researcher. Through narratives and situational descriptions of activity, personal relationships, and group interpretation the researcher decides what the cases 'own story' is, making the report an instrument that can enhance the reader's understanding of the case (pp. 450-457).

Like Stake, Merriam's case study research focuses on producing rich, in-depth, descriptions drawn from comprehensive analysis in the bounded system. Through a

constructivist approach, the researcher, as the primary source of data collection and analysis, will have experiences and socially constructed resulting insights about the case which leads to a richly descriptive end product (Merriam 1998; Merriam and Tisdell, 2016). What is unique for Merriam is that the case is "selected based on purpose and question, and for what they could reveal about the phenomenon or topic of interest" (Harrison et al., 2017, para. 24). Merriam further stipulated that within the bounded system, the number of people who can be interviewed must be limited, and the researcher must have a finite time for observations (Merriam and Tisdell, 2016, pp. 37, 39).

Contrary to Stake, and more in-line with Yin, Merriam acknowledges case study as being both qualitative and quantitative (Merriam 1998; Merriam and Tisdell, 2016). Like Yin, qualitative, quantitative, or mixed-method approaches to data gathering and analysis can be used within Merriam's combined research strategy (Merriam 1998; Merriam and Tisdell, 2016). Harrison et al., (2017) also acknowledged that Merriam focuses on methods that enable generating inductive reasoning and interpretation rather than testing hypothesis as a researcher would using Yin's case study approach (para. 24). They also affirmed that Merriam does not prioritize particular methods used in data collection or analysis, though she emphasizes, like Yin, that rigorous procedures frame the research process (para. 24). Merriam advocates for "descriptive, thematic and content analysis and triangulation to ensure the quality of a study" and "the use of processes that help interpret, sort, and manage information and that adapt findings to convey clarity and applicability as results" (para. 24). In this way Merriam is considered pragmatic in her structured approach to case study design (para, 24).

Yin (2014) explained, the case study design is an inquiry that relies on multiple sources of evidence, where data needs to converge in triangulation. Prior developed ideas (such as the theoretical/conceptual framework used in this study) guide data collection and analysis (p. 17). A case study is uniquely positioned to deal with a full variety of sources of evidence including documentation, archival records, interviews, direct observations, participant observations, and physical artifacts (Yin, 2014, pp. 12, 100). Yin's postpositivist approach seeks to "apprehend the nature of reality while understanding that all measurement is imperfect. ... [Therefore] using multiple methods with triangulation circumvent[s] errors and [seeks to] understand what is happening in reality as close as possible to the 'truth'" (Lincoln, Lynham, Guba, 2011; as cited in Harrison et al., 2017, para. 22). It is not uncommon for the researcher "to categorize

qualitative data to create quantitative data that can then be analyzed using statistical methods" (Harrison et al., 2017, para. 22). The findings in case studies can be generalizable to theoretical propositions and not to populations or universes, much like experiments (Yin, 2014). To ensure rigor in data collection and analysis, and to defend results, Yin (2014) used four tactics to enable validity and reliability. First, *construct validity*, ensures the correct operational measure for concepts and is achieved by using multiple data sources and establishing a chain of evidence, and key informants are provided with an opportunity to review the draft case study report. The second, *internal validity*, is only used in the explanatory case study established through pattern matching and explanation building to establish a causal relationship where certain conditions are believed to lead to other conditions and address rival explanations using logic models. The third, *external validity*, uses theory in single case studies and replication logic in multiple case studies to define the domain where the findings are generalizable. The fourth, *reliability*, uses case study protocol and develops a case study database to demonstrate that the operations of the study can be repeated (pp. 45, 46). Harrison et al., (2017) reflected that postpositivists, like Yin, understand that everyone is inherently biased in their worldviews. This influences how research methods are used and emphasizes that interaction with research subjects should be minimized in order to manage subjectivity (para. 22).

3.1.2 Case study research concerns and limitations. Given that the three case study approaches vary at times and run parallel at others, it may be challenging to develop a case study. Yin (2014) delineated some concerns that are traditionally questioned, including whether or not the study is rigorous enough. Certainly, with careful choices, planning, and procedures, this notion can be overcome (pp. 19, 20). Stake (1995) reminded researchers that case study offers a poor basis for generalization as the emphasis is on 'particularization,' a particular case in a particular situation (pp. 7, 8). Researchers can study up to a few cases in an in-depth fashion, although they are not generally applicable; however, researchers can draw upon those cases to generalize understandings in the study (p. 7). Similarly, Yin (2014) encouraged outlining theoretical propositions that may provide insights to some people, as the findings from a single case study are not generalizable to populations (p. 21).

Project scope and manageability can also present challenges. Yin (2014) explained that data collection methods could contribute to making the project more manageable by selecting approaches that allow alternative ways of reporting. Writing a case study report to meet the

needs of a particular audience, rather than solely relying on the traditional narrative, is one way to keep the project manageable (p. 21, p. 177).

Yin (2014) outlined limitations when using case study in education. He explained field trials based on large numbers of schools as communities for analysis would present imposing challenges as the composition of these communities change yearly. Such case studies require extensive research resources (p. 13). Other factors may also interfere in the case study. For example, in Cozzolino-DiCicco's (2016) case study of global citizenship at an Olympus high school, she contended that mandates imposed at a state (provincial) level could impact a school's ability to focus on the goals outlined in the case, and so, could result in unexpected divergent research findings (pp. 15-16).

In summary, the evolution of three case study orientations have evolved since the 1980s due to the influence of both historical empirical research and the philosophical position of the methodologists. A case study is a versatile methodology and/or method that can provide in-depth understandings to problems within education and other fields. There is flexibility in how the researcher chooses to philosophically position the case study, as well as the processes and procedures selected to conduct the case study. In the next section, I position my qualitative instrumental case study and the research processes.

3.2 This Qualitative Instrumental Case Study

This qualitative instrumental case study aims to understand, in engagement with global issues, how reflection (thought) and action (practice), based on the tenets of critical theory(ies) and pedagogy, enable teachers' and students' journey toward transformational growth as critical global citizens concerned for the well-being of the planet and its people. Tracy (2019) maintained that "Case studies are especially useful for creating practical wisdom and normative theory. [They] incorporate aspects of *post* paradigms such as considering power relations, asking what should be, and aiming for research that emancipates and transforms injustice" (pp. 61, 62). To delve deeply in this area, I investigated the critical pedagogical praxis of social justice as applied by a Social Studies 10-1 teacher with her class and by a teacher who taught both Global Citizenship 25 and English 10-1 to two classrooms of students. Classrooms participated in two Global Encounters events which provided further curricular support.

The methodological choices in this study developed from a critical epistemology, knowing that societal ideologies and power relations define global realities and issues, and

social, political, cultural, economic, ethnic, and gender values within past histories and current events shape our way of being in the real world (Scotland, 2012, p. 13). From an ontological perspective, our innermost thoughts are shaped by these societal values and by the constant influences from the world around us; it is from this perspective that our everyday reality is socially constructed (Merriam and Tisdell, 2016, p. 9; Scotland, 2012, p. 9). From a transformative worldview, this research inquiry is intertwined with politics and a political change agenda to confront social injustice at whatever level it occurs (Mertens, 2010, as cited in Creswell, 2013, p. 9). Specifically, this study contains an action agenda for pedagogical reform when EfGC that may change teachers' and students' perspectives and could re-vision current liberal focused curricula and pedagogy (Creswell, 2013, p. 10; Merriam and Tisdell, 2016, p. 10). Teachers' and students' teaching and learning experiences and reflections, coupled with my reflections, informed the refinement of the critical pedagogical praxis of social justice for future application by those who wish to engage in global issues as critical global citizens.

In the next sections, I explain why case study is appropriate for my proposed research, as well as how I gained access to a school district, the participants, the setting, and the curricular context for this case study. I then describe the role of the researcher and the methods used.

3.2.1 Rationale for conducting a qualitative instrumental case study. A qualitative instrumental case study methodology was an appropriate choice for my research as I sought to study the case within a bounded system to reveal understandings that moved beyond the case (Stake, 2005, p. 3). For this study, the case is the engagement of teachers and students in global issues through the application of the theories and practices found in the *Critical Pedagogical Praxis of Social Justice Framework (Framework)* within their classroom lessons designed to align with provincially mandated curricula and when participating in Global Encounters events. Though this study was intrinsically interesting in and of itself, the case was also instrumental in facilitating understanding (Stake, 1995, p. 3) about pedagogy that enables transformation as critical global citizens. Therefore, the case is of "secondary interest in that it played a supportive role" (Stake, 1995, p. 3) in building new understandings that are instrumental when EfGC. According to Stake, using the case to accomplish something more than just understanding a situation could offer insights into more effective applications (p. 3) of critical

pedagogical praxis when teachers and students engage deeply in social justice to confront global issues.

What also made this case study instrumental in nature was its unique setting (Baxter & Jack, 2008, pp. 547-549; Miriam & Tisdell, 2016, p. 59; Stake, 1995, p. 3) in a UNESCO ASPnet high school that has demonstrated an ongoing commitment to enabling an ethos of global citizenry by finding opportunities within its varied communities to enact social justice. The teachers and students participated in events facilitated by the Centre for Global Education and created interdisciplinary social justice events, projects, and activities.

3.2.2 Using a theoretical framework in qualitative research. Also important to this study is that the theory within the *Framework, my theoretical/conceptual framework,* helped me "anticipate and make sense of events" (Thornton, 1993, p. 68; as cited in Merriam and Tisdell, 2016, p. 88). The *Framework* helped determine what was asked of participants and observed, and the documents I attended to. It also determined what I did not see, ask, or attend to (Merriam and Tisdell, 2016, p. 88). It both revealed and concealed meaning and understanding (Anfara 2015, as cited in Merriam and Tisdell, 2016, p. 88). Additionally, as I made sense of the data it was equally influenced by the *Framework*; the analysis and interpretations of the study's findings reflect the constructs, concepts, language, models and theories that structured the study in the first place (Merriam and Tisdell, 2016, p. 88). Drawing from Wolcott (2005, p. 180), Merriam and Tisdell contended, "there is a 'need for every researcher to be able to place his or her work within the broader context,' and one's theoretical framework is the broader context" (p. 88). Merriam and Tisdell recognized that

> confusion arises about the place of theory in qualitative research because qualitative research is inductive, leading to interpretive and analytical constructs, even to *theory*. The argument could be made, however, that most qualitative research inherently shapes or modifies existing theory in that (1) data are analyzed and interpreted in light of the concepts of a particular theoretical orientation, and (2) a study's findings are almost always discussed in relation to existing knowledge (some of which is theory), with an eye to demonstrating how the present study has contributed to expanding the knowledge base. (p. 88).

Theory permeates the entire process of this research case study; in preparation for this study my review of literature shaped the view of the world presented (Merriam and Tisdell, 2016, p. 89).

The contents or criteria within the *Framework* may, by some, be considered as a limitation; however, Smith (2006) pointed out that for interpretive inquirers there are no fixed criteria as they are taken up through dialogue and persuasion, and are worked out as we go along (p. 4). These criteria serve as "character traits, expressed as values that influence judgements….this allows that any particular criterion one poses can be variously interpreted at different times and under different conditions" (p. 4). The lists of criteria are also "open-ended to be added to, subtracted from, and generally recast" (p. 4) as was done in this study. In addition, the judgment-making was a moral endeavour as I was mindful of the kind of society we would have if I decided on one interpretation as better than another (p. 4). Through the research process, where in dialogue with the teachers I gained understanding of their interpretations of the theory related to their practice, I was able to reshape ideas, and identify and fill gaps, and ultimately rebuild the *Framework* based on these new understandings (p. 4). *Global Action: A framework for social justice* is shared in Chapter 6: *Conclusion.*

3.2.3 Gaining entry, setting, participants, and curricular context. My preference was to work within a larger high school in an urban centre that had a history of creating an ethos of global citizenry (Pike, 2008, p. 46) across curricula to conduct this instrumental case study. Merriam and Tisdell (2016) acknowledged entry as one of the three stages of collecting data. They explained that gaining entry into a site begins with gaining confidence and permission of those who can approve the activity, which is more easily accomplished through a mutual contact who can recommend the researcher (p. 142). Having acq uired university ethics approval (Appendix A), and through the Cooperative Activities Program at the University of Alberta, I was able to apply to conduct research in the urban school district that had been recommended to me. Having shared many conversations with the Executive Director of the Centre for Global Education (CGE), I had a mutual advocate who reassured the school district that the school principal and staff would be willing to participate in this research project.

Once my study met all the district ethics requirements, the district granted permission and I invited the principal and her teachers from the recommended school to participate in highlighting criteria for participation in the case study (Appendix B). The high school selected for this case study is in an urban centre and was recently recognized as a member of the UNESCO's Associated Schools Network. The high school focuses on developing teaching and learning approaches focused on global issues. Like all UNESCO ASPnet schools, this school

> aims to empower and encourage civic engagement of youth, both locally and globally, to engage them in thinking about and addressing global issues and to contribute proactively to create a more just, peaceful, tolerant, inclusive, safe and sustainable world. Global citizenship education is essential to understanding global issues and promoting peace, tolerance, and sustainable societies. (ASPnet in Canada, 2015, p. 3)

The schools' population represents 186 countries and over 40 languages spoken. The Executive Director of the Centre for Global Education, who leads the Global Encounter's program, shared that the principal, school staff, and students seek to celebrate cultural differences and come together as a community of multiple ethnicities, so becoming a UNESCO ASPnet School was an excellent fit for them.

The school follows curriculum standards mandated by the provincial government and adheres to the requirements of the diploma examinations following the 30-level courses. The school ensures that all students complete the required core courses and even makes further courses available through provincial Career and Technology Studies (CTS) and Locally Developed Courses (LDCs), which are developed by the district and approved by the government. It's important to the school staff that students be actively involved in the world around them, as such, many students take part in various community programs like Global Encounters, Global Dialogues, and community activities where they can earn extra credits either through CTS or LDCs. For example, I heard one student participant enrolled in the Global Citizenship 25 LDC course telling the teacher that she was leading a food drive for the local food bank and that she was going to visit the facility to see how the food bank works. I chose this high school because its aim aligned well with this case study given the school's strong focus on enabling global citizenship.

Two teachers experienced in the Global Encounters: International Students Video Conferences program, offered by the CGE and TakingITGlobal, volunteered to participate in the study where they would partake in two Global Encounters events together with their students (Table 8).

Table 8

The Global Encounters Program: Earth Day and Residential Schools Events

About Global Encounters	The virtual classroom
Global Encounters Offered by TakingITGlobal and the CGE (2017a), brings together students from across the world through live video conferences that explore global issues and the potential youth possess to shape a better common future (para. 1).	Each global encounter begins in a safe, interactive, and content-rich TakingITGlobal virtual classroom, where participating students join international peers and graduate student mentors to learn about the issues and topics of the upcoming video conference. This online learning and engagement period is key to students' active and informed participation in the live event, as it allows them to become better acquainted with relevant information and each other. The experience then culminates in an international video conference that connects participating students to hear from engaging keynote speakers and share questions, ideas, and reflections in real-time. Students come away with a deeper understanding for the global issues at hand, a community of peers from around the world, and an appreciation of their potential as agents of change in their local and global communities. (CGE, 2017a, para. 2-3).
Two Global Encounters events	
Earth Day – Oceans and Water on Apr 25, 2019	During this conference, students and educators will explore human rights and examine why the United Nations felt Indigenous communities from around the world needed a separate document. With UNDRIP in mind, we will look at the important connection Indigenous communities have to the land and how we can all better serve our planet. This event will be focusing on SDG's: #10 Reduced Inequalities, #11 Sustainable Cities and Communities, and #16 Peace and Justice and Strong Institutions. (Centre for Global Education, 2019b, para. 3, 5)
AVIKA: Residential Schools: Past, Present & Future Impacts on May 10, 2019[9]	This video conference will give students, as well as teachers, a better perspective on Residential Schools across North America. We will be exploring the cause and reasons for the creation of Residential Schools, the effects the schools have had on the lives of Indigenous peoples today. We will also examine the methods of healing and coping amongst these communities. This conference will be focusing on SDG #16 Peace, Justice, and Strong Institutions. (Centre for Global Education, 2019b, para. 3, 5)

[9] Note at the request of the school principal and teacher participants the Global Encounters event AVIKA: Residential Schools: Past, Present & Future Impacts replaced AVIKA: We Are All Treaty People on Apr 10, 2019.

It is important to note that participation in the Global Encounters program is one way that teachers may choose to teach curricular outcomes in legislated courses in Alberta. As was the situation in this case study, the Global Encounters program aligned well with the overarching theme of globalization in the Alberta Social Studies 10-1 course being taught by one teacher participant. Since global citizenship is an interdisciplinary competency, the other teacher participant found alignment in English Language Arts 10-2 and Global Citizenship 25. The teachers were asked to use the theories, practices, and reflections/actions from the *Framework* (see Chapter 2, Table 7) as they prepared their students for the two Global Encounters events and also when they created culminating activities to conclude their experience with the Global Encounter.

In Table 9, I share information about participants. Students in high school generally range from 16 to 18 years old. High schools in Alberta have courses divided into 10, 20, and 30 level courses and some courses are divided by 15, 25, and 35. Generally, students in levels 10 and 15 would be in their first year of high school, 20 and 25 would be in second year, and 30 and 35 would be in third year. Student participants who volunteered to be in this study were in the 10 and 25 levels. Specifically, nineteen of thirty-seven students from Social Studies 10-1, six of sixteen students from Global Citizenship 25, and four of twenty-four students from English 10-2 assented to participate, complete with parental consent for their participation. To protect participant anonymity, each of the teachers selected a pseudonym, and I created student a pseudonym for each of the student participants.

Table 9

Participant Information

Teacher: Nina (pseudonym), Female, Consent = obtained √			
Student participants (both assent and consent obtained)			
Class: Social Studies 10-1 – students were in the first level of high school social studies and are generally considered to be in the first year of high school.			
Student Pseudonym	*Gender*	*Student Assent*	*Parent Consent*
Amira	Female	√	√
Rahim	Male	√	√
Aiya	Female	√	√
Sadie	Female	√	√
Farah	Female	√	√
Azzam	Male	√	√
Safa	Female	√	√
Matteo	Male	√	N/A student is of legal age

Student participants (both assent and consent obtained)			
Class: Social Studies 10-1 – students were in the first level of high school social studies and are generally considered to be in the first year of high school.			
Student Pseudonym	*Gender*	*Student Assent*	*Parent Consent*
Ajmal	Male	√	√
Malik	Male	√	√
Gabor	Male	√	√
Emani	Female	√	√
Nala	Female	√	√
Malia	Female	√	√
Ceilidh	Female	√	√
Baxter	Male	√	√
Molly	Female	√	√
Pearce	Male	√	√
JaLiyah	Female	√	√

Teacher: Julie (pseudonym), Female, Consent = obtained √

Student participants (both assent and consent obtained)			
Class: Global Citizenship 25 – students were in the second level of this high school Locally Developed Course and are generally considered to be in the second year of high school.			
Student Pseudonym	*Gender*	*Student Assent*	*Parent Consent*
Ava	Female	√	√
Sariya	Female	√	√
Brynn	Female	√	√
Livy	Female	√	√
MaiLinh	Female	√	√
Samia	Female	√	√
Class: English 10-2 – students were in the first level of high school English and are generally considered to be in the first year of high school.			
Student Pseudonym	*Gender*	*Student Assent*	*Parent Consent*
Amayah	Female	√	√
Leila	Female	√	√
Eliise	Female	√	√
Seth	Male	√	√

In keeping with my cosmopolitan hospitality approach to this research, I did not collect upfront demographics that would label each participant, but rather opened space for them to decide when they were ready to share information about their identity(ies), ethnicity(ies), and positionality through their reflections. As a descendent of White settlers, I endeavoured to rethink my position of power to enable absolute hospitality that "breaks with the law of hospitality as a duty" that forces participants to speak a Western language of labelling human beings by race, ethnicity, or culture, thus removing subjugation of the foreigner or the other to

create a “pact of hospitality” (Derrida, 1997/2000, p. 25). By enabling an absolute hospitality, I hoped students would not feel confined in their reflections to provide me with what they thought I wanted to hear, but rather I hoped they would openly express their inner thoughts and reflections.

The combination of the physical and virtual spaces created a bounded system with a holistic and unique real-world perspective, within a real-life context, that enabled me to deeply examine a contemporary phenomenon (the case) (Yin, 2014; Merriam & Tisdell, 2016). The framing that created the bounded system for this case study included two high school teachers skilled in EfGC, who worked in one school environment and enrolled their students in a common program (Meriam & Tisdell, 2016). The Global Encounters program provided teachers with pedagogical instructional materials to prepare students before engaging in the video conferences. The video conferencing, and other communication technologies, created a bounded virtual space in which the Global Encounters program engaged high school teachers and their students with international counterparts who also face global issues. The technologies enabled the capturing of student reflections. I characterized the study as a single case as how and what teachers taught engendered the UNESCO ASPnet Network Schools vision and priorities. My goal was to create a portrait of the teachers’ pedagogical expertise in confronting global issues when educating for global citizenship. From an Appreciative Inquiry approach, the aggregation of the data provided a window into teachers’ beliefs and aspirations and how they were able to design and deliver their lessons and how students responded. This holistic approach did not seek to compare and contrast teachers’ pedagogy as the goal was not to judge teachers’ effectiveness, but rather open a vision of pedagogical possibility when EfGC.

Students learned about a specific global issue before each event. During the respective events keynote speakers shared their stories about the global issues and injustices, then students discussed what they had heard in small groups and asked questions of the speakers. Throughout this learning process, students engaged in reflection and dialogue. Teachers and their students engaged in dialogue and reflection in synchronous and asynchronous conversations within the bounded virtual space. In real-time, and when using videoconferencing, blogs, and Twitter, they encountered other people’s personal experiences of injustice. Chan-Tiberghien (2004) reflected that students need to be able to examine people’s stories to gain an in-depth understanding of the root causes of injustice, to encounter and

manage feelings of resistance, and to search for possibilities for action (p. 196). The Global Encounters events exposed students to the diversity of cultures and histories, powerful political and social structures, and economic systems; and in dialogue, they envisioned ways in which they could work alongside others in some capacity to make a difference. Following each Global Encounters session, teachers followed-up with their own approaches to engage the students in reflection and action.

Over one month, I spent 14 days within the school. Most days, I observed one of the teachers engage her students for a classroom period, which lasted between sixty and ninety minutes. On six of the days I observed each teacher in their respective classes, so I spent up to three hours at the school on those days. This time also included engaging teachers and students in focus groups and interviews that ranged from thirty to forty-five minutes, which I explain in more detail in the following section. I also reviewed students' posted materials as their work became available in the virtual spaces.

In this instrumental case study, the two teachers experienced in EfGC helped me to better understand how theory and practice inclusive of reflections and actions within the *Framework* enabled the teachers' and students' journey toward transformational growth as critical global citizens. I gained insights into the teachers' beliefs, which influenced their pedagogical choices, goals, and practices, and their orientation toward social justice, which is discussed in Chapter 5, *Discussion of Findings*. I also gathered their perceptions, as their insights into the critical pedagogical praxis of social justice informed the refinement of the *Framework,* which is discussed in Chapter 6, *Conclusion*.

3.2.4 Role of the researcher. As a researcher, I positioned myself in the critical paradigm and assumed the role of an interpreter in the field to observe the workings of the case. Meaning is socially constructed, so being immersed in the classroom learning environment enabled me to record what was happening. I simultaneously examined teachers' and students' meaning-making as they engaged in global issues, and redirected my observations to refine or substantiate them (Stake, 1995, p. 99) by comparing what I saw with the dimensions, reflections, and actions in the *Framework*. I perceived what was happening in key episodes through classroom observations or testimonies gathered using interviews, focus groups, post-event questionnaires, and reflections in the form of blogs and final assignments, and worked to represent these happenings of participants' own direct interpretation and stories. The teacher

post-event questionnaire, interviews, and focus groups enabled the sharing and comparing of the interpretations of what happened and how it happened. Through narrative descriptions in the form of portraits, tables, and figures I was able "to optimize the opportunity of the reader to gain an experiential understanding of the case" (Stake, 1995, p. 40).

Adhering to the principle of relativity throughout the process, I made role choices in negotiation with those whom I encountered and made an effort to be true to myself and value my integrity as an educator, curriculum developer, and researcher. The Critical Pedagogical Praxis of Social Justice Framework guided my methodology and analysis, specifically how the case study was shaped and my analysis, including what I looked for and what I reflected on. It is likely that I did not see what other researchers may see given the diverse lenses from which research can be understood. In dialogue with teachers, I shared the *Framework* and encouraged them to share their reflections with me. I also considered when to (a) be a reflective and critical observer; (b) reveal how much I comprehend, (c) pose as an expert (d) try to serve the needs of my anticipated readers, (e) provide interpretations of the case, (f) advocate a position, (g) decide upon the breadth and depth of information that I share, and (h) tell it as story or narrative or through other means (Stake, 1995, p. 103).

Within this case study, I applied the qualitative methods mentioned to gain an understanding of how critical pedagogy can enable an ongoing journey of transformational growth in enabling critical global citizenship. Below is a detailed description of the methods used. My research questions and critical epistemology guided my choices.

3.3 Methods

The methods used in this study enabled a deep examination of the case to understand how engagement with global issues and a critical pedagogical praxis centred on social justice enables transformational growth as critical global citizens.

3.3.1 Two cycles of data collection and ongoing analysis. Conducting data gathering activities and analyses happened synergistically throughout the study. To elevate the depth of understanding within the case, I planned two cycles of data collection and ongoing analysis that aligned with the two [Global Encounters] events (Merriam & Tisdell, 2016, p. 39). Two consecutive events, focused on two different global issues, provided the context for each cycle of data gathering, analysis, interpretation, and reporting. The two cycles of analysis enabled a greater depth of understanding of the case. With each cycle, deeper reflections provided

insights in revisioning the *Framework*. This led to new understandings that informed theory and practice, and reflections and actions, when EfGC.

3.3.2 Data collection and analysis. Through data collection activities, ongoing dialogue, and reflection between myself and the participants, I generated explanations (Yin, 2014, p. 11) creating portraits of how the reflections and actions within the theory and practice dimensions included in the *Framework* were applied. Merriam and Tisdell (2016), Stake (2005), and Yin (2014) agreed that a case study's unique strength is its ability to deal with a full variety of evidence to gather data of the events studied and interviews recorded. In this case study, I gathered evidence through observations, interviews, focus groups, post-event questionnaires, and student artifacts. Actively collecting data enabled me, as the researcher "most responsible for interpretations, to be in the field, making observations, exercising subjective judgment, analyzing, and synthesizing, all the while realizing [my] own consciousness" (Stake, 1995, p. 40).

What follows is a description of the data collection instruments and the analysis used in this instrumental case study.

3.3.2.1 Observations. Qualitative studies "emphasize placing an interpreter in the field to observe the workings of the case, one who records objectively what it is happening but simultaneously examines its meaning and redirects observation to refine or substantiate those meanings" (Stake, 1995, pp. 8-9). As Merriam and Tisdell (2016) explained, the focus of observations could be determined ahead of time.

I created a template (Table 10) that allowed me to reflect upon elements most common in observation checklists, including the physical setting; the participants; activities, interactions, and conversations; and subtle factors like non-verbal communication or unplanned activities, and the things that don't happen. I also reflected upon my own behaviour during the observations.

As a second part of the template, I created a running log of activities during observations (Stake, 2005, p. 10; Jcalarco, para. 6). Following each observation session, I analyzed what I saw using the codes from the *Deductive analysis grid* described in section 3.3.3.2. The process of deductive and inductive reasoning and analysis was enabled by "select[ing] parts of observations that help[ed] answer the research questions and trigger

reflections" (Jcalarco, para. 6). This enabled multidimensional reflection, first identifying what was there, what was seemingly missing, and what would work better.

I began data collection by conducting pre-Global Encounters event classroom observations. This provided insights into the teachers' instructional goals, choices, and practices. As part of the study, teachers worked into their planning two Global Encounters video conference events, which I also observed. Then I observed the post-Global Encounter culminating lessons. I conducted four classroom observations per teacher participant, per class, over the span of the two Global Encounters events. It is important to note that sometimes observations spanned two class periods. I then reflected on the theoretical and practical dimensions and their related reflections and actions that were present during students' engagement in global issues and recorded these under analysis (see section 3.3.3.2 for further information on how I conducted the analysis). Further, as I pondered what I saw, I thought of how theory and practice interconnect through reflections and actions and considered how the *Framework* needed to evolve.

Table 10

Observation Template

Focused OBSERVATIONS lead to an understanding of the case (Stake, 2005, p. 60)

Pre/ During/ or Post GE Event Observation:
Teacher: Class: Location:
Dates and Start and End Times (May include one or more lessons):

Guiding Questions (Merriam & Tisdell, 2016, p. 141)	**Observations**
The Physical Setting (attributes and behaviours): • What is the physical environment like? • What is the context? • What kinds of behavior is the setting designed for?	
The Participants: • Describe who is in the scene, how many people, and their roles. • What brings these people together? Who is allowed here? • What are the characteristics of the participants? • How do these people organize themselves in this setting? The social environment is better understood through patterns, frequency, and changes of interactions and in the direction of communication patterns.	
The observers own behaviour: How is my role affecting the scene I'm observing? What do I say and do?	

Reflections: activities, interactions, and conversations (quote directly, paraphrase, and/or summarize conversations; note overt behaviours, silences, and non-verbal behaviours that add meaning to exchanges)**:**

- What is going on? Is there a definable sequence of activities?
- How do people interact with the activity and with one and another?
- How are people and activities connected?
- What norms or rules structure the activities and interactions?
- When did the activity begin?
- How long did it last?
- Is it a typical or unusual activity?
- What is the content of the conversations in this setting?
- Who speaks to whom? Who listens?

Important subtle factors to include if they appear. Are there: (a) informal or unplanned activities; (b) symbolic and connotative meanings of words; (c) nonverbal communications such as dress and physical space? Also, consider what does not happen, especially if they ought to or are expected to?

RUNNING LOG (Stake, 2005, p. 10; Jcalarco, para. 6)

Time	Observations	Analysis code
Start		
+5min		
+10		
+15		
+20		
+25		
+30		
+35		
+40		
+45		
+50		
+55		
+60		
+65		
+70		
+75		
+80		
+85		
+90		

Observer Reflections and Assertions: What are my thoughts about what went on?
(Merriam & Tisdell, 2016, p. 141; Stake, 2005, pp. 11-13; Jcalarco, para. 6)
'Select parts of observations [and analysis] that help answer the research questions and trigger reflections' linked through the framework-deductively, and inductively identifying any new information that is not in the framework (Jcalarco, para. 6).
"For assertions, we draw from understandings deep within us, understandings whose derivation may be some hidden mix of personal experience, scholarship, assertions of other researchers" (Stake, 2005, p. 12).

3.3.2.2 Teacher semi-structured interviews. To discover and portray multiple views of the case, I used an interview as the "main road to multiple realities" (Stake, 20115, p. 64). Qualitative interviews were used to gather descriptions and interpretations of what I could not observe, but what had been observed by others (Stake, 2005, p. 65). It allowed me to enter into the teacher's perspective as observations do not provide their thoughts as to how they organized their teaching, and the meanings they attached to what went on (Patton, 2015; as cited in Merriam and Tisdell, 2016, p. 108). I interviewed each of the teachers after their first Global Encounters event and again after their second event. I inquired about their reflections, experiences, and insights relative to pedagogical practices that enabled confronting global issues and social justice. Interviews were semi-structured. I used a list of questions flexibly (Merriam and Tisdell, 2016, p. 110) to explore their insights related to the pedagogy they used to create student learning experiences (Appendix C). The experience and behaviour questions, opinion and value questions, knowledge questions, feeling questions, and background questions were used as a guide (Patton, 2015; as cited in Merriam and Tisdell, 2016, p. 118; Merriam and Tisdell, 2016, p. 110). However, I also created open spaces for teachers' narratives as "each interviewee…had unique experiences [and] stories to tell" (Stake, 2005, p. 65). I formulated questions and shared them with respondents ahead of time to reduce the perception of a formal agenda (Stake, 2005, p. 65). I personally recorded and transcribed the interviews. First, I used NVivo's electronic transcription service, then I listened to the recordings and adjusted the transcripts to include the pseudonyms of the interviewees and interviewer next to their comments and questions. I adjusted the transcripts where they lacked clarity due to an overuse of colloquialisms, such as the use of 'like' before phrases, so that teachers could review them for the messages they intended to convey (Stake, 2005, p. 66).

3.3.2.3 Focus groups. Focus groups are a collective format of the interview which also provide insights into participants' understandings (Merriam and Tisdell, 2016, p. 108). Following each Global Encounters session, I held two focus groups with the teachers and two separate focus groups with students. I focused on their reflections of their experiences engaging in global issues. With the teachers, I used an appreciative inquiry approach to encourage engaging dialogue. We talked about how the *Framework's* dimensions, reflections, and actions were approached in their lessons and their related reflections, thoughts on student engagement, and suggestions for improving the *Framework* based on those learnings (Appendix D). With

the students, I also used an appreciative inquiry approach to encourage engaging dialogue. I encouraged them to share their reflections on the activities in which they participated and asked them what further global issues they would like to study or be a part of and why (Appendix E). I also recorded the focus groups, transcribed them, and removed colloquialisms such as overuse of "like" within statements. Then the teachers and the students reviewed them for the messages they intended to convey (Stake, 2005, p. 66).

3.3.2.4 Post-event questionnaires. Questionnaires to obtain data also provide insights into participants understandings (Merriam and Tisdell, 2016, p. 108). The questionnaire provided a foundation from which to draw out the teachers' discussions about their instructional approaches. It became a communication tool between the teachers and myself, as they found it easier to respond to the questionnaire that had pre-identified theory and practice and related reflections and actions that I had observed. After each Global Encounters event, the teachers responded to the post-event questionnaire by using or adjusting what was identified. This enabled the gathering of teachers' reflections on what they intended to achieve through their instructional goals and practices. I also asked them to share about their beliefs as teachers that drove their goals and practices and how this aligned to the dimensions of social justice (Appendix F). Students also responded to post-event questionnaires (Appendix G). I used open-ended-questions to capture their reflections on classroom activities. Unfortunately, technical difficulties with the data gathering software prevented successful data gathering after the first Global Encounter. The teachers and I overcame the technical difficulties, so following their second Global Encounter, data gathering using the post-event questionnaire was successful. Though I was not able to collect students' initial reflections using the first post-event questionnaire, I captured their reflections through their blogs, which I describe next.

3.3.2.5 Artifacts: Activity guides, blogs, and culminating reflections. The activity guides provided by the CGC before each Global Encounters session helped to position my thinking in terms of how the global issues might be explored and examined by the teachers and students. Teachers chose some activities from the guides to support what they intended to teach. The guides included reviewing historical events, group discussions, and suggested examination of related topics. Following the Global Encounters sessions, students were required to create blogs in the virtual classroom. The blogs, generally ranged from one to three paragraphs and provided me with insights into the students' understanding of the global issues

they studied; these artifacts were a valuable source of data (Merriam and Tisdell, 2016, p. 162). Lastly, students prepared some form of final culminating text (e.g., PowerPoint presentation, poem, or art-based work) that reflected their learning journey including participation in two Global Encounters sessions that supported confronting the global issues, and as facilitated by their teachers through a critical pedagogical praxis of social justice (Appendix H). Drawing from Sears (2009), Tupper et al. (2012) explained, the freedom for students to represent their understandings (written and visually) of [global] citizenship allows for a deeper and more nuanced understanding, of students' acceptance or rejection of discourses, and in relation to their prior knowledge (p. 44). Their carefully selected words, drawings, and images present their conception of a critical global citizen. However, I do recognize students attempts to express their relationship with the world are somewhat bound by dominant discourses. For example, the media they selected from the internet to represent their ideas has been socially constructed for other purposes (Harper 1998, as cited Tupper et al., 2012).

3.3.2.6 Collected Data Sources. Table 11 outlines the data sources collected from each of the two teacher participants and the student participants in their classes.

Table 11

Collected data sources from teachers and students

Legend: Completed = √ | – = did not complete | N/V= did not volunteer | N/A= not applicable

Teacher: *Nina* (pseudonym)

Global Encounters 1: Earth Week (GE 1)	**Global Encounters 2: Residential Schools (GE 2)**
• Observations: *Pre-GE event* √√ | *During the event* √ | *Post-event* √	• Observations: *Pre-GE event* √ | *During the event* √ | *Post-event* √√
• Interview: *Post-event* √	• Interview: *Post-event* √
• Post-event Questionnaire √	• Post-event Questionnaire √
• Focus Group: *Post-event* √	• Focus Group: *Post-event* √

Student participants (both assent and consent obtained)

Class: Social Studies 10-1

Student Pseudonym	GE 1 Student Focus Group	GE 1 Blog Posts	GE 2 Student post-event questionnaire	GE 2 Student Focus Group	GE 2 Blog Posts	GE 1 & 2 Final Reflections Assignment
Amira	N/V	√	–	N/V	√	–
Rahim	N/V	√	√	N/V	√	√
Aiya	N/V	√	–	N/V	√	√
Sadie	N/V	√	√	N/V	√	√
Farah	N/V	√	–	N/V	–	–
Azzam	N/V	√	√	N/V	√	√
Safa	N/V	√	√	N/V	√	√
Matteo	N/V	√	√	N/V	√	√
Ajmal	N/V	√	–	N/V	√	–

Student participants (both assent and consent obtained)

Class: Social Studies 10-1

Student Pseudonym	GE 1 Student Focus Group	GE 1 Blog Posts	GE 2 Student post-event questionnaire	GE 2 Student Focus Group	GE 2 Blog Posts	GE 1 & 2 Final Reflections Assignment
Malik	N/V	√	–	N/V	–	–
Gabor	N/V	√	√	N/V	–	–
Emani	N/V	√	√	N/V	√	√
Nala	N/V	√	√	N/V	√	–
Malia	N/V	√	√	N/V	√	√
Ceilidh	N/V	√	√	N/V	√	√
Baxter	N/V	√	√	N/V	√	√
Molly	N/V	√	√	N/V	√	√
Pearce	N/V	√	√	N/V	√	–
JaLiyah	N/V	√	√	N/V	–	–

Teacher: *Julie* (pseudonym)

Global Encounters 1: Earth Week

- Observations:
  GC 25: Pre-GE event √ | *During the event* √ | *Post-event (teacher indicated work on the virtual classroom is posted, e.g., blogs)*
  ENG 10-2: Not applicable
- Interview: *Post-event* √
- Post-event Questionnaire √
- Focus Group: *Post-event* √

Global Encounters 2: Residential Schools

- Observations:
  GC 25: Pre-GE event √ | *During the event* √ | *Post-event* √
  ENG 10-2: Pre-GE event √ | *During the event* √ | *Post-event* √
- Interview: *Post-event* √
- Post-event Questionnaire √
- Focus Group: *Post-event* √

Student participants (both assent and consent obtained)

Class: Global Citizenship 25

Student Pseudonym	GE 1 Student Focus Group	GE 1 Blog Posts	GE 2 Student post-event questionnaire	GE 2 Student Focus Group	GE 2 Blog Posts	GE 1 & 2 Final Reflections Assignment
Ava	N/V	√	√	√	√	√
Sariya	√	√	√	N/V	–	–
Brynn	√	√	√	√	√	–
Livy	√	–	√	N/V	√	√
MaiLinh	√	√√√	√	√	√√	√
Samia	N/V	√√√	√	√	√√	√
Class: English 10-2 (group added for GE 2)						
Amayah	N/A	N/A	√	N/V	√	–
Leila	N/A	N/A	–	N/V	√	√
Eliise	N/A	N/A	√	N/V	–	–
Seth	N/A	N/A	√	N/V	√	√

3.3.3 Data gathering, organization, analysis, interpretation, and reporting processes.

Stake (1995) contended that "the function of the qualitative researcher during data gathering is clearly to maintain vigorous interpretation. Based on observations and other data,

researchers draw their own conclusions, . . . assertions — . . . a form of generalization" (p. 9). Important to the study are the participants' interpretations (p. 8); therefore,

> interpretive case studies contain rich, thick descriptions. This descriptive data is used to develop conceptual categories, or to illustrate, support, or challenge theoretical assumptions held prior to the data gathering. . . . The investigator might take all the data and develop a typology, a continuum, or categories that conceptualize different approaches to the task. (p. 38)

Using the observation template (Table 10), I began data gathering. As per the template, I recorded information about the physical space, logged the contents of each pre- during and post-Global Encounter lesson, and recorded the pedagogical approaches and reflections teachers shared.

Inspired by Myers' (2006) "Researching the Social Studies Curriculum in the Context of Globalization: Education for Global Citizenship in the US" (p. 379), I created an adaptation of his model of data analysis, interpretation, and reporting of multiple components that, when considered holistically, would enable answering my research questions. Through these processes, I followed each teacher's and their students' journeys through the two cycles of engagement in global issues that contributed to answering my research questions. In what follows, I outline my analysis and interpretation processes that led to my findings in the form of overarching themes and portraits characterized by a narrative of rich, thick descriptions. Tracy (2019) explained "thick descriptions [as] the practice of going beyond surface understandings, to explore contextual meanings of behaviors" including "behaviors and actions … from the participants' points of view" and the "researcher makes interpretations of the participants' interpretations" (pp. 31, 32). She further explained that "This requires immersion, time, interpretation, empathy, and logical inference" (p.32).

The model of analysis in this case study was both inductive and deductive. Inductive analysis was used to explore the data from the ground up without predetermined themes (O'Leary, 2010, p. 261). The level of abstraction, complexity, depth, and conceptualization in inductive analysis ranges from suggesting relationships among the variables to enabling the construction of theory (Stake, 1995, p. 39). Deductive analysis was also used to search for patterns of meaning in the data, framed by the theoretical/conceptual framework (see Chapter 2). Although the *Framework* could be perceived as a limitation, I remained open to what may be uncovered through inductive analysis. The deductive analysis provided an initial means of

focusing my analysis to uncover which theory the teachers chose to focus on in their lessons and this provided a common vocabulary that served as a springboard for dialogue with the teachers. The inductive analyses that ensued provided deeper insights into how these teachers and their students experienced EfGC.

3.3.3.1 Data organization. From the beginning of the data gathering process, and on an ongoing basis, I organized my data into four groupings reflecting each cycle of analysis with each teacher and their students as they participated in the two Global Encounters events. Nina and her Social Studies 10-1 students, and Julie and her Global Citizenship 25 students participated in cycles 1 and 2. Julie decided that the curricular fit of the second Global Encounter also aligned well with her English 10-2 lessons, so she invited her students to volunteer to be in the case study; as a result, I also collected data from four students in the English 10-2 class during cycle 2.

3.3.3.2 Portrait overviews, and teacher instructional goals and choices. I created a portrait overview of each teacher and her students as I came to know them over the month-long study. To gain a deeper understanding of how a critical pedagogical praxis of social justice came to life in the teachers' pedagogical goals and choices, I began by deductively analyzing the data in the pre-, during, and post-Global Encounter observations using codes in the deductive analysis grid *Deductive Analysis: Examining Instructional Goals and Choices* (Table 12). The following schema guided my analysis and reporting:

- reflections and actions – a through hhh
- theory: domination and power – DP, hegemony – H, ideological critique – IC, dialectic theory – DT, and historicity of knowledge – HK, and
- practice: dialogue –D, critical consciousness – CC, resistance and counter- hegemony –RC-h, and emancipation – E.

The deductive analysis grid identifies an intersection of theory and practice through reflections and actions from the theoretical/conceptual framework (see Table 7). Using this grid, I was able to examine teachers' instructional goals and choices. First, I analyzed the data by coding what I had observed pre-, during, and post-Global Encounters events to the reflection or action in the grid. The deductive analysis helped me to see which reflections and actions teachers brought to life in the classroom. Whereas, the inductive analyses helped draw out how teachers' beliefs about social justice and they chose to incorporate theory and practice within their instructional goals, choices, and practices. I also was able to analyze students' responses.

Table 12

Deductive Analysis: Coding an intersection of theory and practice[10]

The theory, practice, and letters (a) through (hhh) referring to reflections and actions, are described within the theoretical/conceptual framework in Table 7.

Practice	Theory ← *Reflections & Actions* →				
	Domination & Power (DP)	**Hegemony (H)**	**Ideological Critique (IC)**	**Dialectic Theory (DT)**	**Historicity of Knowledge (HK)**
Dialogue (D)	***DP thru D*** **a, b, c, d**	***H thru D*** **t, u, v**	***IC thru D*** **hh, ii**	***DT thru D*** **rr, ss, tt**	***HK thru D*** **ccc**
Critical Consciousness (CC)	***DP thru CC*** **e, new f1, f2, g, h, i**	***H thru CC*** **w, x, y1, new y2, z**	***IC thru CC*** **jj, kk**	***DT thru CC*** **uu, vv, ww, xx**	***HK thru CC*** **ddd, eee**
Resistance & Counter -hegemony (RC-h) & Emancipation (E)	***DP thru RC-h*** **j, k, l, m, n** ***DP thru E*** **o, p, q, r, s**	***H thru RC-h*** **aa, bb, cc, dd** ***H thru E*** **ee, ff, gg**	***IC thru RC-h*** **ll, mm, nn** ***IC thru E*** **oo, pp, qq**	***DT thru RC-h*** **yy, zz, aaa** ***DT thru E*** **bbb**	***HK thru RC-h*** **fff** ***HK thru E*** **ggg, hhh**

Once I had coded the reflections and actions observed within the teachers' lessons, in dialogue with teachers, we agreed that the teachers begin with a starting point of a somewhat populated post-event questionnaire template of the reflections and actions I had seen. This they felt would help them manage their responsibility to the project, as well as, their teaching workload. I provided each teacher with their respective post-event questionnaires and they were encouraged to respond to sections relevant to their goals and choices, adjusting and changing selected and reflections and actions as needed. Using the data collected from the teacher post-event questionnaires, observations, interviews, and focus groups helped me better understand how teachers incorporated theory and practice within their instructional goals and choices. Deductive reasoning occurred throughout the analysis. Interpreting the data enabled me to construct a portrait of how the participating teachers brought a critical pedagogical praxis of social justice to life within their curricula through their instructional goals and choices.

Further, in the analysis, inductive reasoning led to discovery (O'Leary, 2010, p. 261) of what the *Framework* had not addressed. I uncovered gaps in the reflections and actions within the *Framework,* and so inductive analysis was happening simultaneously as I reflected on what

[10] The deductive analysis grid is oriented differently from the framework as the practices seemingly enable an inherent process toward deepening engagement with the theory. Also, teachers felt that Resistance and Counter-hegemony, and Emancipation are inherently linked so they should not be separated.

I saw. As I identified them, these gaps were added to the reflections and actions in the *Deductive analysis grid* (Table 12), using the word *new* and the numbers 1 and 2 beside the letters. I continued my analysis by incorporating these new insights, and so I included them in Chapter 4, *Portraits of Encounters with Global Issues and Findings*, and in the revisioned *Framework* in Chapter 6.

3.3.3.3 Teacher pedagogical beliefs and connections to social justice. The teacher post-event questionnaires also helped uncover teacher beliefs associated with what and how they teach global issues and social justice. Using the data collected from the teacher post-event questionnaires, observations, interviews, and focus groups, I inductively examined the data for insights into the teachers' beliefs. To do this, I analyzed the data using the constant comparative method to code it for identifiable categories (Strauss, 1987, as cited in Myers, 2006, p. 379). Tracy (2013) describes the constant comparative method as "circular, iterative, and reflexive" (p. 190). This flexibility allowed me to lump like data into bins (Tracy, 2013, 190). I used a combination of NVivo software for high-level coding followed by MSWord, I cultivated the data lumps into more refined categories to isolate better supporting ideas. I coded (categorized) data using words or short phrases to create conceptual categories that captured "a summative, salient, essence-capturing, and/or evocative attribute for … language-based or visual data" that belongs to or represents some type of phenomenon (Saldana, 2009, p. 3 as cited by Tracy, 2013, p. 189).

Next, I inductively looked for themes across the categories, and systematically grouped together various categories under a hierarchical 'umbrella' theme that made conceptual sense (Tracy, 2013, p. 195). To do this, I examined the categories of each teacher's beliefs and compared insights from each data source over the two cycles of analysis. I then moved beyond first-level descriptive codes (categories) that mirror the data, to analytic and interpretive codes (themes) that explain, theorize, and synthesize them (Tracy, 2013, p.193). In this second level of coding, used to develop themes, I was mindful of the theory and disciplinary concepts presented in chapter 2, Literature Review. Tracy (2013) contended, "Second-level codes draw from theory and disciplinary concepts, and in this way being well read is crucial for analyzing data with complexity" (p. 194). Drawing from Hallier and Foirbes (2004), Tracy shared,

> The creative process of developing second-level codes (themes) may also include prospective conjecture, in which researchers consider novel theoretical juxtapositions

> and borrow from other fields' models, and assumptions. ... (Consequently), something more complex (may emerge) than the functions delineated in past research. (p. 194)

As such, as I created themes accompanied by rich, thick descriptions and considered what the data was telling me through its alignment with the theoretical/conceptual framework that is a melding of theory and practice. In Chapter 4, I share the uncovered beliefs of the teachers as well as their instructional goals and choices.

3.3.3.4 The evolution of teachers' consciousness of theory and practice that enables critical global citizenship. To better understand the evolution of teachers' consciousness of how to approach the complexity of global issues within their pedagogy I collected teachers' insights about their application of theory and practice within their critical pedagogical praxis of social justice. Drawing from the teacher interviews, focus groups, post-event questionnaires, and observations, I inductively analyzed the data to create conceptual categories using a combination of NVivo software for high-level categorization and then refined the categories to isolate supporting ideas using MSWord. From this analysis I created themes. To honour teachers' voices, I share their insights through rich, thick narrative descriptions in Chapter 4: *Findings – Portraits of Engagement in Global Issues and in* Chapter 6: *Conclusion.*

3.3.3.5 Teacher pedagogical practices. Having a picture of the teachers' beliefs, and instructional goals and choices, I then looked for insights into their instructional approaches and practices. I returned to the data gathered in teacher observations, interviews, questionnaires, and focus groups and compared insights from each source and inductively looked for categories, from which I created themes as described above. These themes, accompanied by rich, thick descriptions, provide a portrait of what engaging in global issues looked like in these classrooms. I also share these findings in Chapter 4.

3.3.3.6 The evolution of students' consciousness as shown through their reflections and in alignment with teachers' instruction. I began the analysis of student reflections to ascertain students' depth of understanding of the complexity of the global issues studied and to understand how they responded to what they learned. I inductively analyzed the student reflections within the data as it relates to each class in each cycle which included data from blogs, focus groups, final reflections, and questionnaires depending on the classes' ability to participate in the data-gathering activity, due to technical difficulties previously described. To create the conceptual categories, I used a combination of NVivo software for high-level

categorization and then refined the categories to isolate supporting ideas using MSWord. I then created themes, as described above, and associated rich, thick descriptions which are shared in Chapter 4.

In summary, throughout the process of data gathering, analysis, and reporting, I reflected on how the data illustrated, supported, or challenged the theoretical assumptions. To enable transformational growth as critical global citizens, my ultimate goal in this research study was to enable a critical pedagogical praxis of social justice that merges theory and practice and related reflections and actions within a framework that can be used as a pedagogical tool in engagement with global issues. Classroom practice guided the *Framework* opened new possibilities for deep engagement in global issues and advancing the project of social justice. Conceptualizing new possibilities from the data in this case study on an ongoing basis informed the evolution of the Critical Pedagogical Praxis of Social Justice Framework, and so I share the revisioned framework and implications for pedagogy in Chapter 6: *Conclusion*.

Throughout the processes of analysis and interpretation of the data, I made every effort to honour the voices of the teachers and the ways in which they made meaning. I extended the same dedication to honouring the students' voices about their learning. This allowed me to maintain a "dialogue" between the voices of the teachers, the voices of the students, and my interpretations. I read, reread, and compared the data to triangulate them for reliability. Throughout this process, my assertions drew from understandings gleaned from these practicing teachers, their students, personal experience, the scholarship presented in the review of literature (Stake, 2005, p. 12). In the next section I discuss the strategies that I used to ensure the trustworthiness of the research process.

3.3.3.7 Trustworthiness. Researchers have a responsibility to organize data in a way that enhances their studies' trustworthiness and credibility. The following twelve strategies promoted the trustworthiness of this case study. Below, I describe how each strategy was applied. These strategies were used to ensure thoroughness and rigor and are adapted from the work of Merriam (1998), Merriam and Tisdell (2016), O'Leary (2010, 2019), and Stake (1995) (Table 13).

Table 13

Trustworthiness: Strategies to Ensure Thoroughness and Rigor, and Their Application

Strategies and their application in this research case study
✔ *Saturation* – the point at which additional data no longer add richness to understanding or aid in building theories. At this point, more data add little to regularities that have already surfaced because additional data will serve only to confirm the emergent understandings. • I applied this strategy to the construction of Chapter 1 *Introduction* and Chapter 2 *Literature Review* and also applied it to the data collection and analysis processes that I described above. When these processes reached the point of saturation, I provided a detailed synthesis to assess the meaning of the data. The analyses of the data are presented in Chapter 4, *Portraits of Encounters with Global Issues and Findings.*
✔ *Rich, thick descriptions* – enough rich detail of the context of the study enables readers to determine the extent to which their situations match the research context and to decide whether the findings can be transferred and applied to their situations. • This strategy enabled the development of an insider's account that details the setting and the findings of the study (see Chapter 4), supported by actual accounts from the participants in the forms of quotations, from field notes, interviews, documents, and dialogues.
✔ *Crystallization* – a diverse understanding of one single situation or phenomenon from the perspective of a multifaceted world and the acceptance that what we see depends on where we are located and positioned. • This strategy is embedded in the *Framework*, which I described in the literature review. To articulate the lenses through which we perceive the world, I as the researcher and interpreter was equally accountable for sharing my positionality (see Chapter 1) and the positionality that the participants identify (see Chapter 4).
✔ *Prolonged engagement* – Investment of time sufficient to learn the culture, understand the context, and/or build trust and rapport. • This strategy emphasizes the need to employ routines that ensure I spent my time on location, physically present at the school and online, to work with the participants within the bounded system that I described above, to build trust and rapport with the participants within the school climate (see Chapter 4).

Strategies and their application in this research case study

- ✔ *Persistent observation* – for readings of a situation beyond the initial, and possibly superficial, level.
  - This strategy is enabled using the *Framework,* which I described in the literature review and which enabled deep reflections relative to each situation or observation (see Chapter 4).
- ✔ *Broad representation and maximum variation* – representation wide enough to ensure that the participants and researcher can speak about the phenomenon confidently; variation or diversity in the sample allow the consumers of the research a greater range of application of the findings.
  - Though this strategy is limited by conducting the research in one school, it is somewhat evidenced in the study as two teachers and three classrooms of students from three different subjects and three different academic levels participated. Also, participating in two consecutive Global Encounters allowed participants to engage in two differing global issues, which permitted two cycles of analysis and added variation.
- ✔ *Peer review* – external checking on the research process in which the researcher asks a colleague, peers, or experts to act as a 'devil's advocate' in all aspects of the methodology.
  - The rigor of the graduate studies program enabled this strategy. As a graduate student, I continued to work closely with, and attended openly to the advice of, my supervisor and the research committee. Other parts of the process also ensured quality, such as the ethics review at the university level and the review of the Cooperative Activity Program (CAPs) proposal where critical questions were asked by the Associate Dean, Research, Faculty of Education. An ethics review also occurred at the school district level.

Confirmation or verification strategies

- ✔ *Triangulation* – the use of multiple investigators, sources of data, or data-collection methods to confirm the emerging findings. The use of more than one source of data as evidence confirms the authenticity of the reflections and understandings from each source.
  - This strategy is a rigorous approach to the analysis of the data sources that I described above. Associating the participants with the data type enabled me to compare the

Strategies and their application in this research case study

participants' data to ensure consistency and authenticity. Additionally, a comparison of the group data sets was appropriate (e.g., comparison of one class to another).

- ✔ *Member checking* – checking of the researcher's interpretation of events, situations, and phenomena to ensure that it meshes with those of 'insiders' and enables those who provided the data to validate the conclusions.
    - This strategy enabled participants to review researchers' tentative observations, interpretations, and findings as provided to each teacher during the questionnaire phase, as previously described, to affirm their plausibility. Conversations and sharing of deductive and inductive analyses incorporated into the questionnaire for each teacher enabled their response to the pre-, during-, and post-event observations.
- ✔ *Full explication of the method* – the provision of sufficient methodological detail to readers to make studies auditable and/or reproducible.

The rigor of the graduate studies program enables this strategy. I have explained in detail the methods used during the research process. As a graduate student, I continued to work closely with, and attended openly to the advice of, my supervisor and the research committee.

- ✔ *Audit and decision-making trail* – the detailed record of data collection and rationale for important decisions.
    - This strategy underscores the importance of maintaining a systematic and rigorous approach to data collection, analysis, and decision making based on the above processes. This process allowed me to engage with the data confidently and to meet the requirements set out by the university's ethics processes and approvals.
- ✔ *Adequate engagement with data for the provision of plausible alternatives* – provision of the rationale for ruling out alternative explanations and accounting for discrepant (negative) cases.
    - This strategy enabled a dynamic dialectic process when I, as the researcher, engaged with data. This not only aided to determine what worked, but also allowed me to work with challenging and alternative points to reveal existing relationships. I described the dialectic approach in the theoretical/conceptual framework in Chapter 2.

3.3.4 Ethical considerations. The University of Alberta and the Tri-Council guidelines (Canadian Institutes of Health Research, Natural Sciences and Engineering Research Council of Canada, Social Sciences and Humanities Research Council of Canada, 2014) for ethical research stipulate the protocols for ethical research, with which I abide. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name "A qualitative instrumental case study – Critical pedagogical praxis of social justice: Enabling transformation when educating for global citizenship in Alberta schools," No. Pro00084005, JANUARY 11, 2019 (Appendix A).

I applied through the Cooperative Activity Program (CAPs) (Appendix I) to work with a larger urban school authority in Alberta based on the University of Alberta's CAPs review timeline. In doing so, I also abided by the protocols that the school authority has established in requesting their participation in the study (Appendix J). The teacher participants freely provided their consent (Appendix K), and the student participants freely provided their assent (Appendix L), and the parents/guardians provided consent for their children to participate in this study (Appendix M).

3.3.5 Delimitations. This study was delimited to two teachers and three classrooms with 29 of their students choosing to participate. The first teacher had a classroom of students enrolled in Social Studies 10-1, and the second had two classrooms of students, the first was a group of students enrolled in Global Citizenship 25 and the second group of students was enrolled in English 10-2. These teachers and students were co-located in the same school. Utilizing teachers located in the same school enabled dialogue between the three of us and also between me and some of their students, which enabled trusting relationships to form over the course of the month. Open dialogue and trust enabled support for the research encounter based on the theoretical/conceptual framework, research methodology, and methods chosen, all of which enabled me to focus on answering the research questions.

3.3.6 Limitations. The specific locations, events, and interactions of the participating teachers and their students limit the study's findings. I conducted the study in the spring of 2019 for four weeks. Therefore, the study's findings are limited to that time. The small sample size means that I am not able to fully generalize the findings to the education system, or to apply them directly to other schools. However, teachers and other professionals who read the findings and discussions presented in Chapters 4 and 5 along with the implications in the

concluding chapter might be able to relate to the insights and choose to implement some ideas in their classrooms. My role as both interpreter and constructor implies that I am both observer and participant and that I shaped the nature of the data that I have collected, analyzed, and interpreted. I also constructed narratively rich, thick descriptions that provide a portrait of what was studied; hence, the emphasis was on teachers' and students' experiences to focus on responding to my research questions.

3.4 Conclusion

In this chapter, I provided the origins of the case study and its evolution into three orientations. I outlined how these orientations are alike and how they are different. Next, I outline the methodology for this qualitative instrumental case study. I discuss the rationale for and context of my research, the methods used, and the strategies employed to ensure trustworthiness. I also share the ethical considerations, delimitations, and limitations of the case study. In the next chapter, I share the portraits of encounters with global issues and the findings of this instrumental case study.

4.0 Findings – Portraits of Engagement in Global Issues

In this chapter, I share my interpretations of the data collected as part of this instrumental qualitative case study. The case focused on the teachers' application of theory and practice within a critical pedagogical praxis of social justice when engaging in the study of global issues. Using the *Critical Pedagogical Praxis of Social Justice Framework (Framework),* teachers committed to selecting reflections and actions associated with theory and practice to guide their teaching and student learning to enable students' growth as critical global citizens.

To guide my research process and data analyses, I relied on the following research question: In engagement with global issues, how does critical pedagogical praxis centered on social justice enable teachers' and students' transformational growth as critical global citizens? The subquestions stemming from this were:

1. How does critical pedagogical praxis centred on social justice impact teachers' pedagogical beliefs, instructional goals, choices, and practices, and thematic orientations toward social justice, when they engage high school students in global issues?
2. How does consciousness evolve when high school teachers and students navigate global issues?

The findings I provide are derived from the collected data, which I consolidated and reduced, including the interpretations of what was said by participants and what I saw and read, and by "moving back and forth between concrete bits of data and abstract concepts, between inductive and deductive reasoning, and between descriptions and interpretations" (Miriam & Tisdell, 2016, p. 202). In what follows, I intend to share a holistic contextualized view of teaching and learning related to engaging in global issues through a critical pedagogical praxis of social justice. I begin the chapter by sharing portraits of the two teachers and their students. I intend to add to these portraits throughout the chapter by providing case study findings through rich, thick descriptions in four sections:

1. Teachers' beliefs relate to social justice themes that drive their pedagogical goals, choices, and practices when engaging in global issues.

2. Selecting Reflections and Actions Aligned with Their Beliefs, Teachers' Instructional Goals and Choices Enabled Deep Engagement with the Complexities in Global Issues.
3. Teachers' instructional practices engage students with authentic voices, stories, and histories that present multiple perspectives and knowledge systems and traditions.
4. Engagement in global issues through a critical pedagogical praxis of social justice, that merges theory and practice, enables the evolution of students' global consciousness.

4.1 Portraits of Two Teachers and Their Students

The first teacher, Nina, was in her third year of teaching and taught Social Studies 10-1. Nineteen of her students volunteered to participate in this research, though her entire class participated in the study of the two global issues, the associated Global Encounters events, and completed all the associated assignments. Nina's students were of multiple ethnicities, and several spoke Arabic. Nina shared that she is originally from Lebanon; she had lived there in grade seven and was fluent in Arabic. Although she felt her fluency in Arabic had not progressed since then, she often connected with her students by responding to them in Arabic. Nina also shared that there was an influx of 200 refugee students at the school two years ago, and so they offered language and culture programs, including Arabic, that were locally developed to respond to the needs of these newcomers. All the students in Nina's class were proficient in English, although Nina said that some were exceedingly shy, so she spent extra time checking in on each person and their social groups as a strategy to connect with them. Nina's demeanor was calm and caring; she never raised her voice, and on several occasions, she comfortably shared her personal beliefs with her students. She also encouraged students to share their opinions and beliefs, first within their groups, then with the class.

The classroom was set up for collaborative work. The space was not large, yet comfortably had five pods of six desks, four facing each other and two facing the front. Most of the pods were filled with students. There was also a table at the front where five students sat and a pair of desks in the middle of the room where two students sat. Students appeared to be very comfortable sitting near their classmates, and they were often asked to engage in dialogue and share stories in their groups. I observed three groups that were either all girls or a majority of girls that were particularly animated during these discussions. The students in this class were

well equipped with technology as they were each provided with a Chrome Book at the beginning of classes to sign into Google School. During class times, students regularly collaborated to complete activities posted in their digital classroom. Nina's lessons that I observed ranged between 60 and 90 minutes.

A whiteboard, equipped with a projection system, covered the front wall of the room. On the right was a wall of windows and on the left another whiteboard accompanied by bulletin boards covered in words that relate to citizenship and globalization. The first of three posters on the board showed a young adult walking on a path with a caption reading, "My vote is my voice." The second was a bold printing of the word "Justice." The third poster, which was particularly striking, displayed an Indigenous man holding his fisted right hand to the sky with the caption "We are resilient."

The second teacher, Julie, had been teaching for four years. Ten students from two of her classes agreed to participate in the research. The six students who volunteered from the Global Citizenship 25 (GC25) course participated with their entire class in the two global issues and associated Global Encounters events. The four students who volunteered from the English 10-2 class participated in the second global issue and associated Global Encounter event, also with their entire class.

Julie shared that she is Métis, and that she often shares her interest in Indigenous peoples with students. She disclosed that she discovered her heritage later in life as her family does not openly acknowledge their background, which frustrated her. Julie explained that some family members are not happy that she is outwardly expressing her identity. This resistance strengthens her resolve to understand and be who she rightly is, Métis. Julie also teaches Native Studies 30, counsels Indigenous youth in the school, and coordinates activities in the Indigenous Youth Center during lunch hour to build cultural understanding; for example, she conducts weekly smudges and brings in guest speakers. Julie spoke of Indigeneity as a passion and shared how she has infused Indigenous perspectives comfortably in the subjects she taught.

A poster of the UN Declaration on the Rights of Indigenous Peoples hung at the back of Julie's classroom and a stylized image of a globe that looked like a child's drawing at the front. On the east wall were old album covers. The diversity of people on those covers was striking; I did not recognize any of the artists. This classroom favoured a more traditional setup with desks paired in rows facing the front whiteboard where Julie, using her computer, controlled a

projection system. Julie shared that she could also access Chrome Books through a central reservation system, but that they were often unavailable.

GC 25 and English 10-2 students were also from multiple ethnicities. Julie had created a trusting rapport with each class by often sharing personal stories and when she circulated, students would also share their stories and findings with her. English 10-2 classes were held after lunch and of the couple dozen registered in the class, just over half of the students showed up. Julie reported that she felt that this level of attendance demonstrated student apathy toward learning and that there was not much she could do. I was taken aback by her comment as I have always been committed to the ideal that every child deserves an education and deserves to learn. Given the difficult backgrounds of some students that Nina had previously highlighted and contemplating other possible reasons for absenteeism, I wondered what extra supports or educational choices could be in place to support these students in their learning.

GC 25 was offered beginning at 3:45 p.m. once a week after the school's 3:30 p.m. general student dismissal. Lessons ranged from 45 to 70 minutes; however, some students would leave to attend extracurricular activities. Students who left were clear on the expected assignments and were reminded to continue their assignments over the week. Usually half of the students remained in class. Considering I saw evidence on bulletin boards in the hallways that this school prides itself as being a member of UNESCO ASPnet schools, I wondered why a GC class would be out of reach for most students as it was not during regular school hours and seemed to conflict with some students' extra-curricular activities. Elective courses such as GC 25 are offered based on interest and availability of teachers, but given the objectives of ASPnet schools (see chapter 1), I would argue for the integration of global citizenship across all subjects, so that all teachers and students engage in developing competence as global citizens. In this class, the teacher and students were very committed to the course even though it was scheduled so late in the day.

When Julie explained to the students how they would be involved in the study of global issues and in the two Global Encounters events, complete with corresponding assignments, students in GC 25 went right to work logging into Google Classroom and the Global Encounters Virtual classroom to access their workspace. It was evident that the students had done this before because they were able to go straight to the secure websites to access assignments and share their work. Most students worked independently in this class; however,

at times, they shared their findings. Julie differentiated the instruction for students in English 10-2 as she felt they needed much more guidance. Their use of technology was also limited as they had difficulty staying focused on schoolwork. I wondered about the diverse opportunities this class missed due their lack of competence in managing their behaviours using technology.

4.2 Teachers' Beliefs Relate to Social Justice Themes That Drive Their Pedagogical Goals, Choices, and Practices When Engaging in Global Issues

In this section, I provide the findings from an inductive analysis of the pre- and post-event observations, teachers' interviews, focus groups, and post-event questionnaires that reveal Nina's and Julie's teacher beliefs that have guided their pedagogical practice. For the inductive analysis, I identified conceptual essence-capturing categories (Tracy, 2013) for each teacher's beliefs related to the teaching of each global issue. I was able to systematically group categories under a hierarchical 'umbrella' category that made conceptual sense (Tracy, 2013); these umbrella categories serve as high-level themes of what I uncovered within the data. In this section, I share three themes related to teacher beliefs.

4.2.1 Challenge ideologies and the political and economic dimensions of globalization. Both teachers acknowledged focusing on the social justice dimension *ideologies and the political and economic dimensions of globalization*. Scotland (2012) contended how the world works is contingent upon how ideologies define power relations related to global realities and issues. Histories and current events that shape our way of being in the real world are contingent on the political, economic, social, and cultural values that define systems and structures within societies and continue to drive globalization (p. 13). Each ideology is a construct held by people who hold beliefs about political action and that determines economic mechanisms and the distribution of wealth which reinforces a vision of society. Teachers' and students' beliefs and behaviour choices connect to ideologies. By selecting reflections and actions from within the *Framework* there was potential to elevate awareness of how to either counter or reinforce the power relations defined by the ideologies that influence their local and global communities and society. (Refer to section 2.5.4 and Table 7 *Critical Pedagogical Praxis of Social Justice* for further information.)

The teachers reported they believe that the power systems and structures within the political and economic dimensions of globalization (past and present) shape peoples' lives and lead to global issues that require deep understanding of governments', corporations', and

individuals' power within the global political economy. During the preparation for and culmination of the first Global Encounter, Earth Day – Oceans and Water (GE1), Nina and Julie expressed their beliefs about what they felt was important in the study of this global issue. Nina expressed that she believed economic factors shape our daily life, and she exposed her students to this idea by choosing to have them examine their personal Carbon Footprints and the Carbon Footprint of countries around the world (Nina, Observation pre-GE1+20 min.11). To examine climate change problems and pollution, Julie also investigated the high levels of carbon footprints in addition to high levels of water usage with her students (Julie, Observation pre-GE1 +5min.). Nina reported her belief that, as countries and people have high carbon footprints, climate change must be acknowledged as a serious global issue, "Climate change is happening and is something that needs to be addressed. We cannot continue to ignore this issue. It is a global issue that needs our attention and cannot be dismissed anymore" (Nina Questionnaire, GE1). I was impressed with Nina's strong conviction to confront climate change head-on, and I wondered about her statement "cannot be dismissed anymore." She seemingly had a desire to pursue climate change more deeply as the serious global issue it is.

Both teachers discussed real-life examples of the causes and effects of climate change with their students while having them calculate their water usage and carbon footprints. They had students compare their results to each other's and with other countries around the world. With her students, Julie problematized excessive water consumption by people and corporations and addressed how they could reduce their water usage (Julie, Observation pre-GE1). Julie reported feeling that students needed to understand the topic of water accessibility and both the short-term and long-term impacts of what lack of access to clean water can do to a community. She indicated that students needed to know how large corporations take advantage of both developed and developing countries (Questionnaire GE1). Julie referred to water as a basic human right and mentioned that scarcity does exist as not all the earth's inhabitants have access to it. To demonstrate this, she used a video clip with her students about the health challenges faced by an Indigenous community in Canada due to the lack of clean water (Questionnaire GE1; Observation pre-GE 1). I felt the video followed by Julie's reinforcing of main points

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[11] Statements have been coded to indicate where evidence is from in the data. For example, during the observation before the first Global Encounter (pre-GE1). When appropriate, the interval of time is also provided, +20 min. means 20 minutes into the observation.

carried the discussion to a new level, as students now witnessed a human rights atrocity, that people in our own province did not have access to a source of clean drinking water and as these people used contaminated water to wash themselves they suffered continuously from skin ailments. Julie was hard-hitting in her approach; she did not sugar coat the real-life conditions that some Indigenous people endure.

Julie reported that students also needed to make connections between the curriculum and real-life, as the former is influenced by the events that have happened or are happening in the world today (Questionnaire GE2). Julie reported she believes that empowered youth would challenge the corporations to change the future, restoring the sustainability of water resources. She acknowledged that these youth would be the ones to speak out against the power struggle between corporate control of oil and infrastructure's destruction to ensure a sustainable way to access water resources within Indigenous communities (Questionnaire GE1); she believes the youth are the ones who will change the future, who will correct *our wrongs*. She reported that her instructional focus is on the last 15 years of current events to help students understand what is going on in the world today, and why it is happening (Interview GE2, 08:05 min.). She hoped to continue to broaden her students' understandings and worldviews by having them look beyond Alberta and Canada (Interview, 07:34 min.).

Related to the preparation and culmination of the second Global Encounter, Residential Schools, Past, Present, and Future Impacts (GE2), Nina expressed that she believes it was important to gain an understanding of the scope of this global issue through a broad chronological timeline of events, including policies of domination and power. Nina reported that her social justice focus, *ideologies and the political and economic dimensions of globalization*, is important because there are multiple dimensions to examine in the government policies that affected, and continue to impact, Indigenous peoples today (Questionnaire GE2). Nina reported that she believes "the legacies of historical globalization in Canada are based on the policies of assimilation that were established by the government of Canada, whereby individuals or groups of differing First Nations heritage are absorbed into the dominant culture of a society" and that these policies continue to affect Indigenous peoples today (Questionnaire GE2). She stated that she believes it is essential to look at each of the policies that led to assimilation or cultural genocide as referred to by the Truth and Reconciliation Commission's (TRC) report, as well as the legacies they left behind, to enable a deep understanding of the

global issue. Due to this belief, she created a unit entitled "Journey to Reconciliation" to ensure students deeply engaged with these policies:

> Students had opportunities to cover different topics (Early First Nations People, Royal Proclamation, Indian Act, Numbered Treaties, Residential Schools, and Missing and Murdered Indigenous Women). The students understood that while no timeline can be exhaustive in its coverage, it provides a broad chronological overview to understand the history of Canada and our collective journey towards reconciliation. (GE2 Questionnaire)

Through this unit, Nina reported that she believes students were able to understand the legacies of the colonialist government's policies and examine the impacts of cultural contact between Indigenous and non-Indigenous peoples (Questionnaire GE2). She stated her desire to address these policies with her students and help them understand how they can contribute to making a difference in the movement towards Reconciliation (Questionnaire GE2). Looking over the extensive lessons Nina had developed to enable students to uncover the root causes of this global issue, I wondered how much time it took to formulate the entire unit and to access the real-life examples and artifacts needed to support her students' inquiry and learning. I wondered how teachers could manage to develop such on-point real-life inquiry given their already heavy workloads due to overloaded high school courses. In the weeks I was at the school Nina often shared how she had spent her evenings and weekends lesson preparation, marking, and following up with students. It became evident by the extensive time Nina committed to developing this unit that she was extremely committed to providing students with a more accurate portrait of Canada's history.

During her interview following the Global Encounter, Nina reported that she believes, "the way we are living right now, has to do with our past, and if we don't understand our past, we won't understand the conditions that some people are living in and why some people face hurdles, and other groups don't" (Teacher Interview GE2, 05:35). She felt it was important to address the consequences of imperialist policies and their impacts on Indigenous peoples in Canada. Nina shared, "Learning about these policies allow us to reconcile the past and move together towards the future" (Questionnaire GE2).

Julie reported that she believes it is important to guide students in their study of power relations between government, political entities, and the rest of society in the pursuit of democracy (Focus Group GE2, 06:48 min.; Questionnaire GE2). She maintained that students

need to understand how much of a democratic nation we really are by examining how much say people get, and that it was important to have her students challenge the major narrative, norm, and bias (Interview GE2, 09:33 min.). Julie's personal belief was that social and political structures "need to shift from the wealthy few to the middle- and lower-income majority" to allow a "truer [power] balance in society" (Questionnaire GE2). I wondered how Julie would take up challenging the discussion of social status and classes in society given that surely there were a range of backgrounds in her class and that this would make some students very uncomfortable, especially if they were refugees who came to Canada with very little.

Julie reported that she believes that it is important for students to understand the complexities of global issues to prevent a repeat of similar acts and consequences. She also shared that students need to "see that although something happens in another place, it is important for us to know and understand why that's happening to help prevent it from reoccurring" (Questionnaire GE2).

Julie further reported that she believes teaching about Canadian history, as it relates to Indigenous peoples in Canada, is important as we are still not including much of this content in the curriculum. (Interview GE2, 4:50 min.). I believe Julie intimated a distrust with the mandated curricula as she felt the Canadian History within it is that of the dominant Western culture and Indigenous peoples lived experiences are not included, therefore silenced.

She also discussed feeling that although history does not exactly repeat itself, there are common denominators that do, particularly between society and government, and so looking back in history we start to see a pattern, one that repeats itself like a rhyme[12] (Interview GE2, 03:31 min.). As an example, Julie shared that a common theme still happening today is, as in the 60s Scoop,[13] that the government continues with a narrative that implies Indigenous families can't take proper care of their families (Interview GE2, 06:03 min.).

Julie reported that reconciliation means educating people on the full extent of Canada's history of oppression to be able to move towards reconciliation. In terms of the study of

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[12] Cowie (2009) noted Mark Twain is attributed with "History doesn't repeat itself, but it often rhymes."

[13] The 60s Scoop was a large-scale removal or "scooping" of Indigenous children from their families in the 1960s. These children were mostly adopted into middle-class, non-Indigenous families across the United States and Canada. Many adoptees lost their sense of cultural identity and to this day, they and their Indigenous communities continue to suffer long-lasting affects. (Retrieved from the Canadian Encyclopedia at https://www.thecanadianencyclopedia.ca/en/article/sixties-scoop)

Residential Schools, Julie recounted that she believes the focus on social justice is important because,

> To truly show reconciliation we need to act, we need to acknowledge, and we need to educate the youth and society on the FULL history of Canada…. the long-lasting impacts, hurt, anger, and fear, are carried forward by survivors, (and) by survivor families. To show that Canada is trying to mend the relationship, we need to listen to the Indigenous groups who faced the cruelty, and we need to hear from them what they need to heal, not impose what we feel they need in order to heal. (Questionnaire GE2)

She also reported believing that "society needs to understand intergenerational trauma and the predisposed fear many Indigenous groups have towards many institutions because of their past experiences within them (Questionnaire GE2). She believes students need to understand that "power structures should not be imposing their belief systems on vulnerable populations, although Residential Schools are over, the power struggles between Indigenous groups in Canada and the rest of Canada are still very apparent and strong in today's society" (Questionnaire GE2). These are exceedingly difficult topics to take on in the classroom. As I got to know Julie, I could see she had a level of confidence, determination, and knowledge that I wondered if other teachers would have to honestly uncover the injustices lived by Indigenous peoples past and present. Julie's Indigeneity may have contributed to her resolve as in her own life experiences she shared that there exits discord within her family as they question her acceptance her Indigenous identity as they choose to deny it to maintain their White identity.

To enable students to gain a deeper understanding of the global political and economic conditions that have created humanitarian and environmental crises, the teachers articulated that beliefs that led them to challenge *ideologies and the political and economic dimensions of globalization.* In the next section, I further uncover the beliefs that drove teacher pedagogy.

4.2.2 Examine and appreciate identity(ies) and the relational dialectic; and protect Universal Human Rights. Within the contexts of everyday real-life experiences, the relational dialectic acknowledges that identities are in continuous motion of being formed, shaped, and reformed. Globalization impacts people's sense of identity through experiences of place and self in relation to place and power. The ability to understand the constant formation of identity(ies) and to recognize people's positionality in the world provides opportunities to question inequality and injustice and to take action to make the world a better place.

Universal Human Rights recognize the "inherent dignity [of human beings] and of the equal and inalienable rights of all members of the human family [that] is the foundation of freedom, justice, and peace in the world" (UN, n.d.-b, Preamble section, para. 1). To protect universal human rights, taking action to maintain justice, equality, security, and protection of all people on the earth and maintain a sustainable planet is imperative. (Refer to sections 2.5.2, 2.5.3 and Table 7 *Critical Pedagogical Praxis of Social Justice* for further information.)

The teachers reported they believe that we are all in relation with one another and the planet and share responsibility for taking and enabling action and the protection of Universal Human rights globally. Following GE 1, Nina underscored the importance of students forming an understanding of the relational dialectic, that a person is in relation with the world, and they also need to understand their positionality in relation to others. She reported,

> I think personally, my own pedagogy, I think teaching starts with relations. I think to really understand our position and how we are in relation with the rest of the world and even just within our communities, and within our schools, we need to start with how we are related. … So, for me personally, relations are probably the center of my pedagogy. (Focus Group, Nina, 10:45 min.)

During her interview, she also reported that a large part of what students need to understand is the relational, the understanding of each other, and finding their place in society. I reflect here that positionality is complex as it encompasses race, class, gender, ethnicity, and for some Indigeneity. It also includes connections to knowledge systems and traditions and life experiences. I wondered how this would manifest within her highly diverse classroom of students. Nina stated that she believed students need to see their place in climate change as it is a global issue (Interview GE 1, Nina, 04:02 min. & 00:53 min.).

Following GE 1, Julie reported that a relationship with one another and the planet, due to globalization, is a responsibility beyond the local. Julie described the relational dialectic as,

> Knowing that our footprint isn't just in Canada, our footprint is on the earth, [it's important for] students to understand that we're all pebbles right, once we're tossed into the water, we create those ripples. Everything we do is connected to everyone. We have an impact on everyone. (Interview GE2, 20:46 min.)

Julie reported that she believes we are all in relation with one another and the planet; therefore, we must care for humanity's wellbeing and the sustainability of our planet. In her teaching, she imparts to students that we are guests on the Earth and that we need to take care of it (Pre-GE1 Observation +15min.). While developing this "responsibility, students need to look beyond

their local issues; due to globalization, we are responsible for maintaining the planet, not just our immediate environment" (Questionnaire GE 1). Julie expressed her belief that students should question the idea of water being discussed as a basic human necessity, a universal human right, as it has instead been turned into something elitist, like for the privileged, a luxury (Interview GE1, 02:05 min.). She reported,

> For the universal human rights, I really expanded on the fact that even though here at our school we can go to a water fountain and get some water, that there are even just locally within Alberta, there are communities that don't have access to clean water and how the right to clean drinking water and sewage, [water] has become kind of like an elitist luxury rather than a universal human right. (Focus Group GE1, 03:06 min.)

Both Nina and Julie were extremely sensitive to the need to understand one's positionality in relation to the world's global issues, through these beliefs they could address such themes as privilege, power, the distribution of wealth, and universal human rights.

Following GE 2, Nina reported that she believes the discussions and actions on Reconciliation need to be a collective partnership that ensure human rights. She imagines that "through understanding our collective histories, we can start to deconstruct misunderstandings about the relationship between Indigenous and non-Indigenous people" (Questionnaire GE2). Julie also reported that she believes we all need to fight for universal human rights to ensure that humanity can survive, and so the legacy of racism and hate can end (Questionnaire GE2). She pointed out, "students need to understand and see that although we have international documents stating everyone has human rights, not everyone is given their human rights" (Questionnaire GE2). She further reported, "As youth, they are morally responsible for ensuring injustices do not occur against them or any other group based on their appearance, sexuality, religion, etc." (Questionnaire GE2).

I wonder about teachers' understandings about the complexity of Reconciliation, specifically what I constantly ask myself is, how can hundreds of years oppression inflicted on Indigenous peoples in Canada and worldwide ever be reconciled? Nina points to the need to deconstruct relationships between Indigenous and non-Indigenous which is a complex undertaking in that uncovering the unequal power relations will land students face to face with racialization and subjugation at the hands of Western nations in the name of power and wealth. It is however a place to start, to work with Indigenous communities first to ensure Universal Human Rights, and to share understandings about Indigenous peoples' identities and

worldviews and help students to question their own positionality and invite them to re-form their worldviews in light of what they have learned.

Julie reported feeling strongly that it is her responsibility to educate students on what is happening in the world, because one day they will leave school and need to understand global issues, their impacts, and their results (Interview GE2, 08:35 min., 11:03). Julie also reported that she believes students, as moral agents of change, need to be active citizens engaged in conflict resolution as global conflict continues to evolve (Questionnaire GE2). Moral agents of change engage with meaning and positive social change in their communities in the service of humanity. Julie's beliefs are the ideals that drive her teaching, yet I ask myself if they are out of reach for most teachers and students. It is a challenging proposition to have students engage in conflict resolution related to global conflicts. How will Julie shape curricula in her classes to guide students as moral change agents?

To understand the *identity(ies) and the relational dialectic* teachers stressed that students need to come to know their positionality and their identity(ies) in relation to global issues by re-evaluating Western power relations and protecting Universal Human Rights.

4.2.3 Engage in cosmopolitan hospitality and democracy. Cosmopolitan hospitality ensures poly-vocal dialogue to deconstruct power relations within political, economic, social systems and structures that determine everyday realities including injustice. This dialogue challenges issues to elevate democratic values and transsocietal responsibilities to enable equality and social justice. (Refer to sections 2.5.1 and Table 7 *Critical Pedagogical Praxis of Social Justice* for further information.)

The teachers reported they believe it is important to examine worldviews, including diverse knowledge systems and traditions to challenge power relations and cultivate compassion and embrace humanitarian democratic values. Following GE 1, Nina reported that her lessons begin with identity and positionality, "who I am in the place I live"; and once they understand their identity and positionality, they can question ideologies and empathize with others (Focus Group, Nina, 10:45 min.). She reasoned, these are

> understandings that will go beyond the classroom when student leave the school, because if they can continue to see themselves in a space in a world that they share [and] converse with different ideologies, then maybe when they… meet with people who don't agree with them, they [will be] able to understand their perspective, and [be] able to objectively think and empathize with those people. (Focus Group, Nina, 10:45 min.)

I wondered how Nina would enable students to question ideologies and to reconcile these understandings with their own identity and positionality; how would they understand power and privilege related to their social location and how would they learn to empathize with others which is a moral act?

Nina also reinforced the importance of developing students' understandings of multiple perspectives. She reported feeling that students needed to take part in conversations with others and hear multiple perspectives, so that they could start to develop their own philosophies about climate change. For example, Nina stated that climate change needs to be a conversation with all stakeholders, including learning "from [Indigenous] knowledge keepers because they are the original keepers of this land" (Questionnaire GE1). Nina further asserted that she believes compassion and empathy can be enabled through the sharing of stories with one another and can be cultivated through understandings of history (Questionnaire GE1). The sharing of stories is a highly personal activity, I wondered how teachers could gain access to stories about lived experiences, especially stories from those who experienced first-hand the injustices within global issues, counter stories. These are not the kinds of learning and teaching resources (print and digital) that are distributed through publishing houses. I also wondered about the trust the storyteller must have, to trust that the listener will not further abuse the storyteller, through dismissive propagation of Western values. What skills do students need to acquire to be compassionate and empathetic listeners? The stories that Nina shared demonstrated a trust between her and her students. Nina, as a racialized teacher, shared counter stories and her students were respectful listeners. Would my stories have been received as stories reflective of the dominant White, privileged, Western subjugating culture?

Following GE 1, Nina reported that teachers create environments where students are able to feel safe when responding to questions about worldviews, identity, positionality, equity, power relations and structures, global political and economic systems, and histories; and in this environment they uncover connections to various forms of oppression and explore how people are implicated by their choices (Questionnaire GE2). She further reported that when engaging with controversial issues, students need a safe place for self-reflection and opportunities for deep discussion. According to Nina, these discussions reveal the multiple layers that each issue holds, and she believes students need opportunities for self-reflection along with opportunities to communicate their feelings to be able to move forward with the information (Questionnaire

GE2). As such, Nina concludes that since climate change is a serious issue, students require a safe space to discuss why and how economic factors shape our daily life without fear of being judged. This is something that she provided during the Carbon Footprint activity and the four-corners debates (Questionnaire GE2). Given the gravity of global issues, she also reported that she felt it important to build solidarity, locally and globally, to solve these issues because we are shaping students to become active global citizens (Questionnaire GE2).

Nina also referred to the use of communication technologies and their impact on students. Nina reported feeling that students use social media constantly, and so it is important that they understand who they are along with their positionality in the world when engaging digitally as global citizens. She reported,

> I think of the role of media, and how much access [students] have to it now, it's really important that they still are able to identify important parts of themselves, by again, coming back to where am I situated myself on this planet and in my communities and whether that's physically or digitally right. Just really important to me. (Teacher Focus Group GE1, 13:43 min.)

Nina felt that media could be used in positive ways to connect and collaborate with others, such as accessing video clips of those speaking firsthand of their experiences, or speaking with others through video conference or blogs. She commented on how it is important to show students the positive ways social media and technology can enable them to become active citizens (Questionnaire GE2). Given that technology is ubiquitous in today's world, during the study, Nina helped student manage their use of technology, so they could focus on accessing testimonials and authentic sources related to global issues, as well as create new knowledge based on their transformed understandings about the world and their role in it. I am concerned that some classes who do not have access to technology and to learning to manage its use in productive ways will lag and remain constrained by the traditional materials censored to align with traditional Western curricula.

Nina also reported that students could engage in different forms of political conversations, be they through face-to-face conversations or online conversations. Nina reported it was beneficial for her students to communicate with other students who were outside of her classroom and that she would like to provide more of these opportunities in the future (Questionnaire GE1). She recounted her belief that it is important to build and cultivate these connections with citizens of the world, and she enabled this when possible so that students

could build relationships to enable empathy building. Nina described stressing the importance of building solidarity with others across world communities to better address the global issue. She also stressed that students could build solidarity and relationships with others as global warming is not an issue that can be faced alone, and that climate change is relevant across all subject areas. Students can "engage in the topic of climate change in all aspects of their studies and not just social studies" (Questionnaire GE1).

Julie also reported that she believes students need to explore theirs and others' worldviews and how ideologies influence policies. She helped students to understand that "through time, ideas and policies change. However, cultural and spiritual beliefs largely stay the same, and when you look at different cultures, many of them center around the morals and values" (Questionnaire GE1). She also described helping students to understand that "we are all people, we are all allowed to have our individual beliefs, our cultural beliefs, and we are all entitled to resources such as water" (Questionnaire GE1).

Further, Julie reported that to understand global problems by facing the barriers as a collective (teachers, students, and others), sharing common ground, you can build empathy by learning from one another.

> Further, these relationships extend around the globe as something happening in Africa may be impacting us here. I think people still see the globe as a bunch of walls and it's really not. And I think building those relations really closes and breaks down those barriers, and it shows how we are connected, and that's what I like about the Global Encounters…. [For example] there was a group from Kenya speaking about their water issues. So, it just shows that it's not just local [or] just isolated; … [we can approach this together as] we are a collective unit. (Focus Group GE1, 12:22 min.)

Julie stated she believes in building a relationship of equality with her students. She explained that traditional relationships where teachers are formal authorities in the classroom are no longer working. Julie shared "One of the teachings that I've taken from several Cree Elders is the belly button teaching, and the belly button teaching is showing who you are, where you come from, students need to know who you are and where you come from" (Focus Group GE1, 12:22 min.). I wondered if by modeling the sharing of her positionality and building relationships of equality, students would take these ideas into their encounters with each other and others to enable cosmopolitan hospitality, an openness to the other as an equal. Her students in the GC 25 were incredibly open to sharing their personal stories of themselves, who

they were, and where they came from, whereas, this was less visible among students in English 30-2.

Following GE 2, Nina reported that she believes understanding each other's identity(ies) is key to empathy-building, as "understanding your own identity will help you understand others" (Questionnaire GE2). Nina reported that she believes students should be a part of the Reconciliation process, because it is a process that involves all Canadians. As such, she spent time with her class learning about the TRC's recommendations and reflecting on solutions for six of the recommendations. She further explained, "the impact we can have on these recommendations can be made through small changes in our homes and communities then moved on to a global scale" (Questionnaire GE2). Seeing Nina move beyond open encounters with people to also creating open encounters with knowledge in various forms (stories, testimonials, articles, news stories, etc.) that reflect diverse knowledge systems and traditions, made we wonder to what extent teachers create this kind of extended cosmopolitan hospitality. What has become clear is that otherness is not only in encounters with others, but in the encounters with the knowledge that others have produced. Nina modeled how a cosmopolitan hospitality toward diverse knowledge systems and traditions, whether in-person, in-cyberspace, or through learning and teaching materials is fundamental to Reconciliation.

As shared previously Nina reported she believes that reconciliation begins, by "understanding our collective histories" (Questionnaire GE2). The Global Encounter provided such an experience for her students. The experience included listening to a guest speaker who shared insights from her perspective on Indigenous ways of knowing and how these differ from Eurocentric views on the world. She also shared the history of Residential Schools and their impact on Indigenous peoples, from the time they opened to the traumatic legacies they live today (Observation GE2 event). She reported that students had opportunities to discuss these impacts in small groups, as well as to ask questions to the guest speaker about the impact of these policies (Questionnaire GE2; Observation GE2 event). In her classroom, Nina further extended student learning by playing a video clip of a Residential School survivor sharing his story and then had students discuss what they heard within that the survivor's experiences (Observation pre-GE2 +50 min.).

Following GE 2, Julie reported that she believed developing an understanding of different worldviews is important to truly know and value how the world functions in an ever-

changing globalized age (Questionnaire GE2). She recounted that she believes it necessary to have her students examine how their identities are framed based on Western worldviews and, as some students are newcomers to Canada, having them examine how they have changed, how their families changed, and to realize that we can have differing worldviews so long as they do not infringe upon anyone's human rights (Focus Group GE2, 06:48 min.; Questionnaire GE2). Further, when students with diverse cultural backgrounds can examine the similarities in cultural experiences resulting from colonization, they gain a true [more accurate] understanding of the breadth of its impact (Questionnaire GE2). Julie also reported she believes that exposing these truths by hearing from people who have lived through those experiences, students build a higher degree of empathy and a deeper understanding of the importance of history and its lasting legacies (Questionnaire GE2). I felt that Julie also extended cosmopolitan hospitality to examine sameness and difference of experiences related to the legacy of colonialism with her students, of which many are racialized and have recently immigrated from developing or war-torn countries. By creating an environment conducive to openly sharing these experiences and understandings and to questioning injustice, students had opportunities to relate to each other and to realize where sameness and difference exists. In this way, they to learned empathy and a deeper understanding of the impact of history on lives today.

Julie also reported feeling that "students need to apply their understanding of topics by going beyond their own internal circle and introducing the concepts, information, and advocate for change amongst their social and familial groups" (Questionnaire GE2). For example, Julie recounted her hope that if a student were to hear a negative comment towards First Nations, or any group, that they would have gained the confidence and the knowledge to be able to stand up to the ignorance (Interview GE2, 10:05 min.). Perhaps this is an example of how a cosmopolitan hospitality and democratic values can move beyond the classroom and ripples of change begin.

Julie reported that she believes human beings could learn from one another as we are "all globally-connected, and because we are continually becoming more and more connected, we are more and more responsible for ensuring we work together rather than separately to ensure the survival of the world as a whole" (Questionnaire GE2). Therefore, students need to learn about the global influence of events around the world (Questionnaire GE2). Julie reported she strongly believes that

> students are the voice of change for the future. The condition we are leaving the world for our next generation, the youth are the focus of change. They are going to have to repair the state of the world. They are the voices who matter the most. Giving the youth places to express themselves will help give them confidence in being change-makers. (Questionnaire GE2)

The teachers embraced the principle of cos*mopolitan hospitality and democracy* throughout their teaching by enabling the students to examine theirs and others' identity(ies) and their positionality relative to diverse worldviews, and perspectives about issues within their own diverse knowledge systems and traditions and the Indigenous worldviews that were presented. Expressing that global issues cannot be faced alone or in isolation, their approach was to build connections with diverse people by finding common ground from which they could begin to build relationships and solidarity and develop empathy toward others impacted by the global issues to cultivate compassion, empathy, and a sense of solidarity. By fostering cosmopolitan hospitality and democracy the teachers believed students would become confident change-makers making a difference in society.

The analysis in this section revealed how teachers' beliefs are inherently connected to social justice dimensions. In the next section I share the instructional goals and choices teachers made that were enabled by the theory and practice within the *Framework*.

4.3 Selecting Reflections and Actions Aligned with Their Beliefs, Teachers' Instructional Goals and Choices Enabled Deep Engagement with the Complexities in Global Issues.

In this section, I create a portrait of how the teachers embodied a critical pedagogical praxis of social justice by sharing the findings of my deductive analysis of the teachers' instructional goals and choices**.** This analysis uncovers where the reflections and actions, associated with theory and practice appear in their instruction of the complexities related to the global issues they studied. To conduct my analysis, I used the data collected from my observations pre-, during, and post-Global Encounter Event 1: Earth Day – Oceans and Water (GE 1) and Event 2: Residential Schools, Past, Present, and Future Impacts (GE 2). Insights shared by both teachers within the questionnaires provided an elaboration or clarification to what I observed as the questionnaire had provided a foundation from which to draw out the teachers' discussions about their instructional choices and approaches. Interview and focus group data were also consulted for further insights.

I collated the findings in Table 14 which is followed by rich thick descriptions that contextualize theory and practice in teaching and learning. In the five sections that follow, I analyze teachers' instructional goals and choices for evidence of theory (domination and power, hegemony, ideological critique, dialectic theory, and historicity of knowledge) as they engaged in practice (dialogue, critical consciousness, resistance and counter hegemony, and emancipation). Engagement in global issues is associated with preparing for two Global Encounters events (pre-GE1 & pre-GE2), participating in the Global Encounters events (GE1 & GE 2), and culminating their lessons post-event (post-GE1 & post-GE2). Within the descriptions I make connections to theory and practice outlined in Table 14 by identifying the corresponding letter(s) associated with the reflections and actions, followed by the scholar and the year, for example, each discussion is followed by the identified code(s) such as [**d**, Held, 2006]. To gain an appreciation for how the teachers approached what they taught, the theory, the practice dimension follows each code, for example [**d**, Held, 2006: *dialogue*].

Table 14

Deductive Analysis: Examining Instructional Goals and Choices

Theory and Practice, and letters a through hhh referring to reflections and actions, are described within the theoretical/conceptual framework in Table 7.

Practice	Theory ← *Reflections and Actions* →				
	Domination & Power (DP)	**Hegemony (H)**	**Ideological Critique (IC)**	**Dialectic Theory (DT)**	**Historicity of Knowledge (HK)**
Dialogue (D)	***DP thru D*** **a, b, c, d**	***H thru D*** **t, u, v**	***IC thru D*** **hh, ii**	***DT thru D*** **rr, ss, tt**	***HK thru D*** **ccc**
GE 1-Nina	**a, c, d**	**N/A**	**N/A**	**ss, tt**	**N/A**
GE 1-Julie	**a, d**	**N/A**	**N/A**	**ss, tt**	**N/A**
GE 2-Nina	**a, d**	**u**	**N/A**	**tt**	**ccc**
GE 2-Julie	**a, d**	**u**	**N/A**	**tt**	**ccc**
Critical Consciousness (CC)	***DP thru CC*** **e, f1, f2, g, h, i**	***H thru CC*** **w, x, y1, y2, z**	***IC thru CC*** **jj, kk**	***DT thru CC*** **uu, vv, ww, xx**	***HK thru CC*** **ddd, eee**
GE 1-Nina	**e, f1, g, i**	**N/A**	**jj, kk**	**uu, vv**	**ddd**
GE 1-Julie	**e, f1, i**	**N/A**	**jj, kk**	**uu, vv**	**ddd**
GE 2-Nina	**e, f1, f2,**	**w, y1, y2**	**N/A**	**xx**	**ddd, eee**
GE 2-Julie	**e, f1**	**w, y1, y2**	**kk**	**xx**	**ddd, eee**
Resistance & Counter-hegemony (RC-h) & Emancipation (E)	***DP thru RC-h*** **j, k, l, m, n** ***DP thru E*** **o, p, q, r, s**	***H thru RC-h*** **aa, bb, cc, dd** ***H thru E*** **ee, ff, gg**	***IC thru RC-h*** **ll, mm, nn** ***IC thru E*** **oo, pp, qq**	***DT thru RC-h*** **yy, zz, aaa** ***DT thru E*** **bbb**	***HK thru RC-h*** **fff** ***HK thru E*** **ggg, hhh**
GE 1-Nina	**j, k, m** **o, p, r**	**N/A**	**ll, nn** **pp**	**aaa** **bbb**	**fff** **hhh**
GE 1-Julie	**j, k, l** **o, s**	**N/A**	**ll, nn** **pp**	**aaa** **bbb**	**fff** **hhh**
GE 2-Nina	**k, m** **o, p, s**	**aa, cc, ff**	**nn**	**bbb**	**fff** **ggg, hhh**
GE 2-Julie	**k, l** **o, p**	**aa, cc, ff**	**nn**	**bbb**	**fff** **ggg, hhh**

4.3.1 Theory: Domination and power – through practice. Kincheloe (2008b) explained neoliberalism that began as an economic policy has now turned into a dominant Western philosophy that enables market imperatives to drive political, economic, cultural, and social policy with little regard for what is ethical or humane (p. 24). Darder et al. (2017) contended that by challenging the cultural politics and the political economy, we challenge the power relations that replicate existing values and privileges that have been determined by dominant political, economic, cultural, and social sectors that govern social order (p. 10). Therefore, as Giroux (2011) acknowledged, these forces of hegemony are within and across historical contexts and social formations, and consequently impacts how we both think about politics and enact forms of resistance and social transformation (p. 70).

4.3.1.1 Deconstructed power relations. Related to the global issues, both teachers (Nina and Julie), reported in the questionnaires that they focused on examining the challenges of climate change and humankind's sustainability as a community [**d**, Held, 2006: *dialogue*], which enabled the deconstruction of political, economic, social and cultural power relations to understand the global issues. Related to the first global issue Nina shared, "The learning goals of the planned lessons were to have students engaged in multiple conversations and to share perspectives on climate change" (Interview GE1, 00:53 min.). In addition to climate change, Julie encouraged her students to consider the inter-relationships that exist between individuals and powerful political, economic, and social systems and structures, resulting in some people being privileged by having access to clean water, and others living in economically depressed conditions and locations with no access to clean water (Julie Observation pre-GE1, +5 to + 15min.) [**a**, Kincheloe & McLaren, 2011: *dialogue*; **k**, Darder et al., 2017: *resistance and counter-hegemony*]. To do this, both teachers began their classroom dialogues by sensitizing their students to global warming [**d**, Held, 2006: *dialogue*]. Next, I share how their lessons deconstructed power relations by focusing on the causes and effects of rising greenhouse gas emissions and changing environmental conditions such as ocean warming, and water pollution and scarcity.

Julie prepared her students for the first Global Encounter event by focusing her lesson "on access to clean water across the globe as a global issue" (Interview GE1, 00:42 min.). She expanded on the issue by discussing Indigenous communities' rights to clean water in Canada, and the challenges of resource depletion, to have students understand that we do not all have

access to water, although it is in abundance (Interview GE1, 00:30 & 00:55 min.). She began by reviewing climate change problems and pollution. She explained that it is time to reevaluate some behaviours that result in plastics in the ocean. Julie had students consider their privileged position living in the Western world where access to clean water is readily available, and yet there exists the complex issue that some First Nations Reserves in Canada lack the same access. She pointed out that though we have clean drinking water in our homes, others do not, and she asked her students if they knew someone who did not have clean drinking water or if they had ever been in a position of not having clean drinking water themselves [**l**, Frazer, 2012: *resistance and counter-hegemony*]. She also asked students if they were aware of how much water they used every day (Julie, Observation pre-GE1, +5 min.).

Julie worked to create a deepening awareness of the social realities that so many endure because of the legacy of colonialism. By choosing to have students view a video testimonial of the lived experience of a First Nations community that cannot afford a water treatment plant as a result of the Canadian governments' policies and as a consequence the Indigenous community suffers water insecurity and illness, she elevated student's awareness of a grave social reality in Alberta [**i**, Kincheloe 2008; Kincheloe McLaren, 2011: *critical consciousness*]. She played the video clip: *Canada's Water Crisis Indigenous Families at Risk*. The video showed Indigenous families using bottled water due to the boil water order they were on. The recording shared that though Canada has regulations for clean water use, these regulations have not been extended to reserves. It exposed how people in the community ended up with skin irritation issues from using the community's untreated lake water. One mother expressed that the dream is for the community to have clean water. Julie spoke to the severity of pollutants, such as E. coli, found in this community's lake water and reiterated that these people must rely on bottled water to live. (Julie Observation pre-GE1, +5 – +15 min.) [**o**, Kincheloe, 2008b: *emancipation*].

Julie then spoke about climate refugees, people forced to flee their countries or environments because of climate change and encouraged students to watch David Attenborough's videos that outline the effects of ocean warming. She had her class read a passage about global warming from the Activity Guide, titled Activity 2 - Climate Change & Oceans - The Basic Facts (Centre for Global Education, 2019a, p. 6). The article described the greenhouse effect and explained how, since the Industrial Revolution, greenhouse gases in the atmosphere continue to rise which impacts climate conditions, food supplies, and environmental

stability. It shared the report produced by The World Ocean Initiative which outlined five main challenges: marine ecosystem degradation, plastic pollution, unsustainable fishing, extraction of non-renewable marine resources, and rising water salinity. Key drivers of greenhouse gas emissions, the article explained, come from human activities and so it is important to develop plans to decarbonize the atmosphere. Warming affects the oceans and can cause mass marine species die-off, as was the case 252 million years ago where 96% of marine life and two-thirds of terrestrial species perished (p. 6). Julie related these ideas to the students' prior learning about McDonald's which addressed that raising cattle for meat contributes methane to the atmosphere; so the more meat a person eats, the more that person contributes to global warming and climate change (Julie Observation pre-GE1, +15 min.) [**i**, Kincheloe 2008, Kincheloe & McLaren 2011: *critical consciousness*].

Julie then assigned two challenges related to climate change that students had completed before but were once again outlined in the Earth Day 2019 – Activity Guide (Centre for Global Education, 2019a, pp. 6-8): Down the Drain Challenge and My Carbon Footprint (Julie, Observation pre-GE1, +20 – +40 min.). Students completed the challenges, and assessed the outcomes related to their use of natural resources. The tools enabled conversations about the causes of climate change and oriented students toward their responsibility as contributors to global warming. Julie asked the students to consider if these carbon footprint calculators were designed from environmentalists' or industries' biases. Julie then assigned students to write a blog as described in the Activity Guide:

> Consider how your personal footprint, societal power imbalances, and the effects of your carbon footprint, water usage, and climate change are inter-CONNECTED: • How does your footprint reflect the economy/ status/ location/ politics of your country? • How does your footprint reflect colonial relations in your country? • How does your footprint relate to power imbalances & colonial relations between your country and other countries? • What new ideas or realizations EXTENDED or pushed your thinking in new directions? • (Centre for Global Education, 2019a, p. 8)

These questions were meant to enable reflection about students' positionality compared to those living on reserves without clean water and to consider the power relations and imbalances within the Western world, especially in Canada, as a result of colonialism. Reinforcing these ideas, Julie reiterated "How do these connect with socio-economic imbalances? What is the power balance and role of government? How is this related to colonialism?" (Julie, Observation

pre-GE1, +20 min.; Julie Questionnaire) [**a,** Kincheloe & McLaren, 2011: *dialogue*; **f1**, Freire, 1970: *critical consciousness*].

In her instructional goals and choices, Julie exposed some complexities associated with the global issue, especially how some people struggle for clean water to sustain life. She chose specific tools and questions to elevate students' socio-political and socio-economic consciousness of the issue of access to clean water and the consumption of fossil fuels, which generates individuals' and nations' carbon footprints [**a,** Kincheloe & McLaren, 2011: *dialogue*]. In this way, Julie had students engage in how they and others are implicated in global issues related to climate change and had them engage in considering the need to re-shape the future world. Julie critically reflected that those on reserves live in the most unfavourable living conditions and long for a better life. Additionally, she exposed how some people occupy positions of privilege, while others do not, due to oppressive and unjust political and economic systems as well as structures that continue to marginalize others. [**s**, Carr, Pluim, & Howard, 2014: *emancipation*].

In preparation for the first Global Encounter event, Nina also had her class read the passage about global warming from the Activity Guide titled Activity 2 - Climate Change & Oceans - The Basic Facts, which led to a dialogue about climate change. Her students also completed the My Carbon Footprint Challenge, as outlined in the Earth Day 2019 – Activity Guide (Centre for Global Education, 2019a, pp. 6-8). Nina explained to her students how everyone has a carbon footprint as we all rely on the planet for its resources. Nina had her class compare their scores to discuss the ways that they consume energy and to assess what drives energy consumption levels higher. (Nina Observation pre-GE1, +5 min.) [**d**, Held, 2006: *dialogue*; **i**, Kincheloe 2008, Kincheloe and McLaren 2011: *critical consciousness*].

Nina then had her class look at which countries have the highest carbon footprints contributing to greenhouse gas emissions (Nina Observation pre-GE1, +10 to +30 min.). From her desktop, Nina projected Worldindex.com and asked students to reflect on "How many Earths Canadians need to sustain life?" The class looked at countries that are the highest producers of oil, who also therefore have the highest index rating. For example, the countries of the United Arab Emirates, Qatar, and Bahrain are at level 10, and Canada is considered high at 7, while the US sits at 6. Through an examination of these indexes, Nina highlighted that these developed nations are greatly dependent on fossil fuels, are strong contributors to the

global political economy, and are major contributors to climate change [**c**, Kincheloe & McLaren, 2008; Tully, 2005: *dialogue*]. Nina exposed how wealthy nations dominate in oil production, and therefore, create the largest carbon footprints impacting climate change today [**g**, Kincheloe, 2008: *critical consciousness*]. Enabling socio-political and socio-economic consciousness, she reasoned that democratic countries that have strong economies and have stable governments, also have higher carbon footprints [**a,** Kincheloe & McLaren, 2011: *dialogue*; **k**, Darder et al., 2017: *resistance and counter-hegemony*]. Nina pointed out that, according to the World index chart, developing countries have a lower footprint. Seeing humanity as moral agents able to work together, Nina questioned, "So where does that lead us?" and, "What is the world starting to do about this?" (Nina Observation pre-GE1, +40 min.).

To unpack the issue of climate change with her students, Nina shared the humanitarian goals of the United Nations to address the critical issue of climate change on a global scale [**d**, Held, 2006: *dialogue*; **p**, Kalu, 2017: *emancipation*]. She shared the role of the Paris Accord: UN Framework for Climate Change. She explained that there is a UN Climate Change Conference, Convention of the Parties (COP) every year since 1995, and in 2019, COP25 in Madrid, Spain would be led by the government of Chile. Nina paused to play a video clip from COP21 Paris. This was a powerful video in which multiple people from all over the world, with diverse ethnic backgrounds, spoke their languages to highlight the various climate change issues that were impacting them. She then explained that the conference's work is based on the adoption of the Paris Accord, the UN Framework on Climate Change instated in Paris, France in 2015. Nina referred to the promises made to fix problems that cause climate change, the goal of which was to keep the earth's temperature from rising two degrees. She then read former Premier Rachel Notley's provincial endorsement of COP 21. She also revealed that, since President Trump came to office, the US has backed out of the Paris Accord. Nina pointed out that even amongst world leaders, there is great debate on how to approach climate change (Nina Observation pre-GE1, +40 to +45 min.) [**c**, Kincheloe 2008, Tully 2005, Schulz 2007: *dialogue*].

To expose their students to worldviews about connections to the land, oceans, and climate change Nina and Julie had their classes participate in the Global Encounters event: Earth Day – Oceans and Water in the Library Learning Commons moderated by Terry Godwaldt, Executive Director, Centre for Global Education. They and other classes, from a

variety of places in Canada and the world, connected through videoconferencing to listen to Métis educator and scholar, Jeff Baker, Assistant Professor and Chair in Aboriginal Education, Department of Curriculum Studies, University of Saskatchewan share his peoples' traditions of knowledge [**o**, Kincheloe, 2008b: *emancipation*]. He also compared Indigenous ways of being and knowing with the Western world perspective [**e**, Aoki, 1984: *critical consciousness*].

One student asked the speaker for his thoughts about fossil fuels. Dr. Baker reiterated that resources are gifts from relatives and ancestors, but stated that he sees the problem with fossil fuels as a struggle between economics and consumption. He stated that governments give subsidies to companies to elevate the supply of resources and enable resource consumption for the sake of profitability, and reflected that these companies make millions of dollars. In this way, Dr. Baker critiqued the Western world's dominant ideological beliefs that influence and control the political economy manifesting domination and power over the wellbeing of the planet and humanity [**a**, Kincheloe & McLaren, 2011: *dialogue*; **f1**, Freire, 1970: *resistance and counter-hegemony*; **j**, Kincheloe, 2008: *resistance and counter-hegemony*]. He challenged human activity related to sustainability of the planet as he felt that people do not want to change their consumption behaviours which, in his mind, comes down to greed. The discussion provided students with an opportunity to consider their relationship with the land and water, to reflect upon their identity, worldviews, and personally held assumptions about their own citizenship and their position as consumer-citizens.(**e**, Aoki, 1984: *critical consciousness*). By sharing Indigenous perspectives, Dr. Baker enabled students to reflect upon and to counter the dominant narrative driven by the political economy to enable new ways of thinking about our relationship with the Earth and all she provides to sustain humanity [**d**, Held, 2006: *dialogue*].

Following the video conference GE 1 Earth Day – Oceans and Water, **Nina**'s lesson focused on sensitizing students to the excessive pollution in the world's oceans and the threat it creates to humankind's sustainability as a community [**d**, Held, 2006: *dialogue*]. She began by asking students to share what they learned from Dr. Baker within their groups. Some students recognized that his ideas about the evolution of the Earth and every generation's connection to its ancestors were different then their own, as they were taught these concepts through the lens of modern science. Another student felt his message was that we are all related to nature (Nina Observation post-GE 1, +10 min.). Nina shared that the "Biggest takeaway is that we do not see ourselves connected. We are part of the cause, and we are part of the solution of climate

change" (Nina Observation post-GE 1, +15 min.). She asked students to consider how they could stop climate change and how everyone can make changes in their lives.

Nina played a video produced by the United Nations, *Plastic Ocean,*[14] which depicts the gravity of pollution in the world's oceans [**d**, Held, 2006: *dialogue*; **p**, Kalu, 2017: *emancipation*]. The video provides first-hand accounts with experts who address unsustainable practices that impact the planet and humanity [**o**, Spector, 2013: *emancipation*]. The video explained how billions of tons of plastic debris are found in the oceans. The problem is that it is durable. Another problem, highlighted by Dr. Jennifer Lavers, Marine Scientist studying the migration of seabirds, is that plastics are washing up on beaches, and migratory birds are dying as their bellies are filled with plastic. They reported that 90% of seabirds had swallowed some form of plastic. In the video Peter Thomson, a Pacific Islander from Fiji and President of the UN General Assembly in 2016, shared the gravity of the situation stating that by the year 2050 there will be as much plastic in the ocean as there are fish by weight. He called for rethinking the place of single-use plastics in daily life and of how plastics are disposed of. He called for reflection, "Do we deserve this beautiful ocean that was given to us." The video concludes with the banner*, Re-use, recycle, reduce your use of plastic, and pledge your commitment* (Nina Observation post-GE 1, +20 min.). Following the video, Nina shared that the struggle to deal with trash in everyday life can be different based on where you live. She shared that when she visits Lebanon, where her family is from, there is much trash, including plastics, in the streets compared to here where the city has come up with an innovative process for the recycling of trash including most plastics [**r**, Kincheloe, 2008: *emancipation*].

Nina then read a poem written by Autumn Peltier, Canada's youngest water activist, that describes how we are connected to water and how it impacts health and wellbeing. The poem describes issues of pollution, sanitation, and hunger, and expresses that no child should go without water. Take a stand for the planet, the author asked, and sustain our mother earth (Nina, post-GE 1 Observation, +65 min.). The intention is to build solidarity by standing with others to breakdown oppression [**m**, Held 2006, Shultz 2007, Tupper 2007: *resistance and counter-hegemony*]. In 2015, Autumn was the only Canadian nominated for the International Children's Peace Prize. That year, she also attended the Children's Climate Conference in

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[14] United Nations. (2017). *Plastic Oceans.* Retrieved from https://www.youtube.com/watch?v=ju_2NuK5O-E

Sweden, where she helped prepare a communication outlining a list of demands for world leaders attending the 2015 United Nations Climate Change Conference in Paris, France (Nina Observation post-GE 1, +65 min.) [**p**, Kalu, 2017: *resistance and counter-hegemony*].

Julie opted out of having a culminating lesson following the first Global Encounter video conference. Instead, she shared that students would continue to work on their blogs as the culminating activity.

I felt that Julie's and Nina's pedagogical goals and choices relating to climate change and water scarcity provided students with the opportunity to delve deeply, to learn beyond facts, and to assess how they are implicated in the causes and effects of climate change. They revealed that political economy exudes domination and power over how people live by influencing a society to consume high levels of natural resources, thereby ever-increasing multinational corporations' and governments' profits on a global scale. They also learned as consumers they support a consumerist economy and that the result is the degradation of the environment and the conditions by which people live. I wonder to what extent students were challenged by the notion of citizenship that goes beyond voting and paying taxes, to include understanding that within their own power, by the choices they make, they reorient consumerism's power over them, and they can also contribute to challenging injustice. Perhaps when students reveal that they are personally connected to issues that are not only global but are also manifested locally, they can begin to question domination and power exercised by government and powerful corporations.

By analyzing personal behaviours and sharing varied perspectives, the teachers deepened students' awareness of political, economic, cultural, and social realities. This supported their efforts to connect students to the global issues and develop a sense of responsibility to confront the global issues by altering their behaviours and being open to other worldviews to breakdown the current Western ways of being in the world. Dr. Baker's presentation of climate change from an Indigenous perspective, and other accounts they viewed or read about, enabled students to become cognizant of the Indigenous perspectives related to valuing mother earth and the gifts she provides. Perhaps, some students were able to reframe how they perceived the earth from a thing to a mother that should be respected and cared for. The complexities of domination and power were well examined in these classrooms. I wonder

if all teachers would have the ability to balance complexity with relatability, that is, bring complexity to the level where students can engage not only cognitively but personally as well.

4.3.1.1a Deconstructed dominant Western narratives. The overarching goal of the second global issue was to sensitize students to the power relations that existed due to colonialism by focusing on the origins and legacies of Residential Schools. Students explored colonialism, a time when the Canadian government endorsed assimilation policies, which resulted in the development of Residential Schools. Students learned of the impact that Residential Schools have had on survivors and their families and reflected on the legacy of intergenerational trauma that continues today. There was also discussion around the ways people are healing through initiatives guided by the TRC recommendations [**p**, Kalu, 2017: *resistance and counter-hegemony*]. Both Nina and Julie engaged their students in dialogue to analyze the federal government's policies of assimilation of Indigenous peoples in Canada through Residential Schooling, Numbered Treaties, and other policies that had the dehumanizing power of divesting Indigenous peoples of their lands, languages, and knowledge systems and traditions, and that have left a legacy of oppressive conditions [**f1**, Freire, 1970: *critical consciousness*]. This allowed for studying oppressive government policies through the lens of domination, power, and justice [**a**, Kincheloe & McLaren, 2011: *dialogue*]. With their students, they considered the ideologies behind these hegemonic policies that controlled Indigenous peoples. They examined the inter-relationships that existed between individuals, groups, and powerful social and political institutions [**a**, Kincheloe & McLaren, 2011: *dialogue*], which led to the discussion of humanity's sustainability as a community [**d**, Held, 2006: *dialogue*].

Nina engaged her students in the research of: 1) Early First People of Canada, 2) Royal Proclamation, 3) Indian Act, 4) Numbered Treaties, 5) Residential Schools 6) Missing and Murdered Indigenous Women. By engaging her students in the study of these topics, Nina examined how colonialist policies in Canada worked to break-down 'premodern' ways and local self-reliance of Indigenous communities to maintain the Euro-Canadian global economy and the politics of power to assimilate Indigenous peoples. Nina worked to expose the systems and structures of colonialism that had divested Indigenous peoples of their knowledge systems and traditions, leaving a legacy of trauma [**f1**, Freire, 1970: *critical consciousness*; **f2**, Tully, 2005: *critical consciousness*]. Nina concluded her lesson by sharing a video clip *Residential*

School Survivor, on Waiting for Reconciliation of a Portage La Prairie Residential School survivor, Wanbdi Wakita, sharing his story of about living in the school's oppressive conditions.[15] (Nina Observation Pre-GE2, +50 min.) [**o**, Kincheloe, 2008b: *emancipation*].

The teachers and their students attended the second Global Encounters event Residential Schools: Past, Present, and Future Impacts in the Library Learning Commons, again moderated by Terry Godwaldt, Executive Director, Centre for Global Education. Ms. Rocky Ward, the guest speaker, video-conferenced to schools in Canada and around the world, shared that she was Métis and spoke about her heritage and about the need to understand the origins of Residential Schools, the suffering many endured, and their legacy [**o**, Kincheloe, 2008b: *emancipation*].

Ms. Ward began by sharing her perspective on the process of Indigenous peoples' assimilation. She shared how Residential Schools began and detailed how the church and state ran the schools and how long they were operational [**k**, Darder et al., 2017: *resistance and counter-hegemony*]. She also shared accounts of life in the schools and stories about Residential School survivors' *truths*. Through her examination of the history of Residential Schools, Ms. Ward sensitized her audience to Canada's assimilation policy, exposing colonialist power relations and structures, histories, and culture that exercised control over Indigenous peoples and created a near cultural genocide[16] (Observation GE 2, +5 to +60 min.) [**a**, **d** Kincheloe & McLaren, 2011: *dialogue*; **f1**, Freire,1970: *critical consciousness*; **k**, Darder et al., 2017: *resistance and counter-hegemony*].

Ms. Ward shared the struggles Residential School survivors faced and the legacy of trauma they continue to endure today. She shared personal stories of ways her life has been affected by Residential Schools. Students had opportunities to ask questions about the ways people were affected and the impacts on Indigenous communities today (Observation GE 2; Nina Questionnaire GE2; Julie Questionnaire GE2; Julie, ENG10-2, Observation pre-GE2, +55 min.; Julie GE2 Questionnaire) [**k**, Darder et al., 2017: *resistance and counter-hegemony*].

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[15] CBC News, April 1, 2018 Retrieved from https://www.bing.com/videos/search?q=Portage+La+Prairie+Residential+School+Youtube&&view=detail&mid=577291B9FBC641795DA7577291B9FBC641795DA7&&FORM=VRDGAR

[16] The Truth and Reconciliation Commission's report, What We Have Learned: Principles of Truth and Reconciliation, refers to the policies and effects of assimilation as *cultural genocide (p.5).* Retrieved from http://nctr.ca/assets/reports/Final%20Reports/Principles_English_Web.pdf

As Ms. Ward shared the atrocities of Residential Schools, students were visibly uncomfortable, they shifted in their seats, turned to make eye contact with some of their peers or just put their heads down. The stories of physical, emotional, and sexual abuse *got very real*, and especially the treatment of children was disturbing and perhaps overwhelming for some of the students. Once Ms. Ward finished her presentation some students huddled and began to discuss what they heard related to these unthinkable acts of abuse upon young children, while others were speechless and left the room. The teachers hovering in the back of the room for most of the class, began to circulate and engaged students. What I learned is that it takes courage on the part of both the teachers and students to engage in accounts of injustice, but only with this level of understanding will people comprehend that it truly is time to work toward Reconciliation. Knowing what happened and knowing one's positionality and how we are all implicated in the legacy of Residential Schools because our shared colonial history, a history defined by Western knowledge, is critical if teachers are to help students understand how real people have and continue to suffer due to the effects of the legacy of colonialism and understand how to challenge power relations that reify injustice.

Following the GE 2 event, Residential Schools: Past, Present, and Future Impacts, Nina drew her students' attention to the TRC's recommendations. To set the context for the lesson, Nina played the video clip, *Canadian Federal Government Apology to the First Nations June 11, 2008*.[17] In the video, Stephen Harper apologizes for Residential Schools and the removal and isolation of children from family traditions and cultures, the assimilation of children, and the *Kill the Indian in the Child* policy. Mr. Harper explained, "the policy of assimilation was wrong and has no place in our country." He further clarified that the Government of Canada removed children from the homes and deprived them of their language and cultural practices. He apologized for the institutions that gave rise to abuses. He further shared that "The Burden of this experience is on our shoulders as a government…[this should] never prevail again." He closed by stating that to recover is to move toward healing. The settlement agreement was signed on September 19, 2007 (Nina Observation post-GE 2, + 5 to +25 min.) [**o**, Kincheloe, 2008b: *emancipation*].

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[17] *Canadian Federal Government Apology to the First Nations, June 11, 2008*
https://www.youtube.com/watch?v=xCpn1erz1y8

To help focus her students on the message within the apology, Nina asked them to record keywords as they listened. She recapped that they had studied historical events related to colonialism such as Residential Schools where "assimilation by religious organizations was backed by the government. They removed children from their homes… children were taken from families, and the result has been the loss of cultures" (Nina Observation post-GE 2,+ 5 to +25 min.). She elaborated that in 2015, the Truth and Reconciliation Commission enabled the government to work in partnership with Indigenous peoples (Nina Observation post-GE 2, +25). She asked her students, "what are we going to do to move beyond these histories." She explained to her students, "For the government to apologize is a big deal, it is a very big deal, so we will [also] be looking at the next step, Truth and Reconciliation" (Nina Observation post-GE 2, + 5 to +25 min.). The apology was a significant step in changing political relationships with Indigenous people, and Nina's choice to show the apology to students and have them engage in learning about the history and impacts of Residential Schools contributed to understanding the overall timeline leading to the TRC's recommendations [**k**, Darder et al., 2017: *resistance and counter-hegemony*; **s**, Carr et al., 2014: *emancipation*].

In a second lesson, her students took part in the "Journey to Reconciliation" Gallery Walk to share the key events and developments in Indigenous history that led to today's work on Truth and Reconciliation. During the Gallery Walk the students shared the timeline collages they created that reflected the six events in Canada's history previously shared. The students exchanged information and consulted with each other as experts in every aspect related to the historical journey to today's commitment to reconciliation by the Government of Canada [**m**, Held 2006, Shultz 2007, Tupper 2007: *resistance and counter-hegemony*].

The second global issue enabled conversations about decolonization, whereby students with their teachers deconstructed dominant Western narratives about today's Indigenous peoples and how they live. The study of the causes and effects of the global issue revealed that due to colonialist assimilation policies and policies to segregate Indigenous peoples to lands and legislate government access to their resources through Numbered Treaties, Indigenous people were subject to a near cultural genocide. Students through their study of the TRC recommendations were able to articulate ways to support reconciliation with Indigenous peoples perhaps altering theirs and others' lives. Having exposed students to the atrocities of Residential Schools and the histories that enabled and continue to enable oppression of

Indigenous people, I felt that Nina's focus on the TRC recommendations helped students to imagine a more hopeful future and consider actions that could be taken which would be a first step for these student to engage in the journey of Reconciliation with Indigenous peoples.

The teachers reported domination and power aligned well with their mandated curricula, focused on globalization and global citizenship. They did however share that they would use some reflections and actions were more suited for 30 level courses as they focus deeper on economics, political parties, and ideologies, and the application of democratic mechanisms.

4.3.2 Theory: hegemony – through practice. Kincheloe and McLaren (2011) explained that power shapes consciousness to dominate and oppress others (p. 290), and Orlowski (2011) contented that hegemony means the masses have accepted, as the natural order, the privileged groups' interests as universal interests (p. 34).

4.3.2.1 Deconstructed power relations through the deconstruction of dominant Western narratives. Through their instructional goals and choices related to the second global issue, Residential Schools, Past, Present, and Future Impacts, Nina and Julie examined historical and current hegemonic conditions that impact Indigenous peoples today. Both teachers exposed the systems and structures of colonialism that had the dehumanizing power of divesting Indigenous peoples of their knowledge systems and traditions and that have left a legacy of oppressive conditions [**u**, Darder et al. 2017: *dialogue*; **y1**, **y2**, Kincheloe & McLaren, 2011: *critical consciousness*]. In the section that follows, Julie's approach is highlighted as her instructional goals and choices for the second global encounter dug into hegemony, whereas Nina's focus was to focus on the historical Journey to Reconciliation which is discussed in section 4.3.5. Ms. Ward's presentation is also shared below.

Julie prepared for the second Global Encounter event by aligning her instructional goals and choices with the curricula for both of her classes GC 25 and English 10-2. To accomplish these intended goals with her GC 25 class, she began by describing the policy that the Canadian Government put in place to "forcibly assimilate Indigenous peoples" (Julie Observation pre-GE2, +10 min.). She explained that, although some explorers may have built peaceful relationships in some areas, colonizers drafted new government policies, and the churches were given powers to assimilate the children by having them live in Residential Schools [**y1**, **y2** Kincheloe & McLaren, 2011: *critical consciousness*]. Julie exposed how Indigenous peoples were considered a lower sociocultural class, and therefore, were subject to hegemonic political

and social control by moral leaders of the dominant sociocultural class and religions [**u**, Darder et al. 2017: *dialogue*]. Children were required to speak English and learn the Christian faith; this way, they would become White, Eurocentric, Canadians. Children were forcibly removed from their parents, who had been misled by the government officials into thinking that their children would learn to farm and then be returned home. Students may have seen their parents once a year or not at all for years. They experienced physical, sexual, and emotional abuse. Julie shared that the key focus of Residential Schools was to kill the Indian in the child, and then illuminated the details of what life would have been like for these children. She explained that intergenerational trauma continues today. Julie then played two video clips, *We Were Children*, a trailer from a documentary about life in Residential Schools, and *Reconciling to a Hard Truth,* a film about the money paid out to survivors (Julie, Observation pre-GE2, +15 to +20 min.). Julie reminded students that she was passionate about sharing what really happened to Indigenous people. I could see that the students were puzzled by what they heard. The students who were newcomers to Canada, expressed disbelief as for them Canada's reputation is that of a peace-full place to live. They seemed disillusioned by these untold secrets. I felt that students' understanding of their identity as Canadian or wanting to become Canadian citizens was shaken at that point. One student expressed that this would not change her worldview of Canada as a good place to live, because this is where she prefers to live having come from a country led by a communist regime. This could have been an opportunity to engage deeply in a discussion with students to help them work through how in Canada control over others existed and continues today and help them reconcile this with their identity(ies) and worldviews, however the teacher did not. I wondered if students would further reflect on this.

Following the viewing of the clips, Julie directed the student to the virtual classroom where they worked in groups to complete Activity 2 from the GE 2, Activity Guide (Centre for Global Education, 2019c, p. 5). They discussed an article they were assigned, one of either *Residential Schools: The Legacy*; *Residential Schools: A History of Residential Schools in Canada*; or *The Residential School System*[18], within these groups. Students were asked to:

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[18] Accessed Articles at *Residential Schools: The Legacy* http://wayback.archive-it.org/2217/20101208174514/http://www.albertasource.ca/treaty8/eng/1899_and_After/Implications_and_Contentions/residential_schools_legacy.html; *Residential Schools: A History of Residential Schools In Canada* https://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280; *The Residential School System* http://indigenousfoundations.arts.ubc.ca/the_residential_school_system/

- Brainstorm the impact(s) that this had on First Nations People. Share your thoughts with the rest of the class.
- What was the underlying reason for the government of Canada to seek assimilation of First Nations people of Canada through Residential Schools? How would you evaluate the Government's decision to use Residential Schools to assimilate First Nations Peoples into mainstream Canadian?
- Based on what you know about Residential Schools, how would you explain the use of Residential Schools on the part of the Government of Canada to assimilate First Nations people into Canadian society? (Julie, Pre-GE2 Observation, +25 to +45 min.)

Once students had shared their understandings of the articles, Julie addressed the concept of paternalism, where the government puts policies in place to take care of the subordinate class. She referred to these as government policies that further assimilated Indigenous peoples. She provided, as an example, that policies like this were what led to the 60's scoop, to children being taken from their homes and their homes deemed unstable and unsuitable for them (Julie Observation pre-GE2, +50 to +55 min.) .

Julie then assigned Activity 3: The Effects, Healing, and Coping of First Nations People in Residential Schools (Centre for Global Education, 2019c, p. 6), where they are asked to watch a video clip*, Healing the Hurt and Shame of Native Residential Schools,*[19] and to write about the effects of the Residential Schools. They were also asked to read "Impact on Individuals" and "Impact on Families" from the report *Aboriginal People, Resilience and the Residential School Legacy.*[20] Students were then required to represent how they felt and their reactions about what life was like for Residential School students in a creative project (Julie Observation pre-GE2, +60 min.).

Julie spoke of the compensation that Indigenous peoples received and explained how ideologies that governments follow, like socialism or conservatism, may impact decisions. She concluded her lesson with an explanation of Numbered Treaties, which were policies to distribute lands between the settlers and the Indigenous peoples, and that it is believed that the translators only spoke of the advantages of the deal while completely glossing over any losses that might be incurred. When questioned about the location of the Residential Schools, Julie

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[19] *Healing the Hurt and Shame of Native Residential Schools*. Retrieved from https://www.youtube.com/watch?v=DHfOBTPU2vU&feature=youtu.be
[20] *Aboriginal People, Resilience and the Residential School Legacy*. Retrieved from http://www.ahf.ca/downloads/resilience.pdf

explained that the churches that would run the Residential Schools were already set, and they were nearest to the Indigenous fertile lands (Julie Observation pre-GE2, +65 to +70 min.).

In the second Global Encounter, Ms. Ward began by reminding students that Indigenous peoples were once nomadic, they lived off the land and searched for food and fresh water. She talked about the Canadian federal government claiming that they wanted to preserve the 'Aboriginal culture' by placing them on reserve lands through Treaties and then how the government put in place a policy of assimilation [**y1**, **y2**, Kincheloe & McLaren, 2011: *critical consciousness*].

Ms. Ward explained the government policy was that all children should learn and have a good education. However, Residential Schools forbade traditional ways of living and learning by not allowing Indigenous ceremonies, languages, and spiritual beliefs to be practiced. She shared that this oppressive government assimilation policy, revealed Western colonialist governments' hegemonic domination and power over Indigenous peoples and the powerful force of Eurocentric Western culture, as applied through education, forced social transformation on Indigenous peoples [**y1**, **y2**, Kincheloe & McLaren, 2011: *critical consciousness*].

Ms. Ward shared there were 139 Residential Schools across Canada, and 150,000 children between the ages of 7 and 15 years old were taken or stolen from their parents to attend these schools. Parents were led to believe that there would be benefits to their communities. At times parents could sign-out their children on the condition that they brought them back. However, for many, this was prohibitive as they lived too far away from the schools which meant some children did not see their parents for ten to twelve years. Additionally, Ms. Ward shared that other laws were also imposed on communities, and if people did not abide by the laws they were fined two dollars (which equaled about fifteen days of work in 1906), consequently indenturing those that had to work to pay back fines [**y1**, **y2**, Kincheloe & McLaren, 2011: *critical consciousness*]. .

To sensitize students to the domination by the ruling class, Ms. Ward went into the details about uneven power relations within government policies and the social determinants of Residential Schools [**cc**, Darder et al., 2017: *resistance and counter-hegemony*]. Indigenous peoples, regarded as a lower class of people, were subject to hegemonic political and social control by moral leaders of the dominant sociocultural class and religious leaders [**u**, Darder et al. 2017: *dialogue*; **y1**, **y2**, Kincheloe & McLaren, 2011: *critical consciousness*]. The Canadian

Government's assimilation policy was enacted through various religions and the hands of these moral leaders. The government had set out the expectations for learning and students' behaviour, including how students were to be reprimanded for not following the rules. What ensued was a great deal of mental, physical, and emotional abuse. Ms. Ward shared that students' cultural clothing was burned and replaced with uniforms, their hair was cut, which was against their sacred beliefs, and they were made to work the land to produce a fresh harvest of food which was mostly sold rather than fed to the students. She explained that the change to a European diet high in sugar and fat has left a legacy of diabetes for survivors. Students had many chores and were used as labourers in the fields. They were classified by a number and given Western names and were not allowed to speak their language. They were prevented from speaking with each other, especially in their own language, and were not permitted to have any physical contact like appropriate hugs among each other, as children do. As the schools were located far from the students' homes they were isolated from their parents and were only allowed to return home for summer break if their parents would pick them up. Student were often used to work the land to benefit the school as the good harvest was sold and not fed to the children.

In addition to the mental, physical, and emotional abuse children endured, Ms. Ward shared that there had also been a great deal of sexual abuse. She spoke of the psychological mindset of the clergy, and that they ran the institutions out of fear as they were ill-prepared to work with children. Of the abused 80,000 children, under 10,000 are alive today. There are lasting effects on Indigenous peoples due to the life endured in Residential Schools which, she explained, continues to leave a legacy of trauma that will likely affect many generations to come. Ms. Ward sensitized her audience to Canada's assimilation policy, exposing hegemonic power relations that exercised control over Indigenous peoples and which the trauma is still felt today (Observation GE 2, +5 to +60 min.). Ms. Ward also provided the most recent examples of justice that may, over time, restore dignity to those who suffered and to the generations that follow (Observation GE 2, +5 to +60 min.) [**ff**, Kincheloe & McLaren, 2011: *emancipation*].

Ms. Ward supported what she shared with peoples' personal stories of suffering, which I do not include in this dissertation, as these are not my stories to tell. In providing these stories, she recognized that the Indigenous people who are now working to make meaning of the life they endured at the hands of their abusers. It is incumbent on all of us to recognize social

indignation caused by injustice, whether Indigenous survivor, descendant, or privileged ally, to promote political imagination in finding socially just solutions (Observation GE 2, +5 to +60 min.) [**w**, Fraser 2012: *critical consciousness*; **aa** Darder et al. and Kincheloe & McLaren, 2011: *resistance and counter-hegemony*].

Though Nina did delve into *hegemony*, her students were first introduced to the concept when they attended Ms. Ward's presentation. Ms. Ward shared *truths* she had encountered working with survivors, exposing to her audience the long-term effects of Residential Schools that resulted from hegemonic assimilation policies. I felt that both Julie and Ms. Ward had extensive knowledge about Residential Schools and were confident in sharing how government and religious institutions controlled Indigenous parents and students for their political and economic gain. They also shared long-term social, physical, and emotional impacts that have left a legacy of trauma. I felt they moved students beyond awareness to question implications of accepting unacceptable injustices and human rights violations. They had listened with intensity to Ms. Ward, open to the Indigenous knowledge she shared; they demonstrated cosmopolitan hospitality as respectful receivers of difficult information. A place where they and Ms. Ward were both foreigners and hosts. When Ms. Ward concluded by inviting students to be allies in the process of Reconciliation, by listening to Indigenous peoples' stories and being compassionate, the students who were visibly shaken by all they heard, were presented with a way to engage with those who for so long have been treated and controlled as the Other. I felt students benefited by being invited to take a more hopeful step toward emancipation outcomes.

4.3.3 Theory: Ideological critique – through practice. Ideologies shape social and political ways of thinking, and consequently, shape the world in which we live. They are formed according to people's histories, experiences, needs, desires, and the changing material conditions and class formations within society (Darder et al., 2017, p. 11). The teachers expressed that *ideological critique* would fit best with the mandated curricula for 30 level courses, therefore they assumed that they should not spend time selecting those reflections and actions. Ironically, as grade 10 focusses on globalization and Mignolo (2019) contends that globalism should be understood as an ideology, this was a missed opportunity to dive deeply into globalization's "project of homogenizing the world under the will and desires of Western civilizations" (p. 161). Though *ideological critique* was not selected as a deliberate goal, there

were ties to their instructional choices. What was uncovered in the analysis was that to understand *domination and power*, and *hegemony* within the global issues, teachers and the presenters found it necessary to critique Western ideology. In what follows, I provide examples of where and how *ideological critique* surfaced.

4.3.3.1 Deconstructed power relations through the deconstruction of dominant Western narratives. In Nina's second lesson in preparation for the first Global Encounters event, she posted a series of statements on the whiteboard so that the students could select a level of agreement and disagreement with each. The statements debated were as follows:

1. The Earth will be able to renew its resources naturally; it always has been able to renew its resources.
2. The only solution to global warming is to have clean energy.
3. We should consider the needs of the youngest generation because none of us has the right to assume that for our today, they should give up their tomorrow. (Nina Observation pre-GE 1)

Nina used the four-corners debate as an instructional strategy. Students had to choose if they strongly agreed, agreed, disagreed, or strongly disagreed with a statement by walking to the appropriate corner of the classroom that displayed their level of agreement or disagreement. Nina then asked the students to share their justifications with an elbow partner in the same corner; a few students were then chosen to share their answers. The creation of rebuttals from different corners, by presenting alternative perspectives, was encouraged (Nina Observation 2 pre-GE1, +5 to +30 min.). These debates provided an opportunity for students to deconstruct modern forms of reasoning and knowledge related to the natural resources consumption resulting in environmental degradation. Students challenged society's normative ways of thinking about these issues that condone high levels of consumption and that have become mainstream and permissible yet have resulted in undesirable outcomes affecting humanity's wellbeing and the planet's sustainability [**ll**, Freire, 1992: *resistance and counter-hegemony*]. Within this deconstruction of the causes and effects related to the global issue students were also able to contemplate possible solutions. [**jj**, Pashby & Andreotti, 2015: *critical consciousness*].

Another example is when Dr. Baker critiqued the Western world's dominant ideological beliefs about the need for constant economic growth and the consumption of the Earth's natural resources which has resulted in inequitable distribution of wealth and a strain on the

environment [**ll**, Freire, 1992: *resistance and counter-hegemony*]. He shared the Indigenous worldview as an alternative way to approach these crises, one of being in kinship with the land, recognizing the power of the sun's and the wind's energy, and working within communities with like-minded people to find solutions. By sharing the importance of considering the impact on the next seven generations he critiqued the dehumanizing force behind ideologies such as neoliberalism, globalism, and populism that engage societies in reckless consumerism and environmental degradation for the immediate profitability of a few [**kk**, Darder et al. 2017: *critical consciousness*; **nn**, Freire, 1970: *resistance and counter-hegemony*; **pp**, Kincheloe & McLaren, 2011: *emancipation*]. Dr. Baker's deconstruction of modern forms of reasoning related to energy consumption and the economy enabled recognition of the dominant ways of thinking about related issues and possible solutions [**jj**, Pashby & Andreotti, 2015: *critical consciousness*]. By participating in the video conference presentation with Dr. Baker, both Nina's and Julie's classes benefitted from hearing his Indigenous worldview related to the global issue and from his enabling of *ideological critique*.

Another example of when *ideological critique* surfaced was when Nina engaged her students in the research and a Gallery Walk she titled "Journey to Reconciliation" where students studied: 1) Early First People of Canada, 2) Royal Proclamation, 3) Indian Act, 4) Numbered Treaties, 5) Residential Schools 6) Missing and Murdered Indigenous Women. This journey through historical events enabled Nina to expose the dehumanizing power of colonialism that divested Indigenous peoples of their lands, and attempted to eradicate their languages, and knowledge systems and traditions, leaving a legacy of oppressive conditions and trauma [**nn**, Friere, 1970: *resistance and counter-hegemony*]. Nina's approach is detailed further in section 4.3.5 *Historicity of knowledge.*

Another example is when Julie prepared her classes for the second Global Encounters event. Julie exposed the systems and structures of colonialism, as was shared in previous sections, that had the dehumanizing power of divesting Indigenous peoples of their lands, languages, and knowledge systems and traditions and that have left a legacy of oppressive conditions and trauma. [**nn**, Freire, 1970: *resistance and counter-hegemony*]

Ms. Ward challenged dominant colonialist historical narratives by sharing stories of Residential School survivors and how colonialism continues to leave a legacy of oppression and

trauma for many today [**nn**, Freire 1970: *resistance and counter-hegemony*]. Ms. Ward's presentation is detailed further in section 4.3.5 *Historicity of knowledge.*

Teachers expressed early on that the study of ideologies are part of the provincially mandated social studies 30 course, so they would focus on theory more related to their mandated curricula. However, I felt that though it may have been unintentional, both teachers having a social studies background, naturally applied the relevant reflections and actions dealing with ideologies within their examination of the global issues. This may also speak to the notion that the theories within the *Framework* are interconnected and that teachers know that ideologies permeate everyday events (past and present), therefore it is essential to critique ideologies. I wondered about the discord that exits in mandated curricula that is silent to the realities of history and global issues leaving gaps in students' learning. The teachers certainly attended to ideological critique, but I could hear they felt conflicted by the dictates of mandated curricula. I feel that as provincial curricula are being reimagined, theoretical and conceptual understandings necessary in developing competence as critical global citizens cannot be relegated to certain grade levels, but rather are understandings that are imperative for actively engaging students at every level in real-world global issues and preparing them for engagement in the world.

4.3.4 Theory: Historicity of knowledge – through practice. The *historicity of knowledge* means knowledge is created within a historical context which "gives life and meaning to human experience" (Darder et al., 2017, p. 10). In this regard, students came to know how their life experiences related to these historical contexts (Darder et al., 2017, p. 10). Teachers provided their students with an opportunity to analyze historic and current events by critically analyzing the complexity of power relations and social justice within the global issues studied.

4.3.4.1 Deconstructed power relations through the deconstruction of dominant Western narratives. *Historicity of knowledge* was not a focus for the teachers in the first global issue. Dr. Baker, however, in concluding his presentation did allude to it sharing that the Métis peoples "As Indigenous peoples, we think seven generations ahead." In this way, as knowledge travels from the past, to the present, and from the present into the future, he reinforced that history gives life and meaning to the human experience [**ddd,** Darder et al. 2017: *critical consciousness*]. He suggested that the conditions within historical contexts have left and will

leave legacies that people today and the future generations need to alter their behaviours to reconcile with mother Earth and those negatively impacted to enable social justice and a sustainable planet as shared in the next section 4.3.4.5 *Dialectic theory* [**fff**, Darder et al. 2017: *resistance and counter-hegemony*; **hhh**, Freire 1970: *emancipation*].

Nina and Julie through their instructional goals and choice enabled students to examine historical conditions of colonialism that have left legacies in today's world and to examine ways to enact social transformation [**ccc**, Giroux, 2011: *dialogue*; **ddd,** Darder et al. 2017: *critical consciousness*; **fff**, Darder et al. 2017: *resistance and counter-hegemony*]. Nina organized her students into groups of five to research six topics guided by related questions: 1) Early First People of Canada, 2) Royal Proclamation, 3) Indian Act, 4) Numbered Treaties, 5) Residential Schools 6) Missing and Murdered Indigenous Women. Nina titled the project, Journey to Reconciliation,

> This timeline presents key events and developments in Indigenous history in what is now Canada, from time immemorial to present. While no timeline can be exhaustive in its coverage, it provides a broad chronological overview to understand the history of Canada and our collective journey towards reconciliation. (Nina Observation pre-GE2, +20 min.)

She pointed students to the Indigenous and Northern Affairs webpage, *Indigenous History in Canada*, and the *Canadian Encyclopedia* online so they could respond to guiding questions and create summaries and then collate that information into timelines or collages associated with these topics. In this way, students uncovered how Indigenous peoples have been impacted by colonialism. For example, some of the guiding questions included:

- Early First People of Canada: Indigenous groups in Canada are diverse in their languages, traditions, and cultures. Choose one of the major groups. (Assiniboine, Blackfoot, Cree, Inuit, Iroquois, and Mi'kmaq) What languages did they speak? Where did they live? What did they eat and wear? How did they move from place to place? What is one important legend or tradition?
- The Royal Proclamation of 1763 was issued by King George III on October 7, 1763, following Great Britain's acquisition of French territory in North America after the end of the French and Indian War/Seven Years' War. What was the relationship between the Crown and First Nations?
- The Indian Act (originally crafted in 1876) is the principal statute through which the federal government administers Indian status, local First Nations governments, and the management of reserve land and communal monies. Within the Indian Act, definitions were created to identify different parts of being Indigenous. Find the definition for the

following using the Indian Act (govt website): reserves, band, and Indian. Indigenous had many freedoms removed from them because of the Indian Act. One was known as the "Potlatch Law." Explain what and why the law was put into place?

- The Numbered Treaties were a series of 11 Treaties made between the Crown and Indigenous peoples from 1871 to 1921. The Treaties were seen as reiterating peaceful alliances, securing assurances for both parties to share the wealth associated with First Nations ancestral lands, and ensuring the respectful right for each party to retain their own way of life. What was included in each of the Treaties? Are there any controversies surrounding the Treaties?
- Residential schools were government-sponsored religious schools established to assimilate Indigenous children into Euro-Canadian culture. What was the purpose of the Indian Residential Schools? How did the Residential Schools affect Indigenous culture and families? What were some of the long-term effects of having been in a residential school?
- The Missing and murdered Indigenous women epidemic is an issue currently affecting Indigenous people in Canada and the United States, including the First Nations, Inuit, Métis, and Native American communities. It has been described as a Canadian national crisis. What is the Missing and Murdered Indigenous Women? What is the purpose behind the No More Stolen Sisters initiative? (Nina Observation pre-GE 2, +5 to +45 min.)

Nina's students were now informed of the historical context surrounding Residential Schools and were prepared to attend the Global Encounters session related to the impacts of Residential Schools today.

By challenging dominant colonialist historical narratives that continue to leave a legacy of oppression for many today, Ms. Ward, during her video-conference presentation, conveyed the potential for reconciliation and social justice, to reshape the present-day context [**ggg**, Darder et al. 2017: *emancipation*; **hhh**, Freire 1970: *emancipation*]. Ms. Ward shared that, out of all of this, we are starting to see some positive change in terms of Reconciliation. In 2008, Prime Minister Stephen Harper apologized on behalf of the Canadian government for Residential Schools and the suffering they inflicted on children and families. Some churches, like the Presbyterian church, followed suit. The Catholic Church issued a statement saying that they were deeply sorrowful for this period in history which has left room for debate; some believe this was an apology, while others are not satisfied that it was. She also shared that some memorials were dedicated to the victims of Residential Schools, for example, a bridge in

Calgary and a park off Fox drive in Edmonton. Jordan's Principle[21] was legislated to make sure that all Indigenous children's basic needs are met, which contributed to the United Nations Rights of Indigenous Peoples being adopted into the Canadian constitution.

Ms. Ward's presentation brought meaning to the present-day Indigenous reality as it relates to the stories, experiences, and outcomes within a historical context of Residential Schools, and hope for the continued development of socio-political consciousness toward moral agency. [**ddd**, Darder et al., 2017: *critical consciousness*; **eee,** Mustakova-Possardt, 2004: *critical consciousness*]. She concluded by telling students that now that they have heard about the policy of assimilation and related stories, they hold this information in their hands, and they too have a responsibility toward the work of reconciliation [**ccc**, Giroux, 2011: *critical consciousness*].

To accomplish her intended goals related to the second Global Encounter Julie prepared her GC 25 and English 10-2 to attend the Global Encounter; Residential Schools past present and future impacts by describing the policy that the Canadian Government put in place to "forcibly assimilate Indigenous peoples" (Julie Observation pre-GE2, +10 min.). Julie exposed how Indigenous peoples were considered a lower sociocultural class, and how the government engaged the churches' moral leaders to educate Indigenous children in Western ways including speaking English and learning the Christian faith to become White, Eurocentric, Canadians. Julie outlined the injustices the children and the families endured in the hands of their captures and how this has led to intergenerational trauma [**ccc**, Giroux, 2011: *dialogue*]. Students discussed articles Residential Schools: The Legacy; Residential Schools: A History of Residential Schools in Canada; or The Residential School System.[22] For a detailed description refer to section 4.3.2.

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[21] Jordan's Principle "makes sure all First Nations children living in Canada can access the products, services and supports they need, when they need them. Funding can help with a wide range of health, social and educational needs. Jordan's Principle is named in memory of Jordan River Anderson. He was a young boy from Norway House Cree Nation in Manitoba" (para 1, Government of Canada). Retrieved from https://www.canada.ca/en/indigenous-services-canada/services/jordans-principle.html

[22] Accessed Articles at *Residential Schools: The Legacy* http://wayback.archive-it.org/2217/20101208174514/http://www.albertasource.ca/treaty8/eng/1899_and_After/Implications_and_Contentions/residential_schools_legacy.html; *Residential Schools: A History of Residential Schools In Canada* https://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280; *The Residential School System* http://indigenousfoundations.arts.ubc.ca/the_residential_school_system/

With her English 10-2 class, Julie also chose to study the novel, *The Absolutely True Diary of a Part-Time Indian* by Sherman Alexie about a young man living between two worlds, the reservation, and an all-White town. Based on Alexie's own life experiences the main character leaves his troubled school on the reservation to attend an all-White farm town high school. By using his talents as a cartoonist, he believes he is forging a better path for himself than the life he had on the rez. Through the novel study, she linked the legacy of colonization and assimilation to the themes in the novel, cycle of poverty, stereotypes, and searching for an identity. She provided the historical background of Residential Schools, shared testimonials of survivors, and addressed the enduring impacts on survivors and their families - including intergenerational trauma [**ccc,** Giroux, 2011: *dialogue*; **ddd**, Darder et al., 2017: *critical consciousness*]. Julie had the students work in groups to read the same articles as her GC 25 class from GE 2, Activity Guide, Activity 2. They then debriefed about the articles as a class (Julie Observation pre-GE2, +5 to +55 min.). To culminate her lesson Julie played the movie trailer for *We Were Children*, which further sensitized her students to the tragic injustice of colonialism as it described how children were treated in Residential Schools. Julie then asked her students to read the next chapter of the novel (Julie Observation pre-GE2, +60 min.) [**ddd**, Darder et al., 2017: *critical consciousness*].

I had a sense that since Julie had already engaged her students in the novel for some time, the novel as fiction provided a vehicle for students to contemplate difficult themes and relate them historical events and current issues. Seeing the students engaged with these complex topics but always in relation to the main character and how he would consider the world, made me wonder if this type of engagement contributes to a safe environment to open avenues for discussions of difficult themes.

Following the second Global Encounter, Nina focused on a TRC's recommendations activity which included having students find solutions for six of the recommendation: health, education, justice, public inquiry, monitoring, and language (Nina Observation post-GE 2, + 30 to +70 min.). Nina had students work in groups to read the descriptors about each recommendation. Then the members of the group suggested solutions and wrote them on poster paper. The class rotated until every group had added solutions to each poster. They then returned to their original group and discussed all the solutions. Students remarked on the solutions that inspired them the most and those that would be the most challenging to

accomplish. In this way, Nina guided her students toward moral agency by enabling them to come up with solutions as contributing members of the Canadian community working toward social justice as inspired by the TRC [**ccc,** Giroux, 2011: *dialogue*].

The next day, the Gallery Walk provided students with the opportunity to learn about all of the events as exhibited on their collages. The Gallery Walk allowed for a detailed examination of how colonialist governments in Canada enacted assimilation policies to erase Indigenous people's traditions of knowledge and culture, assimilating them through various forms of domination [**ddd**, Darder et al., 2017: *critical consciousness*]. Students were provided with a handout outlining the six topics of discussion , for which they were required to record information. They could either view each timeline independently or in small groups, and they could ask questions to the experts who developed the work. Just like in a public gallery, the students were reminded to whisper and be respectful of others viewing the works. The teacher collected their papers at the end of class. (Nina Observation post-GE 2-2, + 5 to +65). Overall, Nina's lessons focused on enabling historical agency as a way of being so that students would examine the cultural and historic human reality of Indigenous peoples in Canada and reflect upon the impacts, effects, and outcomes of assimilation policies that they are faced with today. By leading her students to what can be done to challenge dominant historical narratives in support of the TRC's recommendations, students built an understanding of the diverse realities and legacies resulting from the hegemonic forces of colonialism and experienced ways they can responsibly take action to reshape the future. [**ddd**, Darder et al., 2017: *critical consciousness*; **eee**, Mustakova-Possardt, 2004: *critical consciousness*; **fff,** Darder et al., 2017: *resistance and counter-hegemony*; **ggg,** Darder et al., 2017: *emancipation*; **hhh**, Freire, 1970: *emancipation*].

Following the GE2 video conference, Julie's culminating lessons for each class were once again infused with themes related to the global issue but differentiated based on content. She guided both classes in reflection about Canada's history and the legacies resulting from colonialism. She elicited their perceptions of global citizenship considering the political, economic, and social systems and structures in which we live and reinforced the need to understand their responsibility in reshaping the future. [**ccc**, Giroux, 2011: *dialogue*; **ddd**, Darder et al., 2017: *critical consciousness*; **eee**, Mustakova-Possardt, 2004: *critical consciousness*; **fff,** Darder et al., 2017: *resistance and counter-hegemony*; **ggg,** Darder et al., 2017: *emancipation*].

In her GC 25 class, she focused on students' perceptions of themselves as global citizens asking, "How does talking about Residential Schools make you a global citizen in Canada?" (Julie GC25 Observation post-GE 2, + 5). They discussed how colonization by Europeans was not only an event in Canadian history, but that it also happened in other countries around the world. Students were asked to reflect on how they have the potential to be agents of change. Referring to how colonial power almost led to cultural genocide for Canada's Indigenous people, Julie explained that as global citizens, they have a responsibility for history not to rhyme or repeat itself (Julie GC25 Observation post-GE 2, + 5 to +10).

Julie concluded the class by asking students to share their reflections on what impacted them the most about the study of Residential Schools. A few students shared that though they grew up in Canada, they were still not aware of the difficult details about Residential Schools. Other students who had immigrated to Canada explained that they had never heard about what was going on in the world, let alone about other countries' histories. One student originally from Uganda had never heard of the Holocaust; another, originally from Palestine, said that they only focused on their own country's history; while another, originally from Vietnam, admitted to acquiring special software to bypass government controls to hear about life outside the communist country where she had been raised.

The teacher concluded by asking students if, given the study of the global issue they just experienced, they would like to learn more about global issues? One student commented " I see the problems around the world; if we know about this history, why would we not want to do more?" (MaiLinh, +30 min.) (Julie GC25 Observation post-GE 2, + 15 to +30) [**hhh,** Freire, 1970: *emancipation*]. Considering this students statement, I wondered about the hopelessness students must have felt learning about the abuses levied on children and their families related to Residential Schools and the trauma still lived today by many. Did the in-depth examination of this history bring about students' understanding that Indigenous peoples today have the right to society's moral attention as these peoples had been treated immorally and continue to suffer as result of the hegemonic assimilation policy. I wondered if the examination of Canada's political and economic assimilation policy and the structures put in place to support it helped students move beyond otherness to a commitment to take action to create a better life for those suffering of which we our bound by our humanity. This student's statement revealed how conflicted she was, by knowing "why would we not do more?" I think there are so many layers

that were not explored with this class that may have moved the students from hopelessness to hopeful. The TRC recommendations are a place to start to enable a more hopeful future as Nina demonstrated in her choices.

In her culminating lesson with the English 10-2 class, Julie asked students to reflect on what they learned about life in Residential Schools and the how trauma continues to impact Indigenous communities. She referred to how the lasting impacts of Residential Schools play a role in their current novel study. Students identified racism as a concept in the book, demonstrated when the one character is called "chief" by White students and when the teachers believe he is not smart due to his Indigenous background. They discussed the lasting effects of trauma - like alcoholism. They discussed the feeling of isolation the character felt leaving the reservation and having to live so far away from his family. They also discussed the poor quality of life on the reservation and the stereotype that all reservations are dangerous places, a byproduct of fear of the unknown. Julie oriented her students toward the project of social justice as she expressed that knowing about the lasting effects of Residential Schools gave them the ability to teach and work with others to create change [**hhh**, Freire, 1970: *emancipation*]. Julie then had her students write a final reflection. Once the students were done writing, Julie read the next chapter in the novel and assigned questions in their booklets (Julie, English 10-2 Observation post-GE 2, +05 to +60). Although Julie expressed that students could create change, I felt she left a gap in their knowledge by not attending to what change could look like, where it could start, and how rebuilding toward social justice offers promise of a better life. There was a missed opportunity to attend to the TRC recommendations as previously mentioned, and to engage in dialogue about how reality intersects with the novel that was studied, yet the novel would not fully attend to the structures of oppression.

4.3.5 Theory: Dialectic theory – through practice. Darder et al. (2017) explained *dialectic theory: dialogue and relational engagement with life and the world,* enables the de-construction of absolute dichotomies and rigid polarization of thought or practice. Using a *dialectic theory* approach enables engagement with the complexities within [global issues] to reveal new possibilities for constructing thought and action moving beyond how it currently exists (p. 11), including the possibility of advancing the project of social justice. Through the power of human activity and human knowledge there is potential to reorient and shape the future of the world beginning with the examination of [Western] society's knowledge and the

cultural norms, values, and standards that enable an interest in domination (p. 11). Agger (2013) believed when people analyze everyday life experiences in relation to society's current political, economic, social and cultural systems and structures, through the potential of agency, they can liberate oppressive conditions. Thinking globally and acting locally, they can have an impact at a global level to change social conditions (pp. 5-6).

4.3.5.1 Fostered the relational dialectic creating thought and action beyond the Western ideals enabling agency and promoting a universal culture towards the protection of Universal Human Rights. Within the study of the first global issue as shared previously, to re-shape students' thinking and efforts in the struggle for the sustainability of the planet, both teachers with their students examined human activity and knowledge about changing climatic and environmental conditions, ocean warming, pollution due to plastics in the ocean, and the scarcity of clean fresh water in some communities [**aaa,** Darder et al., 2017: *resistance and counter-hegemony*]. They came to understand that they had a dialectic relationship with these issues as they spent time analyzing their behaviours and countries' resources usage in relation to these issues which led them to create personal goals to reduce their energy consumption and the use of plastics [**bbb** Mustakova-Possardt 2004: *resistance and counter-hegemony*]. For example, as students examined their water usage, Julie expressed her concern for the First Nations Peoples' living conditions on reserves and she spoke to the fact that some reserves are on boil water conditions and so residents have no choice but to bring in bottled water. She discussed how this contradicts the way most Canadians live, and yet it shapes the everyday lives of people in these communities. She encouraged students to consider how they could reduce their consumption of water, as well as how they could approach the issue of water scarcity in communities [**uu**, Darder et al. 2017: *critical consciousness*].

Another example was when Nina showed the video *Plastic Ocean* to examine human activity and knowledge with a goal of enabling student to contribute to re-shaping the future world, especially in the struggle for the sustainability of the planet [**aaa**, Darder et al. 2017: *resistance and counter-hegemony*]. Nina ended her lesson by having students consider how to engage in debate by having to justify whether they would agree, strongly agree, disagree, or strongly disagree with points related to climate change. She explained how they would analyze what they had learned in their schooling and in their lives to take part in a four corners debate. (Nina Observation pre-GE1, +45 to +70 min.). The discussions allowed the teacher to guide

her students' examination of the contradictions and disconnections that shape peoples' struggle related to climate change in everyday life [**uu**, Darder et al., 2017: *critical consciousness*]. Overwhelmingly, students disagreed or strongly disagreed with the first debate: *The Earth will be able to renew its resources naturally; it always has been able to renew its resources*. When Nina opened the floor to debate, a student representative reported that they felt the effects of increased resource use on the current generation will always exist as some renewable resources regenerate, but at a very slow rate. The student explained that "we are damaging our planet faster than it is renewing as we produce a lot of greenhouse gases" (Pearce). The more moderate group shared that there was some falsehood with the statement. The problem in their minds related to how resources are to become sustainable (Nina Observation 2 pre-GE1, +5 min.).

In the second debate: *The only solution to global warming is to have clean energy*, there was a split down the middle between agreement and disagreement. Those who strongly agreed reported that pollution comes from extracting and using natural resources, for example drilling causes pollution. They felt that there are also other sources of energy, better sources, like solar energy, hydroelectricity, electric cars. Those who disagreed with the statement countered with reports that clean energy is expensive, but also recognized that fossil fuels do cause pollution. Another point made was that oil industry jobs have been lost, which makes equipping your home with something like solar panels an unaffordable option. To refute the argument, one student pointed out that developing clean energy will actually create new jobs. At that moment the teacher stepped out of the conversation and explained how "part of recent provincial election revolved around this topic and that we need to think about how we balance a move to clean energy without risking the economy?" (Nina Observation pre-GE1 2, +20 min.).

In the final debate: *We should consider the needs of the youngest generation because none of us has the right to assume that for our today, they should give up their tomorrow*, students overwhelmingly strongly agreed with the statement. Nina clarified that the younger generation includes all ages, from high school students to babies. One student pointed out that older people are going to die, and the younger generation will be left. Nina's response was that evidence needs to be associated with value, just saying older people are going to die is not enough. Another student mentioned that climate change keeps worsening, that there are still new generations to come, and already climate change is making places uninhabitable (GE 1, Observation 2 pre-GE1, +20 min.). By engaging students in the deconstruction of rigid

polarizing ideas and the values associated with those ideas, I felt student were able to examine the tensions that exist when searching for solutions, like who bears responsibility for the problems, the costs, and the future. They clearly saw how there were opposing beliefs in the classroom which gave them an idea of how complex the global issue is locally and globally.

4.3.5.2 Engaged in cross-cultural encounters nurturing understandings of worldviews, identity(ies), knowledge systems and traditions, and positionality. Throughout his presentation, Dr. Baker shared his worldviews, identity, positionality, and Métis culture and history, as well as the Indigenous perspective that embodies compassionate responses toward the Earth, especially as it faces the climate change crisis [**tt**, Andreotti, 2006c: *dialogue*]. He began by sharing Indigenous beliefs and values, including the reverence of *Kawimaw*, Mother Earth in Cree, mother of all things, and the importance of Indigenous relationships with land and water. He further shared the Indigenous respect for their ancestors and that all living beings are in relation to one another, "All species are regarded as kin" and "*Wakotowin*, kinship, includes all aspects of creation, animals, land, moon, sun, stars" (Observation GE 1, +15 & +20 min.,). He shared that, to mitigate the environmental and global issues we face, we must all come together to make a difference, and he wished to "connect and grow [his] circle, as the circle gets bigger, we grow the circle" (Observation GE 1, +15 min.). This exemplified how the self can be grounded in one's own spiritual nature and choices and that there is a duty and responsibility toward humanity that goes beyond one's own circles [**bbb**, Mustakova – Possardt, 2004: *emancipation*].

Dr. Baker examined the complexity in the world and presented a new way of constructing thoughts beyond the current Western worldview. [**vv**, Darder et al., 2017: *critical consciousness*]. He shared that he understood colonialization as a process of severing relationships, as people were put on reserves their relationship with the land was severed. In the Western mindset, he shared, resources are thought of as something needed versus a relationship. He went on to explain that he perceives decolonization as a process of healing those relationships and that we have a responsibility to take care of the land and water as climate change impacts everybody (Observation GE 1,+20 min.). He asked students to consider what their mothers do for them and then shared that mother earth feeds us, clothes us, provides us with medicines, producing all that we need in the form of natural resources. Modern science promotes the origins of existence as linked to organisms and evolution, whereas Indigenous

thought tells us that we are all connected to ancestral organisms. As if it was a plea to increase students' motivation and socio-political consciousness toward moral agency, Dr. Baker affirmed, "There needs to be a shift for how we see the world, in kinship we start to have a relationship to the world, a personal relationship" (Observation GE 1, +20 min.).

In closing, Dr. Baker spoke of carbon emissions versus ecological activities to sustain the planet. He explained that Western science understands coal, oil, natural gas, and gasoline as being created from organic materials, plants, and animals, that were buried and then transformed over a long period of time. Whereas Indigenous knowledge sees these as sacred gifts from relatives, grandfather sun, ancient sunshine, that is photosynthesized by our plant relatives, consumed by animal relatives, and then transformed into coal, oil, and gas by Mother Earth. As these resources are created from organisms of the past, they are considered gifts and are not to be misused (Observation GE 1,+30 min.). I felt that students had a unique opportunity to contemplate their worldview compared to Indigenous worldviews related to the value of nature. In Western society, there has been a great neglect of our relationship with the Earth, which students realized has resulted in the deterioration of the environment.

4.3.5.3 A communitarian ethic fosters cosmopolitan hospitality, democratic values, and a moral imperative within a community of concern. Nina and Julie encouraged a global communitarian ethic through cosmopolitan hospitality as a community concerned about global issues and the wellbeing of people and the planet by connecting with others also sharing the same concerns. The teachers fostered shared values and understanding about how everyone is in relation with all that is living in the world and fostered a moral imperative toward reconciliation to enable democratic values and the sustainability of the planet.

A Kenyan woman attending the video conference questioned Dr. Baker on how to recognize multiple competing voices over what to do with their newly discovered fossil fuel reserves in Kenya and a desire to exploit them. Though she could not speak of the scope of the project, in her opinion, she felt there will be local and global economic and environmental impacts. She wondered about how to balance the need for economic growth with the challenges of climate change resulting from the consumption of fossil fuels. Dr. Baker encouraged her to find allies who share the same ideas and who come from a place of humility. He advised her to look for pockets of like-minded people to grow her circle and go out and connect and share in the developing of common ground. "Be the voices out of many"

(Observation GE 1,+45 min.) [**ss**, Tupper, 2005: *dialogue*]. Dr. Baker acknowledged the Kenyan woman's point that there are many challenging conversations regarding fossil fuels, and he clarified that economic development is welcome; however, developing fossil fuel resources is a short-term solution to energy use. To orient the discussion beyond individuals' interests towards those of humanity and the sustainability of the planet, he concluded by saying, "As Indigenous peoples, we think seven generations ahead… about environmental impact. Think forward about solar and wind and what they offer" (Observation GE 1,+55 min.) [**bbb**, Mustakova-Possardt, 2004: *emancipation*]. I wondered how the students felt reflecting upon Dr. Baker's suggestion to think seven generations out, especially that in the Western world is more concerned with the immediate payoff with little regard for future impacts. It may be challenging for students to reconcile their immediate consumption of resources with making decisions for the long-term good of all.

Following the first Global Encounter, Nina discussed with students that they are part of the problem and also part of the solution. She asked them to focus their blogs on their thoughts about the causes of climate change and what actions they can be responsible for. Nina also requested that her students recognize their ability to identify the problems and consider what they can do about them as they foster respectful relationship within their community(ies), accordingly elevating their social consciousness and motivating them toward moral agency as critical global citizens [**bbb**, Mustakova-Possardt, 2004: *emancipation*]. She asked them to consider the human impact on the planet and what they can do about it. She prompted them to consider solutions they can implement today, as individuals and within communities working in solidarity. She also she invited them to think of larger solutions where people may need to lobby levels of government (Nina Observation post-GE 1+50 min. to +70 min.).

Related to the second Global Encounter, to give meaning to the present-day Indigenous experience, and in the hope of increasing socio-political consciousness toward moral agency, Nina and Julie engaged their students in the analysis of causality within historical context of Residential schools and their legacies [**xx**, Mustakova-Possardt, 2004: *critical consciousness*; **bbb**, Mustakova-Possardt, 2004: *emancipation*]. Through engagement with expert testimonials and cross-cultural stories they hoped to elevate compassionate responses as they engaged their students in deep conversations about Indigenous versus Western worldviews, identity(ies), and histories, and the legacies of colonialist power relations, including political, economic, social,

and cultural systems and structures [**tt,** Andreotti, 2006c: *dialogue*] to reflect on injustices and to consider reconciliatory actions as was shared in section 4.3.4 *Historicity of Knowledge*.

I appreciated being able to witness Nina's and Julie's instructional goals and choices that enabled students learning to penetrate the surface of global issues to deeply examine causes and effects, and to challenge students to reflect about how they relate to their world, which is born of a Western worldview that perpetuates the political economy and biases related to social class, gender, and race.

Reflections and actions related to theory and practice enabled teachers' instructional goals and choices and aligned with the teacher's beliefs and social justice principles. Each teacher's critical pedagogical praxis of social justice was further supported by her instructional practices as described in the next section.

4.4 Teachers Instructional Practices Engage Students with Authentic Voices, Stories, and Histories that Present Multiple Perspectives, and Knowledge Systems and Traditions

In this section, I share the findings from an inductive analysis of the pre- and post-observations and the teacher interviews, focus groups, and Questionnaires that reveal the instructional practices that Nina and Julie used to teach global issues. After I identified conceptual essence-capturing categories (Tracy, 2013) for each teacher's instructional strategies related to the study of global issues, I was able to systematically group categories under hierarchical 'umbrella' categories that made conceptual sense (Tracy, 2013); these umbrella categories serve as high-level themes of what I uncovered within the data. In this section, I share the detailed rich thick descriptions that support these themes. I also share how these themes are linked to theory and practice within the *Framework.*

4.4.1 Technological tools enable access to knowledge keepers, expert accounts, testimonials, and just-in-time real-world information.

In this section, I synthesize the ways that the two teachers and their students fully examined the complexities of the two global issues, through multiple perspectives, by accessing knowledge keepers, expert accounts, testimonials, and just-in-time real-world information through technological tools. To enhance students' understandings and to expand their knowledge, beyond Western worldviews and perspectives that often frame current curricula, there was an openness to seek out other worldviews and knowledge systems and traditions. Below I reveal how the teachers connected to people and heard testimonials through live

encounters (in-person, live-streaming) or through first-hand accounts (print, video) with diverse ways of being and knowing, from across the planet and through cyberspace to end human suffering and oppression [**o**, Kincheloe, 2008b: *emancipation*].

4.4.1.1 ***Video conferences.*** Accepting to participate in the study, Nina and Julie and their students accessed both video-conferenced Global Encounters events. Following the first event, Nina and Julie expressed that they valued their students listening to Professor Jeff Baker, Métis scholar and educator, who shared Indigenous worldviews about the land, water, and Mother Earth. Further, students were presented with opportunities to compare their own worldviews with those presented. They heard dialogue about natural resources, climate change, and how to challenge the focus on economic profitability. They also heard how these discussions occur in Canada and other nations. By asking clarifying questions of the speaker and the Kenyan woman, students were able to engage in dialogue with people who offered differing perspectives than those readily available in their course lessons (Observation GE1; Nina Questionnaire GE1; Julie Questionnaire GE1).

Following the second event, Nina and Julie expressed that they appreciated having their students hear Ms. Rocky Ward, the guest speaker who shared her knowledge as a Métis woman, and the knowledge she acquired about Residential Schools through her work with survivors experiencing trauma. They saw value in having students hear firsthand stories from a person immersed in Alberta's Indigenous communities (Observation GE2; Nina Questionnaire GE2; Julie Questionnaire GE2; Julie English 10-2 Observation pre-GE2, +55 min.; Julie Questionnaire GE2).

This immersive session, where students heard a voice from the Indigenous community, helped build a more authentic portrait of life in Residential Schools for the teachers and students, which they would not normally have in their lessons. Julie elaborated on the depth of knowledge the speaker shared and recognized that being part of this video conference gave students the opportunity to learn how the power dynamics between several groups in history can have a long-lasting impact in contemporary society (Julie Questionnaire GE2).

4.4.1.2 Video clips. Nina and Julie felt that online video clips provide expert accounts and testimonials. These accounts brought reality to the fore. Nina explained that she started her searches for authentic voices on YouTube.

> Because I'm a visual person, it's just easier for me to find clips, and I find that in the classroom, it just sounds more engaging when it's coming from somebody else as well. So, it's one thing for me to say something about survivors, it's another thing for them to actually watch a video about survivors in the classroom, so yeah, YouTube is my best friend. (Nina Interview GE 2, 16:27 min.)

Nina played a video about COP 25, which was full of powerful messages from multiple people, of multiple ethnicities, from all over the world, speaking their language and pointing to various climate change issues (Nina Observation post-GE1, +45 min.). She also played a seven-minute video: *Plastic Ocean* produced by the United Nations, depicting how plastics are impacting the oceans' ecology and how the world is dealing with these problems (Nina Observation post-GE1, +20 min.).

Julie also played the video clip *Canada's Water Crisis Indigenous Families at Risk*, as she felt it important to reach the real story of Indigenous culture and their access to clean water. (Julie Observation pre-GE1, +10 min.; Julie Questionnaire GE1).

> I wanted to show them. I mean, they read about it. They kind of see it, but they don't actually hear testimony from a lot of people. And the video I chose was from a group here in Alberta. So I was able to even locate on the map and how close to home it was to them, and just show that the health concerns not having clean water can give people (ailments), from skin rashes to respiratory to digestive (problems). (Julie Interview GE1, 07:27 min.)

Julie shared that for extra support, she would post two additional video clips with similar topics on Google Classroom for students' viewing (Julie Observation pre-GE1, +30 min.). She also referred students to David Attenborough's video that outlines ocean warming (Julie Observation pre-GE1, +15 min.).

Following the second GE event, Nina had her students view former Prime Minister Stephen Harper's 2008 apology for the Residential Schools. (Nina Interview GE 2, 03:35 min.; Nina Observation post-GE2, +10 min.). She closed her lesson with a video, *Portage La Prairie Residential Schools* created by the CBC (Nina Observation post-GE2, +50 min.). The video

> was a testimony from a Residential School survivor…; there were a couple of [videos provided] and then [other videos were accessed during students'] own findings while working on the Journey to Reconciliation project. I think naturally their research was coming past videos and photos and I think we say these things (referring to contents of the lesson) out loud in class and then for them to actually see it or hear it be reinforced somewhere else, they're like, 'yeah, this actually happened.' Whereas in class it's just

> the textbook in the worksheet and when you're doing an activity like that it's real in some ways it's harder to escape. (Nina Focus Group GE2, 10:56 min.)

Julie expressed several times the need to find *authentic video clips* (Julie Focus Group GE2, 04:01min.; Julie Questionnaire GE2; Julie Interview GE2, 18:15 min.). She felt it important that "a person speaking about their experiences aligns with the content they are learning" (Julie Interview GE2, 18:15 min.). She indicated that through authentic videos,

> students are hearing and seeing the person in their surroundings and environment, and that really impacts the students because they see it instead of having to imagine it. Some students have problems creating imagery when we're talking about events. Showing video clips helps fill in those imagery gaps (Julie Interview GE2, 18:15 min.)

Julie expressed that "getting access to materials that are made and produced by Indigenous people would be more authentic, more real" (Julie Interview GE2, 19:20 min.). She would like to see Indigenous communities create or be part of creating those video resources that capture authentic experiences. For example, "the Kokum Society of Edmonton creates amazing resources of (Indigenous) teachings because we know that these teachings aren't being passed down through the generations and they see that as important" (Julie Interview GE2, 19:20 min.).

Julie felt that by utilizing video clips students could view the power struggle between Indigenous groups and the church/government during, and after, the period of time that Residential Schools ran. By sharing government accounts of what happened in Residential Schools in Canada and by having students listen to accounts of abuse and neglect, Julie reported that empathy might be instilled as students review the causes and impacts of the events (Julie Questionnaire GE2). Julie showed the video trailer from the documentary *We Were Children* to support this claim (Julie English 10-2 Observation pre-GE2, +15 min.; Julie GC25 Observation pre-GE2, +55 min.). She also played *Reconciling to a Hard Truth*, which speaks of 80,000 Residential School survivors receiving $20,000 each, and pointed out that money doesn't really compensate for the issues that arose from their time in Residential Schools (Julie GC25 Observation pre-GE2, +20 min.). Finally, she played a survivor testimonial about the living conditions at Portage Le Prairie Residential Schools. (Julie English 10-2 Observation pre-GE2, +35 min.; Julie Questionnaire GE2).

4.4.1.3 Webpages. To further support their lessons Nina and Julie accessed webpages with real-world, just-in-time, authentic, and reliable information. Nina and Julie had students complete the Down the Drain and My Carbon Footprint challenges on the interactive webpages. They then used online resources to find out which countries had the largest carbon footprints, which the students used to compare their data against. Nina also and had her students read over what COP 25 was, former Premier Notley's perspective on climate change, and the UN mission on climate change (Nina Questionnaire GE1; Nina Observation post-GE1, +20 & +45 min.; Julie Interview GE1, 01:42 min.; Julie Observation pre-GE1, +20 min.; Julie Focus Group GE1, 06:12 min.; Julie GE1 Questionnaire).

Nina also had students access webpages following the second GE event. During the TRC activity they were able to read about each of the six recommendations and then come up with solutions (Nina Interview GE 2, 03:35 min.; Nina Observation post- GE2, +30 min.). They also accessed other websites that are considered to be reliable sources of information as part of their research on government assimilation policies, for example, Indigenous and Northern Affairs webpage: Indigenous History in Canada and the Canadian Encyclopedia online[23] (Nina Observation pre-GE2, +10 to 60 min.). Julie read a passage from the TakingITGlobal website about global warming. Students were also able to access further readings, tied to Activity 4 and focused on creating a blog, from the Global Encounters' online guide (Julie Observation pre- GE1, +15 min.).

4.4.2 Community engagement can occur in-person or at a distance when enabled by collaborative technology-based tools. To connect with others as a community concerned (Dower, 2005) about a global issue, collaboration and agency and can occur in-person or at a distance when enabled by collaborative technology-based tools. The teachers enabled building community to empower students' self-direction in the work of taking action to shift power relations toward social justice [**ff,** Kincheloe & McLaren, 2011: *emancipation*].

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[23] Indigenous and Northern Affairs webpage: Indigenous History in Canada (https://www.aadnc-aandc.gc.ca/eng/1100100013778/1100100013779) and the Canadian Encyclopedia online (http://indigenous foundations.arts.ubc.ca/reserves/ or https://thechildrenremembered.ca/school-locations/edmonton/)

4.4.2.1 Collaborative learning environments. Nina and Julie created collaborative learning environments. They and their students frequently accessed collaborative technology-based tools such as their Google Classroom space, and the Global Encounters virtual space. Nina provided time for students to respond to blog posts on the virtual classroom, so that they could engage in an online platform with students from around the globe, and post their own blog reflections (Nina Observation post-GE1, +35 min.; Nina Questionnaire GE1). Following the ecological footprint quiz, where students calculated their footprint by answering a series of questions, they were able to compare their answers with one another (Nina Questionnaire GE1; Nina Interview GE1, 04:02 min.). Following this activity, students were asked to write a blog and post it on the virtual space. This provided students with an opportunity to share their thoughts regarding how they intended to change their behaviours related to resource consumption with other registered participants in the Global Encounters events through their blogs. They were also encouraged to respond to each other's blog posts to enable dialogue between participants (Nina Observation pre- GE1, +20 min.).

During the study of the second global issue Nina's students, once again, had the opportunity to use the virtual classroom to post their work. They shared their group posters in the online gallery, that they had developed during the Journey to Reconciliation activity in preparation for the Gallery Walk and posted blogs and final reflections when they were completed. These reflections including their insights about the injustice they studied and what should be done moving forward (Nina Questionnaire GE2; Nina Observation post-GE2, +70 min). Julie also had students write and respond to each other's blogs and create projects for the online gallery that revealed their reflections and insights into what should happen in the future to reconcile the past (Julie GC25 Observation pre-GE2, +25 &+ 60; Julie English 10-2 Observation pre-GE2, +05; Julie Interview GE2, 07:03 min.; Julie GC25 Observation post-GE2, +15min.).

4.4.2.2 Sharing personal stories. Within lessons, Nina and Julie shared their personal stories that help connect classroom content to real-life experiences. For example, Nina shared that her carbon footprint has increased from the time when she was a university student to now which involves attending to all the responsibilities of being a working professional who owns a car and travels more. She also encouraged students to share their carbon footprint stories

amongst each other and then with the class. (Nina Observation pre-GE1, +25 min.). She also shared an anecdote:

> This reminds me of my university class. I signed up for a class on Indigenous authors… so the prof wanted us to attend the Edmonton Truth and Reconciliation session. I had to show up do a reflection. What I saw changed my life, for the rest of my life… I heard survivor stories about Residential Schools, sharing, some for the first time, some never shared before, and some shared publicly. It's one thing to know about a residential school, but it's another thing when someone is telling you about their story and pain. Some told their stories to the government; these stories are memorials that move Indigenous peoples affected by Residential Schools to the phases of healing. (Nina Observation post-GE1, +25 min.).

Julie shared that she lived on a farm with a cistern, so her family had to manage their water usage. She also shared that she was recently made aware of her own Métis heritage and expressed her interest in the living conditions of Indigenous peoples (Julie, Observation pre-GE1, +5 min.). Students shared their stories as well, which revealed how they were connecting with the lesson content. For example, in conversation with Julie, one student explained that her carbon footprint had changed since the last time she took the challenge; she felt it was because her family now separates bottles for recycling. In turn, Julie connected with the student by sharing how she has two white bags of garbage a week; then she composts or recycles everything else (Julie Observation pre-GE1, +25 min.).

Julie also felt it was important to make connections with people who have experiential knowledge, who could tell their stories and speak directly to global issues. "They are people who have gone through something whether it be Residential Schools, whether it be introduced intergenerational trauma, whether it be the tagging project up north, having that person talk about their real experiences, it's experiential knowledge" (Julie Interview GE2, 17:14 &17:36 min.). Julie felt that the authenticity of the voice of the people going through these issues is critically important (Julie Interview GE2, 21:15 min.). Julie recommended a new video series called *First Contact*, as it explores the stereotypes that six Canadians hold towards Indigenous People. These six Canadians travel across the country to explore different Indigenous communities. Julie expressed that "this goes beyond textbooks and novels, the stories happened, and people are living to tell the stories." Further, she felt that "the real-life testimonials resonate with students" (Julie Focus Group GE2, 09:27 min.). Julie also felt social justice projects encouraged connecting with others. For example, "creating scarves with

grandmothers from Guatemala, bringing awareness to the living conditions there" (Julie Interview GE2, 19:59 min.).

Another way that Julie accessed stories was through novels and other literature. Novel studies, such as *The Absolutely True Diary of a Part-Time Indian*, enabled linkages to be made to themes such as the cycle of poverty, stereotypes, and searching for an identity. The challenges Residential School survivors face are also challenges faced on the reserve as described in the novel, so she used that as an opportunity to provide historical background, some contextual information on how survivors have been impacted, and how their families may be experiencing intergenerational trauma (Julie Interview GE2, 00:32 & 4:04 min.; Julie English 10-2 Observation post-GE2, +05 & +10 min.; Julie Focus Group GE2, 01:29 min.; Julie Questionnaire GE2).

Julie felt it was important to debrief and discuss concepts and stories further to ensure understanding (Julie Questionnaire GE2). She discussed the meaning of controversial content with her students through conversations and by sharing ideas, for example, the impacts of Residential Schools on Indigenous peoples (Julie GC 25 Observation pre-GE2, +25 min.; Julie English 10-2 Observation pre-GE2, +05 min.; Julie Focus Group GE2, 04:01 min.). She felt it was important to discuss students' multiple worldviews, as many come from other countries and may have related experiences or stories. This helps her to relate with the students and helps them understand others' worldviews; and through personal anecdotal stories they can build understanding that more than just one group deals with these experiences, and that everyone has the responsibility to address these global issues (Julie Interview GE2, 12:04 min.; Julie Questionnaire GE2). Julie underscored the importance of accessing personal stories, "Through sharing stories, you can build compassion as real-life experiences are shared, then encourage them (students) to want to contribute to social justice by creating change" (Julie Focus Group GE2, 04:01 min.).

4.4.3 Synthesize the complexity of global issues by engaging with multiple perspectives through expert accounts, experiences, histories. The complexity of the global issues can be revealed as students engage with multiple worldviews presented through expert accounts, experiences, and histories. Deep conversations about worldviews, identity, positionality, equity, power relations and structures, global political and economic systems, histories, culture, interdependence, and conflict elevated compassionate responses toward

multiple perspectives [**tt**, Andreotti, 2006c: *dialogue*]. The teachers' and students' investigation of multiple/different ways of being in the world, and multiple/different ways of knowing the world deepened their examination of multiple perspectives related to the global issues. Personal critical consciousness was elevated as they experienced liberation from personally held assumptions (knowledge, perspectives, norms, values) about understandings and images of people and the world [**e**, Aoki, 1984: *critical consciousness*]. This enabled teachers and students to assess their own positionality and beliefs and challenge Western worldviews that the forces of globalization continue to reinforce as the dominant global narrative. Below is a description of the instructional strategies teachers used.

4.4.3.1 Debate statements made by community leaders. In preparation for the first GE event, Nina told her students that they were going to practice taking positions by debating each of these three statements made by political leaders:

1. The Earth will be able to renew its resources naturally; it always has been able to renew its resources.
2. The only solution to global warming is to have clean energy.
3. We should consider the needs of the youngest generation because none of us has the right to assume that for our today, they should give up their tomorrow.

Since students had acquired information in various ways and heard multiple perspectives and personal experiences through video clips, stories, and webpages, they were told that they had to justify their positions by drawing evidence from what they had learned. Before the first debate, Nina explained to students that they would move to the corner of the room that displayed their position toward the argument: Agree (back left) / strongly agree (back right)/ disagree (front left)/ strongly disagree (front right). Following this, Nina had students share their thoughts with their elbow partners, and then with the class. At times students from opposing sides would contest each other's arguments and reflections. (Nina Observation pre-GE1, +35 min. & pre-GE1-2, +5 to +25min.; Nina Focus Group GE1, 00:44 & 08:16 min; Nina Questionnaire GE1).

4.4.3.2 Access and discuss historical documents and other historical accounts. Julie felt that it was important for students to discuss primary historical documents regarding the treatment and conditions in Residential Schools. Students had opportunities to explore several different news articles explaining the thought processes and practices behind the Residential School System. Julie read about residential day-schools and showed images of children in Residential Schools, as well as a map of where they were located across Canada provided by

the CBC. She felt that based on this information, students were able to critically analyze the purpose and intent of Residential Schools. Julie also shared the United Nations Declaration on the Rights of Indigenous peoples document (Julie Interview GE2, 7:03 min.; Julie English 10-2 Observation pre-GE2, +30 min.; Julie GC25 Observation post-GE2, +10 min.; Julie Questionnaire GE2).

Following the second GE event, Nina's students accessed websites with reliable information including The Canadian Encyclopedia and Indigenous Foundations[24] to prepare mixed-media posters on Early First Nations People, the Royal Proclamation, the Indian Act, the Numbered Treaties, Residential Schools, and Missing and Murdered Indigenous Women for the Gallery Walk where they learned from each other's work. (Nina Observation Post-GE2-2; Nina Focus Group GE2, 00:49 min.). Nina also provided access to six of the TRC recommendations, then students discussed and found solutions to these recommendations in their groups. The students reviewed all the solutions provided by their classmates, and they discussed how the solutions could be enacted (Nina Questionnaire GE2; Nina Observation post-GE2, +50 min.).

4.4.3.3 Compare personal and others' perspectives and worldviews. Julie felt that during the Global Encounters events, students had opportunities to explore their thoughts and feelings on the ideas being shared by comparing them to their own ideas and knowledge. For example, when the speaker shared thoughts about Indigenous cultural and spiritual connections to water, students had opportunities to connect this perspective to their own cultures and belief systems (Julie Questionnaire GE1). When the speaker shared different ways of knowing, in terms of ecological and cultural sustainability, students had opportunities to explore their thoughts and feelings relative to their knowledge of sustainability practices and those from different countries (Julie Questionnaire GE1). Students posted the reflections they wrote as blogs on Global Encounters Virtual Classroom and Gallery. (Julie Observation post-GE1, +20 min.).

I felt that by selecting instructional practices to engage students with authentic voices, stories, and histories that present multiple perspectives and knowledge systems and traditions teachers enable their students to challenge their own positionality within a Western dominated

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[24] http://www.thecanadianencyclopedia.ca/; https://www.aadnc-aandc.gc.ca/eng/[24] and http://indigenousfoundations.arts.ubc.ca/reserves/.

society and to question the power relation of political, economic, social, cultural and environmental forces of globalization within the global issues they studied.

4.5 Engagement in Global Issues Through a Critical Pedagogical Praxis of Social Justice Merges Theory and Practice To Enable the Evolution of Students' Critical Consciousness

Engagement in global issues through the merging of theory and practice within a critical pedagogical praxis of social justice, enables students' consciousness to evolve as they realize how communities are impacted, how institutions and individuals are implicated, and their capacity for agency in the development of compassionate and socially just solutions. In this section, I share my findings related to how students experienced developing critical consciousness, a deepening awareness of the political, economic, social and cultural realities that shape theirs and others' lives and how they discovered they have both the capacity to recreate them or challenge and act upon them. The inductive analysis of data within the students' blogs, final reflections, questionnaires, and focus groups revealed conceptual essence-capturing categories (Tracy, 2013), which I was able to systematically group under hierarchical 'umbrella' categories, or themes, that made conceptual sense (Tracy, 2013). In this section, I share these high-level themes and the related rich thick descriptions portraying the breadth of students' understandings related to the causes and effects of the global issue and their considered responsibilities to enact change.

4.5.1 Students develop a deep understanding of the causes and effects of global issues, how communities and the environment are impacted, and how human beings are implicated and responsible.

Students engaged in the deconstruction and sense-making associated with the various aspects related to the causes and effects of global issues; including how, over time, human beings have been and continue to be implicated. They were able to identify causes and effects of global plastic pollution and water scarcity and understood how they are implicated and considered actions they could take to contribute to a sustainable planet and social justice for Indigenous People. They articulated how the globalized world favours Western ideals, including creating individual wealth (abundant access to money, natural resources, and possessions), and the drive to increase consumerism which results in worldwide plastic pollution in the oceans and the growth of water insecurity for many, and they understood colonialism and its legacies and how neoliberalism continues to create oppressive conditions [**f1**, Freire, 1970: *critical consciousness*]. Students reflected a cognizance of the complexity in

the world and how they are implicated in each of the global issues. They also reflected on ways to take action that they had not previously engaged in [**vv**, Darder et al., 2017, *critical consciousness*].

Following GE1, Nina's nineteen students focused their blog reflections on plastic pollution in the ocean, six of them articulated that this is linked to climate change (Blogs GE1: Aiya, Amira, Farah, Gabor, Matteo, Nala). All of Julie's six students focused on understanding water usage, their carbon footprint, and how this relates to climate change. As part of GE 1, all of Nina's nineteen students recognized that the abundance of plastic we use in our everyday lives ends up in the ocean, and that this is negatively impacting communities and the planet. All students also recognized that excessive plastic usage is increasing and will worsen over time. They recognized that people use plastic water bottles, food wrappers, and lunch bags every day, many of which are not recyclable products, and this connects them to damaging the environment and to climate change. They expressed concern for humanity, marine-life, and wildlife as the planet is gravely impacted by the amount of plastic used and found discarded in the oceans. One student expressed concern for humanity's and the planet's wellbeing, "not much is being done, putting our world further and further into a cycle that it does not belong in" (Blog GE1, Student: Ceilidh). Another student shared, "In my honest opinion, I think we don't care enough about plastic and how it's destroying our oceans and the marine species. If we cared enough, this would be a different situation right at this moment" (Blog GE1: Matteo).

All nineteen students referred to the damage plastics are causing to the environment. Some students provided very detailed analyses: "As the populations grow, more plastic will be produced. There are already 300 billion tons of plastic being produced each year" (Blog GE1: Ceilidh), and another mentioned that "In America alone, approximately 1500 water bottles are disposed of every second, totaling to an average of 38 billion water bottles being thrown in landfills per year. This is equal to 912 million gallons of oil, that contributes carbon emissions to the atmosphere" (Blog GE1: Malia). Another student reflected, "Plastic in oceans is a big problem since millions of tons of waste each year is being dumped into landfills and oceans and only a small percentage actually gets recycled. This makes us think, will we ever have a clean ocean and environment?" (Blog GE1: Azzam). One student revealed, "Plastic is a very durable material, and as a result, all of the Earth's plastic is still available in some form" (Blog GE1:

Emani). One student provided an even deeper analysis of the effects of plastic discarded in the environment.

> Plastic can release harmful chemicals into the surrounding soil, which can then seep into groundwater or other surrounding water sources and the ecosystem of the world. This can cause serious harm to the species that drink the water. Landfill areas contain many different types of plastics. Plastics and their by-products are littering our cities, oceans, and waterways, and contributing to health problems in humans and animals. In the ocean, plastic debris injures and kills fish, seabirds, and marine mammals. Because persistent organic pollutants in the marine environment attach to the surface of plastic debris, floating plastics in the ocean have been found to accumulate pollutants and transport them through ocean currents. (Blog GE1: Ajmal)

Five students (Blogs GE1: Aiya, Ajmal, JaLiyah, Malia, Safa) referred to the effect of biomagnification, and one described it in detail:

> This is impacting the environment greatly due to human actions. An example of an impact is the death of species of animals. Sea birds are one of the main targets due to biomagnification. The concentration of toxins and plastic increases as we travel up the food chain. Birds eat fish who live in the oceans, and the ocean is full of waste, which is then consumed by the fish. In addition, toxins have destroyed species such as coral reefs and plankton. These types of species create oxygen just like trees. Thus, by killing these species, we are reducing our oxygen supplies. Pollution has become a great problem that is being avoided. Action needs to be taken earlier than later because this will be a problem that will be affecting future generations. If plastic is still being thrown away at the rate it is currently, then there will be no oceans for the future children to enjoy and limited species that are available. (Blog GE1: JaLiyah)

Students recognized the vast amounts of plastics being discarded into the oceans and linked the problem to the political economy. One student reflected, “The mass production of plastic results in large amounts of plastic getting pushed into the ocean every single day” (Blog GE1: Azzam). Another student expanded,

> Plastic being thrown in our oceans is increasing by the second and is impacting how long our Earth will live for. Everyday thousands of plastic bags are being thrown out and shipped out to our oceans, which inevitably impacts our animals, future generations, and our oceans. Other species, such as birds are taking the fall for human action and are being killed off from mistakenly eating our plastic. The oceans cannot hold all our waste, which is why we need to take action. (Blog GE1: Safa)

Another student reflected on the gravity of the global issue, “I think that plastic is something that is a massive issue that we have to deal with sooner rather than later because it will cause more damage to the community the longer it takes to be dealt with” (Blog GE1: Gabor).

Eleven students felt that people could act to significantly recycle or reduce plastic usage (Blogs GE1: Aiya, Ajmal, Azzam, Baxter, Emani, Ceilidh, Malia, Matteo, Molly, Sadie, Safa). For example, one student reflected, “What we can do for plastic pollution is reuse, reduce, remove, and recycle to ensure that we are limiting the harm going towards the environment” (Blog GE1: Ajmal). Another student suggested that human beings are constantly being reminded about recycling and protecting our environments, but we constantly forget about the issues plastic use cause (Blog GE1: Aiya). Three students brought to light that, unlike their home city, many places in the world do not participate in recycling or proper garbage disposal (Blogs GE1: Ceilidh, Malia, Sadie). Another student offered a deeper analysis relating to recycling,

> Only about 9% of all plastic made is recycled. That number is extremely low, and after it is made back into plastic products again, only about 9% of that number is recycled once more. I don’t believe that finding more efficient ways to recycle the plastic we have but finding ways to reduce the amount of plastic we use is a very much better solution to our current problem (Blog GE1: Baxter).

In the final reflections developed by Nina’s students there were four PowerPoint presentations that focused on what climate change is and what causes it. For example, development of greenhouse gases is caused by the increased dependency on fossil fuels; overproduction of plastics results in high levels of plastic trash both in the oceans and washed up on beaches, all resulting in detrimental effects to the health of human beings, animals, and sea life. There are also rising temperatures that lead to severe conditions such as drought, rising sea levels, and an increased probability of severe weather. (Final Reflections: Azzam, Malia, Rahim, Safa). One student articulated a deep understanding of how Earth’s water cycles are impacted by climate change, which affects the sustainability of the planet.

> Climate change plays a huge role in our everyday society. Climate change causes various changes in our water supply, which sometimes leads to pollution, water shortages, and other issues. The water cycle, the process by which water circulates throughout the planet’s atmosphere and waterways, helps make life here on Earth possible. Climate change, however, caused by excessive greenhouse gas emissions, is disrupting this process. It’s creating various cycles in which temperatures are

> abnormally high, causes changes in rainfall, and with the addition that water contamination can cause environmental consequences that make this global issue worse and damage the health of the planet even more. (Final Reflection: Rahim)

The same student also created a climate change comparison highlighting that the Western world is less challenged by water supply and quality, and that it is even used recreationally. However, the student pointed out that in developing nations, like Africa, there is a crisis. There is a lack of water purification systems; people walk to dirty water sources and consume the contaminated unfiltered water and also cook with it. The student called for educating people about the issue, as well as creating water recycling through water filtration systems and bringing communities to work together to solve the water crisis, which includes making financial contributions toward building the machines. The student felt that it "involves all of us as a community to come together and make the pathways to a solution a reality" (Final Reflection: Rahim).

The collages produced by two of Nina's students provided provocative images that forced the viewer to reflect on the effects of climate change. For example, depicting how global warming results in the loss of polar bear habitat due to melting ice on northern bodies of water and icebergs (Final Reflections: Molly; Sadie). One student created a political satire revealing a political leader denying climate change, only to admit the issue was real when the Earth began to burn up. (Final Reflection: Sadie).

Following the analysis of the causes of high carbon footprints that lead to climate change, two of Julie's students identified the use of electricity, modes of transportation powered by fossil fuels, clean water usage like showers, laundry, flush toilets, and washing the dishes, and raising livestock for consumption, as contributing factors to their carbon footprints (Blogs GE1: Ava, MaiLinh; Focus Group GE1: MaiLinh). One student went on to highlight that Canada has 1.8% of the world's carbon emissions. However, Canadians rank second after Americans in terms of the highest water usage per capita in the developed world. The student reasoned that citizens take Canada's natural resources for granted as the country has one of the largest fresh water and fuel reserves in the world (Blog GE1: MaiLinh).

Julie's students recognized that they are implicated in the global issue; therefore, they contemplated cutting back on energy and water usage by making different behaviour choices related to everyday activities. For example, walking, biking, taking public transit, carpooling, rather than using personal cars, and installing high-efficiency toilets were some ideas that they came up with (Blogs GE1: Ava, MaiLinh; Focus Group GE1: MaiLinh 03:43 min.). One

student admitted that in her culture they eat a lot of pork and red meat, and the carbon emissions are high when you raise cattle and pork. In a conversation with a student from another country, she reflected on the choices that can be made to cut carbon emissions,

> It is true that being a vegetarian helps tremendously with someone's carbon footprint. However, I am Asian, and in general, we consume a huge amount of pork as well as other meats, my carbon footprint is 7.2 tons. This is around one-third of yours. I think being a vegetarian cannot compensate for the CO2 release from the lifestyle of traveling freely (as you mentioned) by car, Uber. (Blog GE1: MaiLinh)

The same two students recognized the dilemma of driving yourself everywhere as it is more convenient with a busy schedule, however, they also realized that traffic is a tremendous contributor to the amount of greenhouse gases emitted into the air. They felt another way of cutting back on carbon emission includes managing the use of electricity and switching to renewable energy options. They also found out that it is possible to buy carbon offsets through a certified renewable energy provider like EPCOR or ATCO, so that part of your consumption costs supports renewable energy development (Blogs GE1: Ava, MaiLinh).

Two students recognized and were conflicted that the political economy encourages increased production and consumerism, resulting in increased carbon emissions that could lead to a hopeless future. “Mostly all the students, all Canadians, and the whole world do not really care about what's going on with climate change; they care about how the economy does only” (Focus Group GE1: MaiLinh 17:05 min). The second student shared,

> We're always focusing on trying to get the latest in advancement in technology and all that. We're not really focusing on fixing our problems in the past, which is really weird, because they even said in the study that we only have 12 more years if we don't fix our carbon emission. The world is going to die because we are only focusing on the newest Samsung, the newest iPhone. So that's what really affected me, what I learned more [is] that we had such a big effect on a global scale, but we don't really decide to fix all those problems, so we want to keep advancing for more and more. There's no future, to be honest. (Focus Group GE1: Sariya 06:46 min.)

One of the students thought that by minimizing the purchase of products and reducing personal consumption of energy a difference could be made, both in their community and globally. The student felt that organizations like oil companies, not-for-profits, and government agencies could be interested in taking actions that would decrease climate change by lowering carbon footprints (Blog GE1: MaiLinh).

Reflecting on the depth of knowledge that the students demonstrated about climate change and severity of the impact on people and the planet, I felt that clearly over their years of schooling, they had become well versed in causes and effects. However, because students worked with tools to measure how they were implicated in the consumption of energy in their lessons for this study, they were able to dig deeply to reflect on how they are implicated in the excessive use of plastics and energy and then they contemplated how they could act to change their usage which they realized has a local and global impact. The scope of the issue is great, I wondered how more of the students did not feel hopelessness like Sariya did.

As part of GE2, Nina's and Julie's students examined the causes and effects of the assimilation of Indigenous peoples under the Canadian government's colonialist policies. In their blogs and questionnaires, thirteen of Nina's students shared that, in the past, the government of Canada was made up of Europeans with the mindset that they were a superior culture, and Indigenous peoples should emulate them. They referred to the idea that Indigenous people were not seen as human, and so assimilation was a way to teach the Indigenous how to be real *civilized* human beings. Therefore, the government used its power to eliminate Indigenous cultures. They further reflected that government officials of European descent assimilated Indigenous peoples to create one dominant colonialist Eurocentric knowledge system and worldview. (Blogs GE2 & Questionnaires: Aiya, Ajmal, Amira, Baxter, Emani, Ceilidh, Nala, Pearce, Malia, Matteo, Molly, Rahim, Safa).

Six students identified that the government decided there was a need to strip Indigenous people of their cultural traditions. The students identified that colonialists, Christian European descendants, believed they needed to *save, help, fix, train, normalize,* or *repair* the Indigenous people, who were leading an inherently sinful life, so they would fit into society (Blogs GE2 & Questionnaires: Ajmal, Amira, Matteo, Molly, Rahim, Safa).

In their blogs and questionnaires, fourteen students recognized that powerful colonialist government policies controlled Indigenous people's lands, resources, belief systems, and status to assimilate them into a Eurocentric system and create a better nation. They identified that government legislation, such as The Indian Act, Numbered Treaties, Royal Proclamation, and Residential Schools, were enacted to control and give government power and profit over Indigenous peoples' lands and knowledge. The students reported that the Indian Act gave the government power over Indigenous peoples' status, lands, and resources and eliminated their

way of living off the land. Numbered Treaties were set so that the land could be divided among the Europeans and the Indigenous peoples in a way where there was no conflict, ensuring people's rights and protection. Decisions were made by the government and Indigenous leaders concerning government rights to claim the resources on reserve lands. The government benefited as they had the power to control the Indigenous people, often seizing the productive pieces of land and leaving the smaller, less productive pieces for Indigenous people (Blogs GE2 & Questionnaires: Amira, Azzam, Emani, Baxter, Gabor, JaLiyah, Ceilidh, Malia, Matteo, Molly, Nala, Rahim, Sadie).

Five students reported that the Europeans also held legal control under the Indian Act to over-power Indigenous people and assimilate them through Residential Schools. The students recognized that through this Act, the government officially declared that the Indigenous children would be residing in the schools (Blogs GE2 & Questionnaires: Baxter, Malia, Molly, Rahim, Sadie). Eight students recognized that the government worked with various Christian groups to create Christian Residential Schools (the first was built in 1880, and the last was closed in 1996) that removed and isolated children from their families, language, and cultural traditions, resulting in deprivation of culture, their true identity, and values. They concluded that the government controlled what was taught, especially since European's considered themselves superior. As such, Indigenous students were forced to suppress their cultures and traditions and forget their roots to remove difference (Blogs GE2 & Questionnaires: Ajmal, Azzam, Baxter, JaLiyah, Ceilidh, Malia, Safa, Matteo). One student reflected,

> Colonizing Western governments, churches, and organizations all had influence over shaping knowledge about Indigenous peoples through different legislation such as the Indian Act, Numbered Treaties, Royal Proclamation, and Residential schools. These policies all enabled the European people to have more power over the Indigenous people, allowed them to decide what was/wasn't allowed to happen in society, and what was valued. For example, through Residential schools, children were only taught to value the church and be Christians and weren't given the freedom to practice any religion they pleased. This caused society to become very Eurocentric and did not allow room for any variety or diversity within the people (Blog GE2 & Questionnaire: Malia).

The seventeen students also reflected on how the conduct in the Residential Schools resulted in lasting effects on the students. They recounted that students were powerless as they endured physical, emotional, and sexual abuse and were forced to cope with horrendously harsh conditions. They were stripped of their Indigenous identity and status upon arriving at

Indigenous schools. The environment was cruel. The children were often treated with extreme violence, being beaten or severely punished, some even died. The students elaborated that Residential School survivors suffer long-term traumatic effects; for example, some have addiction issues as they struggle to cope. One student questioned how, when priests and nuns came from a religious place of accepting everyone, they could torture innocent children and wondered, "where did the nuns' morals go?" (Blog GE 2: Emani). Two students reflected that these people acted within the context of their times and that they were likely not in a position to teach, but were told that Indigenous children needed to be made human, which led to abuse (Blog GE2: Amira; Questionnaire: Matteo). Thinking about the colonialist policies of assimilation, one student reasoned,

> The conflict that the government of Canada was facing could have easily been resolved had they took the time to question, observe, and learn about the cultures and traditions of the Indigenous. This could have saved many lives and cultures and created a society where various nations could coexist without any riots arising and could have saved many individuals from the misery and trauma that Residential Schools implanted within them. (Blog GE2: Malia)

Six students felt that the Indigenous peoples were restricted from their own values and belief systems as they were assimilated into Catholic, Anglican, Presbyterian, and other Christian religions. Christianity was used to diminish the Indigenous peoples' beliefs and values by forcing a religion upon them so that its potential could be maximized and spread across Canada (Questionnaires: Azzam, Gabor, JaLiyah, Malia, Matteo, Safa).

Three students reflected that the Canadian Government hid its' and the churches' actions in the cultural genocide of Indigenous peoples for a very long time (Blogs GE2: Rahim, Pearce, JaLiyah). One student acknowledged that it has not been long since the last Residential School was closed in 1996; however, it took them 12 years to finally apologize and acknowledge the disturbing situation. The student also reflected that many people are not aware of the cruel treatment children were subjected to within Residential Schools and stated that the government should compensate the victims, whether that be a parent, cousin, or the child themselves, as this would be a great gesture in acknowledging what they endured (Blog GE 2: Rahim).

Nine of Julie's students also reflected that the Canadian government officials with European heritage thought of themselves, and their Eurocentric way of life, as superior to

Indigenous peoples and that assimilation would civilize them into Canadians by erasing their differences. Students reflected that Residential Schools were a way to assimilate the Indigenous peoples into a Eurocentric lifestyle (Focus Groups GE 2, Blogs GE2, & Questionnaires: Amayah, Ava, Brynn, Eliise, Livy, MaiLinh, Samia, Sariya, Seth). One student explained.

> The Europeans, when they first came, saw advantage from interacting with the indigenous [sic]. Various reasons attributed towards the emergence of Residential Schools, the first and most obvious one being assimilation. They wanted to be able to keep their superiority by keeping them in check. The Residential schools, in other words, were a political and economic focus to better the Europeans' lives, not the general will of the community. The other reason stated was that the Indigenous apparently seemed 'helpless' and in need of 'guidance' to the degree that it even was embedded in the various treaties [sic] signed by both parties. (Questionnaire: Sariya)

Students reflected that Treaties were embedded with ways to support Indigenous peoples on their reserve lands that both parties agreed to and signed. The students further reflected that this would bring order to their reserves. They explained that, through Treaties, the Canadian government would control the country's lands, and through education in Residential Schools the Catholic church would convert people to their religion and White culture and lifestyle. Three students reflected that the government bullied the Indigenous peoples by regulating and allocating lands through Treaties (Questionnaires: Brynn, Eliise, Samia). The idea was that Treaties would keep the peace; however, the students pointed out that they only benefited White settlers and the government. One student reflected,

> Europeans and people from other places that have come to Canada, they were focusing more on how they could become richer and how they can reach a higher standard of prosperity. *So, they took their land.* Yeah. That was their way of saying that's how we're going to grow. *That's how we're going to grow*. Yeah. (Focus Group GE2: Samia 16:06 min.)

Two students also recognized that the government and churches were very powerful. Residential Schools were not the will of the Indigenous peoples as they began to realize that they had been lied to (Blogs GE2: MaiLinh, Sariya). One student reflected, "The parents were told that the children would receive the best education, then return home to support the communities, but that was not what happened" (Blog GE2: MaiLinh). The other student reflected,

> They sent their children, many forcibly taken, to get educated on farming, medicine, and other aspects they believed would benefit their communities; however, the only thing that came back was a child they couldn't recognize, who had lost and forgotten their culture. (Blog GE2: Sariya)

All ten of Julie's students realized that the result of this education was that the Indigenous children were stripped of their identity, language, and culture as they were forcibly made to live up to European standards after being forced to leave their homes. They recognized these children were mistreated for speaking their own language, and physically, emotionally, mentally and sexually abused which left them traumatized. They also realized that if the children had remained home, they would have continued to learn their Indigenous way of life. One of students summarized in her reflection,

> The Residential School system was a huge secret for a long time, the government hid the awful things they ordered to be done to indigenous [sic] children. They believed they were doing good, they felt they were doing a favour by trying to strip the children of their culture and essentially make them European. The government didn't understand that indigenous people [sic] had their own religion, language, culture, and way of life, and instead of trying to understand they tried to mold the children into the way of life they did. They wanted to *kill the Indian in the child* by sending them through Residential Schools as a way to assimilate them, replacing everything they had with what the government believed to be Canadian. They seemed to disregard the fact that the indigenous [sic] people lived off of Canadian land long before any colonizers came. (Blog GE2: Brynn)

In the final reflections one of Julie's students created a collage depicting images of families being torn apart by Residential Schools and of the abuses they endured (Final Reflection: Ava). Two students also reflected in-depth on conditions within Residential Schools,

> What I have learned about Residential Schools is that all first nations [sic] were forced to go to Residential Schools so they can assimilate indigenous [sic] people into European cultures. … if you speak your own language then you will get beaten, raped and tortured, and some people die because of Residential Schools. The majority of workers treat you horribly, and those kids would die in Residential Schools, and you are not allowed to leave until you are 18. There have been stories that I have heard about kids trying to escape, and sometimes they would try to escape, and some would succeed, but some would die trying or get caught. I believe the thing that impacted me most about Residential schools was the fact that all the parents that had kids attend Residential Schools thought that they were great schools and the parents would think that they are exaggerating too much or the fact that first nations kids would not be able to see their parents for long periods of time. (Final Reflection: Seth).

> Some survivors are afraid to enter schools because they see school as a punishment for being themselves. They feel that it is a sin that they are indigenous [sic]; it is a bad thing that they are. The Residential School showed them that they are bad people that they are the reason that the world is a horrible place because they are who they are. Residential Schools made children afraid of teachers' school rooms and churches. (Final Reflection: Leila).

Figure 3 depicts one student's reflection of Indigenous people losing their voice, which may metaphorically encapsulate the loss of language, knowledge systems and traditions, and culture (Final Reflection: Samia). Though Rita Joe's (2013) poem "I lost my talk" was not part of the study, Samia's reflection resembles the message in the poem.

Figure 3. Indigenous People Lose Their Voice.

By Samia

Two students understood that the government hid the realities of Residential Schools and the effects on Indigenous children. They acknowledged that Stephen Harper, Prime Minister of Canada on behalf of the Government of Canada offered an apology to Residential School survivors for what happened (Blogs GE2: Brynn, MaiLinh). Another student stated,

> After many years of the Indigenous having to suffer from these actions, the government finally came to the realization that what they have done is wrong and apologized, but this does not mean that they have solved the problem and came to an agreement that would help the indigenous [sic] with their lives. (Questionnaire: Samia).

One student reflected, "There are things that cannot undo or completely fix. Residential schools and the assimilations the Government did toward the Indigenous is an inhumane act that changed their cultures forever" (Blog GE2: MaiLinh). Another student provided the following summary of the conduct and lasting effects resulting from Residential Schools.

> Children were abused in the schools; physically, emotionally, mentally, and sexually. They often didn't understand why they were being punished or hurt; they didn't know what they were doing wrong because they couldn't understand. The children's hair was cut short, and based on their culture, they were left to believe someone in their family had died. Their clothes were taken away, and they were given clothes that didn't fit, they were forbidden from speaking in their mother tongue or making any sort of contact with siblings. The extent the workers went to ensure that the children were assimilated was inhumane; they were abusing young children that were just confused and scared, not knowing what their next punishment would be and for what. Residential Schools caused a cultural genocide and generations of trauma, a trauma that didn't end with the students but affected the parents that had no choice but to watch their children be taken away and have affected the kids of survivors. (Blog GE2: Brynn)

In an assessment of the government's actions and their lasting results, one student reflected that "Their decisions were wrong and destructive, as thousands of people who survived lived with trauma and a loss of hope, loss of purpose, [and] culture" (Blog GE2: Livy), while another shared afflictions such as "depression and that made them have high suicide rates, alcohol addiction, and drug addiction. And because the kids never had any love growing up, this made them bad parents, and this became a cycle for them" (Blog GE2: Amayah). Another student reflected, "No country has the right to invade other lands and completely destroy the cultures there in order to benefit their own" (Blog GE2: Livy).

One student suggested that "white is the only right" has traumatized, lost, and destroyed many Indigenous cultures and communities (Questionnaire GE2: Sariya). Another student recognized that Indigenous people still face the trauma of Residential Schools and face increased discrimination in the present day, as is evident when we hear of the lack of medical care or clean running water on reserves, and "this all stems back to the devastating treatment from the time of colonization" (Questionnaire: Brynn). Nevertheless, another student reflected, "They might feel that they have lost their language, but deep down it's still there, and they still know it" (Blog GE2: Leila).

Reading over students' work it was clear that students demonstrated an in-depth knowledge of the causes and effects of the global issues they were studying. Many shared they had not been previously exposed to this depth of information or the brutally graphic details that Ms. Ward shared. The following reflections highlight how the information was emotionally and intellectually difficult for the students.

> One thing that I found very disturbing, is the horrendously harsh conditions that the Indigenous people were put in….Shockingly, if they did practice any type of linguistic practices, other than the English language, they would suffer traumatizing physical abuse. (Blog GE2: Sadie)
>
> Today I learned some quite awful things that took place in residential schools. (Blog GE2: Nala)
>
> Another thing i learned from today was the fact that the last residential school closed down only 23 years ago. That's very shocking because 23 years ago doesn't seem to long ago from now. (Blog GE2: Lukas)
>
> Sadly, the Government of Canada through the use of Residential Schools thought that assimilating The First Nations was a good idea. …I feel ashamed of what happened and how it was kept a secret for so long. (Blog GE2: Ava)
>
> The residential school was and still is a dark stain that marred deeply into Canada's history with its cruel acts. This is both interesting and challenging to know since whenever Canada is mentioned, its good values and virtues are praised. For the works in human rights, the creation of UN-battle for peace and equality. That makes the Government's decision to used Residential Schools to assimilate First Nations people is unspeakable and shocking to visualize and articulate about. My teacher's saying which describe this issue so well is "The more we learn, the less we understand". As we come to understand the cause and effect of Residential School, we learn that we actually can not comprehend. The questions are how did they come up with such ideas? How can someone even fathom the act of torturing, killing innocent children? Why can't we live in peace and together we share the gifts of Mother Earth. Ask yourself these questions and ask others too. (Blog GE2: MaiLinh)
>
> What I have learned about Residential Schools makes me feel horrible about what all the First Nations kids went through because they were all the First Nations kids went through because they were beaten, tortured and raped by priests working there. (Blog GE2: Seth)

The causes and effects related to Residential Schools and the government of Canada's assimilation policies are exceedingly difficult to hear and to process. I wondered if the students had enough support and wondered how they could have been engaged differently to ensure they could feel safe about having emotional responses to this challenging information. Furthermore, I wondered how students who were refugees processed these stories of atrocity. I felt troubled that the teachers did not take the time to debrief with them in this way.

4.5.2 Students reveal a moral responsibility to counter the causes and effects of global issues to respect, heal, and empower future generations. Many students articulated a sense of urgency to move toward agency and to challenge power relations because they expressed it was the right thing to do, a sense of moral imperative was emergent as they discussed ways to change theirs and others' consumerist behaviours for the betterment of people and the planet, as well as to do right by those oppressed by the conditions they have been made to live in by Western society [**bbb**, Mustakova-Possardt, 2004, *emancipation*]. In their reflections, some students revealed care and compassion as they connected their responsibility to the wellbeing of others and the planet. Following GE 1, seven of Nina's students articulated a responsibility to future generations and their ability to live sustainably in the future (Blogs GE2: Aiya, Amira, Farah, JaLiyah, Ceilidh, Pearce, Safa,). One student reflected,

> Pollution has become a great problem that is being avoided. Action needs to be taken earlier than later because this will be a problem that will be affecting the future generations. If plastic is still being thrown away at the rate it is currently, then there will be no oceans for the future children to enjoy and limited species." (Blog GE1: JaLiyah).

Another shared, "Plastic in oceans is an increasingly alarming issue that is starting to determine our futures, and the futures of generations to come" (Blog GE1: Malia). Another argued, "Our generations and generations to come can determine what will happen to world" (Blog GE1: Ceilidh). One student explained,

> In my opinion, I believe this is a huge issue, and it will become a bigger dilemma more in the future if we don't start changing our ways. As humans living on the earth, it is our goal to take care of the earth even if it's doing small things like using reusable bags, stop buying bottled water, say no to plastic straws. Because everything that we do has an outcome and so far, it's negative, for the past 60 years we have been harming the planet with the use of plastic bags which are full of toxic chemicals. … If we do not start to take action, it will have huge consequences like the extinction of some animals, or even to our own kids not being able to swim in the ocean. (Blog GE1: Pearce)

Another student affirmed, "In summary, the Earth is relying on our generation to restore our world, and we can achieve this one step at a time" (Blog GE1: Safa).

In a poem written as a final reflection, one student painted a portrait of a 'good inhabitant' of the planet and calls out to protect Mother Earth as we are all in relation to her. The student provided commentary on those who choose to destroy Mother Earth and calls upon

the global citizen to 'save and heal her,' the 'most beautiful planet in the universe' (Final Reflection: Matteo) (Figure 4).

Figure 4. Final Reflection "The Global Citizen"

The Global Citizen

A good inhabitant of Planet Earth
A member of the great human family
Pray, think, act, feel and love globally
And you will aggrandize yourself

To the outer limits of being

Know this planet
Love this planet
Care for this planet
For you come from Mother Earth
And you will return to Mother Earth
You are made of her elements
You are the Earth, become conscious
Of herself.

You are her eyes, her ears, her voice,
Her mind and her heart
Save your Mother Earth
From her matricidal children
Who destroy her
Who divide her
Who spike her with nuclear arms
Who hold their territories to be

Greater than the globe

And their groups

Greater than humanity

Unite, global citizens,

To save and heal Planet Earth

And to make our Mother bloom again
As the most beautiful planet
In the universe.

(Final Reflection, Student: Matteo)

One of Julie's students also exhibited an understanding that the impacts on the environment and people's lives are consequences of human actions. The student shared,

> It's sad to see that people around the world have to leave their homes because of the environment and human action. Most of it actually is human action because, for example, the natural disasters that are happening around the world are due to what humans are doing. Like climate change, the sea level is rising. Like all of those people have to leave their homes because they are living the consequences of other people. (Focus Group GE1: Samia)

In their reflections, three of Julie's students also expressed a need to live sustainably, and stated that change can occur by making small changes to the ways people live today. The first student reflected, "As global citizens, we need to tell people why we need to fix (the global issue) and what they can do because there are small changes people can make in their daily lives to save the planet" (Questionnaire: Brynn). The next reflected,

> The idea that it is easy to take action is me walking or biking to school instead of taking public transportation. This idea might not have the greatest impact on climate change, but it is at least a step towards taking action to reduce climate change. From my perspective, I believe that minimizing in purchasing products will make a difference in keeping your community and environment safe. As well as reducing your energy use will help. (Blog GE1: Samia)

The third student recognized that upgrading to modern technological advancements, such as water faucets that do not run continuously and two-flush options on toilets, could save a lot of water (Blog GE1: MaiLinh).

Reflecting on what they learned about the cultural genocide of Indigenous peoples and the lasting effects, Julie's students offered hope for agency moving forward. One student reflected, "I feel and think things could be done by giving students knowledge and spread information so that they can actually have the access to true information. That will make a difference for the next generation so that they will not forget about this" (Focus Group GE2: MaiLinh, 02:53 min.). Another student reflected,

> Whether it was you, your ancestors, or even a shared community that committed a societal disturbance, regardless if done intentionally or not, as humans of the shared earth, we should try to fix our mistakes to make our future brighter. Acts of social justice are not hard but go a long way to contributing to the greater good of the community. (Questionnaire: Sariya).

One student reasoned that the history of Residential Schools, even though it may be uncomfortable for some, should be shared, even "if you are uncomfortable… you really take into account what's actually going on and the severity of it all" (Focus Group GE2: Ava). Four of Julie's students demonstrated compassionate responses for the survivors of Residential Schools and their families by contemplating ways to contribute to social justice (Blog GE2: Brynn; Questionnaire: Amayah; GE2 Focus Group GE2: Samia 01:07min; MaiLinh 02:53min.). One student reflected,

> The aftermath of Residential Schools lies heavily in the future generation. The loss of cultures, languages, and identities creates a barrier between the youths and their families. The government should have free social aid available for the youth, with problems of depression, homelessness, unemployment, un-education, etc. Also, listening to what people have to say about their wants and needs. This political involvement is significant in improving a healthy and respectful relationship between The Indigenous and Canada. The government should have a separate department with main purposes to restores land rights, improve the economic self-sufficiency for the

> Indigenous. This should be on a federal level since 630 branches of the Indigenous lived under different justice regimes provincially. (Blog GE2: Samia)

The four students also reflected that they had a responsibility to inform others now that they had learned about Residential Schools so that history "is not swept under the rug. It is important we learn and listen to the stories to find reconciliation" (Blog GE2: Brynn). One student remarked,

> So, for these real concrete class lessons and working in the virtual classroom, I did know about Residential Schools from social studies growing up in Alberta. But for this specific classroom, compared to all the other ones we've had, even though I already had background information on it, I think there was the most learning for it, because I didn't know the extent the punishments were for the children and the extent of the trauma that's still going on today. … But for this Residential Schools one, there was just so much new information to teach you. Now I can actually share and use my voice and be a voice for people that didn't get the chance to work in this classroom. So, we can make sure that we're actually not going to make the same mistake repeating history. (Focus Group GE2: Brynn 4:40 min.)

> I think now for us having learned about it, and not just the surface, this class has given us a chance to deep dive down into what Residential Schools were and the effects and how it's still impacting our Indigenous peoples today. We can take that into the real world and actually try to prevent or stop some of the same situations that are going on now. (Focus Group GE2: Brynn 10:35min)

Given the Prime Minister's apology in 2008, students wondered how the government would help these people deal with their trauma. One student reflected they need to speak

> as if they are communicating with each of the victims or those that still live with the trauma over again, individually. They need to address as many of the unforgettable actions taken by the Europeans as possible. Even though they are not the ones who [were the] cause. Why did it take that long for them to apologize? (Blog GE2: Samia).

One student, with ancestral lineage to European settlers, expressed "I feel ashamed of what happened and how it was kept a secret for so long" (Blog GE2: Ava); while another student struggled with the difficulty of understanding this tragic part of Canadian history.

> As we come to understand the cause and effect of Residential School, we learn that we actually cannot comprehend. The questions are how did they come up with such ideas? How can someone even fathom the act of torturing, killing innocent children? Why can't we live in peace and together we share the gifts of Mother Earth? Ask yourself these questions and ask others too. (Blog GE2: MaiLinh)

Julie's students expressed compassion and shared that people should be open to everyone's beliefs and cultures, and be civil and kind, so we can learn to live together. One student reflected about racism,

> I know what it feels like to be criticized by people and judged by others and stereotyped, so I know how bad these things make a person feel, so I try not to do this to others because it's not nice and people should be more caring with others because you never know what people are going through. (Blog GE2: Amayah)

Julie's students recognized their ability to contribute to the project of social justice as they felt that they must use their voice to protect human rights. "We have to make sure that everybody has justice, freedom, and rights which are all deserved [including] by those who do not have them" (Questionnaire: Samia). For example, students felt that they must share knowledge about the stories and experiences of people in Residential Schools and how these people were impacted, "we can share our voice, so those with the resources for action acknowledge the need for reconciliation. As a global citizen, it is essential to understand the value of reconciliation towards many groups and communities. This proves the confirmation of their places and social status" (Questionnaire: MaiLinh).

Having had the opportunity to "dive down deep" (Focus Group GE2: Brynn) into the history of Residential Schools, students were given the background necessary to analyze where assimilation may be occurring globally. One student reflected on how parallel the situation is in Palestine, seeing similarities between the trauma that happened related to assimilation (Focus Group GE2: Samia 07:45).

Students came to realize that the voices of youth can be heard, and when they want to take action, they will impact their future and the generations to come. Learning about global issues "has given me more motivation and education on how to respond, handle and implement various actions in my life" (Questionnaire: Sariya). Students felt that as global citizens, they should:

- fight for the just, speak up to the unjust (Questionnaire: MaiLinh);
- tell people why we need to fix it and what they can do because there are small changes people can make in their daily lives to save the planet (Questionnaire: Brynn); and
- [counter] raising our children and giving them the earth in a more and more chaotic state, [by]implement[ing] more sustainability in our lives before it's too late and there is nothing left to give to our future generations (Questionnaire: Sariya).

Two students reflected,

> So, tell me what's the point of living if we just do our own thing. What's the point? I mean somehow, I question the meaning of life if we're just going to have a job and deal with our own family and do nothing else. So, this course definitely gave me a way, a path to show that I can actually do something for someone far away from me. (Focus Group GE2: Ava).
>
> It truly instilled in me a thought that I can do something bigger, greater than what I currently do, that I can help someone. Yes, though we do not need to be the main change, we totally can be an agent of change. (Questionnaire: MaiLinh).

In their final reflections two of Julie's students created poems *Figure 5*. One poem speaks to the loss of Indigenous children and culture; it calls to Mother Earth to provide Indigenous people with the strength to reclaim their heritage and restore the stories that shaped their history and culture (Final Reflection: Livy). The second poem speaks to the loss of missing and murdered Indigenous women and submits that, in finding their remains, their stories may be uncovered (Final Reflection: MaiLinh).

Figure 5. Final Reflections on Indigenous peoples and the Impacts of Residential Schools

Poem

The feather was not passed,
Nor the tongue of our people
The heart and soul ash,
Breath, the white man's drink,
the white man's breath and tongue

Lng lost were the people
Long lost were the names
Rare was the peace
In both heart and mind

Connection with our Mother,
Gone and gone again
Children sancta still, yet gone with
The Mother

Family,
The hand and stick
No longer a holy connotation
But something of degradation

The communities torn
What of our mother?
What of our brother?
What about the ones who didn't make it out alive?

What of the next generations,
Will our word survive?

Our stories, past, present, future
They shape history.
Our word was spoken, yet voices
muted

Mother give us strength
Let us say our name

By Livy

Her

Mommy, Can I go play?
Oh my baby, stay here, for the wolf still in hunger, their claws still tense
For I never want to lose you again
Mommy, Blue is the color of sky, smile is the language of the moon
I will come back to you, safe and sound, I promise

Daughter, daughter, the sky has shut his curtain
and the moon has hid her face
Daughter, why don't you keep your promise?

Knock knock
"Has my baby come home?"
One step, two more
Only a red and blue light
Madam, she is not coming home, forgive me

Oh Lord, I don't want to live without
the daughter who sucked this breast
whose laughter chases darkness away
But now
How do I respond to the screams tearing this head
How many more tears could ease this fire
What's left? Only the bereaved and the fallen
It is so empty when
greatest pain is unspeakable
No sound is heard

Listen

To her silence, whispers the night
To her words, sings the nightingale
To her body, embraces Mother
Oh, my lovely bones
I'll speak for you.

The horrifying legacy left by Residential Schools and assimilation policy of the Government: thousands of Indigenous women missing. Many of whom are raped and killed.

By MaiLinh

Following GE2, Nina's students also expressed a moral responsibility to respect, heal, and empower future generations. What follows are the reflections of three students:

> Indigenous and non-indigenous [sic] people can solve these issues of the past is by coming together and learning more about their history with these certain issues and how they can teach the future generations. They need to be able to show them their history as indigenous [sic] and non -indigenous [sic] peoples of Canada, so later on the future generations of indigenous [sic] children will be able to pass it on to show the struggles and obstacles they've overcome as they will be recognized as civilized people of society and understand each other's differences. (Blog GE2: Ajmal)

> I believe the first thing we should do is reconcile with the indigenous [sic] people and build an understanding between each other; getting to know a bit about their past will help build this understanding. We are all Canadians and should learn about each background because that's what helps shape our society. (Blog GE2: Emani)

> Indigenous and non-indigenous [sic] people should work together to solve this issue not by reliving the past, but by learning from it and working to make sure that our future generations live for the better, and never experience the pain and trauma that thousands of these innocent children have gone through and witnessed, and thousands of lives lost due to this serious matter. We can befriend one another and learn about each other's past to make sure to never repeat those issues again. (Blog GE2: Nala)

I felt that the students' reflections revealed a concern for humanity and the planet and a sense of responsibility to become agents of change to improve conditions for future generations. They grasped the severity of the impacts of the global issues studied and showed compassion in their responses toward others and the sustainability of the planet. I felt that their reflections also expressed a moral imperative in acting to make a difference; and recognized their ability and responsibility to collaboratively contribute to the project of social justice and the sustainability of the planet.

4.5.3 Students build solidarity by recognizing and respecting one's own and others' worldviews, identities, positionality, histories, and culture when confronting global issues. During the Global Encounters students in communities of concern had the opportunity to build solidarity with others near and far. In their lessons they encountered themes that exposed worldviews, identity(ies), positionality, histories, culture, and racism. Hearing multiple perspectives about the global issues, some students generated compassionate responses within their reflections [**tt**, Andreotti, 2006c: *dialogue*].

Following GE2, five of Nina's students reflected on the importance of making connections and building solidarity within society by working with others to create new understandings through a process that considers the historical conditions that contributed to today's global issues (Questionnaires: Emani, JaLiyah, Pearce, Matteo, Safa). Ten students also recognized the importance of considering their own and others' worldviews, identities, and positionality. They recognized the importance of considering the diversity of people's cultural beliefs, values, heritage, and histories to better understand perspectives within global issues to find solutions (Questionnaires: Baxter, Emani, Gabor, Ceilidh, Safa, Pearce, Malia, Matteo, Molly, JaLiyah). One student pointed out that today, for people in Canada, there is freedom of speech to voice opinions because of the Charter of Rights and Freedoms (Questionnaire: Safa). The student also reflected,

> My ability to reflect on my identity, worldview, and positionality in relation to others can happen peacefully without violence. After learning in the conference that Indigenous people were not able to do so freely, I realized how grateful I am to be able to do so. (Questionnaire: Safa)

One student reflected that every human being is different and possesses his or her own unique identity that is impacted by what that person has experienced, which causes them to have a different point of view towards ideas, and that we must respect that (Questionnaire: Gabor). Another student indicated understanding other peoples' cultures and understanding how diverse our world is, is critical, and that we should work together as we are all equal (Questionnaire: Emani). One student reflected,

> Non-indigenous [sic] people need to explore more into the culture and traditions of Indigenous people, neglecting it shouldn't be the answer because it is also part of Canada's history. And for Indigenous peoples, they should not be afraid to voice what has happened to them, they should reach out and spread their stories to help make more awareness of what happened in those schools. (Blog GE2: Ceilidh)

Two students indicated that it is time to advance knowledge on the history of Canada and its Indigenous peoples by thinking about how they were treated in the past and how they see the world from their point of view. They reflected on how they could help with reconciliation by expanding historical knowledge, and in this way, build respect. (Questionnaires: Ceilidh; Baxter).

Julie's students also expressed the need to work with others to understand different cultural values (Questionnaire: Amayah, Eliise, MaiLinh, Sariya, Seth), identities, and

worldviews (Questionnaire: Seth, Livy). They focused on the acceptance of differences as a way to enable thinking about problems together, through multiple perspectives. One student shared, "I had always considered others' worldviews and beliefs in relation to my own, but not as in depth as now" (Questionnaire: Livy). Another spoke to the fact that "mutual understanding could be developed by looking at the bigger picture and shared perspectives, as regardless a person's values and perspectives, generally you can have the same goals in mind, and discuss and share worldviews to realize that our differences are not a deal breaker" (Questionnaire: Sariya). One More student reflected, "I think learning about Indigenous perspectives is a way that we can have as many different views as possible, so that we can learn to live together" (Focus Group GE2: MaiLinh 18:21).

Three students reflected about the importance of considering people's cultural heritage and histories (Questionnaire: Livy, MaiLinh; Blog GE2: Samia). One student shared that "People's cultural heritage and histories are so unique that we humans have to respect and reverse (to what was lost). This is so important when working together solving modern global issues" (Questionnaire: MaiLinh). Another student reflected that it was interesting to relate personal past experiences with the history of the Indigenous people and learn new perspectives from classmates (Blog GE2: Samia).

One student expressed that we need to be open to all human beings. She reasoned, "Most problems that have and are occurring are because of differences, discrimination, and prejudices instead of having the mentality of looking at the similarities that we are all humans first that share the earth and have goals in life" (Questionnaire: Sariya). She further expressed the importance of being open-minded, not confined to ideas from one country with certain traditions, and discussed her mixed ethnicity and the multiple worldviews based on her location or positionality, sharing,

> The idea that I am completely mixed African Arab, it's part of Asia. So, I'm Asian … and I was born here in Canada. So, the fact that I am very multicultural, I see myself as everything. So, when I meet people in my home countries, they have different outlooks and different traditions. … [I am] Muslim in a white country. (Focus Group GE1: Sariya 24:15 min.)

She then assessed the query, "what is a Canadian?"

> The First Nations, they consider themselves, First Nations, Indigenous. They don't call themselves Canadian. That's what they identify themselves as. So, when we brought this term Canadian. Just because your family and generations lived here first, that

> besides the First Nations they are indigenous to this land. But just any other person, [those with] European [heritage], wherever they're from, just in general, they're saying I'm Canadian. OK, but your family came here for some generations before. So, it depends on where you are in the world. Everyone has different perspectives, outlooks, views, traditions cultures, and all that, so when one person is prejudice and racist to the other, that just makes the world a whole lot harder to live in…. I think, the first step, in my opinion, for us to work together on, is equality. (Focus Group GE1: Sariya 24:15 min.)

The following three students reflected upon Indigenous perspectives and expressed concerns related to racism. The first student reflected,

> Well in every single country there's racism. In some countries, luckily now-a-days in Canada, it's not extreme in how they deal with it. But. Like with other races, we don't put them in concentration training camps anymore, like the Jews were put into camps during World War II, and we don't send children to Residential Schools anymore. I know it (racism) still exists, especially for Indigenous peoples, its most pertinent for them when getting jobs and stuff. In other countries there's extreme violence going on based on religion and race. We need to not isolate as children, but we need to voice and share our voices and make sure that people know what is going on and that it's going to have generations of effects even when it ends. (Focus Group GE2: Brynn 11:51)

The second student expressed that the study did not change her worldview, however it

> opened another dimension of it about Canada. People think about Canada really, as having one of the most polite human beings world. But the country has its own secret like other countries in the world. It can be really dangerous, and it is really dark…. school has highlighted that secret. Its root is racism and I think the main thing is what will happen. The reason for racism is the fear of difference between races between people. I think if we learn about one particular thing we can know more about how to spread our love rather than fear. (Focus Group GE2: MaiLinh 13:06)

The third extended her thinking globally, "There are a lot of cultures in this world, so a lot of people (have) racism in their life, and they get stereotyped and this makes violence in the world which is a big problem in the world" (Questionnaire: Amayah). I felt that students were able to reflect on worldviews, racism, culture, identity, and ethnicity and problematize the political, historical and social realities in the world which they are a part of and they were also able to relate these understandings to their personal experiences. In this way they became conscious of how they intersect with the world around them. Though they engaged in complexity within the context of today, they were also expressed moral concern for future generations. This mature

moral consciousness (Mustakova-Possardt (2004) to engage with meaning helps students negotiate global issues.

4.5.4 Students contribute to local and global communities that reflect diverse knowledge systems and traditions; they work to share and find contextualized solutions. Students were provided the opportunity to recognize the capacity for agency within local and global communities and found that in working with others they can create solutions to global issues. Some reflected on how to challenge power relations within political, economic, and social structures that give corporations power and the ability to amass wealth. Many also reflected on how to enable agency and to change personal behaviours and to restore power to those with different knowledge systems and traditions who have long been living in oppressive conditions. Some students validated those oppressed, longing for a better life, driving to make meaning in the most unfavorable circumstances, by recognizing social indignation and resentment caused by injustice and by promoting political imagination to find solutions [**w**, Fraser, 2012: *critical consciousness*].

Following GE1, eight of Nina's students reflected on people's roles and responsibilities for restoring the environment. Students indicated that as global citizens, they and the community, have the responsibility to take action and make an impact on the shared earth (Blogs GE1: Azzam, JaLiyah, Ceilidh, Malia, Matteo, Rahim, Sadie, Safa). One student reflected that new leaders of the world would have to find systems that can prevent pollution before it worsens (Blog GE1: Ceilidh). One student identified the power of corporations, governments, and individuals to take responsibility for their actions, and elaborated that

> without enough political attention, the environment may be in dangerous harm. As a global citizen, the community around me and I have the responsibility to take action an make an impact on the very earth we share. I believe that we can make a change by doing something …. Overall, doing a simple thing like reducing the usage of plastic or managing our resources responsibly can make the largest difference, if we work together. (Blog GE1: Sadie)

Another student reflected, "the government can create programs and groups to help clean up the plastic found on coasts, and in the water" (Blog GE1: JaLiyah). Another shared that some organizations, such as The Ocean Cleanup, are working to clean the ocean (GE1 Blog: Azzam). Four students recognized their city, for its efficient recycling system and felt this could be increased in other cities (Blogs GE1: Ceilidh, Malia, Sadie). Another student mentioned

Starbucks as being one corporation that will be replacing plastic lids and straws with those made out of compostable materials, while other companies have banned straws or have found alternative materials and only provide them on request (Blog GE1: Rahim). Another student reflected that activism, conferences, and protests are not going to change the whole situation if students do not act by helping to make change happen before it is too late (Blog GE1: Matteo). One student concluded that "If more people could get involved and become committed, a huge difference would be made (in the effort to solve global issues) in our world today" (Blog GE1: Rahim).

All of Nina's nineteen students recognized efforts need to be made to reduce pollution to help save the environment. One student pointed out that

> Even though it is good that we have addressed the problem and are becoming more aware of it, we should begin to do something about it. As people, we are more connected to the problem of climate change than we may think. We are connected through the things we eat, use, buy, and throw away. Plastic that we use in our everyday lives ends up out in the ocean, harming the animals and the earth. (Blog GE1: Farah)

Another student expressed that the oceans cannot hold all human waste,which is why students need to act (Blog GE1, Student: Safa). "Overall, doing a simple thing like reducing the usage of plastic or managing our resources responsibly can make the largest difference, if we work together" (Blog GE1: Sadie).

Fifteen of Nina's students reflected on their personal responsibility to reduce the use of plastic and waste, indicating that they could make a large difference by cutting back on purchasing and using plastic-based products, by reusing items like water bottles and cloth bags, by recycling and using biodegradable materials, and by cleaning up trash when they see it. They also advocated for the responsible management of resources to limit further harm to the environment (Blogs GE1: Ajmal, Azzam, Baxter, Emani, Farah, Gabor, JaLiyah, Ceilidh, Pearce, Matteo, Molly, Nala, Rahim, Sadie, Safa). One student identified,

> It's us, the ordinary citizens of this world, that we don't put all our efforts to make this change for once. Governmental help, enormous budgets, activism, conferences and protests aren't going to change the whole situation if we don't act by ourselves helping to make this change. For example, being more conscious about how we manage our own garbage, how we recycle and if we don't then we should start doing it before it's too late. (Blog GE1: Matteo).

Following GE 2, Nina's students recognized that they could contribute to the betterment

of humanity, through acts of social justice, by working together. Three students felt that it is time for humanity to work together to create understanding and empathy by acknowledging the past, building awareness, and creating solutions to prevent the past from repeating in the future. They reflected,

> I believe the first thing we should do is reconcile with the Indigenous peoples and build an understanding between each other; getting to know a bit about their past will help build this understanding. We are all Canadians and should learn about each background because that's what helps shape our society. (Blog GE2: Emani)
>
> The indigenous [sic] and non-indigenous [sic} people should start to work together. They should understand each other before judging each other. Understanding each other will allow them to see that they aren't so different from each other and that they can work together. Understanding each other will, them to understand why they act in that way since the Europeans in the past didn't even try to understand the First Nations culture, which led to regrettable mistakes. (Blog GE2: Amira)
>
> How we may look past our differences, come together as a whole. Indigenous and non-Indigenous people can work together to solve issues of the past by simply setting aside our differences and getting to know one another. Taking the time and effort to get to know these First Nations can open our eyes to a completely different perspective and help us become more united. Indigenous and non-indigenous [sic] people can come together, and work side by side for a better tomorrow, and a greater future. (Blog GE2: Safa)

Concerning the legacy of Residential Schools, ten of Nina's students reflected that while the past cannot be reverted, the future can be changed by having non-Indigenous people and Indigenous people work together to acknowledge what happened, including the power of the colonial government to oppress and control Indigenous peoples, and to educate others about the disturbing ways that Indigenous peoples were treated. They also reflected that solutions are needed to prevent something like this from happening again (Questionnaires: Sadie; GE2 Blogs: Ajmal, Amira, Azzam, Baxter, Malia, Molly, Nala, Rahim, Safa). One student reflected that the way

> Indigenous and non-indigenous [sic] people can work together to solve issues of the past is by talking and getting to know them and making it so that we're all equal as we should be. We should talk about these things with Indigenous people and make it so we're all communicating and having something in common, because after all, we're all on treaty [sic] 6 territory and it's all of our treaty [sic] rather than just a certain group. So, you can communicate by speaking with Indigenous people and learning their side of the story, as well as working towards being all equal. (Blog GE2: Azzam)

Four other students reflected,

> We may look past our differences come together as a whole. Indigenous and non-Indigenous people can work together to solve issues of the past by simply setting aside our differences and getting to know one another. Taking the time and effort to getting to know these First Nations can open our eyes to a completely different perspective and help us become more united. Indigenous and non-indigenous [sic] people can come together, and work side by side for a better tomorrow, and a greater future. (Blog GE2: Safa)
>
> I believe that I, as a global citizen, am evolving and growing. I believe that I am becoming more aware of global issues such as the reconciliation to First Nations. I felt that the video conference was a brilliant way to digitally connect with other parts of the world to educate and nourish people. I am organizing one of my own to discuss the devastating affects of climate change which makes me an "agent of change". I am able to help connect Indigenous people and non-Indigenous people and bring the different cultures together. I can help avoid the past happening again. (Questionnaire: Sadie) The first step of reconciliation is the acknowledgment of the historical truth. Violent action will not do any good, as history has taught time and time again. (Blog GE2: Sadie)
>
> I believe that as a non-indigenous [sic] person talking about the issues that many of the first nations people dealt with, an example that we can all do as a community to help out with the issue is to learn more about their past, like for example have more speakers come in and talk about their experience as growing up as an indigenous [sic] residential school survivor, or learn more about the indigenous [sic] peoples culture in certain classes like Social/ English Arts, and many more... As people living in Canada, it is our goal and obligation to know what has happened here in the past and strive to make a difference. (Blog GE2: Pearce)
>
> I believe that reconstructing friendly relationships is a must, and being aware of prior circumstances and conditions they were put through in the reconciliation process (e.g., Indigenous People). (Questionnaire: Rahim)

I felt that these students' reflections support collaborating within local and global communities, to build relationships between cultures, learning about their histories, and moving forward toward social justice and the planets sustainability. My sense is that these experiences helped them to develop a stronger are committed to collaboratively finding solutions to climate change and working together to mend broken relationships with Indigenous people.

Two of Nina's students focused their final reflections on Residential Schools. Both students spoke of the government's policies to assimilate Indigenous peoples as they were regarded as inferior. They spoke of the conditions and treatment within Residential Schools and concluded that Prime Minister Stephen Harper's apology to Indigenous peoples in 2008

was a step toward reconciliation (Final Reflections: Baxter, Ceilidh). One of the students recognized that there are many global issues yet to be dealt with, concluding,

> Along with those two global issues, there are many more that are being faced every single day. Such as violence, security issues, lack of education, unemployment, government corruption, malnourishment and hunger, substance abuse, and terrorism. By staying active in current events and by standing up for the health and safety of the world, a difference can be made. (Final Reflection: Ceilidh).

Following GE 2, one of Julie's student reflected that "it is important we learn and listen to the stories to find reconciliation" (Questionnaire: Brynn). One of the students elaborated that reconciliation is an important attempt to repair mistakes and provides a sense of honouring Indigenous peoples legacy and acknowledging their culture. She further acknowledged that the loss of cultures, languages, and identities created a barrier between the youth and their families. Therefore, she felt the government should make free social aid available for youth struggling with depression, homelessness, unemployment, and a lack of education. Further, she felt that it is important to listen to what people have to say about what they need. She argued that given that there were 630 branches of Indigenous peoples living under different provincial justice regimes, the federal government should create a department with the main purpose of restoring land rights and improving economic self-sufficiency. This kind of political involvement would be significant in improving healthy and respectful relationships between the Indigenous peoples and Canada (Blog GE2: MaiLinh).

Following GE 1, two of Julie's students reflected that it was important to move beyond problems of recognition to come up with solutions, which is possible when working with others, sharing,

> The Earth Week, in general, gave us this opportunity to know about these new possibilities to be aware of these new solutions and actually have a chance to, I don't know, I guess we can say, implement them in our society. Just making us have the ability to at least think farther than just, these are our problems. So, when you're talking about fossil fuels again or we're advancing with more solar panels, and even one thing that I can see that surprised most of us in the group was the fact of vertical farming there was more yield, and it's more sustainable than actual farming. And you can do that in the cities. We actually have some vertical farming going on here in the school. In the innovate program we have two grow towers powered by aquaponics…. It's growing up with no soil. And I find that to be very innovative. And if we could implement that into our city, it would be a way better." (Focus Group GE1: Livy 10:13 min.)

> So, when we approached this, we were giving the solution. So when we have a solution we can actually talk and use that to convince and to discuss with others, and we can also have a conversation with them really specific about how you can help, how you can change, and this is actually something that you can do. (Focus Group GE1: MaiLinh 17:05 min.)

Following GE 2, one of Julie's students reflected that knowing about others and how they approach global issues can enable thinking about solutions beyond just the Canadian way of doing things. By speaking with others in communities within and beyond Canada, who possess different ways of knowing, they could create solutions that are not "focused on only what Canada is capable of as that is all we know", but in utilizing "knowledge of other places we can include them" in solution finding (Questionnaire: Brynn). Another student reflected that the words *global issue* already imply answers for how we could work as a community, reasoning, "The more diversity we have, the greater impact we have on our planet. When many groups are involved in solving the issue, the solution embraces a larger scale on how effective it will become" (Questionnaire: MaiLinh). Another student also recognized that solutions would have to differ depending on where the issues are rooted in the world, taking into account the unique obstacles that might be faced (Questionnaire: Brynn). This approach, one student reflected, "allows for more innovation and more room to think of different solutions using the knowledge they get from traditions, cultures, and their beliefs that are implemented in their daily lives" (Questionnaire: Sariya).

Through the engagement in two global issues, students began to extend their thinking into other global issues. For example, one student expressed interest in new farming practices, as previously mentioned, and discovering how people with other knowledge systems farm because the world needs to harvest food as a sustainable resource and that means cultivation methods that treat the land as such (Focus Group GE1: Brynn 21:50 min.). Another global issue that was of interest was global healthcare; one student shared,

> I was thinking about healthcare…. when the elections happened, and one of the proposals was to make it private health care…. So, this just got me thinking that there are many countries in the world that don't have access to health care. And there was a study that I read a couple of years ago, I don't remember specifically what the numbers were, but there was a very significant amount of people that were dying not just because of the food shortage in third world countries, but also because of health care [and] simple diseases like a cold, the flu, whatever it was, that were very simple to cure with antibiotics, but they don't have access to it. (Focus Group GE1: Sariya 23:24 min.)

One of Nina's student's final reflections extended to uncovering the causes and effects of the global crisis of food insecurity, water scarcity, and extreme poverty in Africa. The student also reflected on possible solutions to minimize poverty (Final Reflection: Emani).

One of Julie's students expressed further interest in engaging in global issues and voiced concern for the conditions in "Venezuela (and in) some places in South America where people have to sell food on the black market, and the prices are really high. So, I would like to study more about food sustainability, as well as how the governments run and effect crises like that" (Focus Group GE2: Ava).

I believe students made considerable strides in reflecting on their ability for agency as they reflected deeply on solutions and ways of becoming agents of change. They also recognized the many global issues that need to be addressed and that they could find communities that share the same concern to build social just solutions to care for the world as critical global citizens.

4.6 Conclusion

Teachers shared their beliefs that were central to the way they would approach their teaching. To guide their instructional goals and choices, they reflected on their beliefs related to advancing social justice within the global issues they taught. They selected reflections and actions associated with theory and practice that aligned with their beliefs and enabled them to dive deeply into the global issues with their students by accessing current information, histories, and stories in-person and through 21stcentury technologies. Their students' reflections were tightly associated with the learning that the teachers intended to engage in to confront the global issues, to advance the project of social justice, and to work towards a sustainable planet. In the next chapter, I discuss these findings further.

5.0 Discussion of Findings.

The findings in Chapter Four revealed portraits of engagement in global issues through critical pedagogical praxis centred on social justice that enabled teachers' and students' ongoing journey toward transformational growth as critical global citizens. The two subquestions of this instrumental case study were used to guide the analysis of the data. The first enable revealing themes related to teachers' pedagogical beliefs, and instructional goals, choices, and practices, and the teachers' thematic orientations toward social justice. The second revealed what growth in critical consciousness, the deepening awareness of the realities that shape ours [and others'] lives and our own ability to recreate or change them (Darder et al., 2017, p. 14), looked like within the learning environment of the three classrooms during the study of two global issues.

In the first section of this chapter, I discuss the overall findings of this instrumental case study of two teachers' critical pedagogical praxis of social justice when engaging their students in global issues. I maintain that the case "played a supportive role in facilitating understanding" (Stake, 1995, p. 3) of how critical pedagogical praxis centered on social justice fostered moments of transformational growth as critical global citizens. To support this thesis, I amalgamated themes found in Chapter Four and created a cross-section of the findings to elicit general explanations (Miriam & Tisdell, 2016, p. 234) that answer my research questions. Drawing on the scholarly literature and research shared throughout Chapters One and Two, I confirm what I have found and then elaborate on these findings through my own reflections.

I begin by discussing how the teachers' critical pedagogical praxis centered on social justice impacted their pedagogy, and consequently theirs' and their students' journey toward transformational growth as critical global citizens. I discuss the findings that revealed a relationship between what teachers believe to be social justice in relation to the global issues studied and this determined their orientation toward social justice dimensions and how using theory and practice they oriented their instructional goals, choices and practices. I also discuss how the embedded practice dimensions provide a learning process that enables deep engagement that led students and teachers to consider their capacity for social action. I then discuss how teachers' goals and choices were brought to life through instructional practices that connect students to real-world stories and events. I then discuss how the students' learnings aligned with the teachers' pedagogy and how this enabled their critical consciousness of social justice to evolve related to these two global issues. Also, in the second section of this chapter, I

share insights that emerged during the study and that relate to the problems that I highlighted in Chapter one: *Introduction.*

5.1 Critical Pedagogical Praxis Centered on Social Justice Fostered Teachers' Pedagogical Engagement with Social Justice dimensions, Critical Theory(ies), and Practice

Nina and Julie made deliberate choices when applying the Critical Pedagogical Praxis of Social Justice Framework's *(Framework)* dimensions, theory, and practice during GE1 and GE2 that aligned with both their beliefs and the mandated curricula. They made connections throughout their lessons with the social justice dimensions, *identity(ies) and the relational dialectic* (IRD), *ideologies and the political and economic dimensions of globalization* (IPEDG), *cosmopolitan hospitality and democracy* (CHD), and *Universal Human Rights* (UHR) which they articulated guided their instructional goals, choices, and practices. In GE1, IRD, IPEDG, and CHD guided Nina's instruction. Nina focused on the theoretical dimensions: *domination and power of cultural politics and the political economy*, *dialectic theory – dialogue and relational engagement with life and the world* and touched upon *ideological critique* even though she felt it aligned best with 30 level courses. She ensured that her students were exposed to the full breadth of practice dimensions: *dialogue, critical consciousness – ethics of compassion and justice, resistance and counter-hegemony,* and *emancipation*. Though these dimensions were not followed linearly, they were used at the appropriate 'teachable moment' which allowed for going in-depth then returning to the surface which proved to be as powerful as a linear approach going from dialogue about the parameters of the global issues, diving deeper into causes, effects, and impacts on humanity and the planet, countering hegemonic control over self and others to consider emancipatory outcomes.

Nina used a variety of strategies to enable dialogic learning experiences, connecting to people and concerns in the real-world or accessing them in a 'simulation' of the real-world, as she believed strongly that we are all in relation with one another and the planet. Her students responded well to her instruction, engaging with authentic concern in their dialogue with one another, with others, and within the worked they produced related to the global issues. Students were genuine in their desire to restore the Earth and the living conditions necessary for humanity to thrive. To address the global issues, they shared solutions that acknowledged their responsibility and advised on ways to generate real-world solutions with others, including

recognizing the need to work with transnational corporations, governments, and local and global communities to make a difference.

Nina also made deliberate choices, aligned with both her beliefs and the mandated curricula, when applying the *Framework* during GE2. In this second cycle of the case study, she continued using the four social justice dimensions IRD, IPEDG, UHR, and CHD as signposts to guide her selections of instructional goals, choices, and practices. The theory she focused on were *domination and power* and *dialectic theory.* In conversations with Nina, I was able to share with her that she had covered a greater landscape of theory and practice, including *hegemony: control over others* and *historicity of knowledge*, given the focus of GE2 and her lessons being rooted in Canada's colonial history. She admitted that in the future she wished to use the *Framework* more holistically, identifying possibilities across the *Framework* to address the global issue fully rather than picking reflections and actions by theory. Nina continued to ensure that her students were exposed to the full breadth of practice dimensions. Nina acknowledged that by focusing on a critical pedagogical praxis of social justice she could purposefully orient her lessons to focus more deeply on citizenship; therefore, she wanted to continue working with the *Framework.*

In my analysis, I discovered that there is strong connection between the student reflections and Nina's instruction. She strongly felt the connections made to the real-world, or simulated real-world, through first-hand stories from the people who endured traumatic experiences, students could not turn a blind eye to reality. Student reflections showed a great understanding of the colonialist policies that sought to assimilate Indigenous peoples in Canada. Students' reflections were empathetic and compassionate toward the Indigenous peoples, their treatment, and the legacies resulting from abuse. In their class they had the opportunity to reflect on the TRC recommendations to envision how they could contribute to reconciliation efforts to rebuild humanity for the Indigenous peoples of Canada and for the betterment of humanity.

During GE1 and GE2 Julie focused on social justice dimensions IRD, IPEDG, and UHR Julie made deliberate choices to follow a critical pedagogical praxis of social justice in this first cycle of the case study during GE1 by choosing to focus on various reflections and actions in four of the theoretical dimensions, *domination and power*, *dialectic theory, ideological critique,* and *historicity of knowledge*. She also ensured that her students were exposed to the full

breadth of practice dimensions. Julie also used a variety of strategies to connect to people and events in the real-world or simulated real-world to engage her students with diverse worldviews. Given how little class time her GC25 students had, I was impressed by their ability to engage in the scope of the chosen instruction and strategies and by how her students developed a strong desire to change their behaviours and take action to address the injustices and inequities present in the two global issues. They identified the importance of working together with corporations, governments, and local and global communities to make a difference. They were also interested in current events that speak of other global issues and expressed their desire to study those global issues further to help make a difference globally. For example, providing medical treatments like antibiotics and vaccines to the people of Africa who die needlessly of the flu, what we in the West consider to be a controllable illness.

During GE2 Julie focused on IRD, IPEDG, CHD, and UHR and made deliberate choices to follow a critical pedagogical praxis of social justice in this second cycle of the case study by choosing to focus on three theoretical dimensions: *domination and power*, *hegemony*, and *dialectic theory*. Due to the historical nature of the Global Encounter, she also covered *historicity of knowledge* and touched upon *ideological critique*. She ensured that her students were exposed to the full breadth of practice dimensions: *dialogue, critical consciousness, resistance and counter-hegemony,* and *emancipation.* Julie's commitment to enabling growth in her students as critical global citizens was unwavering, she wished to continue using the *Framework* in her teaching.

Julie appreciated the relational aspects built into theory and practice. She felt that students need to connect with the people facing global issues and actually delve into those topics themselves. She recommended, "Getting them connected and giving them [a] kind of the framework and say, "OK this is the issue, why is it important? Who is it impacting, and how do we see it reflected in ourselves, and what can we do?" (Focus Group GE 1, 20:09 min.).

Throughout the research both Nina and Julie felt pressure to get through their mandated curricula, sidebar conversations often included references to how much time was left in the school year and how many learning outcomes they had to complete before then; they just could not stop pushing. They also had many other extracurricular responsibilities put on their plates like planning graduation, running an Indigenous centre, which Nina referred to as the *noise* associated with being a teacher. Nina and Julie both expressed they gratitude for the

opportunity to focus on global citizenship as they felt it is what is important for students to learn. Mandated curricula give precedence to Western knowledge and students' cognition of that knowledge; Nina was especially mindful of the final exams that were just around the corner. She shared her sense of frustration that she could not spend more time engaging her students on the two global encounters.

5.2 Engaging in Global Issues, Critical Pedagogical Praxis of Social Justice Enabled Teachers' Purposeful Selection of Instructional Goals, Choices, and Practices Fostering Critical Global Citizenship

This case study helped determine the relationship between teachers' beliefs related to the two global issues and social justice. Using the *Framework*, teachers made connections between their mandated curricula and the dimensions of social justice, critical theory(ies), and practice, and formulated their instructional goals, choices, and practices to foster critical global citizenship in response to the global issues studied.

5.2.1 Transformative pedagogy exposed teachers' beliefs and passion for enabling justice-oriented critical global citizenship. Teachers expressed that the vocabulary within the *Framework* enabled them to express their beliefs and focus on critical components of global citizenship. The social justice, theory, and practice dimensions within the *Framework* helped the teachers shape purposeful instructional goals and choices to engage students in the two global issues.

When asked questions during the interviews, focus groups, and questionnaires, the two teachers shared their beliefs about how the injustices they saw related to the global issues being studied. What I came to more clearly understand over the two cycles of data gathering and analyses, was how teachers used social justice dimensions as overarching principles to guide their teaching throughout the study of the two global issues. In sharing their beliefs it was clear they aligned easily with the social justice principles and they made connections between what they believed about factors related to the global issues, including impacts on humanity and the planet, and what students should know and be able to do. What was also evident by cycle two, was how the teachers became more confident in using the language related to these social justice principles, as well as the theory and practice to articulate their beliefs along with their instructional goals and choices. Theory and practice, inclusive of related reflections and actions, provided them with a way to deal with content and a learning process that they could

comfortably apply across each cycle. The connections they made guided what and how they taught. Accessing the reflections and actions gave them the necessary vocabulary and knowledge to express and target their instructional goals and choices more robustly. Compiling, categorizing, comparing, and thematically amalgamating the two teachers' data revealed this alignment, as shown in Table 15.

Table 15 reveals the teachers' beliefs transpired through their instructional goals and choices by applying a critical pedagogical praxis of social justice. Through the reflections and actions associated with theory and practice that teachers followed in this study, a process that embedded theory and practice into their instructional goals and choices became evident.

Following the table, I discuss how this relationship resonates with previously shared scholarly literature and research. The discussion related to theory is embedded within the discussion of instructional goals and choices tied to teacher beliefs. First though, to elaborate on how teachers taught or their teaching practice, I begin by sharing how *dialogue* enabled the examination of the causes and effects of global issues and how a nascent *critical consciousness* elevated compassionate and socially just responses. Further, I discuss how teachers' choices enabled *resistance and counter-hegemony* and opened the possibility for *emancipation.*

Table 15

The Alignment of Teacher Beliefs, Instructional Goals and Choices, and Critical Pedagogical Praxis of Social Justice

Teacher Beliefs	**Instructional Goals and Choices**	**Critical Pedagogical Praxis of Social Justice**
1. Challenge ideologies and the political and economic dimensions of globalization. The power systems and structures within the political and economic dimensions of globalization (past and present) shape peoples' lives and lead to global issues that require deep understanding of governments', corporations', and individuals' power within the global political economy.	1. Deconstructed power relations through the deconstruction of dominant Western narratives.	**Social Justice dimensions** • Ideologies and the Political and Economic Dimensions of Globalization (IPEDG) **Practice – the how** • Dialogue – Critical Consciousness – Resistance and counter–hegemony & Emancipation **Theory – the embedded what** • Domination & Power of cultural politics and the political economy • Ideological Critique • Hegemony – control over others • Historicity of Knowledge
1. Examine and appreciate identity(ies) and the relational dialectic. 2. Protect Universal Human Rights. The relational dialectic between all living things means we are all in relation with one another and the planet and share responsibility for agency and the protection of Universal Human Rights globally. 3. Engage in cosmopolitan hospitality and democracy. The examination of complex worldviews, and knowledge systems and traditions cultivate compassion and embraces humanitarian democratic values.	1. Fostered the relational dialectic creating thought and action beyond the Western ideals enabling agency and promoting a universal culture towards the protection of Universal Human Rights. 2. Engaged in cross-cultural encounters nurturing understandings of worldviews, identity(ies), knowledge systems and traditions, and positionality. 3. A communitarian ethic fostered cosmopolitan hospitality, democratic values, and a moral imperative within a community of concern.	**Social Justice dimensions** • Identities and the Relational Dialectic (IRD) • Universal Human Rights (UHR) • Cosmopolitan Hospitality and Democracy (CHD) **Practice – the how** • Dialogue – Critical Consciousness – Resistance and counter–hegemony & Emancipation **Theory – the embedded what** • Dialectic Theory – dialogue and relational engagement with life and the world

5.2.1.1 Critical pedagogical praxis of social justice: Practice. The experience of confronting global issues in their studies provided teachers the ability to facilitate their students' learning through dialogue as a means of coming to know in a social process of knowing (Freire and Macedo, 1995). To deconstruct the conditions within the two global issues, *dialogue* enabled a problem-posing approach where teachers and students learned from each other's and from others' lived experiences as recounted through stories and testimonials, and websites and historical accounts. This kind of lived experience enabled a curriculum that facilitated the development of understandings of the existing political, economic, social, cultural and environmental conditions within the global issues, and knowledge about how these they came to be. Further *dialogue* enabled a deepening awareness of social realities that shaped students' and others' lives and their capacity to recreate or change them, thus critical social consciousness, what Freire (1970) termed as conscientization or conscientização, was nascent, enabling discussions of how they are implicated in the global issues and on how they might be different (Darder et al. 2017, p. 14). These experiences also facilitated reflecting on ways teachers and students could wield their own power to counter oppressive and unequitable conditions and injustices, and take action within their everyday lives and communities to enable change which would enable *resistance and counter-hegemony, and emancipatory outcomes* (Giroux, 2011, p.4). The teachers' choice to place stories (counter-narratives), the voices and experiences of those people living in the margins, as central to the discussions in deconstructing the global issues, was an act of *resistance and counter-hegemony*, as the teachers provided the intellectual and social spaces where power relations could be discussed in a way that redefines and reconstructs power relations to democratize them, which opens spaces for transformative and liberatory possibilities (Darder et al. 2017, p. 13). Within the two classrooms, a sense of solidarity was developing among the students as they realized they had common values related to social justice and the sustainability of the planet. They examined how they had control over the knowledge they acquired and their behaviours, and that they had the power to take actions that reflected social justice and contributed to a sustainable planet (Kincheloe and McLaren, 2011, p. 287).

5.2.1.2 Challenged ideologies and the political and economic dimensions of globalization. Teachers' beliefs in the importance of challenging ideologies and the political and economic dimensions of globalization were informed by four theoretical dimensions, *domination and power*, *ideological critique, hegemony − control over others* and *historicity of knowledge,* and were enacted using the four practice dimensions, *dialogue, critical conscious, resistance and counter-hegemony and emancipation* which enabled their instructional goals and choices. The two teachers believed in first deconstructing the selected global issues by examining the power systems and structures within the political and economic dimensions of globalization (past and present) that shape peoples' lives and that have led to the global issues. They also believed in uncovering how ideologies can be hegemonic forces underpinning the political economy that drives globalization and that shapes everyday life.

5.2.1.2a Deconstructed power relations. Through the examination of political, economic, social, cultural, and environmental causes and effects that resulted in the global issues, the teachers and their students had the opportunity to develop new knowledge about themselves and others. They examined their power as individuals and as consumers, in a society with abundant easily accessible goods and services available to them through the interconnected global political economy. They assessed the impacts of their choices, how they are privileged over others in the world, and in dialogue with others compared their consumption. Furthermore, within their discussions, students uncovered the power over the economy that governments and multinational corporations yield today. Though the teachers did not make explicit the understanding that neoliberalism is both an orientation to economic policy and a philosophy that is widespread in Western society, as that is part of a higher-level mandated curriculum, most students expressed that market imperatives are tied to the use and consumption of natural resources enabling control over how others live. Specifically, they uncovered the effects of which include devastatingly oppressive living conditions for various populations including Indigenous people, and unrestricted economic practices that require the unsustainable use of natural resources causing unprecedented levels of pollution which impacts humanity's and the planet's survival (Kincheloe, 2008; Kincheloe and McLaren, 2011; Abdi, Shulz, Pillay, 2015).

5.2.1.2b Deconstructed dominant Western narratives. The findings in this research further resonate with previous scholarly literature and research in that, through the analysis of the past, teachers and their students studied the impacts and legacies of colonialism. They studied how colonialists controlled others through the social policy of Residential Schools and the political and economic policies referred to as Numbered Treaties to assimilate Indigenous peoples and to appropriate lands and resources. They studied how the power of Western knowledge subjugates Indigenous peoples' knowledge systems and traditions. Consequently, their learning revealed to them that what is ethical, humane, or sustainable, is not driving the way we live today, and the past has left legacies within Indigenous communities that underlie current oppressive conditions (Kincheloe, 2008b, p.24).

Students were given the opportunity to examine how, through colonialism and the rise of the political economy, knowledge has been shaped within historical contexts and continues to be shaped, which gives positive and/or negative meaning to our experiences and the experiences of others as explained by Darder et al. (2017). By analyzing their own [and others'] experiences within the present as defined by the legacy of colonial historical conditions and an ever-globalizing world, students had opportunities to realize how, though they are situated in the present, theirs and others' lives have been shaped by the past (Darder et al., 2017) and that they can contribute to deconstructing dominant Western narratives as described by Abdi (2015), Abdi and Shultz (2008), Abdi, Shultz, and Pillay (2015). Reflecting on how to enable change, the students in Social Studies 30-1 expressed a moral imperative to contribute to the project of social justice having been given the opportunity to brainstorm ways to enact the TRC recommendations in their communities and by changing their natural resource consumption to enable a better future for themselves and their communities as supported by Darder et al. (2017) and Mustakova-Possardt (2004).

This research revealed that the teachers' pedagogy created a process that enabled dialogue to *deconstruct political, economic, and social power relations within the selected issues* as advocated by Andreotti (2006b, 2014). Within their critical pedagogical praxis of social justice these teachers have taken a critical step to enable justice-oriented global citizenship by engaging deeply with the themes of "identity, equity, power, conflict, and difference attending to local and global relationships and actions" as encouraged by MacDonald-Vemic et al. (2015, p. 113).

5.2.1.3 Examined identity(ies) and the relational dialect, engaging in cosmopolitan hospitality and democracy and protecting Universal Human Rights. The teachers believed in the importance of examining and appreciating one's own and others' *identity(ies) and* in examining the *relational dialectic*. They also believed in protecting *Universal Human Rights.* For the teachers, the relational dialectic between all living things means we are all in relation with one another and the planet, therefore global citizenship means we share responsibility for agency and the protection of Universal Human Rights and environmental sustainability globally as Carr et al. (2014) encouraged. Teachers engaged their students by providing opportunities for encountering others through cosmopolitan hospitality where students engaged openly with Indigenous knowledge systems and traditions shared with them and with the diverse knowledge systems and traditions within their own classes (in-person and digitally). In this way, they enabled the development of democratic values such as being open to all people's thoughts, belief systems and ideas, as equals. By accessing diverse worldviews and building relationships in the classroom and online, the teachers provided learning opportunities that could cultivate compassion for others' stories and histories within their newly formed community of concern, those involved in the Global Encounters, locally and globally. They also fostered a humanitarian moral imperative to challenge dominant Western knowledge based on class and individual greed for wealth and consumer products to take personal action recognizing and working against injustice as encouraged by Mustakova-Possardt (2004) and Frazer (2012).

5.2.1.3a Fostered the relational dialectic to create thought and action beyond the Western ideals enabling agency and promoting a universal culture towards the protection of Universal Human Rights. Through the study of the two global issues, the teachers and their students connected everyday life experiences with large-scale political, economic, and social structures and searched for ways to liberate oppressive conditions by thinking globally and reflecting on how best to take action within their communities. They also studied how making local and personal changes can have an impact at a global level as advocated by Agger (2013). Both teachers believed as Agger (2013) did, that the dialectic between society's current systems, structures, and agency could create opportunities to change social conditions. Teachers involved their students in the two global issues from a dialectic point of view, as Darder et al. (2017) contended, "to engage the world within its complexity and fullness in order

to reveal possibilities of new ways of constructing thought and action beyond how it currently exists" (p. 11).

In this way, the teachers promoted a universal culture of human rights (HRET, 2011, p. 3), which is critical to the study of all global issues as advocated by Sklarwitz et al. (2015). As humanity living on one planet, the teachers reasoned that we are interconnected and depend on one another to defend Universal Human Rights and ensure justice, equity, and equality, which includes ensuring the viability of the planet to sustain all life as advocated for by Abdi and Shultz (2008), Andreotti (2017, speech), Carr (2017), Gaudelli (2016), Myers (2006), Sklarwitz et al. (2015) and Spector (2013).

5.2.1.3b Engaged in cross-cultural encounters nurturing understandings of worldviews, identity(ies), knowledge systems and traditions, and positionality. The examination of worldviews was an essential part of understanding the complex perspectives related to the selected global issues. As advocated for by Darder et al. (2017) and Ast and Bickmore (2014), the teachers opened spaces for the many voices, which have been oppressed in the past. For them, this meant an examination of identity(ies), and knowledge systems and traditions, including cultural and spiritual beliefs, histories, and stories. They enabled students to examine their identities and worldviews along with those of others, including Indigenous peoples' and those residing in other countries like Kenya. Through these multiple perspectives they learned about how, throughout the history of colonization, people have been marginalized and oppressed due to their cultural beliefs, rights, and ethnicity, as Western knowledge has determined what was valued and how it would be controlled; and this axiology continues today as explained by Abdi (2015), Carr (2017), Gaudelli (2016), Mignolo (2019), Myers (2006), Odora Hoppers (2019), Pashby (2018), and Shultz (2013).

5.2.1.3c A communitarian ethic fosters cosmopolitan hospitality, democratic values, and a moral imperative within a community of concern. By engaging in the two Global Encounters, the two teachers and their students saw how they were part of interconnected and interdependent communities. The teachers fostered agency to develop a shared sense of responsibility to improve the living conditions for those within humanity who have long been oppressed and for contributing to the sustainability of the planet, which invoked a global communitarian ethic as advocated by Dower (2005), Gaudelli (2016), and Monbiot (2017). The teachers with their students appeared to realize that by addressing concerns they uncovered in

their studies and making changes collectively and in solidarity, they could come together through a common purpose and commitment to contribute their ideas and to collaborate in finding solutions to the global issues and to advance the project of social justice as advocated for by Andreotti (2014), Dower (2005), Held (2006), Pashby (2018), Shultz (2007). In this way, openness toward others could be cultivated. As they discussed the morals and values related to Universal Human Rights which they believed to be central to humanity, there were opportunities to foster compassion. These learning and teaching processes enabled the deconstruction of the global issues to develop deep awareness of Western political, economic, and social systems and structures that divested Indigenous people of their knowledge and traditions and caused a profusion of pollution in the environment.

By engaging with authentic voices and in cross-cultural communication students learned of the differences between Western and non-Western knowledge systems and traditions through stories, histories, and Indigenous knowledge systems that were shared and how through working together they could contribute to the project of social justice with others as supported by Abdi (2015), Ast and Bickmore (2014), Carr (2017), Gaudelli (2016), Myers (2006), Odora Hoppers (2019), and Shultz (2013).

As in the scholarly literature and research, the teachers enabled their students as communities of concern as described by Dower (2005). The teachers and their students, as Monbiot (2017) encouraged, built ethical relationships based on shared intrinsic values such as freedom, equity, and equality, and as Odora Hoppers (2019) advocated, they honoured people's different knowledge systems and traditions, ethnicity, and gender, and through this, as Gaudelli (2016) described, they developed an aspirational sense of what it is to be human. The coming together as communities concerned for the wellbeing of others, as Monbiot (2017) affirmed, can build new globalizing power, "invoking the two great healing forces – togetherness and belonging that help us rediscover the central [facets] of our humanity: altruism and mutual aid" (p. 25). The two teachers and their students recognized that we live in an era of astonishing material wealth controlled by powerful people within the pollical economy and that this wealth and power remains poorly distributed. Perhaps as demonstrated in these classrooms, through the power of community (Gaudelli, 2016), we can challenge power relations and begin working toward reconciliation and social justice.

Understanding the challenges that people have endured resulting from the global issues studied ignited within the teachers and students a moral imperative (a) to understand how each of us is grounded in our own spirituality and ability to choose; (b) to examine competing power interests that lead to the causes of global issues resulting from globalization and reveal the inequities and how we are implicated and (c) to uncover our sense of duty and responsibility toward others and the planet to resolve issues and to work in solidarity and kinship to forge new paths toward reconciliation, social justice and the sustainability of the planet as advocated for by Darder et al. (2017), Dower (2005), Kincheloe and McLaren (2011), Mustakova-Possardt (2004), and Rizvi (2009).

The conclusion that I draw from this case study is that the pedagogical tool focused teachers' beliefs, instructional goals, choices, and practices to apply critical theory(ies) and practice as guided by the principles of social justice. By having access to a tool that articulates the facets of critical global citizenship teachers had access to a shared vocabulary and a focused approach for engaging in global issues. When teachers formed communities of concern with their students and extended their communities to include others' diverse and counter narratives, they collaboratively deconstructed the causes and effects of the two global issues, assessed how they were implicated in recreating or sustaining the issues, and considered ways to take action to advance the project of social justice. In this way, through a communitarian ethic, they contemplated the development of equity, equality, and the sustainability of the planet and ways to enable Universal Human Rights and democratic values by assessing political, economic, social, and cultural power relations within the global issues. As such, those who work to re-claim their power having been marginalized and oppressed through colonialism and the ongoing forces of globalization may have gained allies among these participants. Fostering a communitarian ethic within classrooms as communities of concern with the ability to connect with others locally and globally in solidarity and kinship to better understand the complexity of these global issues and find solutions may have enabled a moral sense of responsibility and urgency. MaiLing shared in her community, " I see the problems around the world; if we know about this history, why would we not want to do more?" and " [in regards to] climate change, we know now, what we need now is action" (Observation post-GE 2, +25 to +30 min.)

5.2.2 Instructional practices accessed authentic voices, stories, and histories through 21st-century technology-enhanced learning experiences. Teacher's instructional practices created 21st-century technology-enhanced experiences. Collaborative technologies like video conferencing, virtual classrooms, and interactive websites engaged students in connecting with one another and with others locally and around the globe which elevated their awareness of global connectivity as referred to by Pashby (2008). These technologies also helped bring expert testimonials to the study of the global issues through video clips, presentations, and webpages of global historical events and current conditions. Teachers engaged students through group discussions, debates, presenting research via the gallery walk, sharing stories, and reading a novel which enabled deep dialogue to deconstruct these global issues and to search for meaning within injustice as advocated for by Frazer (2012). Reading historical accounts and listening to expert testimonies and stories led students to assess current dominant information. They questioned asymmetrical power relations inherent in the political economy and realized how domination was and continues to be produced by government policy, social institutions like churches, and by corporations, which led them to challenge hegemony and consider corresponding social action as advocated for by Darder, et al. (2017), Giroux (2011), and Kincheloe and McLaren (2011).

These instructional practices also fostered students' understanding of how we are all in relation with one another, including those in faraway places connected through video conferences and virtual classrooms. It was through these practices that they came to understand that we can, as Held (2006) contended, "stand side by side with others in [contemplating global issues for] the creation of solutions to pressing collective problems" (p. 159). Students reflected on why society predominantly reflects Western worldviews and questioned why these narratives continue to subjugate Indigenous peoples, and why they have little regard for the impact consumerist economies have on people's lives and the environment. Having been exposed to testimonials and stories (counter-narratives), some students articulated that the impacts of the political economy and colonialism had been omitted from their previous curricula and they recognized that there is a need to reorient the future by reshaping how they react to current Western political and economic systems and social structures as advocated for by Darder et al. (2017) and Agger (2013). Most students recognized that knowledge created within historical contexts can be falsely represented by societies' dominant narratives and that

agency means deconstructing oppressive Western narratives to enable social change as described by Darder et al., (2017). These collaborative technologies enabled the teachers and their students as communities of concern to dialogue collaboratively with others in contemplating new ways of constructing thought and action to enable reconciliation, and in advancing the project of social justice and the sustainability of the planet as supported by Darder et al. (2017). Table 16 summarizes the instructional practices that teachers used to enable their instructional goals and choices through dialogic engagement and collaborative technologies.

Table 16

Teachers' Instructional Practices Enabled Through Dialogue and Collaborative Technologies

Engagement Through Dialogue	**Collaborative Technologies**
- Create opportunities for dialogue to generate deep awareness and develop critical consciousness of the complex causes and effects in global issues - Connect with people involved in global issues in-person or though collaborative learning environments - Share personal stories or access stories through novels and other literature - Debate statements made by community leaders - Assess current dominant information and the representation of power - Compare and contrast personal and others' perspectives and worldviews to construct thought representative of multiple perspectives and knowledge systems and traditions - Access and discuss historical documents and other historical accounts and create group posters for a gallery walk that constructs thought representative of multiple perspectives and knowledge systems and traditions in relation to causes, effects and solutions - Create new possibilities by constructing knowledge to take action, e.g., through rotating group brainstorming	Video conference to engage with knowledge keepers, experts, and others Blogging in the Global Encounters' virtual classroom Interactive websites, e.g., carbon footprint calculator Video clips provide expert accounts, authentic stories, and testimonials Webpages provide access to real-world information including histories and facts

In conclusion, what I realized from this research was that to have pedagogical practices align with teachers' beliefs, goals, and choice to engage in the deconstruction of global issues, teachers face a great challenge in accessing materials that accurately reflect real-life and authentic voices. They also face challenges in exposing students to difficult information that shakes up who they are and what they believe in or thought they believed in once they realized how they were implicated in the global issues. This requires the teachers' sensitivity in balancing conflicting information that can create hopelessness with working to imagine a better more hopeful future and how students can contribute to that future.

What also came to light was how technology is a double edge sword, as there can be both favourable un unfavourable consequences. Favourably technology provides access to

authentic, real world information and data, and accurate historical accounts, stories, and counter narratives, however unfavourably, it takes a great deal of time to find these materials and judiciously evaluate the points of view and biases they present and their accuracy as Nina shared.

Also, I observed that in the Social Studies 10-1 higher level academic class students readily had access to technology and Nina masterfully managed when and how the students would use the materials she had located for them and how they would use their Google and Global Encounters virtual classrooms. The GC 25 class also worked very independently knowing how and when to access the materials they needed, often completing work on their own time. The English 10-2 class was not regarded as a priority on the school technology loan list, so often they did not have access, or as Julie expressed, she just could not keep students from going on social media, so she preferred to avoid using technology in every lesson. Somehow, I felt that within this school there is an undercurrent of a class system; these students would greatly have benefited from learning how to manage the use of technology to enable them to do their work. Schools are political environments in that at times they can perpetuate determining who counts and who does not in society (Frazer, 2012). Another unfavourable consequence was that sometimes when classes had the technology, the system would go down, so there was no access to materials or the virtual classrooms, which was another challenge for teachers.

5.2.3 Student reflections as critical global citizens. Student blogs, the questionnaire, the focus groups, and the final reflections were inductively analyzed to glean an understanding of what the students had learned and to see if they learned what the teachers had intended. Table 17 summarizes students' transformational growth as critical global citizens that resulted from their engagement with the social justice dimensions and theory and practice within the critical pedagogical praxis of social justice they experienced through their teachers' instructional goals, choices, and practices. Following the table, I discuss how students' critical consciousness, the deepening awareness of the realities that shape ours [and others'] lives and our own ability to recreate or change them (Darder et al., 2017, p. 14), evolved and how this resonates with previously shared scholarly literature and research within a critical pedagogical praxis of social justice.

Table 17

Students' Reflections as Evidence of Transformational Growth as Critical Global Citizens

Students' Transformational Growth As Critical Global Citizens	**Teachers' Critical Pedagogical Praxis of Social Justice**
1. Students develop a deep understanding of the causes and effects of global issues, how communities and the environment are impacted, and how human beings are implicated and responsible, and understand their power as agents of change.	**Social Justice dimensions** • Ideologies and the Political and Economic Dimensions of Globalization (IPEDG) **Practice – the how** • Dialogue – Critical Consciousness – Resistance and counter– hegemony & Emancipation **Theory – the embedded what** • Domination & Power of cultural politics and the political economy • Ideological Critique • Hegemony – control over others • Historicity of Knowledge
1. Students revealed a moral responsibility to counter the causes and effects of global issues to respect, heal, and empower future generations. 2. Students build solidarity by recognizing and respecting one's own and others' worldviews, identities, positionality, histories, and culture when confronting global issues. 3. Students contribute to local and global communities that reflect diverse knowledge systems and traditions; they work to share and find contextualized solutions.	**Social Justice dimensions** • Identities and the Relational Dialectic (IRD) • Universal Human Rights (UHR) • Cosmopolitan Hospitality and Democracy (CHD) **Practice – the how** • Dialogue – Critical Consciousness – Resistance and counter– hegemony & Emancipation **Theory – the embedded what** • Dialectic Theory – dialogue and relational engagement with life and the world

5.2.3.1 Students developed deep understanding of the causes and effects of global issues, and their power as agents of change. When teachers focused on developing competence related to *ideologies and the political and economic dimensions of globalization*, students revealed they developed a deep understanding of the causes and effects of global issues, how communities and the environment are impacted, and how human beings are implicated and share in the responsibility and power as agents of change. Their understandings deepened as they deconstructed and examined the causes and effects of the global issues, how communities and the environment are impacted, and how human beings are implicated in society's dominant Western narratives and have the power to enable agency as described by Darder et.al (2017), Friere (1970), and Mustakova-Possardt (2004). They challenged what

Torres and Dorio (2015) pointed out, the idea that common good being based on self-interest and theirs and other's consumer habits that serve market interests; for the students this notion conflicted with the recognition that this Western ideal leads to destruction of people's lives and the environment. This compelled them to, as Darder et.al (2017) pointed out, develop a shared responsibility in finding solutions to enable change. Their reflections demonstrated a great desire to act on the injustices they saw (Fraser, 2012), and to use their power to challenge power relations that support the global political economy to become agents of change.

In the next sections I discuss how students' consciousness evolved when teachers focused on developing competence related to *identities and the relational dialectic, Universal Human Rights, cosmopolitan hospitality and democracy, and historicity of knowledge.*

5.2.3.2 Students developed a moral responsibility to counter the causes and effects of global issues and to respect, heal, and empower future generations. Students revealed they developed a moral responsibility to counter the causes and effects of global issues and to respect, heal, and empower future generations. Their engagement elevated deep awareness and compassion or critical-consciousness and a desire to counter the causes and effects of the two global issues. Some articulated the need to challenge the power interests within political economy and the history and impacts of colonialism, to find solutions, while others stressed the need to enable healing, and empowering future generations as emphasized by Darder et.al (2017), Kincheloe and McLaren, (201), and Mustakova-Possardt (2004). Consequently, the students' maturing moral consciousness emerged as some students articulated their moral sense of responsibility toward humankind to remedy injustice, while others expressed a moral imperative, a commitment to working with others for the betterment of all including future generations as described by Mustakova-Possardt (2004).

5.2.3.3 Students built solidarity within community of concern by respecting worldviews, identities, and positionality. Students revealed they built solidarity within their community of concern related to each global issue by recognizing theirs and being open to others' worldviews, identities, positionality, histories, and culture when confronting global issues as advocated for by Andreotti (2006c), Darder et.al (2017), Jorgenson (2011), Myers (2006), Pashby (2018), Pashby and Andreotti (2015), Peck (2018). Students experienced building solidarity through dialogue. In their classrooms, which, I argue, became sites for democratic inquiry, students listened to, reflected upon, and debated ideas as they came to

understand that knowledge includes multiple wisdoms, learnings, philosophies, cultural practices, and economic relationships as described by Torres and Dorio (2015). They realized in that Canada privileges a Western worldview, pushing economic growth through consumerism and a dependency on fossil fuels that elevates pollution resulting in climate change. They also realized that the Western worldview has and continues to impact Indigenous peoples' lives.

5.2.3.4 Students shared contextualized solutions to global issues that are reflective of peoples' diverse knowledge systems and traditions. Within their classroom activities students contributed to their local and global communities to share and find contextualized solutions reflective of diverse knowledge systems and traditions. In challenging power relations, they developed compassionate responses to those who for so long have been oppressed by the legacy of Residential schools and to those who suffer due to climate change, ocean pollution, and water scarcity. Many students articulated they were committed to the responsibility of mending broken relationships caused by Residential schools and Numbered Treaties and by consumerism and over consumption of natural resources, to find contextualized solutions to contribute to reconciliation through actions they reasoned would improve conditions for Indigenous people and others and the planet, as advocated for by Dower (2012) and (Odora Hoppers, 2019).

Over the course of the study, I saw what confronting global issues really means. I felt students developed a deep awareness of the causes and effects of the global issues as they were exposed to and contemplated the extent to which people and living things within the environment were impacted, which exposed them to the severity of each global issue. I felt they struggled with the unconscionable reality of what they heard during Ms. Ward's presentation and with the harsh reality of how bird- , sea-, and animal-life are dying due to the gross ingestion of or exposure to plastics and that some species are now facing extinction. In their blogs and final reflections expressed through poetry, drawings, and presentations, students articulated deep concern, anger, hopelessness, sadness, and hope. I felt that by learning about Indigenous worldviews, students came to deeply understand their relationality, how they live in relation to all living things including people and the earth and how peoples' lives and living things are interdependently connected. They articulated how the experience of analyzing issues so deeply helped them understand the power of governments and corporations, histories, theirs

and others' positionality and identities, and how they have a moral responsibility and capacity to take action personally and with others to improve living conditions.

These students, being in a UNESCO ASPnet school, are used to working on projects related to the goals of GCE. They admitted though, that they had never taken such a "deep dive" into global issues. In dialogue with others, they developed a deep awareness of economic, political and social issues that shape lives and understood how they were implicated in the issues and that by their actions they could continue to enable the issues or they could create change by taking action with others to ameliorate conditions.

Freire (1970) theorized, that through dialogue, in which serious reflection occurs and relationships are formed, critical consciousness develops, and actions contribute to liberation (pp.65, 66). This research study demonstrates that though the students were enabled through dialogue, serious reflection, and experienced moments of deep awareness or critical consciousness, transformational growth as critical global citizens is not a switch that is suddenly turned on, but rather an ongoing journey of discovery and deconstruction of complexity and that the commitments made within their classes to take action will take time and ongoing personal effort to truly make a difference. In relation to the global issues studied, the variance in students' reflections revealed how each brought to the fore their own their experiences and understandings of the world and their place in it; however, they did trend toward a moral imperative showing a commitment to changing their way of being in the world and leaving the world a better place for future generations.

In the next section. I address how the gaps that were identified in the field of EfGC were addressed in this research.

5.3 Addressing problems identified by scholars in the Field of Educating for Global Citizenship

Prior to commencing this study, I highlighted the apparent problems when EfGC. In the four sections that follow, I outline how these problems were addressed in the case study.

5.3.1 An approach that enables a shared pedagogical vision when Educating for Global Citizenship. The first problem that was identified was that there was lacking a clear vision and pedagogy when EfGC. In this research, the Critical Pedagogical Praxis of Social Justice Framework with its embedded principles of social justice and critical theory(ies) and practice as advocated for by scholars in the critical paradigm such as Darder et al. (2017),

Giroux (2011, 2017), and Kincheloe and McLaren (2011) provided a more coherent theoretical approach that enabled moments of deep engagement as critical global citizens in two global issues.

The *Framework* supported enabling understanding of the theoretical and conceptual dimensions that teachers could engage within their pedagogical approaches that are essential in confronting global issues in the 21st century to advance the project of social justice. The teachers' expressed the usefulness and practicality of having a shared vocabulary and the framing of social justice dimensions, and theory and practice with access to related reflections and actions, that they had the ability to align with their beliefs, and instructional goals, choices, and practices, and with the curricula they were mandated to teach. The teachers felt that the *Framework* was comprehensive, and they expressed that it enabled them to move the theoretical and conceptual elements of citizenship into their pedagogy, so they could engage their students in the deconstruction of global issues and enable moving toward emancipatory outcomes. The inconsistency of language and approach is what Choo (2017) expressed was lacking, and would consequently cause teachers to insulate their students from the real world or avert any discussion that proved the world was less than harmonious, as pointed out by Macdonald-Vemic et al. (2015).

The critical pedagogical praxis of social justice, as applied by the teachers, was a journey of empowerment, as their confidence in their ability to enable critical global citizenship grew over the two Global Encounters. They admitted that with all the demands of being a teacher, the *Framework* was a great reminder that EfGC should remain central to classroom teaching. The *Framework's* reflections and actions guided these teachers as they engaged their students in gaining knowledge through dialogue (Freire, 1970), and examined ways they could take action to respond to the global issues in ethical and responsible ways that will overtime contribute to equity, social justice, sustainability, and global order that scholars including Choo (2017), Gaudelli (2016), Myers (2016), and Shultz (2018) highlighted as fundamental when EfGC. Therefore, confronting global issues through a critical pedagogical praxis of social justice as represented through the *Framework* offers a pedagogical vision that is accessible for teachers and enables EfGC.

5.3.2 Critical pedagogical praxis of social justice enables critical analysis of global issues to enable agency, social change, pluralism, and democracy. A second problem that was identified was that foundational understandings alone, within the field of EfGC, do not go far enough to confront global issues, therefore agency, social change, pluralism, and democracy are not attainable. The teachers felt that the critical analysis of global issues could lead to social change. Underlying the teachers' approach was a commitment to consider the scope of problems [or issues] including the analysis of what could be global in their cause(s), effect(s), solution(s), or as a paradigm that involves all three (Dower, 2005, p. 3). The teachers enabled their students to challenge the dominant Western discourses that privileges some over others and that compromises democracy due to the social inequalities (Kelly et al., 2004).

The teachers also enabled a critical analysis of the global issues by enabling diverse multilocational perspectives accessed through video conference technology and websites to be heard and valued, as such modeling pluralism within their classrooms as they co-deconstructed global issues. Through dialogue, the teachers with their student united as concerned communities enabling a cosmopolitan hospitality among themselves and others and examined diverse [personal, Western, and Indigenous] knowledge systems and traditions to challenge unequal power relations and to contemplate agency, social change, pluralism, and democracy (Freire, 1970; Giroux 2011, 2017; Darder et al. 2017).

As students worked with others near and far, they came to understand the hegemonic forces behind ideologies such as colonialism and, more recently, conservatism that opens doors for corporations to amass wealth with little regard for the lives they impact by their practices such as resource extraction and the dumping of waste in water systems. Teachers enabled access to the real-world by listening to authentic stories (counter narratives) or reading about peoples' lived experiences. They heard about the trauma that Indigenous peoples live with due to their experiences in Residential Schools. They also heard about how people live with water insecurity or how the earth's bodies of water are contaminated due to the world's lack of attention to preserving its resources, and that the political economy enables corporations to produce and encourage consumerism. Having heard Indigenous worldviews and histories, they examined theirs and others' worldviews and reflected on their own identities and how they live with privilege while others do not. They questioned how they were implicated in these global issues by the choices that they make.

Teachers created a safe learning environment enabling students to express their moral concern for the atrocities and injustices that are the result of colonialism and the forces of globalization. As they became more and more conscious of the dire situations within the global issues they studied, the students felt a moral imperative to take action to enable social change. By building solidarity and taking responsibility to find solutions they could see how they could contribute to building socially just societies that enable democracy, protect universal human rights, and contribute to a sustainable planet, as recommended by Abdi (2015), Gaudelli (2016), Jenkins (2015), Macdonald-Vemic et al. (2015). As Agger (2013) explained, engaging in this form of *reconstructionism,* ameliorates and enhances pluralism and democracy in society and worldwide.

5.3.3 Critical pedagogical praxis of social justice enables the deconstruction of diverse and complex global issues and builds capacity for democracy and ethical thinking and acting. A third problem that was identified was that it is challenging for teachers to address the broad scope of global issues that are increasingly diverse and complex. This case study revealed that the participants gathered as communities of concern focused on two global issues (Dower, 2005) to confront the injustices (Frazer, 2012) within by engaging with conflict and complexity present in the causes and effect which, as Choo (2017), Dower (2005), Jenkins (2015), and Pashby and Andreotti (2015) shared, was critical. As the complexity of global issues are constantly changing, the social justice dimensions and theory and practice presented in this study may be fundamental in enabling students so they come to understand how democracy is being challenged, as Osler and Starkey (2003) pointed out, and how threats to equality, equity, liberty, freedom, and security are apparent in the injustices buried within complex global issues. Students became increasingly confident in their ability to speak out for justice in opposition to the atrocities they learned about, which is essential in a democratic society as Giroux's (2011) maintained. Furthermore, as Choo (2017) pointed out, the classroom as a dialogic site of inquiry, mirrors democratic practices of debate critical to informing the public sphere. Further, the classroom activities provided students with opportunities to build critical understandings related to power relations within political, economic, social, and cultural structures and systems, which in turn could build their capacity for ethical thinking and acting that in turn influenced their worldview, identity, and moral sense of responsibility and duty toward social justice as scholars such as Andreotti (2006b), Choo

(2017), Gaudelli (2016), Macdonald-Vemic et al. (2015), Mustakova-Possardt (2004), and Tupper (2007) have noted as important.

5.3.4 Critical pedagogical praxis of social justice lives alongside mandated curricula. The final problem that was identified recognized the tension that teachers face managing the contradictory purposes of Education. First, mandated curricula founded on neoliberal ideologies places value on possessive individualism, where common good is based on self-interest and relegates civic participation on consumerism and labor contributions by developing skills and knowledge that best serve market interests and practices (Torres, 2013b; as cited Torres & Dorio, 2015, p. 2). The school-lived curricula focused on developing students as responsible citizens with a common sense understanding of citizenship like paying taxes and voting (Tupper and Cappello, 2012), maintains the cycle that divests the privileged and the powerful of the responsibility to question inequality, privilege, and power within the physical and social world and fails to recognize the deep inequalities worldwide (Tupper, 2007). The contradicting agenda is to educate students about ethical and humanitarian considerations by understanding the root causes and effects of global issues and taking action to contribute to creating a more socially just world (Cozzolino-DiCicco, 2016; Marshall, 2011; Pashby & Andreotti, 2015; Richardson, 2008; Shultz, 2007; Shultz & Guimaraes-Iosif, 2012). This study revealed that though teachers acknowledged they had to teach the mandated curricula, they were conflicted by its direction, however, by having the *Framework* live alongside their mandated curricula, the teachers rediscovered the importance of citizenship education that goes beyond developing a responsible national citizenry to enabling critical justice-oriented global citizenship.

Nina expressed her gratitude for being able to use the *Framework*, as she felt that it was important to focus on the challenges lived today and find ways to resolve global issues. She expressed that social justice, theory and practice is what should be the focus of learning rather than trying to cram in historical facts out of the context of social justice. She was grateful for the reminder that citizenship education is critical if students are to understand and contribute to the world in which we live. She recounted the challenges with Alberta's current diploma exams, standardized testing, and the amount of content in the provincially mandated curricula. Teaching is

> definitely difficult, especially with your diploma exam in grade 12 and standardized testing. Most of our outcomes are focused on the past, on the cold war, on the rise of fascism and communism and where these ideas and ideology started. And I think social teachers, really try to make a conscious effort to make sure they bring it back into the scope of where we are right now in our political climate. But trying to balance that and the very thick curriculum is against that sometimes, just because you feel like you're running out of time and you're [thinking] I've got to hit that next outcome. (Focus Group GE1, 29:00)

For Nina, the *teacher salad* of responsibilities, meaning all the extras teachers are expected to do beyond actual teaching, will always be a part of being a teacher even though they interfere with achieving important aspects of curriculum such as citizenship. The *Framework,* she shared, brought her back to this important aspect (Focus Group GE2, 18:07 min.).

Julie also voiced the importance of engaging with the social justice in theory and practice as she expressed that the *Framework* would now live alongside her planning tools with the mandated curriculum. She shared that this was not an add-on, but if teachers used this tool to reflect on their own practice, they could find direction and enhance their pedagogy to engage students critically and purposefully in global issues to enable students to contribute to reconciliation, social justice, and the sustainability of the planet. This, in turn, enables an ongoing journey of transformational growth as critical global citizens.

By providing teachers with the tools they need to reorient their focus and to balance competing agendas within curricula, they may be able to better manage these tensions. Nina's and Julie's acknowledgement of their re-focus toward global citizenship through the application of social justice principles, critical theory(ies) and practice confirms that they and their students were and will continue to be on the journey of growth as critical justice-oriented global citizens.

5.4 Strengths and Limitations of this Qualitative Instrumental Case Study

The strength of this qualitative instrumental case study was that I was able to gain a real-world insider's view (Yin, 2014) of how two skilled UNESCO ASPnet high school teachers confronted global issues with 29 of their students within their own learning environments (the bounded system [Merriam &Tisdell, 2016]) to construct insights (Stake, 2005) about what the journey of transformational growth as critical global citizens looks like when a critical pedagogical praxis of social justice is applied. The case study was instrumental in that I was able to develop portraits including rich, thick descriptions of how the teachers' application of the theory and practice from the fields of EfGC and Critical Theory(ies) and

Critical Pedagogy, as outlined in the *Framework,* enabled their students' deep engagement as critical global citizens. The teachers used the *Framework* as a pedagogical tool to enhance their planning as they worked through mandated curricula. This case study enabled me to understand the teachers' pedagogical choices to engage students with the causes and effects of global issues, to examine how they are implicated, to developed deep awareness or critical consciousness of related injustices, and to foster a moral sense of responsibility including making personal-life changes to their ways of thinking and being. Some students expressed that they had never engaged so deeply with the complexity of global issues.

I feel that the social justice dimensions, theory(ies) and practice, and related reflections and actions, within the *Framework,* have at the very least enabled small ripples of change, like a pebble dropped in a pond. The teachers expressed their appreciation for the vocabulary of conceptual and theoretical understandings that helped their articulate their beliefs as aligned to the social justice dimensions and guided their instructional goals, choices, and practices to deconstruct the global issues and advance the project of social justice. Teachers indicated their desire to apply the revised *Framework* in their teaching and to share it with colleagues as they felt understanding the journey of transformational growth as critical global citizens is a continuous process and there is value in building shared understandings within their communities of practice.

A considerable limitation in this instrumental case study is that the *Framework* guided what I looked for and what I reflected on related to enabling transformational growth as critical global citizens. It is likely that I did not see what other researchers may see given the diverse lenses from which research can be understood. I did however remain open to discovering what may have been missed, for example, two reflections were added to the *Framework* to address a gap that became evident during the analysis process.

This study is also limited in that only two global issues were engaged with; the design of the Framework is not intended to be used as a manual for a course where all outcomes need to be achieved, but rather to be used in the ongoing project of confronting global issues and their inherent imbedded injustices.

Another limitation to this study is that there were only two teacher participants, and each brought forward their own identities, worldviews, and positionality that related to their beliefs about social justice and led to their pedagogical goals, choices, and practices. Both teachers,

one of Lebanese heritage and the other of Métis heritage, naturally brought their own heritage and lived experiences into their teaching. If the teachers would have been of White settler heritage or of other heritage the findings of the study would likely have been different.

Another limitation was that teachers selected appropriate reflections and actions that fit their intended grade-level mandated learning outcomes, so some reflections and actions that may have been useful during the study of the global issues were not deliberately engaged with. Also, the study, as mentioned before, is not generalizable to the larger population, though it may inspire others to use ideas captured here.

Another limitation of this study were the challenges with technology in two respects. First, though teachers often wanted students to work on their virtual classrooms, they were sometimes prevented from doing so because Chrome Books were not available, or the virtual classrooms were down. The teachers and students proved to be resilient, when technology failed, they found ways to complete and share their reflections, which meant having to go back and post their blogs later which the teachers committed to. They had obviously been down this road before. A second challenge was the questionnaire tool. I was advised to use a form and so it did not actually function like a questionnaire tool. Though I tested the digital form, I did not realize that students could not save their work to complete it at a later time, so students did not turn in a questionnaire following the first Global Encounter. The teacher determined that due to the heavy curriculum load she could not go back and have students re-enter and submit their responses. The teachers and I strategized on how the second questionnaire could be completed as that data was critical to understanding what students' reflections were with regards to the global issues they had studied.

Another challenge was that some grade 10 and 11 students have difficulty in handing in work in a timely manner. The teachers used their Google Classroom to post assignments and track student work and progress. They remarked on how they could not imagine being without such a tool. The class sizes ranged from 20 to 38 students, and attendance was often at 75 percent, so it was an ongoing task to hold students accountable for their learning. Julie remarked on how some students are apathetic toward their learning and so they just do not come to class.

A further limitation is that other areas could have informed the study. For example, one teacher expressed that some students had recognizable signs of stress or trauma. Due to privacy

concerns, I did not and could not inquire who those students were to uncover their reflections, therefore, no deliberation about how trauma may have influenced the study is given. Teachers did however express the challenges of presenting controversial information, especially in classrooms of students who may be suffering from trauma given that many of them were refugees. As a result, the teachers explained they carefully negotiated the depth and breadth of their study of global issues, which likely affected their choices of reflections and actions engaged with from the *Framework*.

Another challenge that Nina observed was that some students come to class with so many problems that it is difficult for them to engage and that more support for mental health is desperately needed in schools, especially where there are high populations of newcomers who may have experienced trauma as refugees. Nina expressed that due to the composition of the students in her classroom, some of whom may have experienced trauma as they emigrated to Canada, the ideas of emancipation, power, and compassion can be difficult discussions due to these students' histories. However, she believed that "they are conversations we need to be having more of" (Focus Group GE1, 22:04 min.). When asked what kind of supports teachers would need to have these critical conversations, Nina responded,

> I think the difficulty with that is a lot of our students are coming with PTSD, and so personally in a perfect world there would be a lot more mental health resources. We have a very high-needs population with, … many, of our students coming in with trauma … we don't have the resources to help them properly. And so, coming into the classroom sometimes, there is curriculum and there is pedagogy and all these objectives, we're trying to hit [and] active citizenship that we're trying to get them to. But I think a lot of times, what staff said is [there is] the trauma piece, or you know I didn't eat today, or something happened at home. … It's just balancing [what is] not in the classroom and balancing curriculum. Yeah, it's just difficult, I think personally, it comes down to funding for mental health resources, because [students] definitely need it. (Focus Group GE1, 23:06)

Nina also questioned as to whether compassion should be lived in the school or at home. She reasoned that compassion and empathy are tied together and that through the investigation of global issues, such as the impacts of Residential Schools, we come to understand the difficult realities people have and continue to face and so compassion naturally comes out.

> For the critical consciousness part, … look at 'how' ethics of compassion and justice [are enacted]. … [T]he compassion part I always find difficult as a teacher. That piece, I attach to empathy. How are you building empathy in the classroom? … [S]hould

> empathy be built in the classroom, or is that something that is the responsibility of the home? I think that's something that naturally just comes out when we're learning about people and about the circumstances that they've faced and the hurdles that they've had to jump[ed]. So, when they do this activity, I think it's quite eye-opening how we start to deconstruct myths about Indigenous peoples, and we start to understand the realities that they face are truly because of assimilation policies that were put in place by our governments. So that's the compassion piece of it. (Interview GE2, 07:27 min.)

Another limitation was that this case study was not designed to evaluate the contents of effectiveness of the entire *Framework.* The intent is that not all reflections and actions would be accessed as the teachers select appropriate reflections and actions that fit their intended outcomes. Teacher pointed out that in their teaching of other courses in the future, that they could see alignment with the more complex curricula, for example, Native Studies 30 and Social Studies 30-1.

Lastly, this study is more inspirational than generalizable. The study followed the journeys of two teachers and twenty-nine of their students as they engaged in selected global issues. These findings may inspire others to engage in global issues using a critical pedagogical praxis of social justice to inspire a journey transformational growth as critical global citizens.

5.5 Conclusion

In this chapter, I analyzed what was learned throughout this case study by describing the alignment of findings with scholarly literature and research. I shared the teachers' intentionality toward enabling social justice: including their beliefs, goals, choices, and practices as they applied theory and practice to engage in global issues deeply and critically. I also shared how teachers fostered the students' deep awareness or critical consciousness of the injustices within global issues that shape theirs and others' lives and their capacity to recreate them or alter them which signaled students' journey of transformational growth as critical global citizens . In the second part of the chapter, I shared how the problems evident in scholarly research and literature in the field of EfGC were addressed. Next, I communicated the strengths and limitations of this case study. Through this research, I hope that I have extended the conversation and reflection about what EfGC means in the 21st century and how it can be enacted. I am also hopeful that this research will contribute the tenets of critical global citizenship that supports a common pedagogical vision in the field of Educating for Global Citizenship. In Chapter 6, I share my final conclusions.

6.0 Conclusion

The purpose of this qualitative instrumental case study was to determine: In engagement with global issues, how does critical pedagogical praxis centered on social justice enable teachers' and students' transformational growth as critical global citizens? The subquestions that guided the research were:

1. How does critical pedagogical praxis centred on social justice impact teachers' pedagogical beliefs, instructional goals, choices, and practices, and thematic orientations toward social justice when they engage high school students in global issues?
2. How does consciousness evolve when high school teachers and students navigate global issues?

In what follows, I discuss how the findings of my study contributes to the field of Educating for Global Citizenship (EfGC) by sharing reflections in the context of overall engagement with the research project, and how this study contributes to the research literature. I also outline the implications for practice and policy development and supporting future implementation of a critical pedagogical praxis of social justice to enable critical global citizenship. Drawing on the work of this thesis, I also consider possible future research directions.

6.1 Reflection in Context of Overall Engagement with the Research Project

Having come to this study with a narrow view of the tenets of global citizenship from my work at Alberta Education, the opportunity to synthesize literature from the last two decades from the field of EfGC shared in Chapter 2 revealed to me how theoretically complex EfGC is and how theoretical understandings are constantly evolving. I was able to synthesize my learnings into social justice dimensions. Scholars contended that to educate for global citizenship, it is necessary to comprehend the ideologies and political and economic dimensions of globalization and that it is essential to understand one's identity and how a person is in a relational dialectic with the political, economic, social, and cultural systems and structures that define her/his life. Also, scholars emphasized the protection of Universal Human Rights and a rethinking of cosmopolitanism to ensure a cosmopolitan hospitality and democratic values in engagement with the diverse knowledge systems and traditions that for so long have been subjugated. From these understandings, I was inspired to approach this study from a critical epistemology, and so I further synthesized literature from the fields of Critical Theory(ies) and Critical Pedagogy to reveal a matrix of theory and practice dimensions.

I learned that philosophers in the 20th and 21st centuries have been contemplating the complexity of a world laden with social injustice. What came to light were theoretical understandings. I learned how domination and power of cultural politics and the political economy are hegemonic forces wielding control over others, and that ideological critique is necessary if we are to disrupt the political, economic, social, and cultural structures and systems within societies, locally and globally. I also learned that knowledge lives within historical contexts and that the way we live is based on the history that came before us, and that we, in our current lives, are making history and have the capacity to articulate more accurate poly-vocal histories. Many global issues are the result of globalization and a philosophy of globalism that engenders a Western colonialist history and neoliberal ideology and subjugates people due to class, race, gender and divests diverse peoples of their knowledge systems and traditions and their power for financial gain and power over others.

These philosophers also encouraged the practical means by which to disrupt the oppressive structures within society. They advocated for dialogue where communities form around common concerns to uncover causes and effects of the global issues, and become deeply aware or critically conscious of how social realities shape theirs and others' lives and discover their capacity to recreate or change them and in so doing an ethics of compassion and justice is emergent. To disrupt subjugation and oppression it is necessary to resist and counter hegemony and work toward emancipatory outcomes. By problematizing the "[in]equitable distribution of both benefits and burdens within society," (Jorgensen and Shultz. p. 4) as evident in global issues, EfGC may "lay the groundwork for establishing communities of solidarity and universal kinship" (Darder, Baltodano, and Torres, 2017, p. 562) that take action to breakdown the restrictions to access, and redistribute power, resources, benefits, and privilege to foster social justice, universal human rights, and democracy.

To engage in the complex tenets I had uncovered, I developed the *Critical Pedagogical Praxis of Social Justice Framework.* This theoretical/conceptual framework was used to create a dialogue between the teachers and me. Being able to use the *Framework* as a looking glass enabled the deductive identification of the reflections and actions teachers used to engage their students. I then used inductive analysis to interpret data collected. In constant engagement with data from the deductive and inductive analyses, I was able to move "back and forth between concrete bits of data and abstract concepts, between inductive and deductive reasoning,

and between descriptions and interpretations" to answer my research questions. (Miriam & Tisdell, 2016, p. 202).

Additionally, by sharing the *Framework* with the two high school teachers they endeavoured to engage deeply with the tenets within the complexities of two global issues with their students. I remind the reader, that these teachers being members of the UNESCO ASPnet schools, approached the deconstruction of global issues in an open and forthright manner as would be expected. They and their students having engaged over the years on projects related to global citizenship provided me with a unique opportunity to study how experienced teachers engaged their students as communities concerned for the selected global issues. Also, the *Framework* limited the study as it provided the lens I and the participants engaged in the research. I was, however, open to evolving the *Framework* which I share later in this chapter.

Given the context of the study, I now provide the following rich thick description in response to my research question: *In engagement with global issues how does critical pedagogical praxis centered on social justice enable teacher's and students' transformational growth as critical global citizens?* The topics the teachers and students dealt with within the global issues were serious, highly controversial ideas, and harsh realities. Through the study of global issues, the teachers engaged students in the analysis of how self, others, and members of society and the planet are disenfranchised due to the ideologies that drive Canada and other Western nations. Students each with their own personal histories and lived experiences with race, ethnicities, gender, and class and having developed their own identities and worldviews, began to question their own knowledge in relation to the causes and effects of globalization and the legacies of colonialism. They expressed how they had never engaged so deeply in these global issues and they felt conflicted knowing that by the way they live and think they were perpetuating injustice among people and harm to the planet. Each student realized that he/she had the capacity to create change, and that required that a shift in beliefs to include the new understandings about power relations, oppression, and Western ways of being in the world. Engaging critically meant students had to challenge their beliefs and for some this was emotionally and intellectually complex and challenging. By engaging in dialogue to encounter diverse worldviews, including Indigenous worldviews, they articulated how they thought differently and realized they are in an interconnected relationship with all living things and people so they expressed an urgency to make personal cognitive and behavioural changes for

the betterment of people and the planet. In the study of global issues facilitated by the teachers' critical pedagogical praxis of social justice, each student's emotional and intellectual development differed and thus their journey of transformational growth as critical global citizens was personal and is theirs to foster over their lives as they join others in communities of concern to engage in other global issues.

Over the course of the case study, I realized that teachers' beliefs, and instructional goals, choices, and practices can at best be a partial representation of the global issues. They facilitated the examination of how those with privilege and power dictate how people live and how the hegemonic forces of globalization impact people and the planet. There was incredible complexity in deconstructing causes and effects of each of the global issues and each teacher approached it quite differently. The teachers interpreted the issues based on their own identities and worldviews and through lenses based on their personal histories and lived experiences with race, gender, class, ethnicity, and Indigeneity, which came through in their personal stories. They also selected only some of the *Framework's* reflections and actions further contributing to the partial view of what the *Framework's* potential could be. Teachers also managed their approaches being sensitive to those who may have suffered trauma or have PTSD as recent refugees.

Though approaches were varied, the teachers explained that the social justice dimensions aligned with their beliefs and so they were used as guideposts in their selection of reflections and actions, which revealed a unifying moral focus to enable a better world. In their classrooms they developed a communitarian ethic that extended beyond to include other participants of the Global Encounters concerned for the global issues presented. By having students encounter authentic voices that shared counter stories and testimonials of injustice based on their diverse knowledge systems, traditions, and histories the dialogue about causes and effects of the global issues, became more real which facilitated a deep awareness of the complexities of the injustices. Equally from a communitarian ethic, engagement with the TRC recommendations offered engagement with the possibility of a hopeful future but that it would only be in working in solidarity that change for the betterment of all would be possible.

Teachers expressed their gratitude for the *Framework* as it offered a common vocabulary that they had begun to share with colleagues. They felt that this would contribute the work already underway by school leaders to develop a common vocabulary across subjects

that align with the goals of the UNESCO ASPnet schools. They shared that they felt the amalgamation of tenets that enables critical global citizenship through focused on social justice could live along-side the mandated curricula as a reminder that citizenship education should be central to their teaching. They expressed that mandated curricula with its focus on preparing students for tests and employment lacked this focus. They also shared that the many additional duties teachers have in the school besides teaching, impact the time a teacher has to fully decipher the complexities of what and how global issues could be studied and how global citizenship could be pursued; they expressed their gratitude for the *Framework* as a pedagogical tool. In terms of the teachers' journey of transformational growth as critical global citizens, they as I, became very aware of the tenets of critical global citizenship and how one can align their instruction to the principles of social justice to maintain a focus toward emancipatory outcomes. What was also evident was that to engage with real-world global issues and injustice, teachers must engender a disruptive pedagogy including accessing real-world authentic teaching and learning materials, stories, counter-stories, and testimonials, and technologies as a conduit supports the teachers' work as purveyors of disruptive change.

6.2 Contribution to Research Literature

The review of the literature in Chapter 2 revealed that scholars and NGOs advocated for a more coherent theoretical approach for EfGC. What this research study offers is a pedagogical tool comprised of a comprehensive set of tenets related to EfGC that makes clear the theoretical and conceptual dimensions essential in confronting global issues and advancing the project of social justice and environmental sustainability as critical global citizens. By merging primarily, the work of Joe Kincheloe and Peter McLaren (2011) "Rethinking Critical Theory and Qualitative Research," delineating critical tenets for application of Critical Theory in this millennium (p. 288) and the work of Antonia Darder, Marta P. Baltodano, and Rodolfo D. Torres (2017) "Critical Pedagogy: An Introduction" and Peter McLaren's (2017) "Critical Theory: A Look at the Major Concepts" and Henry Giroux's (2017) "Critical Theory and Educational Practice" from the Critical Pedagogy Reader (2017) I offered a critical theory and critical pedagogy reconceptualized for the 21st century where theory and practice bring to life the principles of social justice advocated for by the scholars in the field of EfGC. The reader can appreciate that in merging of these works by diversely ethnic and Western scholars, each with their own knowledge systems and traditions of knowledge from diverse fields,

represents an intersection of cultural understandings and interdisciplinarity needed to work collaboratively to advance the project of social justice and the foundations for critical global citizenship. I hope that the *Framework* (and the revisioned *Global Action*) as a pedagogical tool will continue to sow the seeds for transformational growth as critical global citizens

The two cycles of data gathering, analysis and interpretation of the data collected through observations, post-event questionnaires, blogs, focus groups, teacher interviews, and final reflections (including art, poetry, and visual presentation), exposed the ways that participants made meaning. I chose data formats and Appreciative Inquiry which were more in line with Feminist expression as I wanted to reach within teachers' and students' personal expression versus collecting the traditional grade school essays that focuses on building rational intellectual arguments. This I felt would connect to students emotional and intuitive being. Also, in choosing to share the findings as portraits in narratively rich, thick descriptions within this dissertation also expands Critical Theory and Critical Pedagogy to include expressions through a feminist's orientation, which was identified as a critique.

The research findings are significant in that the case study showed that by having access to a coherent set of theoretical and conceptual understandings inclusive of social justice dimensions, critical theory(ies) and practice, teachers are able to make purposeful pedagogical choices to engage students in confronting global issues and injustices within curricula lived in their classrooms (in-person and online) and help them manage the tensions felt toward mandated curricula as previously described.

It is my hope that this *Framework* may guide other teachers or community members in their desire to enable justice-oriented critical global citizenship. The *Framework* matrix of social justice principles, critical theory(ies) and practice and related reflections and actions can align with teachers' beliefs and guide instructional goals, choices and practices to facilitate confronting global issues and related injustices through a communitarian ethic to enable deep awareness and the deliberation of solutions for diverse communities.

Using the critical pedagogical praxis of social justice as a supportive approach in their teaching reminded the two teachers of the importance of EfGC. Both teachers shared the various implications for teaching practice which are shared in the next section.

As an educator, curriculum developer, and now researcher, I positioned myself as a non-participant observer, interpretivist, and constructivist within the research process. Throughout

the research, I reflected on ways to pedagogically support teachers as they endeavoured to educate for justice-oriented global citizenship. The Framework informed my methodology and analysis including what I looked for and what I reflected on. Engaging in this process enabled the re-visioning of the Framework to support transformative curricular change that fosters an ongoing commitment to transformational growth as critical global citizens, as discussed in section 6.4.

6.3 Implications for Practice

In this section, I share insights related to the implications for the teaching practice. The teachers saw potential for the *Framework* to be used as a professional learning tool, to enhance curriculum planning and instruction as teachers could develop shared theoretical understandings and vocabulary. They also shared how the *Framework* could be used to engage with professional learning communities and pre-service teacher education as shared below.

6.3.1 A Critical Pedagogical Praxis of Social Justice Framework as a professional learning tool enhances curriculum planning and instruction through shared theoretical understandings and vocabulary.

Scholars have advocated for ongoing professional learning in the field of EfGC (Guo, 2014; Kelly et al., 2004; Merryfield, 2006). I support that, as well. The experiences shared below on how the teachers encountered the *Framework* may provide insights into its future use.

6.3.1.1 Learn-as-you go or just-in-time professional learning. Though I had a pre-meeting with the two teachers involved in the study, they both realized that even more time together would have benefitted their understanding of the dimensions of social justice and the theory and practice as shared in the *Framework*. They did however adopt a learn as you go or just-in-time professional learning mentality, as they believed in the importance of creating deep understanding and a critical level of consciousness in their students so that they could confront global issues in meaningful ways. They also believed that they had a responsibility to enable their students as agents of change. As the two teachers engaged with the reflections and actions in the *Framework*, they became more confident and appreciated how it enhanced their focus on global citizenship.

6.3.1.2 Purposeful planning. Additionally, providing a framework comprehensive of social justice dimensions and supporting critical theory(ies) and practice, enabled the two teachers to engage their students in the complexities of global issues. The reflections and

actions helped them to plan purposefully. Nina expressed that she especially appreciated being able apply a critical pedagogical praxis of social justice into her practice. She felt that using *Framework* was really helpful because a lot of times education theory is presented in a university setting and forgotten once in the classroom, but as part of the study actually putting theory to work in the classroom has provided a different story.

Nina expressed that with provincial curricula being so heavy, the *Framework* helped her to organize her lessons purposefully and with direction. Nina reflected, "Because our curriculum is so heavy, I find that the *Framework* kind of helps me organize, where I really want kids to be going. It makes it really purposeful" (Teacher Interview, GE1, 10:39 min.). She further shared that "a lot of times we in the social studies curriculum, … have all of these skills that we don't really see as working together. I think sometimes we focus; … linear. So, when I take the curriculum and take a look at the *Framework*, I can … see how we can combine the skills and the curriculum objectives and outcomes" (Teacher Interview, GE1, 10:39 min.). Nina also expressed that by developing familiarity with the *Framework*, it has provided her with guidance to accomplish her teaching objectives and reach the outcomes she intended. She shared "the *Framework*, [is], a really great way to reference the things that we want to accomplish in the classroom … and how to actually get there (Interview GE2, 18:21 min.) Julie shared that the *Framework* belonged in her planning book, alongside the mandated programs of study, "they live beside one another instead of it's either this or this. Instead let's interweave them and make them one" (Focus Group, 18:51 min.).

Having worked with the *Framework* for a second cycle, Nina expressed that she liked the structure of the layout and the more she worked with it the more comfortable she became (Interview GE2, 12:54 min.). Nina shared how she would continue to work with the *Framework* moving forward, recognizing that her way of working has focused more on single elements but now might work more holistically.

> I think personally for myself, just continuing to take it apart, and I think I worked with them [the theoretical and practice dimensions, and associated reflections and actions] independently, but I'm starting to see how they come together. I can start pulling from all the different sections within the *Framework* so that they're not working in isolation. (Focus Group GE2, 19:46 min.)

Nina expressed she would continue working with the *Framework* to develop her planning.

6.3.1.3 Cross-curricular planning. In a separate conversation, Nina shared that she works closely with her department and that next term she is teaching Social Studies 30-1 and 30-2, so it may be that she was already planning for those courses, but she saw connections with the 30-level courses.

> There are also those pieces about citizenship and power relations; all of those aspects are included in there. … Personally, … I think a lot of this hits their Social 30. It hits all over the curriculum, but the place I want to take it to is my staff; most people are teaching 30-1 and 30-2 Social Studies right now. Because I think they would be able to pull out all these ideas, all these action pieces … and implement them in a way with the curriculum that would work really great. (Interview GE1, 25:47 & 26:14 min.)

When asked if it was a worthwhile tool to continue developing for working with global issues, Nina responded that it was and shared "Oh definitely. Yeah, I'm excited to use it with the social 30s, that's for sure" (Interview GE2, 20:12 min.).

Julie expressed an interest in using the *Framework* to help her teach her English classes, so that students can meaningfully engage through novels and plays with global issues and social justice. Julie shared that she is planning her English and Aboriginal Studies classes around a critical pedagogical praxis of social justice to ensure that she gets the messages across that are embedded within the *Framework* (Interview GE2, 23:25 min.). Though Julie wished to expand beyond teaching Shakespeare, she was already preparing to add reflections and actions into the study of Romeo and Juliet (Focus Group 18:51 min.).

6.3.1.4 A re-focus on citizenship education to enable social justice. Nina also shared that using the *Framework* was a good reminder that citizenship is an important component of the curriculum that still needs to be developed, as she learned in her university program. Having taught for three years now, and having been pulled in many directions, she felt that she had lost some of that focus. She appreciated rediscovering the importance of citizenship development and exploring how she can weave that into her curriculum when working with her students.

> It's been three years now since I've come out of university and I think when I came out everything was for me personally, very pedagogical. For example, that citizenship piece, don't forget it, don't forget it, don't forget it. And then reality sets in and it's like you start to forget and those pieces start to pull you away from those pedagogy that you've been taught. And so, this was a really good reminder and way of life. Seeing how important those aspects are in ways to pull that in with the curriculum and working with the students, so I appreciated that. (Focus Group GE2, 16:45 min.)

Julie shared that she too was excited to continue working with the *Framework* as she is passionate about enabling social justice through the study of global issues. She reflected that as she worked with it she could see that she is already incorporating the reflections and actions in her pedagogical practice and could identify them by checking them off. She revealed, "it makes me actually think about it because I just kind of do it. So now I sit down, I look at it, and I go, 'Oh I'm already doing this,' and I can check off the boxes" (Focus Group GE 1, 7:50 min.)

Julie expressed that she found the *Framework* helped her to purposefully organize her curricular goals. She mentioned that her school, as a UNESCO ASPnet school, is working to incorporate global citizenship across subject matters through the use of the vocabulary related to sustainability and the Sustainable Development Goals, and stated that she would use the vocabulary from the *Framework* in the same way. Julie noted that it does require shifting a bit of what you are doing to actually use the vocabulary from the *Framework* in your classroom lesson instruction. In practice, she would encourage other teachers to sit and read the *Framework* by breaking it down to identify what they are already doing and then utilize it to add even more to their teaching practice.

Reflecting on the evolution of her teaching, Julie affirmed that she has "shifted to this [focus of global] citizenship in [her] journey" (Focus Group GE2, 17:39 min.). Julie felt elated by how much of what she already teaches is outlined in the *Framework*, sharing, "It still kind of blows my mind how much of how I teach is in a *Framework*," and that she can incorporate this into Social Studies and in English classes (Interview GE 2, 22:57 min.). She expressed that she found the theory and practice to be thorough, commenting, "especially in the way that my mind works when teaching about this type of topic. I don't know if I would add anything" (Interview GE2, 14:32 min.). Reflecting on how teachers teach, Julie felt that the merging of theory and practice helps to make connections. She explained, "it's just teachers need to be comfortable stepping away from that textbook and stepping away from those tests, … the quizzes, the essays," instead she suggested, "it's how can the essays align with the *Framework,* and show these social justice aspects instead of just give me dates, names, times, events. What's the theory behind the events now?" (Focus Group GE 1, 16:27 min.). Julie's reflections are a testimony of her ongoing transformational growth as a critical global citizen committed to enabling others as global citizens.

6.3.1.5 Expanding to create a student version of the Framework. Julie explained that she would also like to share the *Framework* in a student-friendly version with her students so they too could see the journey that the teacher is taking them on (Focus Group 13:09; 13:16 min.).

> One thing I was thinking over the weekend, was about how to get students invested in the *Framework*, is by getting the students to look at the *Framework*, and putting it in student-friendly language, because at our school we always talk about, you have to know the why. Like, why are we learning this?… And so, having students look at a *Framework* that's in student-friendly language and having them actually understand why my teacher teaches this way.… Why don't we use textbooks? And to really understand, this is why we're breaking it down, and this is what we need you to understand. Because I find…a lot of teachers hide that type of thing from their students. Whereas I'm one to front and center … the program of studies …, and we break it down. This is what I'm teaching; this is what it's linked to. (Focus Group GE2, 12:13 min.)

She also felt that some students would be interested in its long-term application in their lives, especially the Global Citizenship 25 students (Focus Group GE2, 13:27 min.).

Julie reflected that a place to start would be to sit down with the *Framework* and cherry-pick reflections and actions to see where they can be fit into what a teacher is doing. Further, she felt, "It's just a matter of knowing where it fits and how it fits" (Interview GE 2, 23:40 min.). She reflected that sharing the *Framework* with her department was also a way to shift thinking about curriculum and to develop a common vocabulary while working towards understanding the scope of social justice and critical global citizenship. She felt that

> instead of saying it's another other, it's how am I already doing this and how can I add it to something, I've already done … it's just shifting that way you're thinking and actually using the vocabulary from the *Framework* in your classroom lesson [and] instruction. (Focus Group GE1, 30:12 min.).

Nina and Julie shared how they used the Framework as a professional learning tool to enhance their curriculum planning and instruction and how through its use they developed shared understandings and a common vocabulary. They expressed that they had shared the Framework with colleagues in their departments and hoped to continue using in the years to come, along side the mandated curriculum in their planning books.

6.3.1.6 Enable timely access to resources that connect to real-world experiences. Both teachers supported developing more tools that enable real-world engagement with global issues, such as access to testimonials, stories, and primary documents. They felt these materials had a

great impact on the students as they could hear about the associated challenges firsthand. Nina felt that searching for relevant materials was an enormous task and would appreciate already identified materials. Having timely access to resources that connect to real-world experiences would allow teachers time to reflect on their pedagogical goals and choices and allow for more time to focus on supporting their students as they engage in global issues.

> I think [teachers need] more time to access resources. Or have the government make resources on these issues more accessible to teachers. Sometimes … going through the government of Canada websites, … it's not very clear cut, and so when I'm doing an activity like this, part of the scaffolding for the students part, [I have to] dig and just for timing sake and pull[ing] up those resources. And [I] link it to their docs so that they're not constantly searching; it just saves a whole bunch of time. … just navigating those sites sometimes takes quite a while just because they're a little convoluted. (Interview GE2, 15:34 min.)

Both teachers' instructional goals, choices, and practices necessitated the use of real-world materials where students heard authentic voices of people involved in global issues.

6.3.2 Professional learning communities. In the education community it is recognized that there are many types of professional learning, and it is not within the scope of this study to debate the merits of these different approaches. However, both teachers expressed that ongoing study of this kind could also be taken up in a professional learning community over a longer period of time; a fellowship where people share ideas, try them out, and return to share their insights in an effort to strengthen pedagogy, including curriculum planning and instructional practices. This would create "ongoing professional-practical dialogues among committed learners (Ast and Bickmore, 2014, p. 48). Nina reflected how she had already shared the *Framework* with her department, "it's something like an action piece that they need to see in front of them, or something like reflecting out loud about" (Interview GE2, 19:41 min.). Julie shared the potential she sees in using the *Framework* with her department.

> To change up English, I would actually take it to my English department, and I think the *Framework* would help them be more deliberate in revamping our course delivery and instead of, I mean yes Shakespeare is important that it's for 30-1, it is on the diploma. But, why can't we choose other plays and other novels that hit this *Framework* that hits these types of global issues? For me, it's not just the social studies…. Students can learn in a multitude of creative ways to express their ideas in terms of these global issues. I mean in my English classes right now, I'm doing totally different work than my colleagues, because I want them to find meaning, in the 'why?' in English class like

> they do in social studies classes. So, I would definitely take it into my English department. (Focus Group GE1, 27:27 min.)

Julie and Nina mentioned that they both belonged to a school district professional learning community and suggested that a PLC could potentially centre their study on the pedagogy found in the *Framework* and explore what it means within their practice (Focus Group GE2, 15:11 min.; Interview GE 2, 15:36 min.). Julie reflected that Alberta teachers would soon be mandated by their collective agreement to implement recommendations linked to the TRC including the teaching of Indigenous content in all subject areas and she saw potential for using the *Framework* to help guide a PLC discussion on how curriculum and the TQS expectations are approached (Questionnaire GE2; Focus Group GE 1, 16:27 min.).

6.3.3 Pre-service teacher education. Scholars have worked closely with preservice teachers, as was seen in the studies shared in Chapter 2: *Literature Review.* I also advocate for the pedagogy presented here to be shared with pre-service teachers so that they consider ways in which to prepare themselves and their future students as critical global citizens. Pre-service teachers, like the teachers expressed in this study, could benefit from a Framework that outlines social justice dimensions, and encapsulates, critical theory(ies) and critical pedagogy through reflections and actions, so they too can consider how to incorporate critical global citizenship in their everyday lessons. Julie felt that preservice teachers could be taught how to approach global issues through a critical pedagogical praxis of social justice at the university level.

> I think when it comes to new teachers coming into this type of teaching, it needs to be taught at the university level, that it's not just you're the teacher they're the student. That's how it was when I was in university, and then coming to this school really shifted my focus. (Focus Group GE 1, 14:26 min.)

In this way, pre-service teachers could be prepared to enable critical global citizenship as they confront global issues with their students in the future.

6.4 Curriculum policy development and implementation. As shared previously, Alberta is currently in the curriculum development process. In 2013 the Minister of Education signed a Ministerial Order on Students Learning (#001/2013) that mandated that cultural and global citizenship be a competency that is developed across all curricula. The two teachers in the study also felt that this was important, as previously global citizenship was only addressed in the social studies curriculum. The world that we live in is not divided into subjects, therefore, I support that the study of global issues could be encountered in all disciplines or subject areas,

and in interdisciplinary ways. By engaging students in timely real-world global issues, they come to understand how they are implicated in the power imbalances and injustices, which might lead them to ultimately examine their roles and responsibilities as critical global citizens.

This study provides access to important understandings in the fields of EfGC, Critical Theory(ies), and Critical Pedagogy focused on social justice, and as such, developers of curriculum policy may benefit from the findings to guide their work, including the use of the revised theoretical/conceptual framework: Global Action – A Framework for Social Justice (Table 31 and Table 32).

Additionally, all Alberta teachers have a responsibility to implement the TRC's recommendations into curricula. As this content may be sensitive, due to the legacies of colonial history, the *Framework* may be a valuable guide to help teachers' dialogue about issues, build critical consciousness, and advance the project of social justice in their classrooms as it has done for the two participating teachers in this case study.

Odora Hoppers (2019) advocated the importance of sharing academic work beyond articles and publications, to do something that helps shape our world for the better. I'm hopeful that this study, including Global Action – A Framework for Social Justice (*Global Action*), will be used to inspire others' efforts to enable transformational growth as critical global citizens.

Global Action is a revision of the original theoretical/conceptual framework used in this study. *Global Action* continues to be based on the blending of critical theory(ies) and practice that align with social justice principles as shown in the scholarly literature and research in Chapter 2: *Literature Review*. *Global Action* incorporates the findings of this study where participants revealed the practical application of the original *Framework.* *Global Action* provides teachers a critical pedagogical praxis of social justice to engage their students within communities of concern in the study of diverse complex global issues by enabling the selection of reflections that focus their study. I am hopeful that *Global Action* will contribute to reshaping stories of injustice.

Table 18 is a schema for *Global Action*, and shows how the social justice dimensions, linked to associated theory, guide the development of overarching reflections that can be applied to global issues. Corresponding strategies enable the examination of these reflections. The strategies that support these reflections are encountered in three practice phases: recognize, reveal, and rebuild. Actions associated with each phase of each strategy are found in Table 19.

Table 18

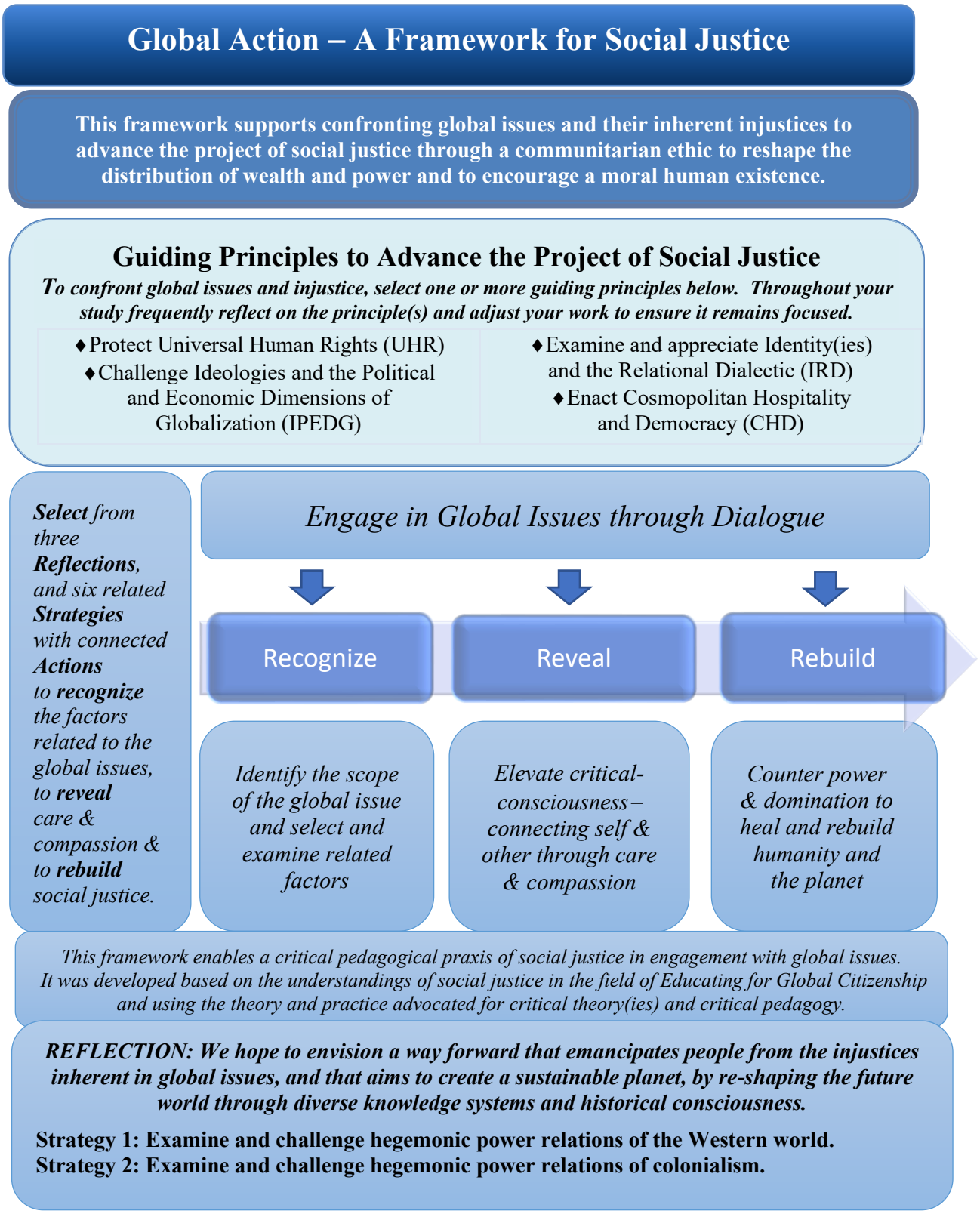
Global Action – A Framework for Social Justice: Schema for the Revisioned Framework

Social Justice Domains// Theory	***Social Justice Domains// Theory***	
IPEDG &UHR // Domination and Power of cultural politics and the political economy & Ideological Critique & Hegemony: control over others &Historicity of Knowledge	**IRD & CHD // Dialectic Theory: dialogue and relational engagement with life and the world &**	
// Practice →		
Recognize	***Reveal***	***Rebuild***
REFLECTION: We hope to envision a way forward that emancipates people from the injustices inherent in global issues, and that aims to create a sustainable planet, by re-shaping the future world through diverse knowledge systems and historical consciousness.		
Strategy 1: Examine and challenge hegemonic power relations of the Western world.		
Recognize: Deconstruct global issues to understand better how the Western World uses power to dominate structures and systems that support the ever-globalizing political economy and the accumulation of wealth with little regard for people and the planet.	**Reveal:** Engage in discussions with others about identity, worldviews, positionality, and perspectives about global issues and injustices to increase personal critical-consciousness and to create understanding.	**Rebuild:** Expand circles of agency and negotiate 21st-century challenges by engaging with others and with meaning to build solidarity and create positive change in the world.
Strategy 2: Examine and challenge hegemonic power relations of colonialism.		
Recognize: Examine the historical context of colonial times to determine how colonialism defined the political, economic, and social structures of how we live today and assess how from their inception these structures created injustice and have left legacies that continue to impact humanity and the planet.	**Reveal:** Engage in discussions with others about identity, worldviews, positionality, and perspectives to create understanding about injustices related to colonialism.	**Rebuild:** Assess the impacts of current systems and historical legacies on the quality of life for self, others, and the planet and enable new ways of thinking and acting.
REFLECTION: We hope to envision a way forward that considers the tension between domination and power, and justice in local and global communities to pursue and negotiate the terms of interdependence, interconnectedness, and difference while enabling democracy, freedom, and equality through acts of social justice.		
Strategy 3: Examine and challenge ideologies that focus on economic profitability at the cost of the human condition.		
Recognize: Uncover the connections and contradictions between democratic ideals, ideologies, and the global political economy.	**Reveal:** Examine the ideological intent related to local and global issues by reflecting on the true significance of dehumanizing power and its ability to be an oppressive force in the world.	**Rebuild:** Support social and political conditions that breakdown the ideologies and existing conditions that focus on economic profitability at the cost of the human condition.

Social Justice Domains// Theory	*Social Justice Domains// Theory*	
IPEDG &UHR // Domination and Power of cultural politics and the political economy & Ideological Critique & Hegemony: control over others &Historicity of Knowledge	**IRD & CHD // Dialectic Theory: dialogue and relational engagement with life and the world &**	
// Practice →		
Recognize	***Reveal***	***Rebuild***
Strategy 4: Examine and challenge how cultural institutions propagate ideological beliefs through media to dominate and assimilate people.		
Recognize: Uncover ways humanity is impacted by advanced information communication technologies.	**Reveal:** Examine how cultural institutions influence people and assimilate them through various forms of domination, including media.	**Rebuild:** Challenge sociocultural productions that manipulate people through media to adopt oppressive meanings, i.e., in politics, in education, and in society.
REFLECTION: We hope to create solutions that remove oppressive conditions and counter the hegemonic forces of globalization that relentlessly impact humankind and their sustainability as a community able to live on a sustainable planet.		
Strategy 5: Examine and challenge the hegemonic forces of globalization.		
Recognize: Recognize the hegemonic forces of globalization.	**Reveal:** Examine how colonialists in the past or neoliberal policymakers of the present, maintain global economic systems and politics of power, subjugate peoples with diverse knowledge systems and traditions, by developing and maintaining oppressive the systems and structures.	**Rebuild:** Contribute to creating a better life by validating those who are oppressed and search for meaning in the most unfavorable circumstances, by challenging dominant agendas and narratives through acts of social justice.
Strategy 6: Examine and challenge conditions that threaten humanity and the sustainability of the planet.		
Recognize: Examine how human and environmental sustainability are threatened when wealth is legitimized as what counts by industrialists, corporations, and governments.	**Reveal: S**tudy projects and their innovative strategies inspired by the UN Sustainable Development Goals (2015) or other international agreements that address critical issues of the human condition and sustainability of the environment.	**Rebuild:** Create projects using innovative strategies to address critical issues of the human condition and the sustainability of the environment.

Table 19

Global Action – A Framework for Social Justice.



IPEDG &UHR // Domination and Power of cultural politics and the political economy & Ideological Critique & Hegemony: control over others

Strategy 1 – Recognize: Deconstruct global issues to understand better how the Western World uses power to dominate structures and systems that support the ever-globalizing political economy and the accumulation of wealth with little regard for people and the planet.

Actions:

a) We examine global issues and inherent injustices by assessing everyday contradictions, disconnections, and conflict caused by the imbalance of power within political and social structures ☐, economic systems ☐, and as impacted by historical events ☐, media culture ☐, and cultural heritage ☐ (Andreotti, 2006c; Darder et al., 2017)
   i. We reflect on and deconstruct modern forms of reasoning/ knowledge to recognize the dominant, normative ways of thinking about issues and related solutions ☐. (Pashby & Andreotti, 2015)
   ii. We examine the connections and contradictions between objective/scientific knowledge and the cultural norms, values, and standards of society at large ☐ (Darder et al., 2017) and of Indigenous peoples' Non-Western knowledge systems ☐ (Odora-Hoppers, 2017).

Strategy 2 – Recognize: Examine the historical context of colonial times to determine how colonialism defined the political, economic, and social structures of how we live today and assess how from their inception these structures created injustice and have left legacies that continue to impact humanity and the planet.

Actions:

b) We examine historical events and conditions to understand the legacies that impact today's world ☐. (Darder et al., 2017)

c) We examine how the instructive force of media culture with its emphasis on belief and persuasion is situated within and across historical contexts ☐, reinforcing social formations ☐, influencing how we think about politics and economics ☐ and enact forms of resistance and social transformation to ensure universal human rights ☐. (Giroux, 2011)

d) We examine current conditions to hypothesize on the legacies that may be left to future generations ☐ (Darder et al., 2017)

IRD & CHD // Dialectic Theory: dialogue and relational engagement with life and the world & Historicity of Knowledge

Strategy 1 – Reveal: Engage in discussions with others about identity, worldviews, positionality, and perspectives about global issues and injustices to increase personal critical-consciousness and to create understanding.

Actions:

e) We examine personally held assumptions (knowledge, perspectives, norms, values) about images of people and the world., and elevate compassionate responses by engaging in deep conversations about:
   i. worldviews ☐, identity ☐, positionality ☐, equity ☐. (Andreotti, 2006c)
   ii. multiple perspectives on issues by investigating the knowledge systems of diverse peoples in all forms and traditions of knowledge ☐. (Odora Hoppers, 2019)
   iii. Indigenous worldviews to understand ways to cohabitate with nature, the reverent Mother Earth, respecting her, and the usage and limitations of her land, water, and resources ☐. (Spector, 2013)

f) To engage in expanding circles beyond one's existing social world, we foster reflecting about life around us, including on another's experiences and circumstances, fostering a dialogue with life, and developing moral motivation ☐, the moral sense of identity ☐ and moral imperative ☐. (Mustakova-Possardt, 2004)
g) We examine how meaning is fluid, constructed, and reconstructed through one's own understanding, through others' understanding, and through the meeting of these understandings ☐. (Tupper, 2005)
h) Rather than forming absolute dichotomies or rigid polarization of thought processes, we examine how relationality to something is dynamic and interactive and is constantly shaping and reshaping thoughts, actions, and worldviews to create hopeful pathways forward ☐. (Darder et al., 2017)

Strategy 2 – Reveal: Engage in discussions with others about identity, worldviews, positionality, and perspectives to create understanding about injustices related to colonialism.

i) We negotiate ethical issues and values in the world to enable and develop empathy ☐, hospitality ☐, and the capacity to appreciate diversity ☐. (Choo, 2017)
j) To empower historical agency, as a way of being, we problematized the natural, cultural, and historic human reality by reflecting upon:
   i. moral identity ☐,
   ii. moral reasoning ☐,
   iii. moral effect or outcome ☐
   iv. other moral dimensions ☐ (Mustakova-Possardt, 2004) such as human rights, and moral responsibility and duty.
k) We examine and challenge the intended messages of electronic images by examining how they are received by different individuals based on their ethnicity ☐, class ☐, and gender ☐. (Kincheloe and McLaren, 2011)

IRD & CHD // Dialectic Theory: dialogue and relational engagement with life and the world & Historicity of Knowledge

Strategy 1 – Rebuild: Expand circles of agency and negotiate 21st-century challenges by engaging with others with meaning to build solidarity and create positive change in the world.

Actions:

l) In caring for self and others, we build solidarity by enabling reciprocal recognition to legitimize non-Western knowledge systems and traditions and to create solutions that breakdown structures of oppression ☐. (Odora Hoppers, 2019; Shultz 2018; Tupper 2005)
m) We increase motivation and socio-political consciousness toward moral agency by:
   i. recognizing self is grounded in our own spiritual nature and one own choice ☐;
   ii. facilitating a moral sense of identity, a moral imperative and normative concerns over self-interest and pragmatic concerns☐;
   iii. engaging the analysis of causality ☐;
   iv. orienting toward duty and responsibility toward a larger human group than one's immediate circle ☐;
   v. enabling recognition of self-knowledge and the accompanying ability for self-reflection, differentiating personal goals, and articulating a coherent philosophy ☐. (Mustakova-Possardt, 2004)

Strategy 2 – Rebuild: Assess the impacts of current systems and historical legacies on the quality of life for self, others, and the planet and enable new ways of thinking and acting.

Actions:

n) We consider ways to reshape our present context by challenging the dominant historical narratives of the past ☐. (Darder et al., 2017)

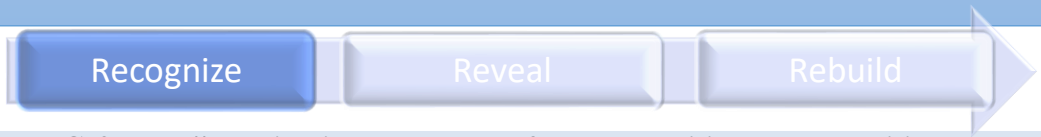
o) We examine complexity in the world and consider new ways of constructing thought and action beyond how it currently exists ☐. (Darder et al., 2017)

p) We connect across the planet to engage with people with diverse knowledge systems to hear testimonials through live encounters (in-person, live streaming) or through first-hand accounts (print, video) to end:
   i. human suffering and oppression ☐**;**
   ii. unsustainable practices that impact the planet and humanity ☐. (Kincheloe, 2008b; Spector, 2013)

REFLECTION: We hope to envision a way forward that considers the tension between domination, power, and justice in local and global communities to pursue and negotiate the terms of interdependence, interconnectedness, and difference while enabling democracy, freedom, and equality through social justice.

Strategy 3: Examine and challenge ideologies that focus on economic profitability at the cost of the human condition.

Strategy 4: Examine and challenge how cultural institutions propagate ideological beliefs through media to dominate and assimilate people.



IPEDG &UHR // Domination and Power of cultural politics and the political economy & Ideological Critique & Hegemony: control over others

Strategy 3 – Recognize: Uncover the connections and contradictions between democratic ideals, ideologies, and the global political economy.

Actions:

q) We examine how mechanisms of democracy exercise power in the 21st century. (Held, 2006)

r) We reflect on how ideology is the lens or framework of thought that is used in society to create order, giving meaning to the social and political world in which we live ☐. (Darder et al., 2017)

s) We examine and challenge societies' legitimated ideologies and the policies they support that reinforce domination, such as:
   i. neoliberalism ☐
   ii. globalism ☐
   iii. conservatism ☐
   iv. liberalism ☐
   v. social democracy ☐
   vi. organized religion ☐. (Kincheloe and McLaren, 2011)

t) We examine how the hegemonic nature of ideologies produce consent to the status quo developed and maintained by the neoliberal political economy ☐. (Kincheloe & McLaren, 2011)

u) We examine how cultural institutions influence people and assimilate them through various forms of domination, including:
   i. schooling ☐,
   ii. societal traditions ☐,
   iii. family traditions ☐ &
   iv. religion ☐. (Kincheloe & McLaren, 2011)

v) We examine political institutions (past and present) to uncover how they influence people and assimilate them through various forms of domination and power, including:
   i. policies ☐, and
   ii. laws ☐, and
   iii. other ☐.(Kincheloe & McLaren, 2011)

Strategy 4 – Recognize: Uncover ways humanity is impacted by advanced information communication technologies.

Actions:

w) We analyze how the dynamics of media culture impact social systems defined by the inter-relationships that exist between individuals, groups, and institutions, and their interaction with ideologies, the economy, social institutions ☐. (Kincheloe & McLaren, 2011)

x) We examine how democracy is threatened when Western societies yield to corporate power and domination ☐, and these corporations gain greater control over the political system and political consciousness via a sophisticated media-culture ☐. (Kincheloe & McLaren, 2011)

y) We examine how the hegemonic nature of ideologies produce consent to the status quo and how the individuals' place within it is reinforced through cultural forms and meanings in the media, and through rituals and representations ☐. (Kincheloe & McLaren, 2011)

IRD & CHD // Dialectic Theory: dialogue and relational engagement with life and the world & Historicity of Knowledge

Strategy 3 – Reveal: Examine the ideological intent related to local and global issues by reflecting on the true significance of dehumanizing power and its ability to be an oppressive force in the world.

Actions:

z) We critique ideology through the examination of domination in the context of current struggles, e.g., ways competition engages i. different visions, interests, and agendas ☐, ii. in a variety of social locales ☐, iii. among different classes, ethnic and gender groups, and sectors of capital ☐. (Kincheloe & McLaren, 2011)

aa) We challenge power relations that seek to replicate the existing cultural values and privileges that govern social order through the examination of dominant:
   i. political relationships ☐
   ii. economic relationships ☐,
   iii. social relationships ☐, and
   iv. ethical/unethical relationships ☐. (Darder et al., 2017)

bb) We challenge economic determinism where:
   i. economic factors provide the foundation for all political, social, and cultural structures ☐;
   ii. society is divided into competing classes, and political power is determined by a capitalist system that empowers wealthy individuals and corporations while the poor remain powerless ☐. (Kincheloe, 2008)

cc) We challenge those who treat formal, nation-based citizenship as the determinant of *who counts* as this misframes justice in the transnational and global social order ☐. (Frazer, 2012)

dd) We examine how subordinate persons or groups are subject to hegemonic political and social control by moral leaders of a dominant sociocultural class ☐ or religion ☐, intellectual property ☐ , or other ☐. (Darder et al., 2017)

Strategy 4 – Reveal: Examine how cultural institutions influence people and assimilate them through various forms of domination, including media.

Actions:

ee) We examine how subordinate persons or groups are subject to hegemonic political and social control through media ☐. (Darder et al., 2017)

ff) We examine how popular culture (TV, movies, video games, computers, music, dance, and other productions) plays a role in power and domination by questioning how the lines of what is real are blurred and simulated to produce new forms of culture ☐, cultural domination ☐, creating a loss of touch with traditional notions of time ☐, community ☐, self ☐, and history ☐. (Kincheloe & McLaren, 2011)

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Strategy 3 – Rebuild: Support social and political conditions that breakdown the ideologies and existing conditions that focus on economic profitability at the cost of the human condition.

Actions:

gg) Recognizing the oppressive and unjust structures of society reinforced by ideologies that continue to marginalize and discriminate against others, we reflect on our own privilege and the privileging of others to counter hegemony and construct agency in the service of humanity ☐ (Carr, Pluim & Howard, 2014)

hh) To reveal life's multiple truths and envision a hopeful future, we correctly analyze social and political conditions and challenge ideologies that focus on economic profitability at the cost of the human and environmental conditions ☐. (Freire, 1992)

ii) We examine how agents contribute to a cosmopolitan democracy that moves the pendulum away from neoliberalism and market-driven economies toward:
   i. democracy, social justice, and participation for all ☐, and
   ii. governance at a variety of levels (local, regional, national, global) to increase non-violent political equality and popular control ☐. (Archibugi & Held, 2011)

jj) We examine how emancipation empowers self-direction ☐ and enables democratic community building ☐ to negate domination ☐. (Kincheloe & McLaren, 2011)

kk) We challenge the forces that prevent individuals and groups from shaping the decisions that crucially affect their lives ☐, to achieve greater degrees of autonomy and human agency ☐. (Kincheloe & McLaren, 2011)

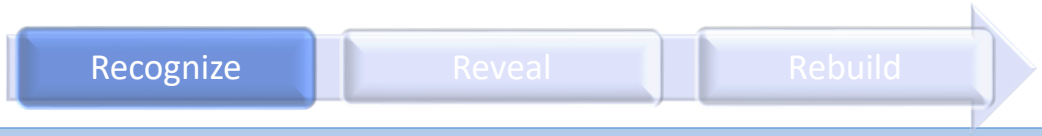
Strategy 4 – Rebuild: Challenge sociocultural productions that manipulate people through media to adopt oppressive meanings, i.e., in politics, in education, and in society.

Actions:

ll) We challenge and counter sophisticated electronic cultural pedagogy that creates political consciousness intended to control Western societies; they to some degree yield to corporations by passively watching as the elite gain greater control over political systems which becomes a corporate threat to democracy ☐. (Kincheloe & McLaren, 2011)

mm) We seek ways to challenge electronic cultural pedagogy created by dominant corporate "educators" who possess the financial resources to use mass media to control space and time in today's digital world to support the political economy and hegemonic ideologies ☐. (Kincheloe and McLaren, 2011)

nn) We empower ourselves and others to enable emancipatory outcomes through the use of information communication technologies to connect with other communities in an effort to reform media culture, and challenge domination in the pursuit of the wellbeing of people and the planet ☐. (Kincheloe & McLaren, 2011, Spector 2013)



REFLECTION: We hope to create solutions that remove oppressive conditions and counter the hegemonic forces of globalization that relentlessly impact humankind and their sustainability as a community able to live on a sustainable planet.

Strategy 5: Examine and challenge the hegemonic forces of globalization
Strategy 6: Examine and challenge conditions that threaten humanity and the sustainability of the planet.

IPEDG &UHR // Domination and Power of cultural politics and the political economy & Ideological Critique & Hegemony: control over others

Strategy 5 – Recognize: Recognize the hegemonic forces of globalization.

Actions:

oo) We examine how economic market imperatives (competition, accumulation, profit-maximization, and increasing labor productivity for capital growth), not ethical or humane considerations drive:
  i. social policy ☐,
  ii. political policy ☐,
  iii. economic policy ☐, and
  iv. educational policy ☐. (Kincheloe, 2008)

pp) We investigate how the global political economy is controlled by corporations who dominate through a cultural pedagogy where agents have influence over others by generating and shaping knowledge ☐, values ☐, and formulating identity ☐. (Kincheloe & McLaren, 2011)

qq) We examine how the power of global neoliberal policymakers exercise market solutions on national economies around the world to control markets that are part of the global economies ☐ , including roles of:
  i. the International Monetary Fund ☐,
  ii. the World Bank ☐,
  iii. the World Trade Organization ☐,
  iv. aid agencies ☐,
  v. multinational corporations ☐,
  vi. Nongovernment Organizations (NGOs) ☐. (Kincheloe, 2008; Tully, 2005; Schulz, 2007)

rr) We examine how wealth (money and possessions) of individuals and of nations:
  i. is distributed ☐, and
  ii. impacts people across the planet ☐, and
  iii. how we are implicated in this distribution ☐. (Kincheloe, 2008)

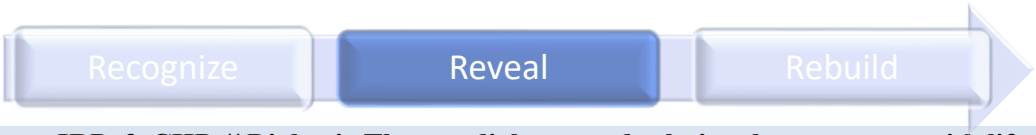
ss) We examine how a change in social status based on wealth, occupation, education (market-driven social mobility) impacts people ☐ and the planet ☐. (Kincheloe, 2008)

Strategy 6 – Recognize: Examine how human and environmental sustainability are threatened when wealth is legitimized as what counts by industrialists, corporations, and governments.

Actions:

tt) We examine how economic market imperatives (competition, accumulation, profit-maximization, and increasing labor productivity for capital growth) support consumerism and how this impacts the environment and how people live globally ☐. (Held, 2006)

uu) To discuss humankind's sustainability as a community, we examine challenges such as:
  i. global warming ☐,
  ii. nuclear proliferation ☐,
  iii. other ☐. (Held, 2006)



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Strategy 5 – Reveal: Examine how colonialists in the past or neoliberal policymakers of the present, maintain global economic systems and politics of power, subjugate peoples with diverse knowledge systems and traditions, by developing and maintaining oppressive the systems and structures.

vv) We examine how economic factors shape everyday life uncovering connections to various forms of oppression (economic, ethnicity, gender, etc.) ☐ and how we are implicated by our choices ☐. (Kincheloe, 2008; Kincheloe & McLaren, 2011)

ww) We examine how global neoliberal policymakers work together in the least developed nations to offer a less intense version of democracy by:
  i. breaking down 'premodern' ways ☐,
  ii. breaking-down local self-reliance ☐,
  iii. integrating them further into the global economy ☐. (Tully, 2005).

xx) We assess humanitarian goals that seek to address critical issues of the human condition in organizations such as:
  i. the United Nations ☐,
  ii. the United Nations Children's Emergency Fund ☐, and
  iii. Doctors without Borders ☐, and
  iv. other ☐ _____. (Kalu, 2017)

yy) We examine how to contribute to a cosmopolitan global leadership including democratic foreign policy ☐, reformed international organizations ☐, global criminal justice ☐, lawful interstate conflict resolution ☐, international administrative courts ☐, citizen participation in global politics ☐, and non-territorial political communities including the dispossessed ☐. (Archibugi & Held, 2011)

Strategy 6 – Reveal: Study projects and their innovative strategies inspired by the UN Sustainable Development Goals (2015) or other international agreements that address critical issues of the human condition and the sustainability of the environment.

zz) We assess the humanitarian and environmental objectives embedded in the UN Sustainable Development Goals (2015) that seek to address critical issues of the human condition and the environment ☐. (Odora Hoppers, 2019)

aaa) We study projects and their innovative strategies inspired by the UN Sustainable Development Goals (2015) that address critical issues of the human condition and the environment ☐. (Odora Hoppers, 2019)

bbb) We assess the humanitarian and environmental objectives within international agreements that seek to address critical issues of the human condition and the environment ☐. (Archibugi & Held, 2011)

ccc) We study projects and their innovative strategies inspired by international agreements that address critical issues of the human condition and the environment ☐. (Archibugi & Held, 2011)

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Strategy 5 – Rebuild: Contribute to creating a better life by validating those who are oppressed and search for meaning in the most unfavorable circumstances, by challenging dominant agendas and narratives to advance the project of social justice.

ddd) When discussing global issues, we examine how the Global South (developing nations) can:
- i. institute democratic norms and values ☐ &
- ii. be ensured equal voice with the Global North (developed nations) ☐. (Held, 2006)

eee) We validate those oppressed who are longing for a better life and who drive to make meaning in the most unfavorable circumstances by:
- i. recognizing social indignation (contempt, and resentment caused by injustice) in oneself and others ☐, and
- ii. promoting political imagination to find solutions ☐. (Fraser, 2012)

fff) To challenge how domination is produced to maintain the interests of the ruling class, we examine:
- i. social determinants (economics, social and political policies and the politics that shape how people live and work) ☐,
- ii. asymmetrical or uneven power relations inherent in the political economy (production and trade in relation to government and the distribution of wealth) ☐, and
- iii. the analysis of competing power interests ☐
- iv. how domination can be challenged and overcome through:
  - resistance ☐,
  - critique ☐, and
  - social action ☐. (Darder et al., 2017; Kincheloe & McLaren 2011)

Strategy 6 – Rebuild: Create projects using innovative strategies to address critical issues of the human condition and the sustainability of the environment.

ggg) We countered development projects that emphasize economic profitability over any concern for human or ecological consequences by offering innovative solutions ☐. (Kincheloe, 2008)

hhh) We re-envision humanitarian and environmental objectives that address critical issues of the human condition and the environment ☐. (Archibugi & Held, 2011)

iii) To address critical issues of the human condition and the environment, we create projects using innovative strategies:
- i. that support the UN Sustainable Development Goals (2015) ☐. (Odora Hoppers, 2019)
- ii. that support international agreements ☐. (Archibugi & Held, 2011)

The critical pedagogical praxis of social justice embedded within *Global Action* continues to inspire a communitarian ethic where moral judgement and action work to challenge asymmetrical power relations within global issues and through communities united by their concern work in solidarity to safeguard democracy and the protection of Universal Human Rights. *Global Action* will enable praxis "for producing citizens who are critical, self-reflexive, knowledgeable, and willing to make moral judgments and act in socially responsible ways" (Giroux, 2011, p. 3) as critical global citizens. Through *Global Action* teachers access the social justice principles, and embedded critical theory(ies) and practice and related reflections and actions to engage in a critical pedagogical praxis of social justice to foster a journey of transformational growth as critical global citizens and to advance the project of social justice and sustainability of the planet.

Once again, it is not the intent that teachers cover all reflections and actions within *Global Action* at once, but rather that they make choices based on their beliefs and intentions, alongside the mandated curricula, to deeply engage in the global issues that concern them. In this way, as Nina and Julie pointed out, the *Framework* can provide purposeful guidance and a shared vocabulary among students and teachers when engaging in global issues. I am hopeful that deep engagement in global issues will connect self and other through a communitarian ethic of care and compassion. Honouring the diverse knowledge systems and traditions within humanity and living sustainably on Earth means critically analyzing power relations and countering domination and power that exist within Western systems and structures to take action to advance the projects of Reconciliation, social justice and sustainability of the planet.

6.5 Drawing on the Work of this Thesis, Possible Future Research Directions

This thesis focused on working with two high school teachers and their students to enable growth as critical global citizens. Though I did see how the *Framework* provided for flexible approaches in studying two diverse global issues, I hope to continue to workshop the *Global Action* with teachers and other community members studying a breadth of global issues, much like a playwright would workshop a nascent play to see how the actors would further develop the script, the characters, and their motivations. Through Appreciative Inquiry under the umbrella of Action Research, such an approach enables conversations by engaging with a common vocabulary and tenets of critical theory and pedagogy and their application in the real-

world work of deconstructing global issues and the complexities of related injustices, and sowing the seeds to enable agency and transformational growth as critical global citizens.

Some of the next steps, as shared by one of the teachers, could be to create a version where the reflections and actions would have language at a reading level appropriate for a wide range of students and I would extend this to include community members. This, I believe, could also be done as an Action Research study to work through the new strategies within *Global Action*.

Additionally, as this study was conducted in the humanities, a study focused on diverse subject areas such as mathematics, sciences, language and culture, and the arts could explore various ways of engaging in global issues and enabling critical global citizenship. Another area of study to expand upon would be to envision how to approach confronting global issues with junior high students and elementary students.

A study could focus on education professional learning communities designed to enhance the application of reflections and actions within a critical pedagogical praxis of social justice as teachers and pre-service teachers engage their students in confronting global issues.

Recognizing the community at large including government departments and NGOs work to address social injustice, applying the *Framework* to various projects may provide insights into the deconstruction of political, social, and cultural structures that perpetuate the Western political economy and globalization and insights into how to enable critical global citizenship.

A further study would be to conduct a comparative analysis between the critical theories and pedagogy and decolonial theory. How might decolonial literature have shaped a decolonial framework differently to confront global issues and enable critical global citizenship?

These studies could create portraits of how participants perceive social justice and their role in enabling global citizenship. They could share the goals, choices, and practices, including identifying real-world materials that foster critical consciousness and solution finding. Eventually, a large enough pool of reflective thought and materials could be shared in an ongoing dialogue amongst educators. In this way, a sizable community of practice develops and shares in the responsibility of enabling transformational growth as critical global citizens.

6.6 Conclusion and Parting Thoughts

Working on completing this Doctor of Philosophy in the field of Education has afforded me a considerable amount of time to contemplate how education could approach EfGC. I examined the case in-depth, scrutinized the application of theory and practice within the unique context, and detailed its ordinary activities to help me, as the researcher, to pursue this external interest (Merriam, 1998, p. 41) of supporting the future implementation of global citizenship as a competency across curricula as lived and to contribute to the field of EfGC.

The case created a scenario that might, or might not, be typical of other cases; however, the insights that I gained may be of use to others (Merriam, 1998, p. 41) who are also interested in implementing a pedagogical approach to enable critical global citizenship. Daily, through ubiquitous information technologies, we are made aware of the innumerable global issues that exist worldwide and that injustice is widespread. These global issues are bound to domination and power within the political economy that is designed to enable pervasive capitalism, driven by such ideologies as neoliberalism and globalism, which continue to control how the world functions and consequently how people live. These dominant Western worldviews also perpetuate the legacies of imperialism and colonialism that, to this day, subjugate people worldwide. Through the lens of a critical pedagogical practice of social justice, this dissertation offers portraits of how two teachers and 29 of their students deconstructed global issues, in order to examine power relations that perpetuate injustice to reconstruct new possibilities to take action on injustice. Teachers and students alike contemplated constructive ways to enable social justice within their communities of concern, and crafted responses that they hoped would enable the redistribution of access to basic needs such as fresh clean water, resources, power, opportunities, benefits, and privileges in the context of the global issues they discussed, researched, and explored.

As an educator, curriculum developer, and researcher, I wanted to contribute to preparing students as critical global citizens to engage with their communities, near and far, in meaningful ways through a transformative pedagogy to confront global issues and injustice and to enable emancipatory outcomes. I am aware that the writing and enacting of curricula is a political act. This research holds an action agenda in the pursuit of social justice. In this study I have learned that in the examination of my beliefs as educator and curriculum developer, when I choose to support or enact current mandated curricula, I have a responsibility to examine my

beliefs in relation to citizenship (local to global), and know that by setting my pedagogical goals, choices, and practices I am either perpetuating the existing state of affairs or enabling transformation toward a more socially just society.

It is my hope, as in this study, that teachers and their students are guided by the principles social justice when participating in dialogue within their communities of concern to engage in theory and practice and reveal the complexities within global issues, thus elevating critical consciousness through reflection and action. I hope *Global Action* will enable teachers to make pedagogical choices based on their beliefs and intentions, infusing in lived curricula what is absent from mandated curricula, to deeply engage in the global issues that concern them. In this way, as Nina and Julie pointed out, the framework can provide purposeful guidance within the teaching of global issues. I am hopeful that deep engagement in global issues will connect self and other through a communitarian ethic of care and compassion. I hope this kind of engagement will restore power and dignity to those within humanity who have suffered at the hand of colonialism and who are suffering under the neoliberal agenda of capitalism that now controls the global political economy and power relations within political, economic, social, and cultural systems and structures that influence ways of knowing and living. Honouring the diverse knowledge systems and traditions within humanity and living sustainably on Earth means critically analyzing power relations and countering domination and power to take action for reconciliation and to advance the project of social justice and the planet's sustainability. In this way, humanity enables generational healing and ignites and fuels the journey of transformational growth as justice-oriented critical global citizens.

I believe that in the future the findings of this case study could inform teachers' praxis and the praxis of communities of concern, educational and community innovation, curricular policy, and research. Finally, I invite you, the reader, to use the information I have presented in this dissertation to continue the journey of enabling transformational growth as critical global citizens; be a pebble that creates a wave by confronting global issues through a communitarian ethic fostered by a critical pedagogical praxis of social justice to make the world a better place.

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Appendix A: Notification of Ethics Approval

[redacted]

RESEARCH ETHICS OFFICE

308 Campus Tower
Edmonton, AB, Canada T6G 1K8
Tel: 780.492.0459
Fax: 780.492.9429
www.reo.ualberta.ca

Notification of Approval

Date:	January 11, 2019
Study ID:	Pro00084005
Principal Investigator:	Jocelyn Lamoureux
Study Supervisor:	Carla Peck
Study Title:	A Qualitative Instrumental Case Study - Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Approval Expiry Date:	Friday, January 10, 2020

Approved	Approval Date	Approved Document
Consent Form:	1/11/2019	Information Letter and Consent Form (Parent-Guardian) Jan5, 2019.doc
	1/11/2019	Information Letter and Consent Form (Teachers)-EfGCJan5,2019.doc

Thank you for submitting the above study to the Research Ethics Board 1. Your application has received a delegated review and beer approved on behalf of the committee.

A renewal report must be submitted next year prior to the expiry of this approval if your study still requires ethics approval. If you do n renew on or before the renewal expiry date, you will have to re-submit an ethics application.

Approval by the Research Ethics Board does not encompass authorization to access the staff, students, facilities or resources of loca institutions for the purposes of the research.

Sincerely,

Stanley Varnhagen, PhD.
Chair, Research Ethics Board 1

Note: This correspondence includes an electronic signature (validation and approval via an online system).

Appendix B: Letter of Permission to the Principal

(date) , 2019

Project Title	A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Principal Investigator	Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)
Supervisor	Carla Peck, Ph.D. Professor, Social Studies Education, University of Alberta, (phone and email)

Dear Principal (name),

The purpose of this letter is to invite you to approve the participation of three classroom teachers from ___ High School and their students in a research project. Your school, known for creating an ethos of global citizenship, has been recommended for this study by Terry Godwaldt, Executive Director of the Centre for Global Education. I would be grateful to work with your school staff to engage in the study as outlined below and in the attached criteria (Appendix I – Criteria for Participation).

This study is in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education.

Purpose. The purpose of this research is to investigate the promising practices of high school teachers and students as they learn about global issues and what it means to be a global citizen. Global citizens contribute to the world's communities. They value cultural diversity and work to address global issues in responsible ways. The main question for this study is: *In engagement with global issues, how does critical pedagogical praxis centred on social justice enable teachers' and students' transformational growth as critical global citizens?*

The study will occur from the time the school authority approval is given in March to the end of May 2019. Following data gathering, I hope to share a one-page summary with participants in June and then share findings after I have defended my research study in the following year.

Background. Learning and teaching approaches that encourage global citizenship vary across classrooms. By developing global mindedness and a consciousness of global connections and responsibility students can respond to global issues. My research focuses on deeply engaging students in global issues, which through the review of literature in the field of educating for global citizenship, has shown to be lacking in classrooms. From the literature, I created the *critical pedagogical praxis of social justice framework (Framework),* a resource that combines theory, practice, reflection, and action centred on social justice. I am interested in how the *Framework* helps teachers and students grow as critical global citizens. The themes in the *Framework* can be used by teachers to guide classroom conversations. This is the first study I am aware of providing teachers and students with this kind of resource.

The Global Encounters program is used by teachers at the High School and other schools in Alberta and Canada, as it brings together students from across the world through live video conferences to explore global issues and to engage youth's potential to shape a better future for their communities. All students will continue to take part in regular classroom activities whether they participate in the study or not. I as the researcher will be the only person aware of who has consented to be in the study as all students are asked to return their forms in sealed envelopes. Teachers will not know who does and does not participate. I will only use the data from those who have consented and assented as participants in the study.

Study Procedures – two rounds of data collection. Teachers and students will take part in regular classroom activities. This includes two Global Encounters events that focus on global issues. During teacher led regular classroom instruction, I will gather data for the research before, during, and after each of two Global Encounters events. The Global Encounters program provides teachers with the materials they

need for each event. I will provide the *Framework* as a resource to be used during this teaching and learning. What follows is the description of the data collection activities related to teacher and student participation in this research study.

1. Post-event questionnaires – post event questionnaires. After each Global Encounters event, I will gather teachers' and students' reflections about topics from the *Framework* that were studied during the engagement in global issues. The post-event questionnaire should take between 30 to 45 minutes to complete in one sitting or over a few lessons likely scheduled by the teacher during post Global Encounters activities.

2. Teacher interviews. I will interview teachers after each Global Encounters event to inquire about pedagogical beliefs, choices, approaches and the use of the *Framework* when engaging students in global issues. Interview sessions will be recorded and transcribed.

3. Two teacher and two student focus groups. Following each Global Encounters event, I will hold a focus group with the three teacher participants and a separate focus group with two volunteer students from each classroom, for a total of four focus group sessions. Questions will focus on reflections about engaging in global issues while using the *Framework* and ways to enhance the *Framework*. The teachers' dialogue will also include a sharing of their instructional goals and practices, and orientations toward social justice. Students will be encouraged to share their reflections based on their learning experience.

Teacher interviews will be 45–60 minutes and focus groups will be 60–75 minutes and can occur at lunch, during a teacher's prep time or after school. Student focus groups will be 30–45 minutes and may require an additional 15 minutes and will occur either over the lunch break or after the final class of the day. I'm anticipating up to 12 students will participate. Transcriptions of data collected through interviews and focus groups will be reviewed by participants.

4. Blogs. Part of the Global Encounters events includes students sharing their thoughts in a conversation in a secure online blog administered by the Centre for Global Education. Transcripts will be obtained from the Centre of Global Education for each of the events and will be stored on my password protected computer. I will only be analyzing the participating students' comments.

5. Observations. Four classroom observations will align with the preparation for and culminating of two Global Encounters events within each classroom. I will also observe the Global Encounters events at the school. These observations will be arranged with the instructor as a natural part of their students' instruction. Field notes will be used to document observations. No classroom video recording will occur, nor will video be recorded during the Global Encounters events. I will only be analyzing data from the activities and conversations of those who are participating in the research.

6. Documents and Reflections. Prior to the Global Encounters events, I will review the materials provided by the Centre for Global Education to gain insights into the pedagogy advocated for in each of the Global Encounters events. I will also ask teachers to share materials that they outlined in the post-event questionnaire – post-event questionnaire as their instructional goals and practices, and orientations toward social justice used to support the preparation for, participation in, and culmination of activities related to the study of the global issues. In collaboration with the classroom teacher, students will be asked to prepare a concluding assignment (e.g., essay, poem, or art-based) that reflects upon their learning journey using the *Framework* and about the global issues they studied. This is the only student work to be collected. To ensure continued anonymity of research participants, teachers will provide the researcher with all student final assignments in the class. The researcher will then sort assignments and screen capture or photograph as data the ones of students who provided their assent and parent/guardian consent. All originals will be returned to students.

Benefits. *The Global Encounters program as part of the regular course.* Teachers use the Global Encounters program as learning experiences that support the teaching of concepts mandated in subject area Alberta programs of study. As teachers will also be using the *Framework* developed for this research during the Global Encounters program with all students, everyone in the classroom will benefit from being exposed to the scope of what it means to engage with social justice themes when learning about global issues and growing as a global citizen.

The Research. This is an opportunity for teachers, students, and researcher to collaborate in understanding how the *Framework's* application can enable the capacity for growth as critical global citizens by enabling conversations about social justice themes to engage deeply in global issues. In addition, if students and teachers choose to participate, know that their insights will help contribute to making the *Framework* better. Participants will also benefit from deeper discussions about social justice themes by participating in the two teacher interviews and two teacher and student focus groups. By making the revised *Framework* available, learning and teaching related to the cultural and global citizenship competency in Alberta curricula may be improved.

Note that though the intention is that teachers and students will benefit from this research by being exposed to a breadth of social justice themes when engaging in the study of global issues using the *Framework*, there may be no direct benefit for specifically participating in this research over someone else who is present for subject classroom instruction.

Risks. The research activities are like the everyday experiences of students who participate in the Global Encounters program, so the risk assessment is minimal. As students are working on regular classroom work their academic standing and schoolwork/marks will in no way be affected by participating in the study. Should students feel in any way uncomfortable about a question, they will have the option to pass on commenting.

Voluntary Participation. Participation in this study is completely voluntary. Teachers and students are not obligated to answer any specific questions even if participating in the study. Participating in the research will in no way affect student grades or achievement scores or cause them to miss other instruction in class. Teacher will need to consent to have their classroom used for the research (in addition to consenting to be a participant in the research). Over and above consenting to participate in this research, the project may necessitate that teachers change the way they are currently teaching. Therefore, teachers are also consenting to use materials provided for the Global Encounters events and the *Framework* developed for this research. As well, teachers are free to bring in other instructional materials to ensure the curriculum is covered.

Freedom to Withdraw. Even if teachers agree to be in the study, they can change their mind and withdraw themselves and their entire class of students at any time including all of the data collected. Alternatively, they could choose to withdraw all or part of their data but allow the rest of the study to continue in their class. If they choose to withdraw, they can email me, the researcher, at jdlamour@ualberta.ca. Teacher and students withdrawing from the study does not mean withdrawing from the coursework and classroom expectations as outlined by the school. Should teachers and students withdraw, they can ask to have any collected data withdrawn up until May 17, 2019, as that is when all data collection is anticipated to be completed. If a teacher, student/parent/guardian chooses to withdraw, the associated data will be destroyed (securely shredded, computer files deleted).

Confidentiality & Anonymity. Teachers' and students' identities will be kept strictly confidential.

1. *Protecting teacher and student identities.* Teachers and students will be asked to choose a secret code name to be used instead of their real name to protect their identity. All activities within the study will use these code names to protect the anonymity of participants. To also protect anonymity following focus group discussions, teachers and students will be asked not to talk about the focus

group discussions. However, it is important to note that confidentiality and anonymity amongst teachers and students participating in the group activity cannot be guaranteed as students will hear each other's responses.

2. *Secure data files*. Teachers and students will not be identified by real name in computer data files or reports. All documents will be kept in a locked filing cabinet. Computer files will be stored on a password protected computer. Research assistants (such as transcriptionists) will sign a confidentiality agreement. The examining committee and the University of Alberta Research Ethics Committee do have the right to review study data and may request access to study materials. These committees are required to keep all information confidential.

3. *Use of findings.* This research is part of the researcher's thesis dissertation and presentation, and will also be used for conference presentations, teacher workshops, and scholarly and trade publications. No student, teacher, or school identifiers will be included when sharing this work. A copy of the findings from this study will be provided to you and your staff. Study data will be securely stored for 5 years following the last publication produced from this research, at which time it will be destroyed.

Questions – researcher's contact information. Questions about this study can be directed to Jocelyn D. Lamoureux at the University of Alberta: (phone and email)

Contact for concerns about the rights of research subjects. The plan (Pro00084005) for this study has been reviewed by a Research Ethics Board at the University of Alberta. If you have questions about the rights of participants or how research should be conducted, you can call (780) 492-2615. This office is independent of the researchers.

Thank you for considering my research request.
Sincerely,

Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta

Appendix I– Criteria for Participation

Project Title: A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms

Principal Investigator: Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)

Criteria for participation.

- ✓ A high school that has a history of building an ethos of global citizenry. For example, past participation in events facilitated by the Centre for Global Education, or enabling interdisciplinary social justice events, projects or activities;
- ✓ Three highly experienced teachers:
  - who enable global citizenship within the school and during their subject instruction with students;
  - one of which has in-depth knowledge of the grade 10 Alberta social studies curricula focused on globalization and may also have other in-depth social studies knowledge such as grade 11 focus on nationalism and grade 12 focus on ideologies;
  - willing to participate from the time of board approval, March 15, 2019 to May 17, 2019 in data collection activities and receive a one-page summary in June and then findings after the research study is defended in the following year;
  - willing engage in global issues using the *critical pedagogical praxis of social justice framework (Framework)*.
- ✓ As data for analysis, teachers must be willing to share their:
  - pedagogical beliefs, choices, and approaches (instructional goals, instructional practices, orientation toward social justice themes) and learning and teaching materials;
  - experiences and reflections during interviews (45-60 minutes) and focus groups (60-75 minutes), and through post-event questionnaires – post event questionnaires, focused on the global issues studied and in relation to the *Framework*;
  - accommodate classroom observations when preparing for, participating in, and culminating the Global Encounters events.
- ✓ A commitment by the teachers to be trained to participate in **two** Global Encounters events provided by offered by TakingITGlobal and the Centre for Global Education along with the pre, during and post-teaching commitments as stated by the program. The Global Encounters 101: Teacher Webinar is also required prior to the events. The session takes 30-45 minutes.
  - The research study will take place within the context of the teachers' and their students' regular participation in the following two Global Encounters events (http://encounters.tigweb.org/events/).
    I. AVIKA: We Are All Treaty People Apr 10, 2019 - 11:00 AM-12:00 PM (Eastern)[25]
    II. Earth Week & UNDRIP Apr 25, 2019 - 11:00 AM-12:00 PM (Eastern)
- ✓ Teachers will collect the assent of students and consent from their parents to participate in the study. They will also enable all students to voluntarily:
  - complete post-event questionnaires – post event questionnaires (30-45 minutes);
  - participate in focus groups (30-45 minutes with the possibility of 15 additional minutes);
  - share reflections during class time, focus groups, and within the Global Encounters' secure classroom
  - complete a culminating text (e.g., essay, artwork, media or other text) that reflects their learning journey (their dialogue, reflections, and actions) having participated in two global encounters events to engage in global issues using topics within the *Framework.*

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[25] At the request of the school We Are All Treaty People was replace with AVIKA: Residential Schools: Past, Present & Future Impacts on May 10, 2019

Appendix C: Individual Teacher Interviews

Project Title: A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms

Principal Investigator: Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, 780-236-0640, jdlamour@ualberta.ca

1. What was the title of the Global Encounters session you attended?
2. What were global issues tied to this Global Encounter and how did you prepare your students?
    a. What was the social justice theme you focused on?
    b. What learning goals and instructional practices did you use to ensure students developed deep understandings of these global issues?
    c. Can you describe some significant ideas or concepts that you wanted to develop with your students, before, during and after the Global Encounters session?
3. Reflecting upon your work with students, can you describe the linkages between the teaching and learning you provided and the *critical pedagogical praxis of social justice framework*?
    a. Can you expand upon the connections between your work and the theory, practice, praxis and social justice embedded in the *Framework*?
    b. Which dimensions and statements within the *Framework* enabled you to guide students in rich discussions about the global issues you were focused on?
    c. Reflecting on the dimensions and statements in the *Framework*, were you able to provide students with adequate scaffolding of ideas that enabled them to reflect upon the global issues? Can you provide some examples?
4. In the sections that you worked within the *Framework*, did you identify any gaps, and what would you add or change?
5. What additional tools would you recommend to explore global issues more fully?
6. Can you comment on your students' engagement before, during and after the Global Encounters program?
7. Can you share any further reflections about your use of the *Framework* and your teaching?
8. How would you use the *Framework* in the future?
9. Can you share any final insights, surprises, or aha moments before we end this interview?

Appendix D: Teacher Focus Groups – Sessions 1 and 2

Discover – What global issues were the focus of the Global Encounter event and how did you prepare, teach and culminate the learnings with your students? During your dialogue, provide answers to the following questions:

Instructional Goals

1. What were your overarching instructional goals during the study of the global issues surrounding the Global Encounters event?

Orientations & Instructional Practices

2. Which theory and practice dimensions from the Framework were used in lessons to support the study of the global issues? Did you notice a change in focus from the previous global issue?

Theory: Domination and power of cultural politics and the political economy; Hegemony– control over others; Ideological Critique; Dialectic theory – dialogue and relational engagement with life and the world; Historicity of knowledge

Practice: Dialogue; Critical consciousness- ethics of compassion and justice; Resistance & counter-hegemony; Emancipation

2. Lets talk about social justice dimensions from the Framework. ♦ Cosmopolitan Hospitality and Democracy (CHD); ♦ Identity(ies) and the Relational Dialectic (IRD); ♦ Universal Human Rights (UHR); ♦ Ideologies and the Political and Economic Dimensions of Globalization (IPEDG). Where did you focus you lessons to support the study of global issues? and Why?
4. During the study of these global issues, what instructional practices, did you find most useful to engage your students?

Dream – Dialogue about the contents of the Framework and provide suggestions for improvement, enhancement, and refinement based on pedagogical learnings and reflections.

Sharing through dialogue

Instructional Goals

5. Based on the reflections or actions from the Framework focused on during the study of global issues as a participant in a Global Encounters event, what are suggestions for enhancing the Framework?

Orientations & Instructional Practices

6. Consider the Framework's social justice, theory, and practice dimensions you touched upon from when engaging in global issues. How could teachers benefit from using the framework as a pedagogical tool, including making choices when setting instructional goals and practices?
7. What would be your suggestions for future use of the framework?

Appendix E: Student Focus Groups – Sessions 1 and 2

Overview – Engage in dialogue about students' learning following engagement with global issues.

Discover

Reflect upon and share the experiences you had participating in the study of global issues through the Global Encounters events.

1. Before you began, what did you know about the global issue and what do you feel you've learned about the global issue and what could be done?
2. Explain how your own thoughts or worldview as a global citizen and has been impacted through the Global Encounter event?
3. Explain how this study impacted your knowledge of others' worldviews and how others live in the world?
4. How did the process you followed in the Residential Schools' session provide students with the tools or ideas they need when working with the global issues. Think about the dialogue with a knowledgeable person from the Aboriginal Community to raise consciousness or awareness about the issues that challenge ways of thinking to create responsible solutions?

Dream

5. Now that you have learned about global issues and social justice within the Global Encounters event, what further global issues and related social justice themes would you like to study and why?

Appendix F: Teacher Post-event Questionnaire

To guide filling in the table below, the *Framework* is embedded in the table.
Only respond in the sections with the topics that best applied to your teaching.
Topics are colour coded for your convenience:

- ***Domination and power of cultural politics and the political economy***
- ***Hegemony – Domination and control over others***
- ***Ideological critique***
- ***Dialectic theory – dialogue and relational engagement with life and the world.***
- ***Historicity of Knowledge***

To help you to focus your answers the column headings from the *Framework* are also provided, e.g., *Dialogue. Critical consciousness – ethics of compassion and justice, Resistance & counter hegemony, Emancipation*

1. **Select the global issue that was the focus of the Global Encounters program.**
2. **Fill in the table:**
   a. In the boxes, place an X beside the responses that best describe the ideas you examined when studying the global issue. Check only those ideas that you focused on with your students;
   b. provide examples of how this was achieved through your instructional goals and practices;
   c. add reflections about your beliefs, choices, and approaches, and the social justice topics you focused on.

   Social Justice topics provided in the *Framework are*:
   ♦ Cosmopolitan Hospitality and Democracy (CHD); ♦ Identity(ies) and the Relational Dialectic–relationship with people and the world (IRD);
   ♦ Universal Human Rights (UHR); ♦ Ideologies and the Political and Economic Dimensions of Globalization (IPEDG)

1. GLOBAL ISSUE STUDIED:

☐ AVIKA: We Are All Treaty People on Apr 10, 2019

☐ Earth Week & UNDRIP Apr 25, 2019

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	**b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES**	**c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON**
Domination and power of cultural politics and the political economy		
Dialogue		
a) I analyzed the global issue through the following themes: i. domination ☐, ii. various levels of authority and their power ☐, iii. justice ☐, iv. social systems ☐ defined by the inter-relationships that exist between individuals, groups, and institutions, and their interaction with: – ideologies ☐, – the economy ☐, – social and political institutions ☐, and		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES	c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON
– cultural dynamics ☐. *[♦IPEDG]*		
b) I examined how democracy exercises power in the 21st century to pursue and negotiate the terms of: i. interdependence ☐, ii. interconnectedness ☐, and iii. difference ☐, iv. to achieve freedom and equality ☐. *[♦CHD, IPEDG]*		
c) I examined how the power of global neoliberal policymakers exercise market solutions on national economies around the world to control markets that are part of the global economies ☐. *[♦IPEDG]*		
d) To discuss humankind's sustainability as a community, I examined challenges such as: i. global warming ☐, ii. nuclear proliferation ☐, iii. other ☐ _____. *[♦IPEDG]*		
Critical consciousness – ethics of compassion and justice		
e) To increase personal critical consciousness, liberating me from personally held assumptions (knowledge, perspectives, norms, values) about images of people and the world, I examined multiple perspectives on issues ☐ by investigating: i. multiple/different ways of being in the world ☐, and ii. multiple/different ways knowing the world ☐. *[♦IPEDG, IRD, CHD]*		
f) I examined how global neoliberal policymakers work together in the least developed nations to offer a less intense version of democracy by: i. breaking-down 'premodern' ways ☐, ii. breaking-down local self-reliance ☐, iii. integrating them further into the global economy ☐.). *[♦IPEDG, IRD]*		
g) I examined how wealth: i. is distributed ☐, and ii. impacts people across the planet ☐, and iii. how we are implicated in this distribution ☐. *[♦IPEDG, UHR]*		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	**b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES**	**c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON**
h) I examined how market-driven social mobility (e.g., change in social status based on wealth, occupation, education) impacts: i. people ☐, and ii. the planet ☐. *[♦IPEDG, UHR]*		
i) I examined how economic factors shape everyday life ☐ and uncovered connections to various forms of oppression (economic, racial, gender etc.) ☐ and how we are implicated by our choices ☐.) *[♦CHD, IPEDG, IRD, UHR]*		
Resistance & counter-hegemony		
j) I challenged economic determinism where: i. economic factors provide the foundation for all political, social, and cultural structures ☐ ii. society is divided into competing economic classes, and political power is determined by a capitalist economic system that empowers wealthy individuals and corporations while the poor remain powerless ☐. *[♦IPEDG]*		
k) I challenged power relations that seek to replicate the existing cultural values and privileges that govern social order through the examination of dominant: i. economic relationships ☐, ii. social relationships ☐, iii. ethical/unethical relationships ☐, and iv. political relationships ☐. *[♦IPEDG, CHD]*		
l) I challenged those who treat formal, nation-based citizenship as the determinant of who counts as this misframes justice in transnational and global social order ☐. *[♦IPEDG, IRD, CHD]*		
m) I considered how to build solidarity by: i. standing with others ☐, and ii. caring for self and others ☐, to iii. create solutions that breakdown structures of oppression in: – developed countries ☐, and – developing countries ☐. *[♦CHD, IPEDG, IRD, UHR]*		
n) When discussing global issues, I examined how the Global South (developing nations) can: i. institute democratic norms and values ☐, and ii. be ensured equal voice with the Global North (developed nations) ☐. *[♦CHD, IPEDG, IRD, UHR]*		
Emancipation		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES	c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON
o)I connected to people: i. with diverse ways of being and knowing ☐ ii. from across the planet and through cyberspace ☐ iii. to end human suffering and oppression ☐. *[♦CHD]*		
p)I assessed humanitarian goals that seek to address critical issues of the human condition in organizations such as: i. the United Nations ☐, ii. the United Nations Children's Emergency Fund ☐, and iii. Doctors without Borders ☐, and iv. other ☐ _____. *[♦UHR, CHD, IPEDG, IRD]*		
q)I examined how to contribute to a cosmopolitan state of global leadership including: i. democratic foreign policy ☐, ii. reformed international organizations ☐, iii. global criminal justice ☐, iv. lawful interstate conflict resolution ☐, v. international administrative courts ☐, vi. citizen participation in global politics ☐, and vii. non-territorial political communities including the dispossessed ☐. *[♦CHD, IPEDG, IRD, UHR]*		
r) I countered development projects i. that emphasize economic profitability over any concern for ecological consequences ☐ and ii. I offered innovative solutions ☐. *[♦IPEDG, UHR]*		
s) Recognizing the oppressive and unjust structures of society continue to marginalize and discriminate against others, I seek to reflect upon the construction of agency by examining: i. one's own privilege ☐, and ii. the privileging of others ☐. *[♦CHD, IPEDG, IRD, UHR]*		
Hegemony – Domination and control over others		
Dialogue		
t) I investigated how the political economy is controlled by corporations who dominate through a cultural pedagogy where agents have influence over others by: i. generating and shaping knowledge ☐, ii. shaping values ☐, and iii. formulating identity ☐. *[IPEDG, IRD]*		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES	c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON
u)I examined how subordinate persons or groups are subject to hegemonic political and social control by: i. intellectual property ☐, and ii. moral leaders of a dominant sociocultural class ☐ or religion ☐. iii. other ☐ _____.*[♦IPEDG, IRD]*		
v)I examined how popular culture (TV, movies, video games, computers, music, dance, and other productions) plays a role in power and domination by post-event questionnaireing how the lines of what is real are blurred and simulated to produce: i. new forms of culture ☐, ii. cultural domination ☐, and iii. creating a loss of touch with traditional notions of: – time ☐, – community ☐, – self ☐, and – history ☐. *[♦IPEDG, IRD]*		
Critical consciousness – ethics of compassion and justice		
w)I validated those oppressed who are longing for a better life and who drive to make meaning in the most unfavorable circumstances, by: i. recognizing social indignation (contempt, and resentment caused by injustice) in myself and others ☐, and ii. promoting political imagination to find solutions ☐. *[♦CHD, IPEDG, IRD, UHR]*		
x)I examined how economic market imperatives (competition, accumulation, profit-maximization, and increasing labor productivity for capital growth), not ethical or humane considerations drives: i. social policy ☐, ii. political policy ☐, iii. economic policy ☐, and iv. educational policy ☐. *[♦IPEDG]*		
y)I examined how cultural institutions influence peoples' way of being and knowing, and assimilates them through various forms of domination including: i. media ☐, ii. schooling ☐, iii. societal traditions ☐,		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES	c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON
iv. family traditions ☐, and v. religion ☐. *[♦IPEDG, IRD, UHR]*		
z) I examined how space and time in today's digital world is dominated by corporate "educators" who possess the financial resources to use mass media in their favor ☐. *[♦IPEDG, IRD, UHR]*		
Resistance & counter-hegemony		
aa) I examined how domination is produced through the analysis of competing power interests ☐ and how domination can be challenged and overcome through: i. resistance ☐ , ii. critique ☐, and iii. social action ☐. *[♦CHD, IPEDG, IRD, UHR]*		
bb) I challenged the intended messages of electronic images by examining how they were received by different individuals based on their race ☐, class ☐, and gender ☐. *[♦IPEDG, IRD]*		
cc) To challenge how domination is produced to maintain the interests of the ruling class, I examined: i. *social determinants* (economics, social policies, and politics that shape how people live and work) ☐, ii. *asymmetrical or uneven power relations* inherent in the political economy (production and trade in relation to government and the distribution of wealth) ☐, and iii. how to overcome this domination through: ▪ resistance ☐, ▪ critique ☐, and ▪ social action ☐. *[♦IPEDG, IRD, UHR, CHD]*		
dd) I challenged societies' legitimated ideologies that reinforce domination ☐. *[♦CHD, IPEDG, IRD, UHR]*		
Emancipation		
ee) I examined how agents contribute to a cosmopolitan democracy that moves the pendulum away from neoliberalism and market driven economies toward: i. *democracy*, social justice, and participation for all ☐, and ii. governance at a variety of levels (local, regional, national, global) to increase non-violent political equality and popular control ☐. *[♦CHD, IPEDG, IRD, UHR]*		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES	c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON
ff) I examined how emancipation: i. negates domination ☐, ii. empowers self-direction ☐, and iii. enables democratic community building ☐. *[♦CHD, IPEDG, IRD, UHR]*		
gg) I built solidarity against how Western societies have to some degree yielded to: i. a corporate threat to democracy by passively watching as the elite gain greater control over: – political systems ☐, and – political consciousness via sophisticated electronic cultural pedagogy ☐. *[♦IPEDG, IRD]*		
Ideological critique		
Dialogue		
hh) I examined how democracy is threatened when i. Western societies yield to corporate power and domination ☐, and ii. these corporations gain greater control over the political system and political consciousness via a sophisticated cultural pedagogy through media ☐. *[♦CHD, IPEDG, IRD, UHR]*		
ii) I examined how the hegemonic nature of ideologies produce consent to the status quo in the neoliberal political economy and the individuals' place within it, reinforced through: i. cultural forms and meanings ☐, ii. rituals ☐, and iii. representations ☐. *[♦CHD, IPEDG, IRD, UHR]*		
Critical consciousness – ethics of compassion and justice		
jj) I reflected upon and deconstructed modern forms of reasoning/ knowledge to recognize the dominant, normative ways of thinking about issues and related solutions ☐. *[♦CHD, IPEDG, IRD]*		
kk) I reflected upon how ideology is the societal lens or framework of thought that is used in society to create order, giving meaning to the social and political world in which we live ☐. [♦IPEDG, IRD, CHD]		
Resistance & counter-hegemony		
ll) I challenged ideologies that focus on economic profitability at the cost of the human condition to: i. reveal life's multiple truths ☐,		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES	c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON
ii. correctly analyze social and political conditions ☐, and iii. unveil a hopeful future ☐. *[♦CHD, IPEDG, IRD, UHR]*		
mm) I challenged media, political, educational, and other sociocultural productions that manipulate people to adopt oppressive meanings ☐. *[♦CHD, IPEDG, IRD, UHR]*		
nn) I examined ideological intent related to local and global issues, reflecting upon the true significance of dehumanizing power and its ability be an oppressive force in the world ☐. *[♦IPEDG, IRD, CHD, UHR]*		
Emancipation		
oo) I contributed to envisioning social and political conditions that breakdown the ideologies and existing conditions that focus on economic profitability at the cost of the human condition ☐. *[♦CHD, IPEDG, IRD, UHR]*		
pp) I critiqued ideology through the examination of domination in the context of current struggles, e.g., ways competition engages different visions, interests, and agendas in a variety of social locales among different classes, racial and gender groups and sectors of capital ☐. *[♦CHD, IPEDG, IRD,*		
qq) I reflected upon the forces that prevent individuals and groups from shaping the decisions that crucially affect their lives to achieve greater degrees of autonomy and human agency ☐. *[♦CHD, IPEDG, IRD, UHR]*		
Dialectic theory – dialogue and relational engagement with life and the world.		
Dialogue		
rr) I examined the connections between objective/scientific knowledge and the cultural norms, values, and standards of society at large ☐. *[♦IPEDG, IRD, CHD, UHR]*		
ss) I examined how meaning is fluid, constructed and reconstructed through one's own and others' understanding and through meeting of these understandings ☐. *[♦IPEDG, IRD, CHD, UHR]*		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	**b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES**	**c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON**
tt) I elevated compassionate responses through deep conversations about i. worldviews ☐, ii. Identity ☐, iii. positionality ☐, iv. equity ☐, v. power relations and structures ☐, vi. global political and economic systems ☐, vii. histories ☐, viii. culture ☐, ix. interdependence ☐, and *x.* conflict ☐. *[♦IPEDG, IRD, CHD, UHR]*		
Critical consciousness – ethics of compassion and justice		
uu) I examined the contradictions and disconnections that shape the struggles of humans in everyday life ☐. *[♦IPEDG, IRD, CHD]*		
vv) I examined complexity in the world and considered new ways of constructing thought and action beyond how it currently exists ☐. *[♦IPEDG, IRD, CHD]*		
ww) I negotiated 21st century challenges by i. engaging with meaning and positive change in the social world ☐, and ii. expanding circles of agency in the service of humanity ☐. *[♦IPEDG, IRD, CHD, UHR]*		
xx) To engage in expanding circles beyond one's existing social world, I fostered reflecting about life around me, *a dialogue with life,* to develop: i. a moral motivation ☐, ii. a moral sense of identity ☐, and iii. moral imperative ☐. *[♦IPEDG, IRD, CHD, UHR]*		
Resistance & counter-hegemony		
yy) Rather than forming absolute dichotomies or rigid polarization of thought processes, I examined how relationality to something is dynamic and interactive and is constantly shaping and reshaping thoughts, actions and worldviews to create hopeful pathways forward ☐. *[♦IPEDG, IRD, CHD, UHR]*		

2. a. THE IDEAS YOU EXAMINED WHEN STUDYING THE GLOBAL ISSUE	**b. HOW THIS WAS ACHIEVED THROUGH INSTRUCTIONAL GOALS AND PRACTICES**	**c. REFLECTIONS ABOUT MY BELIEFS, CHOICES, AND APPROACHES, AND SOCIAL JUSTICE TOPICS FOCUSED ON**
zz) I negotiated ethical issues and values in the world to enable and develop i. empathy ☐, ii. hospitality ☐, and iii. the capacity to appreciate diversity ☐. *[♦IRD, CHD, UHR]*		
aaa) I examined how human activity and knowledge strives to re-shape the future world especially in the struggle for i. social justice ☐, ii. equality ☐, and iii. sustainability of the planet ☐. [♦IPEDG, IRD, CHD]		
Emancipation		
bbb) I increased motivation and socio-political consciousness toward moral agency by: i. recognizing self is grounded in our own spiritual nature and one own choice ☐;		
ii. facilitating a moral sense of identity, a moral imperative and normative concerns over self-interest and pragmatic concerns ☐;		
iii. engaging the analysis of causality ☐;		
iv. orienting toward duty and responsibility toward a larger human group than one's immediate circle ☐;		
v. enabling recognition of self-knowledge and the accompanying ability for self-reflection, differentiating personal goals, and articulating a coherent philosophy ☐. *[♦IPEDG, IRD, CHD, UHR]*		

Historicity of Knowledge

Dialogue

ccc) I examined how the instructive force of culture with its emphasis on belief and persuasion is situated within and across specific:

i. historical contexts ☐,
ii. social formations ☐, and
iii. powerfully influences
   - how we think about politics ☐,
   - enact forms of resistance ☐, and
   - enact social transformation ☐. *[♦IPEDG, IRD, UHR]*

Critical consciousness – ethics of compassion and justice

ddd) I examined historical context ☐ and how this gives life and meaning to human experience ☐. *[♦IPEDG, IRD, CHD, UHR]*

eee) To empower historical agency, as a way of being, I problematized the natural, cultural, and historic human reality by reflecting upon:

i. moral identity ☐,
ii. moral reasoning ☐,
iii. moral effect or outcomes ☐ and
iv. other moral dimensions ☐. *[♦IPEDG, IRD, CHD, UHR]*

Resistance & counter-hegemony

fff) I examined historical conditions from the past ☐ and present ☐ that have left or will leave legacies in today's world ☐. *[♦IPEDG, IRD, UHR]*

Emancipation

ggg) I considered ways to reshape our present context by challenging dominant historical narratives of the past ☐. *[♦IPEDG, IRD, CHD, UHR]*

hhh) To build historic consciousness and ethical human existence, I considered major epochal themes and dominant themes in today's global issues to envision a way forward that emancipates peoples through social justice ☐. *[♦IPEDG, IRD, CHD, UHR]*

Appendix G: Student Post-event Questionnaire

STUDENT POST-EVENT QUESTIONNAIRE
NAME: _____ Email: _____ Date: _____

Global issue you studied:

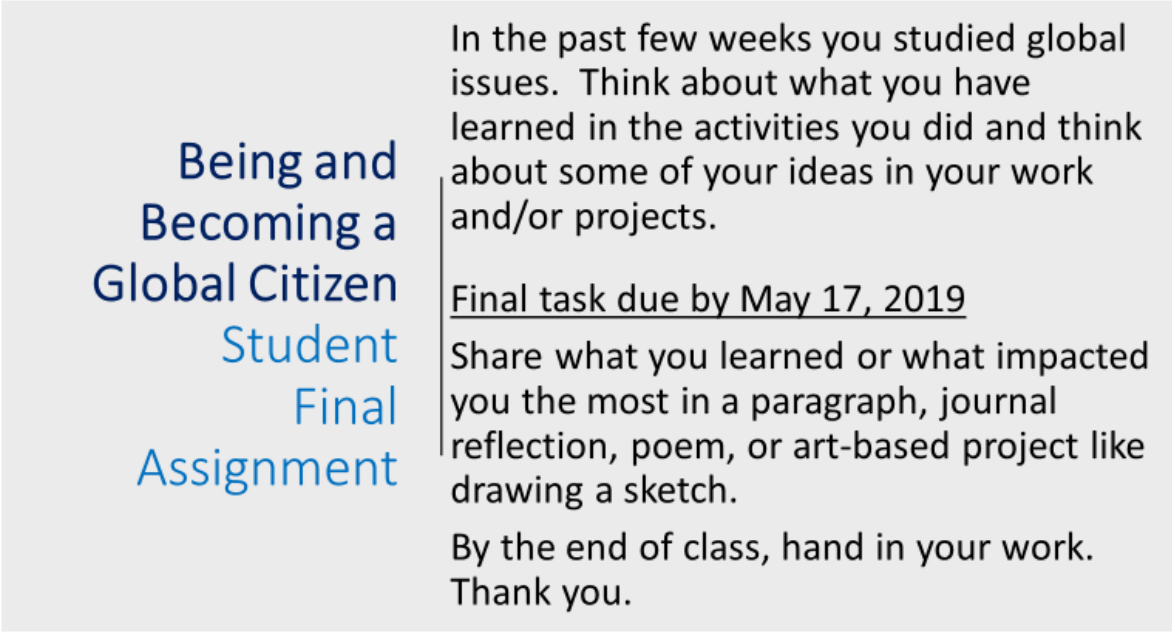
☐ **AVIKA: Residential Schools: Past, Present & Future Impacts on May 10, 2019**

In this second Global Encounters session, you learned about Residential School in Canada.

- Consider what you have learned to answer the following questions.
- Provide as many details as you can to answer the questions below.

1. People in society have different ways of thinking which help shape communities in Canada and the world. People also provide direction for political decisions and actions. In this way, ideas or "ideologies" shape world communities.
    a. What kind of thinking or ideas influenced the development of Residential Schools? Explain how.
    b. Describe how these ideas have given power to some people, while for others, these ideas have prevented them from having the ability to shape decisions that affect their communities and their lives.
2. How did government, power, and control of the land influence what people's lives? What decisions and actions were taken?
3. How did colonizing Western governments, churches, and organizations have influence over shaping knowledge about Indigenous peoples and determining what was valued in society?
4. Through the dialogue you took part in during the session and in your class, what have you realized about your ability to:
    a. work with others to create new understandings;
    b. reflect upon your identity, worldview, and positionality in relation to others;
    c. consider people's cultural heritage and histories, and the historical conditions that contribute to today's global issue; and
    d. expand your circle beyond what you currently do, to become an agent of change that seeks out positive actions that benefit people and the planet.
5. How do diverse perspectives and cultural values, that different groups have, effect how the global issue can be solved?
6. What are the roles and responsibilities of people as a global citizen to:
    a. contribute to acts of social justice like Reconciliation; and
    b. contribute to the sustainability of humankind and of the planet?

Appendix H: Students' Culminating Activity



Appendix I: Cooperative Activities Program (CAPs) Application Cover

[redacted]

Cooperative Activities Program (CAP)
Research Project Application (revised June 4, 2018)

School District (Please choose one school district, unless multiple districts are crucial to your research)

☐ Edmonton Catholic Schools
☐ Elk Island Public Schools (*Sherwood Park & Area*)
☒ **Edmonton Public Schools**
☐ St Albert Public Schools (*formerly St Albert Protestant*)
☐ Greater St Albert Catholic Schools

- *If applying to more than one district, please submit one application for each district*
- *Check guidelines or CAP website for EPS review timelines*

Title of Research

A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms

Date Submitted – MM **01** DD **11** YYYY **2019**

Proposed Start Date* – Feb/Mar 2019 – upon approval of the school authority.

Proposed End Date* (Final Report) – **on or before 06/31/2019**

Applicant Information (University of Alberta, Faculty Member)

Name: Carla Peck Email: Carla.Peck@ualberta.ca

Faculty/Department: Education, Elementary Education

(*If applying on behalf of student, your signature indicates that you have read this application and approve its submission*)

Applicant Signature [redacted] Date January 8, 2019

If this request is being made on behalf of a student, provide the following information:

X Graduate Student ☐ Undergraduate Student

Student's Name: Jocelyn D. Lamoureux Email: [redacted]

Phone Number: [redacted]

Faculty/Department: Education, Secondary Education

For Office Use Only

University Review: ☐ *Approved* ☐ *Denied* *Date:* _____

Associate Dean Research (Faculty of Education): _____
Dr Denise Larsen

District Review: ☐ *Approved* ☐ *Denied* *Date:* _____

District Representative: _____ _____
Printed Name *Signature*

The personal information requested on this form is collected under the authority of the Alberta Freedom of Information and Protection of Privacy Act for administrative purposes only.

Appendix J: Letter to School Authority

(date), 2019

Project Title	A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Principal Investigator	Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)
Supervisor	Carla Peck, Ph.D. Professor, Social Studies Education, University of Alberta, (phone and email)

Dear Sir/Madam:

With your approval and in collaboration with your office, I would like to invite ____, Principal of ____High School and three teachers teaching different subjects to participate in the following research study. This school was recommended for the study by Terry Godwaldt, Executive Director of the Centre for Global Education, as the principal, teachers, and students have built an ethos of global citizenry within the school. I would be grateful to work with this school staff to engage in the study as outlined below and in the attached criteria (Appendix I – Criteria for Participation).

This study is in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education.

Purpose. The purpose of this research is to investigate the promising practices of high school teachers and students as they learn about global issues and what it means to be a global citizen. Global citizens contribute to the world's communities. They value cultural diversity and work to address global issues in responsible ways. The main question for this study is: *In engagement with global issues, how does critical pedagogical praxis centred on social justice enable teachers' and students' transformational growth as critical global citizens?*

The study will occur from the time the school authority approval is given in March to the end of May 2019. Following data gathering, I hope to share a one-page summary with participants in June and then share findings after I have defended my research study in the following year.

Background. Learning and teaching approaches that encourage global citizenship vary across classrooms. By developing global mindedness and a consciousness of global connections and responsibility students can respond to global issues. My research focuses on deeply engaging students in global issues, which through the review of literature in the field of educating for global citizenship, has shown to be lacking in classrooms. From the literature, I created the *critical pedagogical praxis of social justice framework (Framework),* a resource that combines theory, practice, reflection, and action centred on social justice. I am interested in how the *Framework* helps teachers and students grow as critical global citizens. The themes in the *Framework* can be used by teachers to guide classroom conversations. This is the first study I am aware of providing teachers and students with this kind of resource.

The Global Encounters program is used by teachers at the High School and other schools in Alberta and Canada, as it brings together students from across the world through live video conferences to explore global issues and to engage youth's potential to shape a better future for their communities. All students will continue to take part in regular classroom activities whether they participate in the study or not. I as the researcher will be the only person aware of who has consented to be in the study as all students are asked to return their forms in sealed envelopes. Teachers will not know who does and does not participate. I will only use the data from those who have consented and assented as participants in the study.

Study Procedures – two rounds of data collection. Teachers and students will take part in regular classroom activities. This includes two Global Encounters events that focus on global issues. During teacher led regular classroom instruction, I will gather data for the research before, during, and after each of two Global Encounters events. The Global Encounters program provides teachers with the materials they need for each event. I will provide the *Framework* as a resource to be used during this teaching and learning. What follows is the description of the data collection activities related to teacher and student participation in this research study.

1. Post-event questionnaires. After each Global Encounters event, I will gather teachers' and students' reflections about topics from the *Framework* that were studied during the engagement in global issues. The post-event questionnaire should take between 30 to 45 minutes to complete in one sitting or over a few lessons likely scheduled by the teacher during post-Global Encounter activities.

2. Teacher interviews. I will interview teachers after each Global Encounters event to inquire about pedagogical beliefs, choices, approaches and the use of the *Framework* when engaging students in global issues. Interview sessions will be recorded and transcribed.

3. Two teacher and two student focus groups. Following each Global Encounters event, I will hold a focus group with the three teacher participants and a separate focus group with two volunteer students from each classroom, for a total of four focus group sessions. Questions will focus on reflections about engaging in global issues while using the *Framework* and ways to enhance the *Framework*. The teachers' dialogue will also include a sharing of their instructional goals and practices, and orientations toward social justice. Students will be encouraged to share their reflections based on their learning experience.

Teacher interviews will be 45–60 minutes and focus groups will be 60–75 minutes and can occur at lunch, during a teacher's prep time or after school. Student focus groups will be 30–45 minutes and may require an additional 15 minutes and will occur either over the lunch break or after the final class of the day. I'm anticipating up to 12 students will participate. Transcriptions of data collected through interviews and focus groups will be reviewed by participants.

4. Blogs. Part of the Global Encounters events includes students sharing their thoughts in a conversation in a secure online blog administered by the Centre for Global Education. Transcripts will be obtained from the Centre of Global Education for each of the events and will be stored on my password protected computer. I will only be analyzing the participating students' comments.

5. Observations. Four classroom observations will align with the preparation for and culminating of two Global Encounters events within each classroom. I will also observe the Global Encounters events at the high school. These observations will be arranged with the instructor as a natural part of their students' instruction. Field notes will be used to document observations. No classroom video recording will occur, nor will video be recorded during the Global Encounters events. I will only be analyzing data from the activities and conversations of those who are participating in the research.

6. Documents and Reflections. Prior to the Global Encounters events, I will review the materials provided by the Centre for Global Education to gain insights into the pedagogy advocated for in the each of the Global Encounters events. I will also ask teachers to share materials that they outlined in the post-event questionnaire as their instructional goals and practices, and orientations toward social justice used to support the preparation for, participation in, and culmination of activities related to the study of the global issues. In collaboration with the classroom teacher, students will be asked to prepare a concluding assignment (e.g., essay, poem, or art-based) that reflects upon their learning journey using the *Framework* and about the global issues they studied. This is the only student work to be collected. To ensure continued anonymity of research participants, teachers will provide the researcher with all student final assignments in the class. The researcher will then sort assignments and screen capture or photograph as data the ones of students who provided their assent and parent/guardian consent. All originals will be returned to students.

Benefits. *The Global Encounters program as part of the regular course.* Teachers use the Global Encounters program as learning experiences that support the teaching of concepts mandated in subject area Alberta programs of study. As teachers will also be using the *Framework* developed for this research during the Global Encounters program with all students, everyone in the classroom will benefit from being exposed to the scope of what it means to engage with social justice themes when learning about global issues and growing as a global citizen.

The Research. This is an opportunity for teachers, students, and researcher to collaborate in understanding how the *Framework's* application can enable the capacity for growth as critical global citizens by enabling conversations about social justice themes to engage deeply in global issues. In addition, if students and teachers choose to participate, know that their insights will help contribute to making the *Framework* better. Participants will also benefit from deeper discussions about social justice themes by participating in the two teacher interviews and two teacher and student focus groups. By making the revised *Framework* available, learning and teaching related to the cultural and global citizenship competency in Alberta curricula may be improved.

Note that though the intention is that teachers and students will benefit from this research by being exposed to a breadth of social justice themes when engaging in the study of global issues using the *Framework*, there may be no direct benefit for specifically participating in this research over someone else who is present for subject classroom instruction.

Risks. The research activities are like the everyday experiences of students who participate in the Global Encounters program, so the risk assessment is minimal. As students are working on regular classroom work their academic standing and schoolwork/marks will in no way be affected by participating in the study. Should students feel in any way uncomfortable about a question, they will have the option to pass on commenting.

Voluntary Participation. Participation in this study is completely voluntary. Teachers and students are not obligated to answer any specific questions even if participating in the study. Participating in the research will in no way affect student grades or achievement scores or cause them to miss other instruction in class. Teacher will need to consent to have their classroom used for the research (in addition to consenting to be a participant in the research). Over and above consenting to participate in this research, the project may necessitate that teachers change the way they are currently teaching. Therefore, teachers are also consenting to use materials provided for the Global Encounters events and the *Framework* developed for this research. As well, teachers are free to bring in other instructional materials to ensure the curriculum is covered.

Freedom to Withdraw. Even if teachers agree to be in the study, they can change their mind and withdraw themselves and their entire class of students at any time including all of the data collected. Alternatively, they could choose to withdraw all or part of their data but allow the rest of the study to continue in their class. If they choose to withdraw, they can email me, the researcher, at jdlamour@ualberta.ca. Teacher and students withdrawing from the study does not mean withdrawing from the coursework and classroom expectations as outlined by the school. Should teachers and students withdraw, they can ask to have any collected data withdrawn up until May 17, 2019, as that is when all data collection is anticipated to be completed. For focus groups (all groups, including students), it should be noted that that data cannot be withdrawn (since the right individual might not be withdrawn and could cause a discussion to lose its meaning). However, transcripts will be available for review. If a teacher, student/parent/guardian chooses to withdraw, the associated data will be destroyed (securely shredded, computer files deleted).

Confidentiality & Anonymity. Teachers' and students' identities will be kept strictly confidential.

4. *Protecting teacher and student identities.* Teachers and students will be asked to choose a secret code name to be used instead of their real name to protect their identity. All activities within the study will use these code names to protect the anonymity of participants. To also protect anonymity following focus group discussions, teachers and students will be asked not to talk about the activity. However, it is important to note that confidentiality amongst teachers and students participating in the group activity cannot be guaranteed as students will hear each other's responses.
5. *Secure data files*. Teachers and students will not be identified by real name in computer data files or reports. All documents will be kept in a locked filing cabinet. Computer files will be stored on a password protected computer. Research assistants (such as transcriptionists) will sign a confidentiality agreement. The examining committee and the University of Alberta Research Ethics Committee do have the right to review study data and may request access to study materials. These committees are required to keep all information confidential.
6. *Use of findings.* This research is part of the researcher's thesis dissertation and presentation, and will also be used for conference presentations, teacher workshops, and scholarly and trade publications. No student, teacher, or school identifiers will be included when sharing this work. A copy of the findings from this study will be provided to you and your staff. Study data will be securely stored for 5 years following the last publication produced from this research, at which time it will be destroyed.

Questions – researcher's contact information. Questions about this study can be directed to Jocelyn D. Lamoureux at the University of Alberta: (phone and email)

Contact for concerns about the rights of research subjects. The plan (Pro00084005) for this study has been reviewed by a Research Ethics Board at the University of Alberta. If you have questions about the rights of participants or how research should be conducted, you can call (780) 492-2615. This office is independent of the researchers.

Thank you for considering my research request.

Sincerely,

Jocelyn D. Lamoureux
Ph.D. Candidate, Secondary Education, University of Alberta

Appendix I– Criteria for Participation

Project Title: A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms

Principal Investigator: Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)

Criteria for participation.

- ✓ A high school that has a history of building an ethos of global citizenry. For example, past participation in events facilitated by the Centre for Global Education, or enabling interdisciplinary social justice events, projects or activities;
- ✓ Three highly experienced teachers:
  - who enable global citizenship within the school and during their subject instruction with students;
  - one of which has in-depth knowledge of the grade 10 Alberta social studies curricula focused on globalization and may also have other in-depth social studies knowledge such as grade 11 focus on nationalism and grade 12 focus on ideologies;
  - willing to participate from the time of board approval, March 2019 to May 17, 2019 in data collection activities and receive a one-page summary in June and then findings after the research study is defended in the following year;
  - willing engage in global issues using the *critical pedagogical praxis of social justice framework (Framework)*.
- ✓ As data for analysis, teachers must be willing to share their:
  - pedagogical beliefs, choices, and approaches (instructional goals, instructional practices, orientation toward social justice themes) and learning and teaching materials;
  - experiences and reflections during interviews (45-60 minutes) and focus groups (60-75 minutes), and through post-event questionnaires, focused on the global issues studied and in relation to the *Framework*;
  - accommodate classroom observations when preparing for, participating in, and culminating the Global Encounters events.
- ✓ A commitment by the teachers to be trained to participate in **two** Global Encounters events provided by offered by TakingITGlobal and the Centre for Global Education along with the pre, during and post-teaching commitments as stated by the program. The Global Encounters 101: Teacher Webinar is also required prior to the events. The session takes 30-45 minutes.
  - The research study will take place within the context of the teachers' and their students' regular participation in the following two Global Encounters events (http://encounters.tigweb.org/events/).
    III. AVIKA: We Are All Treaty People Apr 10, 2019 - 11:00 AM-12:00 PM (Eastern)[26]
    IV. Earth Week & UNDRIP Apr 25, 2019 - 11:00 AM-12:00 PM (Eastern)
- ✓ Teachers will collect the assent of students and consent from their parents to participate in the study. They will also enable all students to voluntarily:
  - complete post-event questionnaires (30-45 minutes);
  - participate in focus groups (30-45 minutes with the possibility of 15 additional minutes);
  - share reflections during class time, focus groups, and within the Global Encounters' secure classroom
  - complete a culminating text (e.g., essay, artwork, media or other text) that reflects their learning journey (their dialogue, reflections, and actions) having participated in two global encounters events to engage in global issues using topics within the *Framework.*

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26 At the request of the principal and teachers We Are All Treaty People was replaced with AVIKA: Residential Schools: Past, Present & Future Impacts which took place on May 10, 2019

Appendix K: Information Letter and Consent Form (Teachers)

(date), 2019

Project Title	A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Principal Investigator	Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)
Supervisor	Carla Peck, Ph.D. Professor, Social Studies Education, University of Alberta, 780-492-9623, (phone and email)

Dear Teacher:

The purpose of this letter is to invite you to provide your consent to take part in a research project. This study is in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education

Purpose. The purpose of this research is to investigate the promising practices of high school teachers and students as they learn about global issues and what it means to be a global citizen. Global citizens contribute to the world's communities. They value cultural diversity and work to address global issues in responsible ways.

The study will occur from the time the school authority approval is given in March to the end of May 2019. Following data gathering, I hope to share a one-page summary with participants in June and then share findings after I have defended my research study in the following year.

Background. Learning and teaching approaches that encourage global citizenship vary across classrooms. By developing global mindedness and a consciousness of global connections and responsibility students can respond to global issues. My research focuses on when learning about global issues, how the resource I have created, with its focus on social justice, helps teachers and students grow as global citizens. The resource combines theory, practice, reflection, and action centred on social justice to deeply engage students in the study of global issues.

Teachers and their students will use the materials provided to them by the Global Encounters program to study global issues as this is part of regular instruction. Teachers will take part in the preparation for, participation in, and culmination of the following two Global Encounters events:

I. AVIKA: We Are All Treaty People on Apr 10, 2019 - 11:00 AM-12:00 PM (Eastern) — Grades 8-12, Students will discuss with guest speakers current issues surrounding existing treaties [sic] and the impacts these agreements have had and continue to have on Indigenous communities. They will also explore and share their thoughts on the concept of Canada's 150th + 10,000 years and how it relates to both treaties [sic] and Canada's history. This event will be focusing on SDGs : #4 Quality Education, #10 Reduced Inequalities, #16 Peace and Justice and Strong Institutions.
II. Earth Week & UNDRIP on Apr 25, 2019 - 11:00 AM-12:00 PM (Eastern) — Grades 7-12, Students and educators will explore human rights and examine why the United Nations felt Indigenous communities from around the world needed a separate document. With UNDRIP in mind, we will look at the important connection Indigenous communities have to the land and how we all can better serve our planet. This event will be focusing on SDGs : #10 Reduced Inequalities, #11 Sustainable Cities and Communities and #16 Peace and Justice and Strong Institutions

I will provide the resource I developed, to be used as an additional resource, so teachers and students can engage more deeply in the global issues by using the topics in the resource to guide classroom conversations. This is the first study I am aware of providing students and teachers with this kind of resource.

All students will continue to take part in regular classroom activities whether they participate in the study or not. The Global Encounters program is used by teachers as it offers a shared experience for students to learn about global issues. The Global Encounters program brings together students from

across the world through live video conference events that explore global issues and the potential for youth to shape a better future for their communities.

I as the researcher will be the only person aware of who has consented to be in the study as all students are asked to return their forms in sealed envelopes. Teachers will not know who does and does not participate. I will only use the data from those who have consented and assented as participants in the study.

Study Procedures – two rounds of data collection. If you agree to participate in the research, I will gather data for the research before, during, and after each of two Global Encounters events. The Global Encounters program provides teachers with the materials they need for each event. I will provide the resource I developed to be used during this teaching and learning. What follows is the description of the data collection activities related to your participation in this research study.

1. Post-event questionnaires. After each Global Encounters event, I will gather teachers' and students' reflections about topics from the resource that were studied during the engagement in global issues. The post-event questionnaire should take between 30 to 45 minutes.

2. Teacher interviews. I will interview teachers after each Global Encounters event to inquire about pedagogical beliefs, choices, approaches and the use of the resource when engaging students in global issues. Interview sessions will be recorded and transcribed.

3. Two teacher and two student focus groups. Following each Global Encounters event, I will hold a focus group with the three teacher participants and a separate focus group with two volunteer students from each classroom, for a total of four focus group sessions. Questions will focus on reflections about engaging in global issues while using the resource and ways to enhance the resource. The teachers' dialogue will also include a sharing of their instructional goals and practices, and orientations toward social justice. Students will be encouraged to share their reflections based on their learning experience.

Teacher interviews will be 45–60 minutes and focus groups will be 60–75 minutes and can occur at lunch, during a teacher's prep time or after school. Student focus groups will be 30–45 minutes and may require an additional 15 minutes and will occur either over the lunch break or after the final class of the day. I'm anticipating up to 12 students will participate. Transcriptions of data collected through interviews and focus groups will be reviewed by participants.

4. Blogs. Part of the Global Encounters events includes students sharing their thoughts in a conversation in a secure online blog administered by the Centre for Global Education. Transcripts will be obtained from the Centre of Global Education for each of the events and will be stored on my password protected computer. I will only be analyzing the participating students' comments.

5. Observations. Four classroom observations will align with the preparation for and culminating of two Global Encounters events within each classroom. I will also observe the Global Encounters events at the school. These observations will be arranged with the instructor as a natural part of their students' instruction. Field notes will be used to document observations. No classroom video recording will occur, nor will video be recorded during the Global Encounters events. I will only be analyzing data from the activities and conversations of those who are participating in the research.

6. Documents and Reflections. Prior to the Global Encounters events, I will review the materials provided by the Centre for Global Education to gain insights into the pedagogy advocated for in the each of the Global Encounters events. I will also ask teachers to share materials that they outlined in the post-event questionnaire as their instructional goals and practices, and orientations toward social justice used to support the preparation for, participation in, and culmination of activities related to the study of the global issues. In collaboration with the classroom teacher, students will be asked to prepare a concluding assignment (e.g., essay, poem, or art-based) that reflects upon their learning journey using the resource and about the global issues they studied. This is the only student work to be collected. To ensure continued anonymity of research participants, teachers will provide the researcher with all

student final assignments in the class. The researcher will then sort assignments and screen capture or photograph as data the ones of students who provided their assent and parent/guardian consent. All originals will be returned to students.

Benefits. *The Global Encounters program as part of the regular course.* Teachers use the Global Encounters program as learning experiences that support the teaching of concepts mandated in subject area Alberta programs of study. As teachers will be also be using the resource developed for this research during the Global Encounters program with all students, everyone in the classroom will benefit from being exposed to the scope of what it means to engage with social justice themes when learning about global issues and growing as a global citizen.

The Research. This is an opportunity for teachers, students, and researcher to collaborate in understanding how the resource's application can enable the capacity for growth as critical global citizens by enabling conversations about social justice themes to engage deeply in global issues. In addition, if students and teachers choose to participate, know that their insights will help contribute to making the resource better. Participants will also benefit from deeper discussions about social justice themes by participating in the two teacher interviews and two teacher and student focus groups. By making the revised resource available, learning and teaching related to the cultural and global citizenship competency in Alberta curricula may be improved.

Note that though the intention is that teachers and students will benefit from this research by being exposed to a breadth of social justice themes when engaging in the study of global issues using the resource, there may be no direct benefit for specifically participating in this research over someone else who is present for subject classroom instruction.

Risks. The research activities are like the everyday experiences of students who participate in the Global Encounters program, so the risk assessment is minimal. As students are working on regular classroom work their academic standing and schoolwork/marks will in no way be affected by participating in the study. Should students feel in any way uncomfortable about a question, they will have the option to pass on commenting.

Voluntary Participation. Teachers are under no obligation to participate in this study. Their participation is completely voluntary. Teachers and students are not obligated to answer any specific questions even if participating in the study. Participating in the research will in no way affect student grades or achievement scores or cause them to miss other instruction in class. Teachers will need to consent to have their classroom used for the research in addition to consenting to be a participant in the research. Over and above consenting to participate in this research, the project may necessitate that teachers change the way they are currently teaching. Therefore, teachers are also consenting to use materials provided for the Global Encounters events and the resource developed for this research. As well, teachers are free to bring in other instructional materials to ensure the curriculum is covered.

Freedom to Withdraw. Even if you agree to be in the study, you can change your mind and withdraw you and your entire class of students at any time including all of the data collected. Alternatively, you could choose to withdraw all or part of your data but allow the rest of the study to continue in your class. If you choose to withdraw email me, the researcher, at jdlamour@ualberta.ca. Students withdrawing from the study does not mean withdrawing from the coursework and classroom expectations as outlined by you, the teacher. Should teachers or students withdraw, they can ask to have any collected data withdrawn up until May 17, 2019, as that is when all data collection is anticipated to be completed. For focus groups (all groups, including students), it should be noted that that data cannot be withdrawn (since the right individual might not be withdrawn and could cause a discussion to lose its meaning). However, transcripts will be available for review. If a teacher, student/parent/guardian chooses to withdraw, the associated data will be destroyed (securely shredded, computer files deleted).

Confidentiality & Anonymity. Teachers' and students' identities will be kept strictly confidential.

7. *Protecting teacher and student identities.* Teachers and students will be asked to choose a secret code name to be used instead of their real name to protect their identity. All activities within the study will use these code names to protect the anonymity of participants. To also protect anonymity following focus group discussions, teachers and students will be asked not to talk about the focus group discussions. However, it is important to note that confidentiality anonymity amongst teachers and students participating in the group activity cannot be guaranteed as students will hear each other's responses.
8. *Secure data files*. Teachers and students will not be identified by real name in computer data files or reports. All documents will be kept in a locked filing cabinet. Computer files will be stored on a password protected computer. Research assistants (such as transcriptionists) will sign a confidentiality agreement. The examining committee and the University of Alberta Research Ethics Committee do have the right to review study data and may request access to study materials. These committees are required to keep all information confidential.
9. *Use of findings.* This research is part of the researcher's thesis dissertation and presentation, and will also be used for conference presentations, teacher workshops, and scholarly and trade publications. No student, teacher, or school identifiers will be included when sharing this work. If you would like to receive a copy of the findings from this study provide a mailing address on the consent form. Once the findings have been shared these addresses will be shredded. Study data will be securely stored for 5 years following the last publication produced from this research, at which time it will be destroyed.

Questions – researcher's contact information. Questions about this study can be directed to Jocelyn D. Lamoureux at the University of Alberta: (phone and email)

Contact for concerns about the rights of research subjects. The plan (Pro00084005) for this study has been reviewed by a Research Ethics Board at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researchers.

Thank you for considering my research request.

Sincerely,

Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta

Instructions:

On page 6, you will indicate whether or not you consent to participate in this research project.

- Please fill out **number 1 and 2** on the next page.
  - **Detach Page 6** and place the completed form in the envelope provided and seal the envelope. In the larger envelop provided, place your envelop with the return envelops provided by your students and their parents/guardians and seal the envelope.
  - Only Jocelyn D. Lamoureux will open the returned envelope.
- If you would like to receive a summary of the research findings, please also fill out **number 3.**
- Please keep pages 1- 4 for your records.

Remember, your participation in this research is optional. This project occurs in the normal activities and participation of students within your classroom. My analysis has nothing to do with marks and this research will not influence grades or the reporting of marks in any way.

Thank you very much for your consideration of this request.

Page 6 – Consent Form (Teacher)

Project Title	A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Principal Investigator	Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)
Supervisor	Carla Peck, Ph.D. Professor, Social Studies Education, University of Alberta, (phone and email)

Please complete the following form. Your signatures below indicate that you have received a copy of this consent form for your own records. (Please keep pages 1-4 for your records.)

NOTE: In order for a teacher to participate in the study, the teacher must indicate their consent by signing this form.

(1) Teacher, email, and subject and classroom number:

_____

Printed teacher's name.

_____

Printed teacher's school email.

_____

Printed subject and classroom number.

(2) For Teacher: Please check all that apply:

☐ I understand the purpose of the research.
☐ I agree (consent) to have this research project in my classroom including using the resource developed for the research and using the materials from Global Encounters program for the preparation for, participation in, and culmination of the two events.

☐ I agree (consent) to participate in the study.
☐ I agree (consent) that my insights, thoughts, reflections, instructional goals and practices, orientations that focus on social justice themes and related materials can be collected as a part of this research.

OR

☐ No, I do not agree (consent) to participate in the study.

_____

Teacher Date

_____

Printed name of Teacher signing above.

(3) If you would like a summary of the research findings, please print your email or mailing address here:

_____

Appendix L: Information Letter and Assent Form (Student)

(date), 2019

Project Title	A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Principal Investigator	Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)
Supervisor	Carla Peck, Ph.D. Professor, Social Studies Education, University of Alberta, (phone and email)

Dear Student:

The purpose of this letter is to invite you to agree to take part in a research project. This study is in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education.

Purpose. The purpose of this research is to investigate the promising practices of high school teachers and students as they learn about global issues and what it means to be a global citizen. Global citizens contribute to the world's communities. They value cultural diversity and work to address global issues in responsible ways.

The study will occur from the time the school authority approval is given in March to the end of May 2019. Following data gathering, I hope to share a one-page summary with participants in June and then share findings after I have defended my research study in the following year.

Background. Learning and teaching approaches that encourage global citizenship vary across classrooms. By developing global mindedness and a consciousness of global connections and responsibility students can respond to global issues. My research focuses on when learning about global issues, how the resource I have created, with its focus on social justice, helps teachers and students grow as global citizens. The resource combines theory, practice, reflection, and action centred on social justice to deeply engage students in the study of global issues. The topics in the resource can be used by teachers to guide classroom conversations. This is the first study I am aware of providing students and teachers with this kind of resource.

You will continue to take part in regular classroom activities whether you participate in the research or not. The Global Encounters program is used by teachers as it offers a shared experience for students to learn about global issues. The Global Encounters program brings together students from across the world through live video conference events that explore global issues and the potential for youth to shape a better future for their communities.

To participate in this research your parents or guardian need to sign a consent form and you need to assent (agree) to participate in the research. Even if your parents/guardian have consented, you are free to participate or decline. I will not inform them of your decision. Similarly, since I will be the only one seeing the consent and assent (this sheet), your teacher will not know who is participating in the research or not. I will only use the data from those who have consented and assented as participants in the study.

Study Procedures – two rounds of data collection. If you agree to participate in the research, I will gather data for the research before, during, and after each of two Global Encounters events. What follows is the description of the data collection related to your participation in this research study.

1. *Post-event questionnaires.* After each Global Encounters event, I will gather your reflections about the topics shared in the resource and the global issues you have studied.

2. *Two student focus groups.* Two focus groups will be conducted, one after each of the two events. You will have a chance to volunteers to participate in the focus groups. I'm anticipating up to 12 students will participate. Focus groups will be 30–45 minutes and may require an additional 15 minutes and will occur either over the lunch break or after school and will be recorded and transcribed. You will have a chance to review the transcripts to make sure they reflect what you said.

3. Blogs. Part of the Global Encounters events includes you sharing your thoughts in a conversation in a secure online blog administered by the Center for Global Education. If you agree to participate in the research, I will examine your comments in the transcripts that I will be obtaining from the Centre of Global Education for each of the events. I will only be analyzing the participating students' comments.

4. Observations. Four classroom observations will align with the preparation, participation in, and concluding activities related to the two Global Encounters events. I will use field notes to document observations. No classroom video recording will occur, nor will video be recorded during the Global Encounters events. I will only be analyzing data from activities of those who are participating in the research.

5. Documents and Reflections. If you agree to participate in the research, with your teacher's consent. you will complete a final assignment (e.g., essay, poem, or art-based work). In this assignment you will reflect upon the learning journey of studying global issues while using the resource developed for the study. This is the only student work to be collected for the study. To ensure continued anonymity of research participants, your teacher will provide the researcher with all student final assignments in the class. The researcher will then sort assignments and screen capture or photograph as data the ones of students who provided their assent and parent/guardian consent. All originals will be returned to students.

Benefits. *The Global Encounters program as part of the regular course.* Teachers use the Global Encounters program as learning experiences that support the teaching of concepts in your subjects. As teachers will be also be using the resource developed for this research during the Global Encounters program with all students, everyone in your classroom will benefit from being exposed to the scope of what it means to engage with social justice themes when learning about global issues.

The Research. This is an opportunity for teachers, students, and researcher to collaborate in understanding how the resource's application can enable the capacity for growth as critical global citizens by enabling conversations about social justice themes to engage deeply in global issues. You may benefit from deeper discussions about social justice themes by volunteering to participate in the two student focus groups. In addition, if you choose to participate, know that your insights will help contribute to making the resource better. By making the revised resource available, learning and teaching related to the cultural and global citizenship competency in Alberta curricula may be improved.

Note that though the intention is that you will benefit from this research by being exposed to a breadth of social justice themes when studying global issues using the resource, there may be no direct benefit for specifically participating in this research over a student not participating and attending regular class lessons.

Risks. The research activities are expected to be like the everyday school experiences you have, so there are no risks assessments anticipated. As you are working on regular classroom work your academic standing and schoolwork and grades will not be affected by participating in the study. However, if you should feel in any way uncomfortable about a question, you will have the option to pass on commenting.

Voluntary Participation. Your participation in this study is completely voluntary. You are under no obligation to participate in this study. You are not obligated to answer any questions. Participating in the research will in no way affect your grades or achievement scores or cause you to miss classroom instruction.

Freedom to Withdraw. Either of you or your parents can change your mind and withdraw your participation at any time without penalty by emailing me, the researcher, at jdlamour@ualberta.ca. Withdrawing from the research does not mean withdrawing from your coursework and classroom expectations as outlined by your teacher. Should you withdraw, you can ask to have any collected data withdrawn up until May 17, 2019, as that is when all work is anticipated data collection will be completed. For focus groups (all groups, including students), it should be noted that that data cannot be withdrawn (since the right individual might not be withdrawn and could cause a discussion to lose its meaning). However, transcripts will be available for review. If you choose to have your data withdrawn, the associated data will be destroyed (securely shredded, computer files deleted).

Confidentiality & Anonymity. Your identity will be kept strictly confidential.
*1. Protecting y*our identity. You will be asked to choose a secret code name to be used instead of their real name in the research data to protect your identity. This will help protect your identity in the research. All activities within the study will use these code names to protect the anonymity of participants. Student statements and collected assignment will be identified only by code names. If you participate in the focus group(s), you will be asked not to talk about the session(s). However, it is possible that some students may talk about the discussion and who attended so anonymity and confidentiality cannot be guaranteed.

2. Secure data files. Participants will not be identified by real name in computer data files or reports. All documents will be kept in a locked filing cabinet. Computer files will be stored on a password protected computer. Research assistants (such as transcriptionists) will sign a confidentiality agreement. The examining committee and the University of Alberta Research Ethics Committee do have the right to review study data and may request access to study materials. These committees are required to keep all information confidential.

3. Use of findings. This research is part of the researcher's thesis dissertation and presentation, and will also be used for conference presentations, teacher workshops, and scholarly and trade publications. No student, teacher, or school identifiers will be included when sharing this work. If you would like to receive a copy of the findings from this study provide a mailing address on the assent form. Once the findings have been shared these addresses will be shredded. Study data will be securely stored for 5 years following the last publication produced from this research, at which time it will be destroyed.

Questions – researcher's contact information. Questions about this study can be directed to Jocelyn D. Lamoureux at the University of Alberta: (phone and email)

Contact for concerns about the rights of research subjects. The plan (Pro00084005) for this study has been reviewed by a Research Ethics Board at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researchers.

Thank you for considering my research request.
Sincerely,

Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta

Instructions:

On page 5, you will indicate whether or not you assent to participating in this research project. All students must return their student and parent/guardian forms whether or not they choose to participate.

- Please fill out **numbers 1 and 2** on the next page.
- **All students must return their student assent and parent/guardian consent forms whether or not they choose to participate.**
  - Detach **Page 5** and place the completed form in the envelope provided and seal it. **Return the sealed envelope to your teacher.**
  - Only Jocelyn D. Lamoureux, the researcher, will open the returned envelope and will be the only person who knows who has assented or consented to participate.
- If you would like to receive a summary of the research findings, please also fill out **number 3**.

Please keep pages 1-3 for your records.

Remember, your participation in this research is optional. If you decide not to participate or want to stop participation once the study has started, you will not be at risk of jeopardizing your grades or standing in the school. **This project occurs in the normal participation within your classroom work. My analysis has nothing to do with marks and this research will not influence your grades or report cards in any way.**

Your parent/guardian will also sign a Consent Form to confirm they are willing to have you participate or they may decline that you participate in the study, even though you have provided your assent.

NOTE: In order for a student to participate in the study, a student assent form AND a parent/guardian consent form must be signed.

Thank you very much for your consideration of this request.

Page 5 – Assent Form (Students)

Project Title	A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Principal Investigator	Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)
Supervisor	Carla Peck, Ph.D. Professor, Social Studies Education, University of Alberta, (phone and email)

Please complete:

(1) Print your **name, school email, and your teacher's name**;
(2) **For student**: remember to check all that apply; and
(3) Summary of the research findings section is optional.

Your signatures below indicate that you have received a copy of this assent form and have kept pages 1-4 for your records.

NOTE: In order for a student to participate in the study, a student assent form AND a parent/guardian consent form must be signed.

(1) Name, student school email, and teacher:

_____
Printed student name.

_____
Student's school email.

_____
Printed classroom teacher's name.

(2) For student – Please check all that apply:

☐ I understand the why this research is being done.
☐ I agree (assent) to take part in the study.
☐ I agree (assent) that my schoolwork can be collected as a part of this research.

OR

☐ No, I do not agree (assent) to take part in the study.

_____
Student signature Date

_____
Printed name of student signing above.

(3) Summary of the research findings (optional): If you would like a summary of the research findings, please print your email or mailing address here:

_____

Appendix M: Information Letter and Consent Form (Parent/Guardian)

(date), 2019

Project Title	A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Principal Investigator	Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)
Supervisor	Carla Peck, Ph.D. Professor, Social Studies Education, University of Alberta, (phone and email)

Dear Parent/Guardian:

The purpose of this letter is to invite you to provide consent for your child to take part in a research project. This study is in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Education.

Purpose. The purpose of this research is to investigate the promising practices of high school teachers and students as they learn about global issues and what it means to be a global citizen. Global citizens contribute to the world's communities. They value cultural diversity and work to address global issues in responsible ways.

The study will occur from the time the school authority approval is given in March to the end of May 2019. Following data gathering, I hope to share a one-page summary with participants in June and then share findings after I have defended my research study in the following year.

Background. Learning and teaching approaches that encourage global citizenship vary across classrooms. By developing global mindedness and a consciousness of global connections and responsibility students can respond to global issues. My research focuses on when learning about global issues, how the resource I have created, with its focus on social justice, helps teachers and students grow as global citizens. The resource combines theory, practice, reflection, and action centred on social justice to deeply engage students in the study of global issues.

Teachers and their students will use the materials provided to them by the Global Encounters program to study global issues as this is part of regular instruction. I will provide the resource I developed, to be used as an additional resource, so teachers and students can engage more deeply in the global issues by using the topics in the resource to guide classroom conversations. This is the first study I am aware of providing students and teachers with this kind of resource.

All students will continue to take part in regular classroom activities whether they participate in the study or not. The Global Encounters program is used by teachers as it offers a shared experience for students to learn about global issues. The Global Encounters program brings together students from across the world through live video conference events that explore global issues and the potential for youth to shape a better future for their communities.

I as the researcher will be the only person aware of who has consented to be in the study as all students are asked to return their forms in sealed envelopes. Teachers will not know who does and does not participate. I will only use the data from those who have consented and assented as participants in the study.

Study Procedures – two rounds of data collection. If you agree to your child's participating in the research, I will gather data for the research before, during, and after each of two Global Encounters events. What follows is the description of the data collection related to your child's participation in this research study.

1. *Post-event questionnaires.* After each Global Encounters event, I will gather students' reflections about topics included within the resource and global issues they have studied. The post-event questionnaire should take between 30–45 minutes.

2. *Two student focus groups.* Focus groups following each Global Encounters event will allow for the collection of students' reflections based on their most recent learning experiences. I will ask for volunteers to participate in the focus groups. I'm anticipating up to 12 students will participate. Student focus groups will be 30–45 minutes and may require an additional 15 minutes and will occur either over the lunch break or after school. The sessions will be recorded and transcribed. Transcriptions will be reviewed by participants.

3. Blogs. Part of the Global Encounters events includes students sharing their thoughts in a conversation in a secure online blog administered by the Centre for Global Education. Transcripts will be obtained from the Centre of Global Education for each of the events and will be stored on my password protected computer. I will only be analyzing the participating students' comments.

4. Observations. Four classroom observations will align with the preparation for and conclusion of two Global Encounters events within your child's classroom. I will also observe the Global Encounters events at the school. Field notes will be used to document observations. No classroom video recording will occur, nor will video be recorded during the Global Encounters events. I will only be analyzing data from activities of those who are participating in the research.

5. Documents and Reflections. Your child will complete a final assignment (e.g., essay, poem, or art-based work) to reflect upon their learning journey of using the resource and about the global issues they studied. This is the only student work to be collected. The assignment will be screen captured or photographed for the research and will be returned to students. To ensure continued anonymity of research participants, teachers will provide the researcher with all student final assignments in the class. The researcher will then sort assignments and screen capture or photograph as data the ones of students who provided their assent and parent/guardian consent. All originals will be returned to students.

Benefits. *The Global Encounters program as part of the regular course.* Teachers use the Global Encounters program as learning experiences that support the teaching of concepts mandated in subject area Alberta programs of study. As teachers will be also be using the resource developed for this research during the Global Encounters program with all students, everyone in the classroom will benefit from being exposed to the scope of what it means to engage with social justice themes when learning about global issues.

The Research. This is an opportunity for teachers, students, and researcher to collaborate in understanding how the resource's application can enable the capacity for growth as critical global citizens by enabling conversations about social justice themes to engage deeply in global issues. Your child may benefit from deeper discussions about social justice themes by volunteering to participate in the two student focus groups. In addition, if your child chooses to participate, know that his/her insights will help contribute to making the resource better. By making the revised resource available, learning and teaching related to the cultural and global citizenship competency in Alberta curricula may be improved.

Note that though the intention is that your child will benefit from this research by being exposed to a breadth of social justice themes when studying global issues using the resource, there may be no direct benefit for specifically participating in this research over a student not participating and attending regular class lessons.

Risks. The research activities are like the everyday experiences of students who participate in the Global Encounters program, so the risk assessment is minimal. As students are working on regular classroom work their academic standing and schoolwork/marks will in no way be affected by participating in the study. Should students feel in any way uncomfortable about a question, they will have the option to pass on commenting.

Voluntary Participation. Your child's participation in this study is completely voluntary. Your child is under no obligation to participate in this study. Your child is not obligated to answer any questions even if participating in the study. Participating in the research will in no way affect student grades or achievement scores or cause them to miss other instruction in class.

Freedom to Withdraw. Even if you/your child agree(s) to be in the study, you and your child can change your mind and withdraw at any time by emailing me, the researcher, at jdlamour@ualberta.ca. Students withdrawing from the study does not mean withdrawing from the coursework and classroom expectations as outlined by the teacher. Should you and your child choose to withdraw, you can ask to have any collected data withdrawn up until May 17, 2019, as that is when all data collection is anticipated to be completed. If you or your child chooses to opt-out the associated data will be destroyed (securely shredded, computer files deleted).

Confidentiality & Anonymity. Your child's identity will be kept strictly confidential.
1. Protecting student identity. Students will be asked to choose a secret code name to be used instead of their real name to protect their identity. All activities within the study will use these code names to protect the anonymity of participants. Student statements and collected assignment will be identified only by code names. To also protect anonymity, following focus group discussions, students will be asked not to talk about the focus group discussions. However, it is important to note that confidentiality and anonymity amongst students participating in the group session cannot be guaranteed as students will hear each other's responses and could talk about the group to others.

2. Secure data files. Your child will not be identified by real name in computer data files or reports. All documents will be kept in a locked filing cabinet. Computer files will be stored on a password protected computer. Research assistants (such as transcriptionists) will sign a confidentiality agreement. The examining committee and the University of Alberta Research Ethics Committee do have the right to review study data and may request access to study materials. These committees are required to keep all information confidential.

3. Use of findings. This research is part of the researcher's thesis dissertation and presentation, and will also be used for conference presentations, teacher workshops, and scholarly and trade publications. No student, teacher, or school identifiers will be included when sharing this work. If you would like to receive a copy of the findings from this study provide a mailing address on the consent form. Once the findings have been shared these addresses will be shredded. Study data will be securely stored for 5 years following the last publication produced from this research, at which time it will be destroyed.

Questions – researcher's contact information. Questions about this study can be directed to Jocelyn D. Lamoureux at the University of Alberta: (phone and email)

Contact for concerns about the rights of research subjects. The plan (Pro00084005) for this study has been reviewed by a Research Ethics Board at the University of Alberta. If you have questions about your rights or how research should be conducted, you can call (780) 492-2615. This office is independent of the researchers.

Thank you for considering my research request.

Sincerely,

Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta

Instructions:

On page 5, you will indicate whether or not you consent to have your child participate in this research project.

- Please fill out **numbers 1 and 2** on the next page.
- **All students must return their student assent and parent/guardian consent forms whether or not they choose to participate.**
  - Detach **Page 5** and place the completed form in the envelope provided and seal it. **Have your child return the sealed envelope to his/her teacher.**
  - Only Jocelyn D. Lamoureux, the researcher, will open the returned envelope and will be the only person who knows who has assented or consented to participate.
- If you would like to receive a summary of the research findings, please also fill out **number 3**.

Please keep pages 1-3 for your records.

Remember, your child's participation in this research is optional. If you or he/she decides not to participate or wants to stop participation once the study has started, you or he/she will not be at risk of jeopardizing his/her grades or standing in the school. **This project occurs in the normal participation of students within their regular classroom work. My analysis has nothing to do with marks and this research will not influence his/her grades or report cards in any way.**

Your child will also sign a Student Assent Form to confirm he/she is willing to or declines to participate in the study, even though you have provided your consent.

NOTE: In order for a student to participate in the study, a parent/guardian consent form AND a student assent form must be signed.

Thank you very much for your consideration of this request.

Page 5 – Consent Form (Parent/Guardian)

Project Title	A Qualitative Instrumental Case Study – Critical Pedagogical Praxis of Social Justice: Enabling Transformation When Educating for Global Citizenship in Alberta Classrooms
Principal Investigator	Jocelyn D. Lamoureux, Ph.D. Candidate, Secondary Education, University of Alberta, (phone and email)
Supervisor	Carla Peck, Ph.D. Professor, Social Studies Education, University of Alberta, (phone and email)

Please complete:

(1) Print your **child's and his/her teacher's name**;
(2) For Parent/Guardian: remember to check all that apply; and
(3) Summary of the research findings section is optional.

Your signatures below indicate that you have received a copy of this consent form and have kept pages 1-3 for your records.

NOTE: In order for a student to participate in the study, a <u>parent/guardian consent form</u> AND <u>a student assent form</u> must be signed.

(1) Child, student's school email, and his/her teacher:

_____
Printed student name.

_____
Student's school email.

_____
Printed classroom teacher's name.

(2) For Parent/Guardian – Please check <u>all that apply</u>:

☐ I understand the purpose of the research.
☐ I agree (consent) to let my child participate in the study.
☐ I agree (consent) that copies of my child's work can be collected as a part of this research.

OR

☐ No, I do not agree (consent) to let my child participate in the study.

_____
Parent or Guardian signature Date

_____
Printed name of Parent or Guardian signing above.

(3) Summary of the research findings (optional): If you would like a summary of the research findings, please print your email or mailing address here:

_____