GLOBAL EDUCATION AND GOOD CITIZENSHIP:
AN EXAMINATION OF STUDENT OUTCOMES

by

J. Melanie Young
B.A., University of King's College, 1985
B.Ed., Saint Mary's University, 1986

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APPROVAL

NAME
(Jane) Melanie Young

DEGREE
Master of Arts

TITLE
Global Education and Good Citizenship: An Examination of Student Outcomes

EXAMINING COMMITTEE:

Chair
Eugenie Samier

Wanda Cassidy, Assistant Professor
Senior Supervisor

Heesoon Bai, Assistant Professor
Member

Penney Clark, Assistant Professor, Department of Curriculum Studies, Faculty of Education, The University of British Columbia, 2125 Main Mall, Vancouver BC V6T 1Z4
Examiner

Date: August 12, 2003
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Global Education and Good Citizenship: An Examination of Student Outcomes

Author:

Ms. (Jane) Melanie Young

(Signature)

(Name)

12 August 2003
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Abstract

This study explores the impact of one secondary school global education course on participants’ attitudes and behaviours of good citizenship. Although many goals of global education are concerned with the development of attitudes and behaviours that constitute those of a “good citizen”, there is little research to indicate whether that goal is being achieved. This study has three goals: to determine what participants’ think about the course and how it has impacted their lives; to determine self perceived affect the course has had on participants’ citizenship attitudes and behaviours; and, drawing upon the findings, to determine to what extent objectives of global education – in terms of attitudes and behaviours of good citizenship -- were met by participating in the course. This study used qualitative research methods: data was gathered through questionnaires, interviews, observations, and by examining documents and reports; and common themes were drawn from findings. Drawing upon global education, citizenship education, and political philosophy literature, a picture of the “good citizen” was developed and used as a framework for examining the findings.

The course is a locally developed, project based elective, in which students study a developing country in depth, raise funds for a humanitarian project there, and then travel to the country and work on the project, usually a building of some kind. Participants reported very positive feelings about the course and gave credit for its impact primarily to two of its features: its experiential nature and the fact that it encouraged the building of relationships between classmates and to a lesser extent with members of the host community. Participants reported changes in attitudes toward others, saying they were more respectful, caring, and more willing to help. They reported changes in self-image, claiming to be less self-centred, more independent and empowered, better or more well rounded people. Greater appreciation for the advantages of living in Canada was another common theme, with a few reporting a more critical view of their lifestyle in Canada. Participants also reported changes in behaviour, saying they consumed less, were more careful of the environment, volunteered more and gave more to charity.
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Chapter 1
Introduction

When the concept of global education is described in the literature, it includes, either explicitly or implicitly, the goal of supporting the development of qualities of good or responsible citizenship, global citizenship in particular (Alladin, 1989; Choldin, 1993; Muller & Roche, 1995; Pike & Selby, 2000). After all, the aim of global education is to prepare students to live and participate in an interconnected, interdependent world, and it is likely that they will interact with that world (at least in the beginning) through their immediate environment: that is, their communities, regions and nations. The motto “think globally, act locally” is grounded in the belief that, since the connections between the local and global environments already exist, local action will have global consequences. Therefore, students need to be prepared to act responsibly and with care in their own communities, keeping in mind their links to the world at large, in order to be responsible global citizens (Choldin, 1993; Muller & Roche, 1995; Pike & Selby, 1988, 2000). In many respects, global education is an expansion of citizenship education, encompassing both national concerns and the larger concerns of the planet.

The global education literature, though containing references to good citizenship whether local or global, does not offer definitions of what constitutes good citizenship as such. For this we must turn to the areas of citizenship education and political philosophy. What the qualities of good citizenship are is essentially a contentious issue as it grows from personal values and beliefs. However, the citizenship education literature shows that academics, policy makers, and other stakeholders, at least, have broadly similar views. In general, proponents regard citizenship education as comprising three areas of focus: knowledge, skills and attitudes. What is included in each is perhaps more open to question, but there is broad consensus around the notion that a citizenship
education program should give attention to each of these areas (Hughes, 1994). Proponents also largely describe citizenship in activist terms, stressing that students should be encouraged to gain the knowledge and develop the skills which will allow them to participate effectively in the shaping of the general will (Sears, 1996). Some of the knowledge objectives which are commonly mentioned are knowledge of rights and responsibilities, an understanding of the workings of national (and sometimes international) political systems and institutions, and an awareness of how all of these developed and changed through history. In terms of attitudes and behaviours, the particular focus of this study, a brief review of the literature shows that some qualities are referred to again and again as being desirable in citizens. These are: positive attitudes toward others with the ideal being an attitude of care for others; positive attitudes toward diverse opinions and perspectives; positive attitudes toward community and citizenship; a willingness to place community interests ahead of self interests; involvement in the local community; and political participation.

These are the qualities which global education aims to foster, too. Although not explicitly stated as being qualities of good local or global citizenship, such attributes appear as objectives of most global education proponents writing in the Canadian context. They speak of tolerance, respect and empathy for others (Alladin, 1989; Case, 1993; Lyons, 1992; Pike & Selby, 2000; Werner & Case, 1997). The goals of global education are presented in terms of social reconstruction – that is, saving the planet, changing the world for the better, working for social justice (Alladin, 1989; Bacchus, 1989; Choldin, 1993; Evans & Lavelle, 1996; Lyons, 1992; Parchment & Vahed, 1996; Pike, 1997; Pike & Selby, 2000; Roche, 1989; Toh, 1993). However, there are few (if any) studies which seek to determine whether these objectives are being achieved. That is, does global education indeed encourage the development of such attitudes and behaviours? Do students who participate in global education become more open-minded, tolerant, compassionate, and willing to participate more in their communities, socially and politically? At present, we don't really know, but it is time to at least make the attempt to find out. That is
the purpose of this study: to begin trying to answer one such question: does global education encourage the development of some of the attitudes and behaviours which are associated with good citizenship?

One difficulty in trying to answer this question is how to determine whether or not participation in global education influenced the development of the attitudes and behaviours in question. After all, citizenship education includes similar objectives and it is one of the primary missions of public schooling. Students should be introduced to the concepts of good citizenship in elementary school, and the preparation for citizenship continues, according to policy statements, throughout their school years (British Columbia Ministry of Education, 2001). Citizenship education is considered the primary concern of Social Studies education in particular (Clark & Case, 1999; Osborne, 1997) and students are encouraged in all courses to practise the behaviours which are associated with good citizenship. Added to this is the effect of the family and society at large on the development of these qualities in youth, perhaps a much greater influence than formal schooling. How, then, can we ascertain the role of global education in helping to achieve these goals? One way is to ask the students themselves, and this is the method used in this study. One course which had a stated global approach to education was chosen, and the participants in that course were asked how this course had affected them. Through surveys, interviews, observations, and the examination of documents and records, I sought to discover what impact, if any, participation in a particular global education course had on the citizenship attitudes and behaviours of the students.

In order to answer the larger question, this study asks three more specific research questions. They are as follows:

1. What do the participants in a global education course think about the course, and how do they say it impacted their lives?

2. How did the course affect the participants’ citizenship attitudes and behaviours?
3. Drawing on the answers to questions 1 and 2, to what extent were the objectives of global education -- in terms of the attitudes and behaviours of good citizenship -- met by participating in this course?

The next chapter discusses the context of this study within the field of global education, with reference to citizenship education and some relevant literature in the area of political philosophy. First, an overview of global education literature is presented, including a particular focus upon those who write in the Canadian context. Then, a limited review of the literature of citizenship education is provided, with reference to political philosophy. Finally, the connections between the attitudinal and behavioural goals of global and citizenship education are highlighted in order to create a working definition of what might be considered the attitudes and behaviours of a good citizen. This definition could then be used as a template against which to compare the findings of this study.

In Chapter 3, the methodology of this study is outlined, with a detailed description of the course which is the basis of this study. Here I describe how the data was gathered and organised as well as why I chose a qualitative analysis.

There follows a comprehensive description of the findings in Chapter 4. The findings are divided into four sections, basically following the organisation found in the questionnaires, one of the primary instruments of data collection. Those sections are: the course itself; outstanding features of the course; participant attitudes; and participant behaviours.

Chapter 5, Discussion of the Findings, is in two parts. In Part One, I discuss the impact upon both attitudes and behaviours reported in Chapter 4, with reference to the literature. The results show that the course had a self-reported effect on the participants in terms of the qualities of good citizenship. The outstanding features of the course are connected to the impact on participants. Possibilities for a greater impact are presented, as the inclusion of the futures and issues dimensions of global education (Pike & Selby, 1988)
could lead to further effects on student outcomes. Part Two describes some unexpected findings of the study, including the importance of the teacher's conception of global education and support for the experiential education literature.

Finally, Chapter 6 concludes with an overview of the results and suggestions for further research.
Chapter 2
A Review of the Literature

Introduction

Global education is grounded in the belief that as we learn about our local community, we learn about our global community and as we learn about our global community we increase our understanding of our local environment (Pike & Selby, 1988). It is believed that this greater awareness coupled with perspectives consciousness (the appreciation and understanding of a variety of viewpoints) will encourage students to develop the qualities we associate with good citizenship, and to become effective citizens of both their local and global communities.

A review of the literature provides a variety of definitions and objectives as well as rationales for global education, but very little empirical research. What research there is focuses primarily on the practitioners, examining how they infuse global perspectives into their lessons, and why they choose to do so (see Merryfield, 1998; Pike, 1997; Wilson, 1983). There are few studies on student outcomes, and of those, most are in related fields, such as citizenship education (see Sears, 1994, pp. 14-22; Torney, Oppenheim & Farnen, 1975) or environmental education (see Hart & McClaren, 1978; Hart & Nolan, 1999 pp. 29-30). It is the effect on students which is addressed by this paper, and this will provide a small contribution to an area in need of study.

But in examining the impact on students in terms of the effect on their attitudes and behaviours, I realised that the lens by which I must analyse that impact was provided to some extent by citizenship education goals and political philosophy as well as by global education goals. That is, in determining whether global education might encourage the belief in and practice of responsible or "good" citizenship, I needed to first clarify what "good" citizenship is. Therefore, a limited review of this body of literature is also included here.
I was familiar with the objectives of global education as they pertained directly to citizenship; some proponents focus on the building of a global civic culture (Boulding, 1988; Mayor, 1995) or a global citizenship (Choldin, 1993; Misgeld, 1996; Muller & Roche, 1995; Selby, 1994) while others include goals which support this without referring directly to global citizenship as such (Alladin, 1989; Bacchus, 1989; Evans & Lavelle, 1996; Lyons, 1992; Parchment & Vahed, 1996; Toh, 1993; Werner & Case, 1997). The qualities which global education seek to encourage are quite obviously qualities which would be worth having in any community: respect and empathy for others (Alladin, 1989; Lyons, 1992; Parchment & Vahed, 1996; Pike & Selby, 1988, 1995, 2000; Toh, 1993; Werner & Case, 1997); a desire for justice (Bacchus, 1989; Pike, 1996; Pike & Selby, 1988, 1995, 2000; Roche, 1995; Toh, 1993); willingness to cooperate (Choldin, 1993; Roche, 1995; Pike & Selby, 1988, 1995, 2000); and the capacity to find peaceful solutions (Choldin, 1993; Evans & Lavelle, 1996; Pike & Selby, 1988, 1995, 2000). So it was not surprising to find similar goals in the citizenship education literature.

What was surprising however, was the discovery that both global education and citizenship education proponents rarely refer to each other's work, despite their complementary nature. This is more unexpected within the Canadian context, where, it seems that global education is almost an expansion of citizenship education. They are both built on the foundation of preparing students for the diverse and changing world they are about to enter, and there are more similarities than differences between them.

What follows is an overview of the literature in global education with a focus on the conceptual discussion which has taken place among proponents of global education. What exactly global education is, how we are to implement it, and why we should do so, are the questions that the literature seeks to answer. Because my interest is specifically the Canadian context, I have chosen to highlight proponents who write in the Canadian context and those international scholars who are most often referred to in the Canadian literature. This is followed by a selective survey of the citizenship education literature and sources.
in the field of political philosophy in order to further clarify what is meant by citizenship in general and good citizenship in particular. From these sources, I hope to tease out a more specific description of some of the attitudes and behaviours which are necessary to the spirit and practice of good citizenship, and to use this as a framework for examining the data.

**Global Education -- What is it?**

There is no single agreed upon definition of global education or how to teach it. In fact, the name itself, while widely accepted, is not universal. What we in Canada might term global education has been called world studies or teaching with a global perspective. Some include the methods of teaching or a values component in their definition (Choldin, 1993; Pike & Selby, 1988, 2000), while others focus mainly on content (Kniep, 1986, 1989; Lamy, 1990). In some literature, global education is listed as one of several perspectives based concepts, alongside environmental education or peace studies, what Choldin (1993) calls “sister movements”. In other literature, it is described as an approach which essentially incorporates many areas of study, including those above (Pike & Selby, 1988).

In examining the literature, it becomes clear that there are fairly definite differences of focus. However, there is also significant overlap in conceptualising global education among many of its proponents. In an attempt to provide an overview of the different concepts of global education, I will focus on the most often cited proponents, examining their descriptions of what they include, and what they do not include in a definition of global education. But to begin, I'd like to look at the definition provided by UNESCO, an international institution.

According to the UNESCO General Conference in 1974, the emphasis of global education was on international cooperation and peace. This definition was later revised to include human rights, equality, partnership with nature, and cultural pluralism (Mayor, 1995). In 1953, UNESCO launched its Associated Schools Project, a network mobilising schools around the world to institute projects relating to a culture of tolerance and peace. According to the
UNESCO ASP web site, the member schools define their goals as including the following content areas:

- the role of the UN system and its actions in problem resolution
- education for peace, human rights, democracy and tolerance
- protection and conservation of the natural environment and our world heritage
- appreciation for the diversity of our one world
- knowledge of media and information technology
- non-violent conflict resolution
- solidarity for victims of violence or social and environmental catastrophes

This definition is broad, apparently to allow individual schools to determine their own focus to some extent. How the schools achieve these goals is not spelled out. What is included in this definition of the content is more than just knowledge, but also skills, the development of empathy, and values. Not all of the leading proponents of global education incorporate all of these components (see Pike, 1997 for a comprehensive discussion of what is included in different definitions of global education).

Most of the American literature (as well as some British and Canadian literature) refers to Hanvey's *An Attainable Global Perspective* (1976) as one of the first and most comprehensive definitions of global education (Case, 1993; Kniep, 1987; O'Sullivan, 1995; Pike, 1997; Pike & Selby, 1988; Tye, 1990). In this pamphlet, Hanvey lays out the five dimensions of global education: perspective consciousness, state of the planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices. His definition is mainly content based; that is, the focus is on an information or knowledge transfer from teachers to students through the curriculum.

But within that relatively narrow framework, his definition of the content of global education is fairly comprehensive and he does incorporate some concepts which are not purely knowledge based. He includes a dimension of
perspectives consciousness, a concept on which some proponents focus to an equal or even greater extent than the factual side of global education (L. Anderson, 1979a; Becker, 1979; Case, 1993; Pike & Selby, 1988). In fact, Case (1993) contends that the notion of global perspective requires clarification so as to successfully institutionalise "a rich conception of global education" (p. 319), while the substantive dimension does not, as "loosely defined coalitions, whether of ideas or of individuals, often permit otherwise disparate factions to ally in pursuit of common, or at least compatible goals" (p. 318).

Hanvey (1976) includes some consideration of how our choices can determine alternative futures in his fifth dimension, another area which receives a great deal of attention in some of the literature (L. Anderson, 1979b; Pike & Selby, 1988). The idea here is that people must consider the long term consequences of their actions and inform their choices through an awareness of the systems, social goals and values which are linked to those choices. Hanvey also includes a small evaluative or judgement component in both dimension four (growth assessment -- its benefits and limits) and dimension five (social goals and values are vulnerable to challenge), an element which some proponents consider essential (L. Anderson, 1979a, 1979b; Lang, 1989; Pike & Selby, 1988, 1995).

The inclusion of a perspectives consciousness dimension, an awareness of possible futures, and an evaluative component distinguish his definition from another major proponent of global education in the United States, W. M. Kniep (1986, 1987, 1989), who lists four essential elements of global studies: human values and cultures, global systems, global issues and problems, and global history. His inclusion of the fourth element, the study of global history, also differs from Hanvey's definition, but like Hanvey's, Kniep's (1986) principle concern is with the development of global knowledge.

It is, after all, its content that distinguishes global from other kinds of education. Many of its goals -- critical thinking, valuing diversity, seeing connections -- can also rightly be claimed by other disciplines and movements in education. So too, the processes and methods that we promote as part of a global education. What is unique about global education is its
substantive focus, drawn from a world increasingly characterised by pluralism, interdependence and change (p. 437).

Other leading proponents in the United States have also focused on the knowledge component of global education in some of their writing (Lamy, 1990; Tye, 1990), often referring to Hanvey's and/or Kniep's definitions. However, in my review of the literature, I have found that most present a broader conception than merely the substantive. Two major players often cited in the American and Canadian literature whose concepts of global education are more comprehensive are Lee Anderson and James Becker. Anderson (1979a) offers the following working definition of global education.

Global education consists of efforts to bring about changes in the content, in the methods, and in the social context of education in order to better prepare students for citizenship in a global age (p. 15).

Note that he gives equal weight to content, methods, and social context, which he characterises as the personnel and students, the culture, the school within the community, and the curriculum.

The content changes he promotes are both substantive and perceptual, with great emphasis on global perspectives which include a more planet centred curriculum (as opposed to an anthropo-centric perspective where humans are the owners of the planet). To develop those competencies necessary for participation as citizens in a global age, Anderson suggests methods which involve active learning, transforming the distant and abstract into personally relevant and concrete knowledge, and enabling students to link the larger world to their own experience. The social context of the school system, he contends, is in the process of becoming more international in nature, as the ethnic, cultural, and linguistic background of those within the system become more diverse. As well, he finds evidence of communities gaining more control over their local schools.

Anderson's (1979b) conceptualisation of global education, what it is and what we need to implement it, embraces much more than just substance. He
puts great emphasis on the perceptual dimension (perspectives consciousness), particularly in his characterisation of the content of global education. Giving equal weight to the content, methods and context of teaching differentiates Anderson's ideas from those of Hanvey and Kniep, and places him more in the camp of those who emphasise the cooperative nature of global education (Becker, 1990; Choldin, 1993; Johnson & Johnson, 1987; Merryfield & Remy, 1995; Pike & Selby, 1988, 1995); as well as those who conceptualise global education as a community based activity (C. Anderson, 1990; Choldin, 1993).

Lee Anderson also focuses on the skills component of global education (1979a, 1979b). He describes such abilities as decision making, judgement making, and the exercise of influence through action and participation as integral to a global education. Developing these kind of competencies is again emphasised as an inherent component of global education by proponents from around the world (Becker, 1979; Hicks, 1990; Lamy, 1990; Merryfield & Remy, 1995; Pike & Selby, 1988).

I would like to briefly discuss the other major player I mentioned above -- James Becker (1979). His focus also is on the development of a different perspective, a world view. Like Anderson, Becker defines a global education in terms of perceptions and competencies in order to prepare students to participate in a global society.

*World centred education seeks to help students understand themselves as individuals, as members of the human species, as inhabitants of planet Earth, and as participants in a world society. Further, it seeks to help students develop the competencies needed to live intelligently and responsibly as individual earthlings and members of a world society (p. 45).*

This concept of global citizenship is found in much of the literature, particularly in those articles, reports, and books which offer a rationale for global education. Unlike Hanvey (1976) and Kniep (1989) who do not propose the educating of students for world citizenship, Becker (1979) and Anderson (1979a) (in these essays) place greater emphasis on skills and perceptions components because they are a requirement for this new role students will (they
believe) be asked to play. Anderson (1979a) contends that one role of the formal
education system is civic education, teaching students about their roles and
responsibilities as members of democratic communities. Global citizenship
education expands upon this, adding competency training which he believes
will be necessary to participate effectively in the global civic culture.

Scholars have highlighted the importance of an underlying rationale in
determining the focus of any program or curriculum and how it is delivered
(Clark & Case, 1999), and this certainly holds true for global education (Lamy,
four images of the international system which form the basis for contending
rationales for and against global education. The first, the national interest-
neomercantilist view, sees the world in terms of conflict and competition and
global education as a means of giving Americans an edge in the global
marketplace and/or in international affairs. The second, international society-
communitarians, see a world emerging which is more interconnected and
increasingly pluralistic, requiring the policies and politics of cooperation. Global
education is seen as a preparation for students to participate in that pluralistic
decision making environment. These two rationales are the most dominant
among policy makers and practitioners in the United States (Lamy, 1989).

According to Lamy (1989, 1990) two other more extreme world views
influence these two conceptions. On the political left is the more value laden,
utopian perspective, concerned with transforming the present system in order
to address injustices and inequalities. On the political right are the ultra-
conservatives who have criticised global education as being naive and anti-
American. Their world view is extremely nationalistic and they dismiss the
notion that values which are not American might have legitimacy.

While these four world views may influence the support for and
conceptual framework of global education in Canada, the competing rationales
have been divided, in the Canadian context, into two broad groups: the
promotion of national interest and the promotion of planetary interest (B.
O'Sullivan, 1995; E. O'Sullivan, 1996). These will be discussed further in the
review of literature in the Canadian context.

Finally, to complete the review of international proponents who are most often cited in the Canadian literature, I wish to introduce the work of Pike and Selby.

From the Centre for Global Education, University of York, Pike and Selby (1988) introduced their holistic model of global education which goes furthest in providing a theoretical framework and clear and practicable objectives in the cognitive, affective and skills domains (Pike, 1997). Their description of global education includes a list of content areas for study within their framework which is similar to that of the UNESCO ASP, with the addition of health education, gender equity education, citizenship education, and a specific focus on development education, that is, the issues surrounding North-South relationships (Pike & Selby, 1995).

Like some of the proponents already outlined, Pike and Selby (at the time of writing this paper, both academics in Canada) consider the medium to be the message; that is, the process teaches as much as the content. The methods they recommend, then, are cooperative in nature, creating interdependencies between and among students; they are experiential, linking the students' lives to the wider issues and to the lives of people around the world; and they are active, teaching students to take control of their own learning and to participate in their local and global communities.

This conception of global education includes both skills and attitudinal objectives; the latter incorporating the values of justice, appreciation of diversity, respect for all life, and altruism -- a consideration of the overall good of humankind and the planet in making decisions and taking action.

As well, Pike and Selby (1988) have conceptualised global perspectives as comprising four dimensions. The first is the spatial dimension, which focuses on global interdependence. The world is examined through its systems, which highlights interconnections, rather than through the traditional mechanistic view which encourages an atomistic approach. The second is the temporal dimension, which encourages students to perceive of their world as existing in
the past, present and future, and to be aware of the dynamic relationship between the past and the present, the past and the future, and the present and the future. More focus on future possibilities and probabilities is called for. The third is the issues dimension, which asks students to become aware of major global issues, to learn about and understand the different opinions and perspectives of those issues, and to appreciate their inherent complexities, which cannot be understood in a simple cause and effect framework. The final dimension focuses on inner development or human potential. Here, Pike and Selby contend that as students learn more about the world they learn more about themselves, that an exploration of the spatial, issues, and temporal dimensions of globality is also an exploration of the self. The journey outward is the journey inward. In turn, learning more about themselves enhances their understanding of the world. The journey inward is the journey outward. This self discovery should be given equal recognition in a global education curriculum.

I consider the Pike and Selby model of global education to be the most all encompassing, providing the best framework within which to achieve the goals of educating for local, national and global citizenship, preparing students for life in an interconnected and interdependent world, and infusing a sense of the responsibility that participation in the local and global community entails. Leaving the details of content vague gives the school and the teacher the freedom to adapt the knowledge component of the curriculum to their local situation and the changing global environment. At the same time, the focus on process gives the guidance necessary to address the skills and attitudinal objectives.
Global Education in the Canadian Context

The proponents whose conceptions I have outlined above are writing in either an American or British context, but have had influence on Canadian notions of global education; that is, they are published in Canadian journals and/or are cited by those whose focus is the Canadian context. I would like to turn now to the work of scholars and educators who are writing about global education in the Canadian context, who, for the purpose of this paper, I will refer to as Canadian proponents. Although the initial work for the Pike and Selby model described above came out of the UK (Pike & Selby, 1988), both Pike and Selby have since relocated to Canada, so their work since 1992 can be considered as situated in the Canadian context (Pike, 1997).

A common theme running throughout much of the literature which focuses on the Canadian context is the belief that a global approach to the major issues of the twenty-first century is necessary for the survival of the planet (Alladin, 1989; Carson, 1989; Lyons, 1992; Roche, 1989) or that a planet centred perspective is required to deal with those issues (Choldin, 1993; E. O'Sullivan, 1996; Pike & Selby, 2000; Selby, 1996, 2000). Both the increasing interconnections between communities, nations, and peoples (cultural, economic, political, technological) and the interdependent nature of global systems (ecological, commercial, institutional) means that many problems cannot be dealt with successfully at the local or national level (Alladin, 1989; Pike, 2000). Global problems require global solutions (where solutions are possible). Moreover, some problems like environmental degradation and nuclear proliferation are increasingly urgent, threatening our -- and the planet's -- survival (Roche, 1989). The fact that the world is changing at an ever increasing pace does not make the task any easier. Preparing students to meet these challenges is a primary goal of global education (Alladin, 1989; Carson, 1989; Lyons, 1992).

This is a value laden, planet conscious conception of global education. Proponents see injustice and destruction in the world and look to a globally educated generation (or more likely, generations) of students to remedy this, to
make life better for all people, and for all the life with which we share the
planet. Pike and Selby (1995) speak of students contributing to the growth of
the planet, while Choldin (1993) emphasises developing students' will and skills
so that they can do something about the problems they see around them. Toh
(1993) argues for a "critical global literacy which keeps alive the vision of a new
but genuinely just world order" (p. 13).

Caring for others and social justice are common themes throughout the
Canadian literature (Bacchus, 1989; Choldin, 1993; Roche, 1989; Werner &
Case, 1997). In fact, caring is one of the four themes of global education as
described by Werner and Case (1997) in their characterisation of the approach.
The others, interconnections, perspectivity, and alternatives, reflect many of the
same elements and concerns other Canadian proponents present, although the
Werner and Case conception does not stress either the sense of urgency
apparent in the rationales of others, nor the encouragement of participation
and action. What they do stress is the need to focus on issues, a defining
element in many proponents conceptions of what constitutes a global education
(Alladin, 1989; Bacchus, 1989; Evans & Lavelle, 1996; Pike, 1996; Pike &
Selby, 2000). A focus on issues engages the students in real world situations,
giving meaning to the knowledge they must acquire to understand those
situations, and allowing them to develop and practice the skills and empathy
they will need to act as responsible global citizens.

Doing something and meeting challenges entails participation in and
influence on the direction of world affairs and the power to shape their own
futures (Pike, 2000). For many proponents, the goal is to develop a willingness
and ability to act. Students must learn cooperative strategies, so that they can
work together with people in their community and with distant others to
improve the lives of all (Alladin, 1989; Lyons, 1992; Moore, 1992; Roche, 1989).
Bacchus (1989) sees that participation focused on the political arena. In fact, of
those surveyed in this study, the majority describe the encouragement of action
which is distinctly political in nature (Alladin, 1989; Evans & Lavelle, 1996;
speaks of global education nurturing democratic participatory skills and encouraging appropriate social action. Toh (1993) advocates engagement in local political practice because it engenders a sense of responsibility and gives students the opportunity to learn about themselves and their community as they learn about the world. Proponents advocate encouraging student action both because it empowers them in the present and because it provides the practice necessary for participating in the local and global community in the future (Selby, 1994; Toh, 1993). This kind of action oriented goal is summed up in the motto 'think globally, act locally' which is a global education slogan (B. O'Sullivan, 1995; Pike & Selby, 2000; Toh, 1993).

There are those who argue that such an activist focus is dangerously close to indoctrination (McLean, 1990 as cited in Pike, 1996). Case (1993), while asserting that it is not values free, contends that his model of global education “does not prejudge for educators or students the particular position they should adopt on contentious issues such as the merits of maintaining the current world order” unlike the conceptions of some global educators which, according to critics, endorse particular world views (p. 320). Similarly, Werner and Case (1997) argue that “classrooms are not platforms for launching children’s crusades” (p. 190). On the other hand, they advocate the use of action projects as a means of gaining “the tools... necessary for understanding and evaluating issues, and for applying what has been learned within a real-world context” (p. 190).

**Rationales for Global Education**

According to B. O'Sullivan (1995), in the Canadian context, the rationales for implementing a global education curriculum fall into two general groups: those that promote global education as a means of protecting or furthering national interest; and those whose central goal is the global interest. It is interesting to note the importance that people in both camps attach to education. They both "subscribe to the belief that education can have a significant impact upon effecting change in our time" (B. O'Sullivan, 1995, p. 4).
Those who support a curriculum which best serves the national interest view global education, or more appropriately, global knowledge, as a means by which the population can become more competitive. The trend toward globalisation is viewed in purely economic terms, without recognition of the political, socio-cultural, or environmental interconnections which accompany it. Lamy (1990) labels this the neomercantilist view, in which the world is a marketplace of conflict and competition. The advocates for competitiveness "operate under the premise that the national economic interest must drive the goals of education" (O'Sullivan, 1995), and point to student results on standardised tests (where the scores are below those of students in other countries) as threats to the nation's future economic success. The push for the inclusion of a global knowledge component to curriculum employs the argument that in order to compete in the global marketplace, the nation's future entrepreneurs and business leaders must know their competitors (O'Sullivan, 1995; Pike, 1997; Toh, 1993).

Supporters of this point of view naturally do not want to see a global education curriculum implemented which equally emphasises content, process, and values. To understand another's perspective is only useful inasmuch as it gives some advantage. But the neomercantilists, whose views have prevailed to a great extent with policy makers in Canada (B. O'Sullivan, 1995), would support the inclusion of some form of a global knowledge in curriculum, for example, a limited form of Hanvey's conception, which is relatively values free (Pike, 1997), or Kniep's (1989) content based definition of global education, as these forms of global education can more easily be adapted to a national interest rationale. A global education which focuses on social justice might not necessarily encourage support for the national over the global interest.

Toh (1993) as well maintains that the current manifestation of global education in Canadian schools is characterised by a pattern of thinking which he calls a liberal-technocratic paradigm. This is a pattern of assumptions which both limits and clouds our understanding the world. It restricts our knowledge of other cultures to the superficial and does not encourage an exploration of
personal feelings toward those cultures. It accepts the present world order without questioning the quality and history of its interconnections and interdependencies and it focuses on the management and control of those interdependencies. It assumes that advanced industrialised civilisation with unbridled economic growth is good.

In contrast to the liberal-technocratic paradigm, Toh (1993) offers a transformative paradigm, characterised by five themes, which emphasises critical understanding and also moves teachers and learners to act -- to make a better world. First, the understanding of other cultures is rooted in the support for human liberation and emancipation. We affirm our own humanity, he says, as we learn to empathise with others. Second, planetary survival depends on the adoption of political and economic ethics which recognise the structural violence which entrenches injustice. A more equitable system is called for. A third theme is that of ecological security which encourages care for the environment and critical analysis of the connections between political and economic structures and environmental destruction, particularly in developing countries. The transformative paradigm emphasises action, especially in local political practice, so that students can gain a sense of their responsibility and change their realities as they become critically conscious of the way the world works. Finally, Toh argues in favour of a conscientising and empowering pedagogy, which includes encouraging students to feel deeply and to participate actively.

The majority of Canadian proponents are also concerned with notions of global justice, of changing the present system, of the global rather than the national interest (Alladin, 1989; Bacchus, 1989; Lyons, 1992; Misgeld, 1996; E. O’Sullivan, 1996; Pike & Selby, 1995, 2000; Roche, 1989; Selby, 1996, 2000; Toh, 1993). This type of rationale directly influences the definition which is held by most proponents: global education has an international, planetary focus rather than a national one, is concerned with the quality of all peoples’ lives rather than just those of the local community.

The concern of global education with the planetary rather than the
national interest is too often focused on global humanity rather than global life, according to Selby (1996, 2000). Echoing Toh's critique (1993) of the dominant liberal technocratic paradigm, Selby calls for a shift away from "the growth, consumerist and inegalitarian thrust of the prevailing world order" (1996, p. 41) which is anthropocentric or human enterprise focused, to a biocentric world view. In discussions of a "darker green education" and humane education (1996, 2000), Selby contends that the adoption of a more holistic approach, encompassing all life, is a more appropriate global education approach, including as it does interrelated environmental and human concerns and issues. Other proponents of global education support this more planet centred approach (Lyons, 1992; E. O'Sullivan, 1996), stressing the need to "consider humans as a species within the planetary system and not in dominance over the planet" (Lyons, 1992, p. 11).

The Canadian literature also defines global education as encouraging the development of knowledge, skills, and attitudes which support active participation in solving problems and resolving conflict both locally and globally (Alladin, 1989; Bacchus, 1989; Roche, 1989). This focus on action, as well as the decidedly moral and humanitarian tone, is further reflected in the literature which describes notions of global citizenship.

Global Citizenship

Evans and Lavelle (1996) claim that there is a transformative image of citizenship emerging, which focuses on young people as participants in change, prepared by their education to become involved in the creation of their society, with respect for the global implications of that creation. Eppert, Hiller, Rosenberg, Salverson, Sicoli and Simon (1996) echo this notion of citizenship when they claim that "the aim of civic education is to assist students in acquiring the knowledge, skills and values they will need to help create and preserve a just and compassionate society" (p. 19).

The Canadian International Development Agency (CIDA) also offers the prospect of an active global citizenship, albeit somewhat limited, as an objective
of the Global Classroom Initiative (a fund for developing global education resources). The aim is to "instil a sense of global citizenship and increase awareness of the difference that individual and collective actions can make on issues of global importance" (on-line: About the Global Classroom Initiative).

Misgeld (1996) points out that citizenship is usually associated with the nation state. There are no legal definitions of global citizenship, which is largely symbolic. However, there are legal protections for all people in international law, embodied particularly in the Universal Declaration of Human Rights. Along with organisations which are actively constructing global citizenship, like Amnesty International, the study of human rights can create that most necessary requirement for true global citizenship -- solidarity. Care and concern for others, near and far, is called for.

Selby's notion of "plural and parallel citizenship" (1994) moves beyond the idea of a moral responsibility to act as citizens of the world to a more concrete identification of multiple citizenship; that is, in many cases, the singling out of one country or nation to define citizenship is simply inaccurate. Within the realities of multiculturalism and immigration, people may consider themselves members of more than one nation. Add to this the many other groupings between and among people -- age, gender, ideology, language, locality, race, religion, and sexual orientation -- and any individual may belong to multiple groups. Each group forms and/or has influence on the elements which constitute citizenship: identity, loyalty and allegiance, a sense of civic virtue (what defines the "good citizen"), and the factors defining legal, political, and social status. Citizenship for many is not defined only through the nation state, but through a myriad of associations and groupings, recognising relationships which are not limited by geographical borders. To a great extent, then, global citizenship is not simply an ideal to be sought, but a reality to be explored.
Citizenship and the Good Citizen

At this point it is as well to return to the three research questions of this study in order to determine how the literature might inform or direct the analysis. They are:

1. What do the participants in a global education course think about the course, and how do they say it impacted their lives?

2. How did the course affect the participants’ citizenship attitudes and behaviours?

3. Drawing on the answers to questions 1 and 2, to what extent were the objectives of global education -- in terms of the attitudes and behaviours of good citizenship -- met by participating in this course?

The answers to these questions are, of course, to be found in the data, but in order to determine which attitudes and behaviours pertain to citizenship, and further, to determine whether or not these attitudes and behaviours conform to the standards of “good” citizenship, it is necessary first to discover what these words mean. What exactly do we mean by citizenship? What attitudes and behaviours are linked to citizenship? How do we define the good citizen?

Although citizenship, whether local or global, is often referred to as an area addressed by a global education, there is no great discussion in the literature concerning what is meant by the word. There is mention of terms such as responsible citizenship when listing desired student outcomes (Muller & Roche, 1995; Pike & Selby, 2000) but these terms are not clearly defined. As well, some goals of global education can be considered as essentially the same as citizenship education goals. As reflected in the literature, these goals are:

- knowledge and understanding of global systems, interconnections and interdependencies
- willingness and skills to effectively participate in (or change) those systems
- a recognition of human rights and responsibilities
- a willingness to protect and defend human rights

Such goals fall quite neatly into the "traditional trinity of civic education: knowledge, civic virtue and participation" (Hughes & Sears, 1996, p. 18). However, since the focus of this study is on citizenship attitudes and behaviours, it is necessary to leave the "traditional trinity' and focus on attitudes and behaviours. To begin, we must first define what is meant by the words "attitudes" and "behaviours", and the term "good citizenship". Then we can consider both which attitudinal or behavioural goals of global education might be considered attitudes and behaviours of good citizenship, and what characteristics the citizenship literature assigns to the good citizen.

The word "attitude" is defined in the Oxford Dictionary of Current English as "an opinion or way of thinking" (Thompson, 1993). In this study, the word also includes an emotional dimension, as in "an attitude of care", "a feeling of respect" or "a feeling of pride". The word "attitude", then, for the purposes of this study, denotes an opinion or way of thinking which may be closely connected to or coloured by an emotion. The word "behaviour" is defined as "a way of acting" (Thompson, 1993) and within the context of citizenship this would include such actions as obeying the law, practising self restraint (for example, conserving energy or wasting less), helping others, volunteering, discussing issues, airing views, demonstrating, voting, joining political organisations, and serving in public office. Attitudes and behaviours are referred to in this study, separately or together, as qualities, attributes or characteristics of citizenship, in particular "good citizenship".

1Hughes and Sears (1996) are here referring to the results of Hughes' Delphi Study (1994), where he describes the same results with these words: "an ideal of citizenship would involve an informed citizenry; one able and willing to participate; one guided by dispositions rooted in notions of justice and freedom" (p. 25). As well, later expansion of these ideas in the Hughes and Sears' article (1996) include the phrases "the practice of citizenship in a democratic society" and "the capacity of citizens", and the synonymous use of "citizen participation" and "civic action" (p. 18). In the use of the terms "civic education" and "civic virtue" therefore, the authors appear to be using the word "civic" as meaning "of citizens or citizenship". Civic education, then, means citizenship education, and civic virtues refers to dispositions associated with 'good' citizenship.
But what exactly is meant by “good citizenship”? The qualities which might be attributed to the “good citizen” are so many that it is unlikely that any individual should possess them. Indeed, Heater (1990) notes that if one were to focus too much on one’s citizenship responsibilities, to the detriment of one’s personal life, it would effect one’s overall sense of judgement. In general, then, the good citizen refers to the ideal or perfect citizen. The attitudes and behaviours which might be attributed to this good citizen will be drawn now from two bodies of literature: global education and citizenship education.

Attitudes and Behaviours of Good Citizenship in Global Education Literature

In line with the notion of global community espoused by many global education proponents, the need to encourage positive attitudes toward others, particularly “different” others, is a commonly held goal. The words “tolerance” (Alladin, 1989) and “respect” (Parchment & Vahed, 1996) are used when talking about desired attitudes toward others. Some proponents focus on appreciating similarities as well as differences (Lyons, 1989; Zachariah, 1989; Toh, 1993) while others speak of resisting stereotypes (Case, 1993; Pike, 1996). Werner and Case (1997) contend that we should “be suspicious of broad generalisations that may be little more than stereotypes” (p. 182). These types of positive attitudes toward different people are seen as particularly important in the Canadian context, as Canada is seen as a microcosm of the world (Moore, 1992) given its multiculturalism. Thus, a global education is considered to have connections to multicultural education (Bacchus, 1989; Zachariah, 1989).

Many proponents frame their goals for attitudes toward others in stronger terms, using words like “care for” (Muller & Roche, 1995; Roche, 1989; Werner & Case, 1997), or “feel empathy for” (Case, 1993; Lyons, 1992; Misgeld, 1996; Pike & Selby, 2000; Toh, 1993; Werner & Case, 1997). A support for the ideals of social justice becomes apparent when proponents speak of a sense of responsibility or concern for the well-being of others (Choldin, 1993; Misgeld, 1996; Pike, 1996; Pike & Selby, 2000; Reed, 1996). It is through this sense of
concern that we achieve a feeling of solidarity with our fellows, and that feeling of solidarity urges us to defend and support the rights and entitlements of the other (Misgeld, 1996).

Along with positive attitudes toward “different” others, proponents stress the need for similarly positive attitudes toward diverse opinions and perspectives (Case, 1993; Choldin, 1993; Pike & Selby, 2000; Werner & Case, 1997).

Consideration of diverse perspectives, from a variety of cultural, social, and ideological vantage points, will provide a broad platform of ideas from which individuals can form far-sighted and fair-minded judgements (Pike & Selby, 2000, p. 13).

Methods by which students can practice the positive attitudes toward diverse opinions and perspectives include co-operative work and the organisation of democratic classrooms. Both require the students to engage in discussion, debate, compromise and decision making, and both are included in descriptions of the methods to be employed in global education (Choldin, 1993; Pike & Selby, 2000).

The notion of perspectives taking is linked to the ability to be critical of one’s own perspective, to have “a willingness to assess our worldviews” (Case, 1993, p. 321). From this “reflexivity” (Werner & Case, 1997) grows a willingness to be critical of one's own society. It “encourages debate about the merits or fairness of controversial cultural and national practices” (Case, 1993, p. 324).

An earlier discussion of Selby's (1994) notion of “multiple loyalties” (see this chapter, p. 22) introduced the interconnected ideas of loyalty and identity. These concepts, he contends, are not tied exclusively to the nation state, but grow out of the memberships each individual has in multiple groups. People identify themselves by ethnicity, language, religion, gender, age, race, sexual orientation and locality and have emotional attachments to each of those groups which may reach beyond national boundaries. But these “multiple loyalties’ need not be in competition with one another. Muller and Roche (1995) point out that
There need not be a tension between educating for civic responsibilities in a domestic setting and educating for civic responsibilities in a global setting (p. 107).

In keeping with this notion of the interests of the globe not necessarily being against the interests of the nation, Case (1993) points out that a nation might foster among its citizens respect for their own country by acting for the benefit of those from other countries, in its foreign policy, for example. He notes that

The capacity for national self-respect requires, to some extent, the pursuit of policies that its citizens believe to be just or fair, even if they involve some self-sacrifice (p. 324).

The willingness to put human or global interests ahead of national interests is mirrored on the individual level by the willingness to place the community interest ahead of self interest. In the global education context, this is often expressed as acting for the good of humankind or the planet. Two themes which recur in the literature, concern for social justice and planetary survival, embody this kind of action. Roche (1989) includes both themes in his call for a “global ethic”:

What I look for is the formation, the advancement and the promotion of a new global ethic that is based on our knowledge of history, on understanding of the evolving unity of the planet and on a vision of social justice and true human security that must take hold (p. 18).

Proponents echo this appeal for a more moral and humanitarian approach to global problems (Bacchus, 1989; Eppert et al., 1996), with some adding the need to give consideration to all life on the planet, not just the human (Lyons, 1992; Pike & Selby, 2000).

The behaviours that follow from a willingness to put community or global interests ahead of self-interest include being law-abiding, practising self-restraint, being neighbourly, participating in the community, and helping to shape the public will through participation in the political process. Most of the
literature refers to acting for the good of the planet or for a better future (Bacchus, 1989; Eppert et al., 1996; Lyons, 1992; Selby, 2000; Toh, 1993). Pike and Selby (2000) speak of “consideration of the common good” and “commitment to personal and social action” (p. 16). Participation in the community is a goal of some proponents (Choldin, 1993; Pike & Selby, 2000), but for most participation is viewed primarily as political, in that global education is preparing the citizens of the future whose role it will be to make the world a better place for everyone, to be agents of change (Alladin, 1989; Bacchus, 1989; Choldin, 1993; Evans & Lavelle, 1996; Pike & Selby, 2000; Roche, 1989; Toh, 1993).

Among the goals of global education, then, is “nurturing an informed citizenry, able and willing to participate and guided by dispositions rooted in notions of justice and freedom” (Choldin, 1993, p. 29). Now it is necessary to further clarify what is meant by citizenship, in particular good citizenship, in order to answer the research questions, and for that I will turn to the literature of citizenship education and political philosophy.

The Good Citizen in Citizenship Education and Political Philosophy: What the Literature Has to Say

When talking of citizenship, there is the understanding of the word as a legal status conferred by birth or naturalisation. There is also the more social understanding; that is, there is a commonly held notion of citizenship which is identified with community service and honourable action. Sometimes the community or the school honours such “good citizens” with a citizenship award. It is this understanding of citizenship which we discuss in this literature review.

The idea of “good” citizenship or, perhaps more accurately, the ideal of citizenship (Hughes, 1994) is concerned with desirable qualities based upon values and beliefs. It is therefore a contentious issue, for there are “conflicting value judgements as to what constitutes the good life in the good society” (Osborne, 1997, p. 42). Despite differing conceptions, however, there is a degree of consensus to be found in the literature as to what the good citizen looks like.
in a liberal democracy such as Canada's. Hughes' Delphi study shows that a certain amount of agreement can be reached between scholars, politicians, and people with an interest in the subject of citizenship, but he warns that "it is a consensus of broad strokes, one that is fragile and might well break down if pushed to too great a degree of specificity" (1994, p. 25). So, while what follows is a description of the broad consensus that the literature contains, I will take care not to be too specific!

The literature reviewed here comes primarily from educators and scholars concerned with citizenship education and from political philosophers. But I will begin with Hughes' 1994 Delphi Study, which was referred to above, because it provides the voice of a broader Canadian community, including as it does the opinions of academics, senior public officials with major responsibilities related to citizenship, members of the Canadian Senate, and some members of the general public who have shown concern for citizenship issues. There were three broad areas with which the participants achieved some consensus, and they are:

1. Civic knowledge: The ideal citizen should understand the ideas of rights and responsibilities, both in a general sense and in the Canadian Charter of Rights and Freedoms. As well, their civic knowledge should include an understanding of how these ideas have evolved, here and elsewhere.

2. Civic participation: To some degree, the ideal citizen should participate in their community and in political action. They must, however be free to choose the amount and type of participation they will engage in. Most importantly, they must have the knowledge and skills to enable them to participate effectively.

3. Civic dispositions: The word 'disposition' was understood by participants to mean 'attitude' or 'tendency to'. The ideal citizen, they felt, should be guided by dispositions rooted in notions of justice and freedom. They should be willing to set aside private interests for the sake of the common good. They should be loyal, open-minded, and have respect for others. In a later article, Hughes refers to these qualities as 'civic virtues' (Hughes & Sears, 1996).

There were areas where participants could not form a broad agreement.
For example there were differing opinions on the emphasis that should be put on the legal meaning of citizenship as a legal status. As well, the place of a global dimension in the ideal was disputed, although there was movement "toward a view that Canadians who strive to achieve an ideal of citizenship in Canada would inevitably find themselves in harmony with ideals of global citizenship" (Hughes, 1994, p. 25).

In his review of citizenship education research, Sears (1996) reports that studies have shown a great deal of emphasis placed on citizen action and participation in curricula and policy across the country (Masemann, 1989 as cited in Sears, 1996; Sears & Hughes, 1994 as cited in Sears, 1996). In fact, in their 1994 study, Sears and Hughes found that "citizenship is pervasively described in participatory and activist terms" (as cited in Sears, 1996, p. 122). They also found that conceptions of citizenship included a commitment to equal rights and responsibilities, that the desire for the participation of people from different backgrounds and/or with different points of view was considered ideal, that knowledge of contemporary and past issues, from different perspectives, was a necessity, along with the skills of analysis and cooperative action. The global dimension was considered an important element of citizenship as well.

Osborne, a well known proponent for citizenship education in Canada, provides a similar list of elements to be included in a citizenship education program (2000). It should provide a sense of identity, and an awareness of rights and respect for the rights of others. The notion of duties or responsibilities associated with citizenship as well as political literacy (defined in terms of political participation) must be highlighted. Students should develop a critical understanding of their social values. They should have the knowledge and skills to reflect on the many ramifications of an action, and then act accordingly. Osborne (1998-99) argues that such education is of paramount importance.

The quality of life in Canada, and even its political integrity, depends in large part on the ability of its people to act as citizens, to take an intelligent and informed interest in public affairs, to participate in those affairs, to accept disagreement and difference,
to understand that there are often no easy or agreed answers to common problems (p. 18).

However, it is necessary to remember that there are conflicting views of citizenship. Sears (1996b) describes such views as either elitist (characterised by a more conservative conception which aims to homogenise citizens) or activist (characterised by a commitment to empower students to challenge and change unequal social structures). Clark and Case (1999), in a similar vein, divide the purposes of citizenship education into four, depending on the rationale that proponents have -- social initiation, social reformation, personal development, and academic understanding -- and then organise the four into two spectrums. Citizen education in schools depends upon where policy makers and teachers situate themselves on the two spectrums (social acceptance/social change spectrum and child centred/subject centred spectrum).

Contrary to these portraits of the reality of the differing conceptions of citizenship, the literature reviewed here suggests the activist, social reformation point of view is dominant among educators, academics and policy makers who are writing about citizenship education. However, Sears (1996a) points out that “very little is known about the practice of citizenship education in Canadian classrooms” and that “there is some evidence, in fact, that would indicate that classroom practice may not be consistent with policy in citizenship education” (p. 123).

That being said, and despite the uncertainty surrounding the practice of citizenship education and which conception is dominant in Canadian classrooms, for the purposes of this paper (and because the literature presents it so) I will confine the discussion to a view of citizenship which is more activist than conservative. In the activist view,

good citizens participate actively in community or national affairs. They have a deep commitment to democratic values including the equal participation of all citizens in discourse where all voices can be heard and power (political, economic and social) is relatively equally distributed. These citizens are knowledgeable about how institutions and structures privilege some people and groups while
discriminating against others and are skilled at uncovering and challenging them (Sears, 1996a, pp. 7-8).

This conception, too, is closer to the more planet focused, value laden conception of the ideals of global citizenship and the goals of global education as outlined earlier in this chapter. This conception includes the notions of participation in local and global affairs and a commitment to social justice.

**Focusing Attention on Attitudes and Behaviours**

Since the concern of this study is attitudes and behaviours, I will now limit the discussion to these two areas. However, it must be noted that the definition of good citizenship depends upon certain knowledge and skills. An individual may be willing to participate in the political process, but lack the knowledge to make an informed judgement or the skills to help shape the public will or contribute to the political debate.

When focusing on citizens’ relations with others, almost all proponents use the word “tolerance” (Bognar, Cassidy & Clarke, 1997; Heater, 1999; Heath, 2002; Kymlicka, 1995; Osborne, 1997). An attitude of tolerance is essential to the maintenance of the liberal democratic state, because it is through the acceptance of difference and dissent that citizens affirm equal rights and the very basis of democracy, which is a voice for every citizen. Other proponents describe positive attitudes toward others using the words “respect”, “accept” and “value” (Benton-Evans, 1997; Orr & McKay, 1997; Torney-Purta, 2000). Sometimes, tolerance of differing opinions is referred to as open-mindedness (Hughes, 1994; Kymlicka, 1992).

Some proponents go farther than respecting, tolerating, or valuing others and say that ideally a citizen will care about her fellows. According to Cassidy (1999), the aim of social studies education is “to produce knowledgeable, reflective, proactive and caring citizens” (p. 126). Orr and McKay (1997) speak of how the promotion of community in the classroom can lead to relationship building and the development of a caring attitude toward others. This, they say,
may help students learn responsible citizenship. A concern for others, says Misgeld (1996), is a requirement of a feeling of solidarity with others, which is itself one of the virtues which citizens of a liberal democracy must have (Kymlicka, 2001). Couture (1997) also talks about the importance of a compassionate community feeling in a renewed citizenship education. In Chamberlin's (1997) explanation of deep ecology in the practice of citizenship, he speaks of the need for citizens to “care enough about each other to act for the welfare of all” (p. 142). This inclusive concept of citizenship might also bring together the need to care about all life on the planet as well as the human.

The necessity of civility is discussed in the political philosophy literature as a virtue which supports the stability of liberal society by accepting the differences of others in a pluralistic society. It is “the first virtue of citizens, a basic willingness to see oneself as part of a larger shared undertaking” (Kingwell, 2000, p. 10) and it is this willingness which both refers to the way we treat non-intimates in society and allows for dissent within the polity without the breakdown of order. In a political sense, it is the balance between supporting authority and challenging its abuse (Heater, 1990).

The ideal citizen is also loyal. This is an attribute that might not properly be considered an attitude, and yet its close relationship with identity and group membership and the feelings toward community, country and the human family that it represents, leads me to include it here. Loyalty is included by many proponents as a civic virtue (Benton-Evans, 1997; Evans & Hundey, 2000; Hughes, 1994; Kymlicka, 1995; Torney-Purta, 2000), but it is often stressed that loyalty incorporates a place for dissent, because a citizen is “vested with the responsibility of using his sense of right and his political judgement” (Heater, 1990, p. 200).

Dissent is essential to the good citizen in a liberal democracy (Osborne, 2000). It is based on the disposition (and capacity) to be a critical observer of society and the political process. According to Kingwell (2000), “we cannot fail to engage in social criticism if we are capable of making judgements at all. This is not a special duty of citizenship but a basic one” (pp. 46-47). Only thus can
citizens ensure that justice prevails, because "governments cannot, without constant surveillance, be trusted to pursue the most just policies" (Heater, 1990, p. 199).

Another attitude of the good citizen is a willingness to put the needs of the community before the needs of the self, and it is with this positive attitude toward the community that we move into a discussion of the behaviours of a good citizen. There are two ways by which the promotion of community interest ahead of individual interest is beneficial, even necessary, to the stability of a liberal democracy. The first is through a recognition of the rights of all citizens, regardless of gender, race, religion, or national origin. The manifestation of this recognition is in the treatment of fellow citizens -- it entails treating others with regard, with respect, and therefore moderating one's own claims accordingly (Hughes, 1994; Kymlicka, 2001; Osborne, 2000). It involves a sense of justice and fairness. Kymlicka's (1992) statement regarding the balancing of one's own group's rights and the rights of the larger community applies as well to the balancing of self and the community.

Responsible citizenship requires, not just self restraint with respect to one's group, but a commitment to the good of the entire community, and even a willingness to put the community ahead of the interests of one's group, if justice requires it (pp. 15-16).

The second way that citizens put the community first is through their willingness to participate in the social and political contract. Examples of this range from following the laws of the state, to practising self restraint in lifestyle choices (for example by taking some personal responsibility in the areas of health, environmental protection, or economic decisions), to participating in the political process (Evans & Hundey, 2000; Heater, 1990; Kymlicka, 2001; Osborne, 1997, 2000; Sears, 1996). Again, this willingness is essential to the effective functioning of any state, but it is the willingness to participate in the political process which is of paramount importance to the liberal democratic state, since such public spiritedness is "precisely what distinguish(es) 'citizens' within a democracy from the 'subjects' of an authoritarian regime" (Kymlicka,
2001, p. 296). Heater (1990) warns that citizens must find a balance between personal and community interests, for to devote too much time and energy to the community will not in the end be beneficial because it would lead to neglect of one’s private life and thus one’s overall sense of responsibility and judgement.

The good citizen must be helpful to his fellows. He must participate in public affairs. He must have integrity and honesty. And he must be law-abiding. However, in all these activities a sense of moderation and balance is essential (Heater, p. 198).

The willingness to participate precedes the action itself; that is, participation, which is one of the behaviours of good citizenship. As has been said before, curricula and policy documents across Canada speak of citizenship education in terms of participation and activism (Sears, 1994, 1996a). Elsewhere in the literature, it is considered essential to convey to students the necessity of community and political involvement (Evans & Hundey, 2000; Osborne, 1995). Hughes (1994) also reports civic participation as a quality of good citizenship for which there is broad consensus. Heater (1990, 1995) and Kymlicka (1992, 1995, 2001), as well, highlight participation.

Heater (1990) differentiates between community and political participation. Helpfulness, neighbourliness and volunteering (in an administrative capacity, assisting in maintaining law and order, or in activities like fund-raising to assist the less fortunate), while qualities of good citizenship, are examples of community or social participation rather than political participation. Activities which are political, that is, go toward shaping the public will, include discussion, voting, membership in political organisations, demonstrating and airing views (p. 199). In addition, I would include serving in public office as a representative of the community (being elected to government). Political participation is a virtue, Heater (1990) says, not only because it helps shape the public will and ensure justice prevails, but also because the individual becomes a better person.
Civic participation enhances autonomy and altruism; autonomy from self-government; altruism from judging the interests of the community (p. 199).

The Good Citizen: Linking Global Education and Citizenship Education

It is possible to find links between global education and citizenship education throughout the two bodies of literature. It is apparent in their many common goals and in their references to the importance of the other. Proponents of citizenship education include a global dimension or speak of responsibility to the human family/world (Chamberlin, 1997; Evans & Hundey, 2000; Hughes, 1994; McKenzie, 1993; Osborne, 1995, 2000; Sears & Hughes, 1994 as cited in Sears, 1996) while political philosophers refer to multiple citizenship or global citizenship (Heater, 1990; Kymlicka, 2001). The global education literature, too, has many references to citizenship, particularly in the discussions of global citizenship, which Reed (1996) calls "the offspring of the points of connection between civic and global education" (p. 1). The focus on human rights in global education is one of those points of connection, and even when citizenship is not directly mentioned, human rights education can be understood to be directly related to preparing for citizenship (Misgeld, 1996; Toh, 1993). Certainly the impact of a global education on the qualities associated with good citizenship, local and global, is a common theme in the literature (Choldin, 1993; Evans & Lavelle, 1996; Muller & Roche, 1995; Parchment & Vahed, 1996; Pike, 1996; Selby, 1994).

The meeting of the goals of citizenship education with those of global education, specifically in terms of attitudes and behaviours, is demonstrated in more detail in Table 2-1.
<table>
<thead>
<tr>
<th><strong>Global Education</strong> Proponents in the Canadian Context</th>
<th><strong>Qualities of Good Citizenship</strong></th>
<th><strong>Citizenship Education</strong> Proponents in the Canadian Context</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choldin, 1993; Misgeld, 1996; Roche, 1989; Pike &amp; Selby, 2000; Werner &amp; Case, 1997</td>
<td>care for, feel responsibility for, concern for rights of</td>
<td></td>
</tr>
<tr>
<td>Case, 1993; Pike, 1996; Pike &amp; Selby, 2000; Selby, 1994</td>
<td>Positive attitudes toward community and citizenship: loyalty, pride, social criticism, multiple loyalties, community involvement, identity</td>
<td>Benton-Evans, 1997; Evans &amp; Hundey, 2000; Hughes, 1994; Orr &amp; McKay, 1997; Osborne, 2000</td>
</tr>
<tr>
<td>Case, 1993; Evans &amp; Lavelle, 1996; E. O'Sullivan, 1996; Pike, 1997; Pike &amp; Selby, 2000; Toh, 1993</td>
<td>Willingness to put community interests ahead of self interest: law-abiding, self restraint, acting for the good of others/the planet</td>
<td>Couture, 1997; Evans &amp; Hundey, 2000; Hughes, 1994; Osborne, 2000; Sears, 1996</td>
</tr>
<tr>
<td>Choldin, 1993; Pike &amp; Selby, 2000; Roche, 1989</td>
<td>Participating in the community: helping, volunteering</td>
<td>Bognar, Cassidy &amp; Clarke, 1997; Chamberlin, 1997; Evans &amp; Hundey, 2000; Osborne, 1997</td>
</tr>
<tr>
<td>Bacchus, 1989; Evans &amp; Lavelle, 1996; Lyons, 1992; Pike, 1997; Pike &amp; Selby, 2000; Selby, 1994; Toh, 1993; Werner &amp; Case, 1997</td>
<td>Participating in the political process/helping to shape the public will: discussing, voting, joining political organisations, demonstrating, airing views, serving in government</td>
<td>Evans &amp; Hundey, 2000; Hughes, 1994; Hughes &amp; Sears, 1996; Osborne, 2000; Sears, 1996</td>
</tr>
</tbody>
</table>
Conclusion

The overall purpose of this study is to discover to what extent global education might encourage the attitudes and behaviours of good citizenship. The question of what constitutes good citizenship is difficult to answer because of the myriad conceptions of this ideal. After all, the concept is based upon personal values and beliefs from which people build their notions of allegiance and of rights and responsibilities, and these are the focus of continual debate in a democracy (Osborne, 1997). Even more, the many specific qualities through which those values and beliefs are expressed, that is, the manifest characteristics of the ideal citizen, are dynamically intertwined.

In basic terms, the answer (to what constitutes the good citizen) is simply given -- namely, loyalty, responsibility and respect for political and social procedural values. However, each of these virtues contains a complex cluster of personal qualities, positive attitudes and beneficent behaviour. These virtues are expressed in the good citizen's relations to the state and his fellow citizens; and insofar as the term is applicable on a global level, to the world and mankind as a whole (Heater, 1990, p. 193).

That it is possible to reach a limited consensus concerning what constitutes a good citizen, is evidenced by Hughes’ Delphi Study (1994). Further, the common themes which appear in the literature reviewed here suggests that a shared understanding can be achieved.

The conception of what makes a good citizen which has been drawn from the literature creates a framework for organising and examining the data collected for this study. Thus, the literature provides a guide to understanding whether a global education course can influence the development of the attitudes and behaviours associated with good citizenship.
Chapter 3
Methodology

Introduction
In this chapter, the Global Perspectives 12 course which was the subject of this study will be described, including features of the course, its objectives and its content. Then the tools which were used to collect the data will be presented, followed by a description of the methods by which the data was obtained. Finally, the process of organising the data and preparing it for presentation will be explained.

Context of the Study

Where -- The study was conducted in a large secondary school in a suburb of Vancouver, British Columbia. The city has a multi-ethnic population and the school reflects this.

What -- The course, Global Perspectives, is a grade 12 elective course which was locally developed by the teacher. It was first offered in the 1994-95 school year. Students are selected by the teacher after completing a questionnaire, writing a paragraph explaining their reasons for applying to take the course, and being interviewed. On average, 35 to 40 students apply for the course each year, and approximately 20 are chosen. The class meets three times a week for lessons, as well as meeting out of class time, for example at lunch time, after school, and on weekends, for fund-raising activities and trip preparation meetings. A major portion of the course involves a field work experience in a developing country.

When -- The data collection took place in 2002, with the survey portion including graduates from the years 1995 to 2002. The in-class observations by
the researcher were performed from 1 to 3 times a week from January 2002 to the end of May 2002. The interviews of the students and the teacher took place in May 2002. On-line journals were available from participants for the years 2000, 2001, and 2002. Course content packages were those used in 2002, although the first unit, Global Education, and sections of the Sociology Unit had been used with previous classes, with modifications depending on the current global situation or relevance to the country being visited. Newspaper articles which highlighted the course, with quotes from the teacher and students, were available from 1995 to 2001.

Features of the Course

a) The Trip and Project

The project, which is the focus of Global Perspectives 12 (GP12), involves travel to a developing country where students help to build something for a small rural community. Both the country to be visited and the project to be undertaken are selected by the teacher in consultation with local contacts. In the eight years since its inception, the participants have worked on the following projects:

1995- Visiting orphanages in Ecuador (the first year was primarily an observational trip)

1996- Building a playground for an orphanage in Vietnam

1997- Building a chicken coop for a cooperative in Guatemala

1998- Building a gazebo and playground, and assembling donated furniture for an elementary school in Indonesia

1999- Assembling shelves, decorating, and stocking an elementary school library in China

2000- Building and furnishing a two room kindergarten in Thailand

2001- Building a two room extension on to a two room elementary school in the Dominican Republic
2002- Building a two story dormitory for secondary school students in the Philippines

The students work together with members of the local community to complete their projects, for four to six days. The remainder of their two to three week stay in the country is spent travelling to various sites of interest.

The materials used to build and the equipment donated is paid for largely by funds raised by the students throughout the school year. However, some supplies and services are donated by local businesses and community groups. For example, students at the British Columbia Institute for Technology designed and built furniture for the orphanage in Vietnam and the school in Indonesia, IKEA donated shelves for the library in China and furniture for the kindergarten in Thailand, and Home Hardware supplied power tools for the project in Thailand.

GP12 participants also interact with the students of schools in the communities in which they are working, visiting classes and playing games like soccer and hockey (when they brought hockey sticks). As well, elementary school students are presented with gifts from the Canadian elementary school students whom the GP12 participants have been teaching (to be explained later). The gift might be a culture box, containing small items which the Canadian students think are representative of their culture, or which they simply think the recipients might be pleased with (cards, pins, pictures). Or the gift might be a culture booklet, filled with pictures, stories, messages or poems. The students in the host country are then asked to create their own boxes or booklets to be given to the Canadian students. In the case of the Philippines, the GP12 participants provided the booklets in which the Filipino students wrote messages for their Canadian counterparts.

Travelling with the students and teachers since the 1997 trip are two or three Canadian dentists who volunteer to work in the same community providing basic dentistry services. GP12 students, when not working on the main project, assist the dentists in their work.

Also accompanying the class since 1997 are former students who
volunteer to join in the fund-raising efforts and give support and encouragement before and during the trip. They participate in the project work as well.

Preparation for the actual trip requires a great deal of class time and after school meetings for information sharing about health, immigration, customs clearance, packing, money, etc. Parents’ and students’ concerns are addressed and students are given guidelines to assist them in their preparations.

The trip takes place during the spring break. The six months of the school year prior to that are spent in preparation. The teacher prepares a series of units for study of the concepts of global education and citizenship, and study of the country to be visited. Throughout the year, students devote a great deal of time to fund-raising for the project and teaching about the country to local elementary school students. The fund-raising and teaching elements of the course will be described in some detail later, but first, the informative and conceptual content of GP12, as presented in the units, will be outlined. Some attention will be focused on the global education unit, as it pertains most directly to this study.

b) Course Content: Information and Concepts

The first unit, with which students are introduced to the concept of global education upon which the course is based, is entitled "Towards Becoming a Global Citizen". Students are presented with the unit package, which consists of a broad outline of the topics to be addressed over the next nine periods and a variety of articles and activities relevant to each period. During the first four periods students are asked to consider their place within the world and the connections between their school and the world, with particular reference to humanitarian work in developing countries. Students are given the assignment of keeping an observational journal over the next ten months in which they are asked to reflect on how the themes of global education are manifested in their daily lives. There are also included in the
unit: a definition of global education; an introduction to the notion of human rights with reference to the Universal Declaration of Human Rights; and an introduction to the Universal Curriculum which is based on the work of Gibbons and Lazin (1986). There is also reference to the work of Robert Muller (1993), who the teacher of GP12 credits with providing the initial impetus to develop his global education course.

In the next five periods, the five themes of the Universal Curriculum are examined. Each theme is addressed either through short articles and/or activities. What follows is a brief outline of each theme and how it was examined.

1. **We are all global citizens who share a responsibility for solving the world’s problems and for the creation of the world we desire.**
   The notion of global citizenship is approached through two articles and a fact sheet. The first article, by Bishop Desmond Tutu of South Africa, deals with the need to care about the world’s problems and to try to resolve them. He says that it is important to remember that a single individual is not insignificant and that planetary survival is threatened by apathy, indifference and complacency. The second article is written by Winnie Mandela, also of South Africa, who describes the terrors and humiliations of her detention in prison. It is followed by a number of questions which the students must answer. The questions relate both to the article and to the larger issues of human rights and how to protect them. There is reference here to the Universal Declaration of Human Rights and to Amnesty International. To answer these questions, students are required to do some research. Finally, students are presented with a fact sheet comparing statistics from the United States and various developing countries.

2. **We are all members of the family of mankind, and as such are responsible for understanding and caring for peoples of cultures different from our own.**
   Students are presented with two short articles which provide definitions of what constitutes a culture or explain features of a culture. They also take part
in a simulation designed to highlight cultural assumptions which they are then required to comment on in a short essay. Then, students are asked to provide their own definitions of terms such as cultural absolutism and cultural relativism.

3. We are all stewards of the earth which is our home and life support system, and as such are responsible for its maintenance as well as its sensible use as a resource.

Students are asked to rank the 10 most urgent environmental problems. This ranking then provides the impetus for a class discussion. They are also given a list of behaviours and actions which they can do individually in order to help protect the environment.

4. We are responsible for resolving any differences among us through peaceful negotiation rather than violent conflict.

This theme is approached through an article which details a critical thinking formula. According to the article, avoiding logical fallacies in one’s own argument and recognising them in another’s argument is one way to avoid conflict.

5. In times of rapid change and growing uncertainty, it is essential to plan and actively pursue the future we desire as individuals, communities, and as global citizens.

Students are presented with two articles. The first is a brief outline of the need for individual changes in people’s behaviour, although what change is not made clear. The second is a longer article by Robert Muller which provides a rationale for global education. He describes the current state of world affairs, citing the interdependent nature of nations and planetary systems, and argues that the survival of the world depends upon an informed and prepared public: thus the need for global education. After reading the article, students are asked to paraphrase information which they found relevant and to add their own
thoughts in a written assignment.

**Other Units**

Following the global education unit, the teacher presents information which is specific to the country being visited. Units contain information on geography, history, politics, economics, arts, culture(s) and religion(s). To what extent these topics are covered in each unit depends upon the class time available. For example, in the 2002 class, the geography unit contained some history (provided by the Mayor of Sablan, where the students would be going), and some reference to the peoples of the Philippines, but the primary focus was physical geography. The sociology unit contained some information on the cultures of the Philippines, and a little on the religions, dress, and gender roles. The arts were touched upon when a guest brought some music. However, a larger unit focusing on religion was not included because of time constraints, and there was little reference to the economics or politics of the country.

Before leaving on their journey, some time is devoted to the notion of what kind of visitor the students intend to be. Using “A Code of Ethics for Tourists”, the students discuss such topics as showing respect for their hosts, being sensitive to others’ feelings, and travelling with a genuine desire to learn about the people and place they are visiting.

**c) The Teaching Experience**

A major feature of the course is the teaching/work experience. Pairs of students are assigned an elementary school class and work together with that class’ teacher. They scale down the lessons they have had in their own classes and find ways to teach the information and concepts to the elementary school students. They also share their own feelings and excitement about the course they are involved in. Upon their return to Canada from the host country, the GP12 participants show slides and tell stories of their experiences.

One of the three weekly GP12 classes is spent at the elementary school teaching the classes. Time is also set aside in the classes prior to and following
the teaching to prepare and debrief. During the debriefing sessions, students and the teacher offer advice on how to approach different situations or find ways to enhance the learning experience. The GP12 teacher provides some material for the participants and offers suggestions on how to present it, but methodology is largely left to the students in consultation with the sponsor teacher. The GP12 teacher observes different classes each week.

As has been stated earlier, elementary school students create either a culture box or booklet to be given to elementary students in the country they are studying. These are put together in the class. When the GP12 participants return, they bring with them the boxes or booklets created by the students in the host country. These are presented and examined in the class, with students sharing what they have received.

Finally, elementary students are also asked to participate in fund-raising for the project, and various activities are set up by the student teachers for this purpose. Prizes are given for things like most funds raised.

d) The Fund-raising

A great deal of time is spent in fund-raising activities. In almost every class the topic is raised and/or discussed, or a class may be primarily devoted to preparation for a fund-raising activity (One such class was observed. Students prepared sticker sheets for an elementary school fund-raiser). GP12 students and the teacher often meet in the evenings, on the weekends, and during lunch periods at school to set up fund-raising activities, discuss strategies, and do the actual fund-raising. Activities include a dinner with a silent auction, bottle drives, a raffle, and selling tickets for a dance (the proceeds of which go to the project). Before entering the course, participants are made aware of the time and work commitment involved. On average, students raise $12,000 a year.

e) Additional

Whenever possible, the GP12 teacher makes contact with a local
community which has ties to the country to be visited. Members of that community often become involved in the project, helping with fund-raising, sharing their knowledge, and offering advice. During the 2002 year, members of the Filipino-Canadian community hosted a dance to raise funds for the project, and attended an evening meeting to address the students and answer their questions.

Gathering the Data

Since this study focuses on the participants' perceptions of a global education course and the self reported impact of that course on their attitudes and behaviours, the qualitative research process, with its emphasis on the accumulation of in-depth data and people's lived experience, was deemed the appropriate research methodology. According to Patton (1990), "the open-ended responses (in qualitative data) permit one to understand the world as seen by the respondents" (p. 24). In their discussion of the strengths of qualitative data, Miles and Huberman (1994) state that:

Another strong feature of qualitative data is their richness and holism, with strong potential for revealing complexity; such data provide 'thick descriptions' that are vivid, nested in a real context, and have a ring of truth that has strong impact on the reader (p. 10).

This study's orientation toward the participants' voices and the need to place their voices within the context of global education, then, is an example of the type of research which speaks for the qualitative method. As I was able to identify a case rich in information (the GP12 course), which would allow an understanding of student outcomes in great depth and permit a thick description of the case, the choice of method was clear.

The intention of this study was to document the perceptions of students toward a course taught with a global perspective and the impact of that course on manifest qualities of good citizenship as perceived by the students, particularly students' changed attitudes and behaviours. The Global
Perspectives 12 course was chosen based on a recommendation from the British Columbia Teacher's Federation global education liaison, who characterised the course as an excellent example. The data was collected from a variety of sources:

a) a questionnaire completed by current and former participants in the course (1995-2002)

b) interviews -- with five students
   -- with the teacher

c) observations of the 2002 class, one to three times a week from January to May 2002

d) documents and records
   -- on-line student journals from the 2000, 2001, and 2002 classes
   -- course content information packages (units)
   -- newspaper articles from 1995 to 2001
   -- course proposal for school board.

What follows is an explanation of how the research tools were chosen and created, and how the data was gathered.

a) The Questionnaire

The questionnaire was chosen as a tool to gather data for two reasons. First, it offered an efficient way to survey a large number of former students of the course, who were scattered around the area. Some of them had in fact left the province. Second, it allowed for the collection of information which was not directly observable, such as feelings, attitudes and the experiences of individuals (Gall, Borg & Gall, 1996 p. 288). In addition, the questionnaire permitted the participants to retain their anonymity.

The six page questionnaires included both closed and open form items. Because the 2002 class were participating in the course at the time of data collection, some slight modifications were made to their questionnaire. The first three pages consisted of a multiple choice section, taken from the 1996 British Columbia Social Studies Assessment (Bognar, Cassidy & Clarke, 1997), which used Likert scales to determine attitudes toward community and citizenship
and citizenship behaviours. There followed two pages (two and a third for 2002 participants) with open ended questions which asked about perceptions of and feelings about the course, and what attitudinal and behavioural changes (if any) occurred as a result of participating in the course. Finally, participants were asked for some personal information regarding their age, gender, country of origin, career goals, education, present employment or course of study, and relevant organisations they might belong to. Complete copies of the questionnaires as given to the participants can be found in the Appendices.

**Closed Form Section: Attitude Scales and The Citizenship Scale**

*The Community Attitude Scale*

The closed form section of the questionnaires was taken largely from the attitude scales of the 1996 British Columbia Social Studies Assessment. The Assessment included two scales: the first, which measured attitudes toward community, was divided into the tolerance and participation subscales. Students were asked to circle the answer which best described their opinion. Their options included strongly agree, agree, not sure, disagree and strongly disagree.

**Figure 3-1 Community Attitude Scale**

<table>
<thead>
<tr>
<th>Community Attitude Scale: Tolerance Subscale</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am interested in other people's ideas.</td>
</tr>
<tr>
<td>2. Canada is a more interesting country because there are people from many different countries here.</td>
</tr>
<tr>
<td>3. When people disagree, they should try to decide what's best for everybody.</td>
</tr>
<tr>
<td>4. Other people have the right to an opinion that's different from mine.</td>
</tr>
<tr>
<td>7. I am uncomfortable when I am with other students who speak a language I don’t understand. (2002 class only)</td>
</tr>
<tr>
<td>7. I am uncomfortable when I am with people who speak a language I don’t understand. (1995 - 2001 classes only)</td>
</tr>
<tr>
<td>10.* People should help others in the community even if they don’t know them.</td>
</tr>
<tr>
<td>13. It doesn’t matter what country people are from; if they are qualified for a job, they should get it.</td>
</tr>
<tr>
<td>14.* People should only help their friends or family members.</td>
</tr>
<tr>
<td>19. People shouldn’t have to look after each other; everybody should look after themselves.</td>
</tr>
</tbody>
</table>
20. **People who move to Canada from other countries should give up their own culture.**

*Participation Subscale*

5. **Children and teenagers can't do anything to help their community.**
6. People should say what they think if they don't like what's happening.
8. It is important to make new students feel welcome. (2002 class only)
8. It is important to make immigrants feel welcome. (1995 - 2001 classes only)
9. Every child and adult in Canada should play a part in keeping the environment clean.
11. **So many people vote in an election that it would not matter whether I voted or not.**
12.* I regularly read the newspaper.
15. **People should avoid problems rather than trying to solve them.**
16. I wish I could vote in government elections. (2002 class only)
17. People should talk about things that effect the future of Canada.
18. **Canada should not send food or money to poorer countries.**

Negatively worded items are presented in **bold face**. Items have been reorganised into the two subscales. Original item numbers are presented before each item. Items replacing or modified from the 1996 British Columbia Social Studies Assessment (SSA) items are indicated by an asterisk beside the item number. Items 7, 8, and 16 are different for the 2002 class and the 1995 - 2001 classes in order to account for the fact that the former GP12 participants had graduated and were (perhaps) no longer students. As well, they were of voting age.

Item 12 was changed from the SSA which used asked whether students enjoyed reading the newspaper, while this questionnaire asked whether participants regularly read the paper (my italics). Items 10 and 14 in the SSA dealt with attitudes toward gender. As the GP12 course was concerned primarily with cultural differences and helping others, two more statements regarding attitudes toward helping strangers replaced the Assessment items.

*The Citizenship Scale*

The second scale focused on citizenship and was also taken from the SSA (Bognar, Cassidy & Clarke, 1997). It investigates how often participants discuss
contemporary issues and participate in activities which are directed toward community improvement. The items are divided into four sections:

* discussion of government and political issues
* discussion of international issues
* discussion of an individual's social responsibility, and
* participation in activities related to community improvement.

Each section asks three questions: how often the participant engages in discussion or an activity with friends, with parents or family, and with teachers and classmates or with colleagues and co-workers. The 1995 - 2001 participants were asked about family in the second question and about co-workers and colleagues in the third question because they had already graduated from secondary school at the time the questionnaire was completed so they may have started their own families and/or no longer have been students. Participants were asked to circle the number which best described their answer. Their options were: 1 = several times a week; 2 = about once a week; 3 = once or twice a month; or 4 = almost never.

Figure 3-2 The Citizenship Scale

<table>
<thead>
<tr>
<th>The Citizenship Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some people think it is important to discuss what is going on in government and politics. Other people prefer not to talk about such things.</td>
</tr>
<tr>
<td>21. How often do you talk about what is going on in government with your friends?</td>
</tr>
<tr>
<td>22. How often do you talk about what is going on in government with your parents? (2002 class only)</td>
</tr>
<tr>
<td>22. How often do you talk about what is going on in government with your family? (1995 – 2001 classes only)</td>
</tr>
<tr>
<td>23. How often do you talk about what is going on in government with your teacher and other students in class? (2002 class only)</td>
</tr>
<tr>
<td>23. How often do you talk about what is going on in government with your co-workers and colleagues? (1995 - 2001 classes only)</td>
</tr>
</tbody>
</table>
Some people think it is important to discuss what is going on in other countries. Some people are more interested in their own country.

24. How often do you talk about what is going on in other countries with your friends?
25. How often do you talk about what is going on in other countries with your parents? (2002 class only)
25. How often do you talk about what is going on in other countries with your family? (1995 - 2001 classes only)
26. How often do you talk about what is going on in other countries with your teacher and other students in class? (2002 class only)
26. How often do you talk about what is going on in other countries with co-workers or colleagues? (1995 - 2001 classes only)

Some people think it is important to understand each person's responsibility to help make Canada and the world a better place. For example, this might mean talking about whether you can make a difference in issues like pollution or world peace.

27. How often do you talk with your friends about this type of responsibility?
28. How often do you talk with your parents about this type of responsibility? (2002 class only)
28. How often do you talk with your family about this type of responsibility? (1995 - 2001 classes only)
29. How often do you talk with your teacher and other students in class about this type of responsibility? (2002 class only)
29. How often do you talk with your co-workers and colleagues about this type of responsibility? (1995 - 2001 classes only)

Some people do things to make their community and Canada a better place. Examples of these things are:
* helping a brother or sister, or a neighbour
* visiting somebody who is sick
* writing a letter to the editor
* raising money for a good cause
* collecting litter in your neighbourhood.

30. How often do you and your friends get involved in these kinds of activities?
31. How often do you and your parents get involved in these kinds of activities? (2002 class only)
31. How often do you and your family get involved in these kinds of activities? (1995 - 2001 classes only)
32. How often do you, with your teacher and other students, get involved in these kinds of activities? (2002 class only)
32. How often do you, with your co-workers and colleagues, get involved in these kinds of activities? (1995 - 2001 classes only)
Open Form Section

The second part of the questionnaire was comprised of open ended questions (except for one in the 1995 - 2001 questionnaire) which focused on two broad themes: participants' perceptions of the course and the perceived impact that the course had on their own attitudes and behaviours. The questions about the course were included because of my interest in what most impressed them about the course, what their impressions of global education were, and what features of the course were attributed with having affected their attitudes and behaviours. The questions about the changes were very general to allow for as much information as participants wanted to offer.

There were five questions which concerned the course, four of which were the same in both the 2002 questionnaire and the 1995 - 2001 questionnaire. Question 39 of the 1995 - 2001 questionnaire, however, asked the participants to rate the class on a five point scale ranging from the best course in secondary school to a terrible course, while the 2002 class were given an open form question which asked them to compare GP12 with other courses they had taken in secondary school. The reason for the difference was that the 2002 students were immersed at the time in their secondary school education, while the former students had participated as many as 7 years before and might not have a clear memory of the many courses they had taken.

There were two questions which concerned the changes which the participants perceived in themselves. One asked about attitudinal changes and the other about behavioural changes.

A final question gave participants the opportunity to add anything that they felt was relevant but was not covered in the previous questions.
Figure 3-3 Questionnaire: Open form questions

Questionnaire: Open form questions

Course focused questions:

- What was your main reason or reasons for taking the Global Perspectives 12 course?

- How well did the course meet your expectations? Please explain.

- Please give three (3) things you liked about the course.

- Please give three (3) things you disliked about the course.

- Was Global Perspectives 12 different from other courses you have taken in secondary school? If so, in what way? (2002 class only)

- When you look back at all of your courses in secondary school, how would you rate the Global Perspectives 12 course? Please circle the best answer.

<table>
<thead>
<tr>
<th>Best course</th>
<th>A terrible course</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>(1995 - 2001 classes only)</td>
</tr>
</tbody>
</table>

Impact focused questions:

- Are there ways in which your views or attitudes have changed as a result of taking the Global Perspectives 12 course? For example: towards your family? other people? your neighbourhood? other cultures? your ideas of citizenship? (1995 - 2001 classes only)

- Are there ways in which your views or attitudes have changed as a result of taking the Global Perspectives 12 course? For example: towards other kids at school? your family? your neighbourhood? other cultures? your ideas of citizenship? (2002 class only)

- Have you made any changes in your behaviour or lifestyle as a result of taking the Global Perspectives 12 course?

Additional

- Is there anything else you would like to add about your feelings or opinions of this course?

Personal Information

Participants were asked their age, gender, first language and country of origin. Participants from the 1995 - 2001 classes were asked in what year they took the GP12 course, whether or not they were enrolled in or had graduated from a university or college, and whether they were employed or were involved in some other activity. Former participants were also asked whether they
belonged to any organisations which work toward local and/or global change and if not, why not. The 2002 participants were not asked this question because the information was gathered during observations (students shared their various memberships and volunteer work in class discussions), in conversations with the students, and in the interviews. All participants were asked what their career goals were.

**How the questionnaire data was gathered**

At the first meeting with the GP12 teacher, he was able to provide contact telephone numbers for the former participants in the course, from 1995 to 2001, 128 in all. After telephoning all of the numbers, several times for some, the addresses of 93 former students were collected. Each was sent a letter explaining the study and requesting their participation. Included was a consent form which they were asked to sign and return. In all, 58 signed consent forms were returned. Questionnaires with return envelopes were sent out, and after two email reminders, 38 completed questionnaires were returned. All responses were anonymous.

The 2002 class of 17 students in total were each given two consent forms with a letter explaining the study and asking for their participation. The first consent form was for a parent or guardian, and the second was for the student herself/himself. Two signed consent forms were collected from each of the 17 students. The questionnaire was completed during class time in April, after the class had returned from their trip to the Philippines.

In all, 75 consent forms were received from GP12 participants from 1995 to 2002 and 55 participants completed the questionnaire. The number of completed questionnaires is shown in Table 3-1 according to class year and with personal information. The “Unknown” columns indicate that the questionnaire respondent did not complete that section. For the “First Language” question, some respondents chose to indicate more than one first language. This accounts for the apparent discrepancy in the numbers in the First Language columns.
Table 3-1 Completed questionnaires and personal information.

<table>
<thead>
<tr>
<th>Year</th>
<th>Total No.</th>
<th>Gender</th>
<th>First Language</th>
<th>Country of Birth</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total No.</td>
<td>Female</td>
<td>Male</td>
<td>Unknown English</td>
</tr>
<tr>
<td>1995</td>
<td>12</td>
<td>7</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>1996</td>
<td>12</td>
<td>6</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>1997</td>
<td>12</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>1998</td>
<td>12</td>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>1999</td>
<td>12</td>
<td>3</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>2000</td>
<td>12</td>
<td>9</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>2001</td>
<td>12</td>
<td>5</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>2002</td>
<td>12</td>
<td>17</td>
<td>8</td>
<td>7</td>
</tr>
</tbody>
</table>
| Total| 55        | 39     | 14             | 2                | 49               | 2                | 5 1             | 45 9 1

b) Interviews

Interviews were chosen as a second method of gathering data because they offered the opportunity to gain more detailed information and to follow up on any vague statements (Gall, Borg & Gall, p. 289). Further, because the interviews were carried out at the end of the observation period, the students and the teacher were quite familiar with me and quickly relaxed as the interview progressed. Because I had the opportunity to "build trust and rapport" with the them, both prior to and during the interview, it may have been "possible to obtain information that the individual probably would not reveal by any other data-collection method" (Gall, Borg & Gall, p. 289).

I chose the "interview guide approach" as described by Patton (1990) because it provided the basic structure of the interview through the questions, but allowed the flexibility to explore and probe the participant's answers, permitting some spontaneity and "the ability to establish a more conversational..."
Student Interviews

The students' interviews consisted of experience/behaviour questions, opinion/values questions, and feeling questions, using both open-ended and dichotomous (yes/no) questions (see Patton, 1990, pp. 290-302). There were five broad sections dealing with specific themes: tolerance, participation, justice, respect, and global education with specific questions about the course (GP12). The questions are presented in Figure 3-4.

Figure 3-4 Student Interview Questions

<table>
<thead>
<tr>
<th>Student Interview Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tolerance</td>
</tr>
<tr>
<td>1. Have you ever been with a group of people whose culture, language, religion, or ethnicity were different than your own? (Have you ever been the minority person in a larger group?) How did you feel?</td>
</tr>
<tr>
<td>2. Do you ever hear people make negative remarks about other people based on their culture, language, religion or ethnicity? If so, how do you feel at that time? How do you react or what do you do? Upon reflection do you feel differently, or would you act differently?</td>
</tr>
<tr>
<td>Participation</td>
</tr>
<tr>
<td>3. Have you ever been a volunteer in a community, national or international organisation or action?</td>
</tr>
<tr>
<td>4. Do you belong to any community, national or international organisations?</td>
</tr>
<tr>
<td>5. Have you ever: written a letter or an email to a politician in order to express you opinion? participated in a campaign to change something you think is wrong? participated in a political campaign? participated in a letter writing campaign? signed a petition? participated in a demonstration or sit in? participated in a boycott? If so, please give some details.</td>
</tr>
</tbody>
</table>
### Justice

6. Are there systems or institutions in your community or in the world which you feel are not fair? For example?

7. Does it bother you when you see something happening in your community or in the world that you think is wrong? For example?

8. Can you think of a problem or conflict in your community or in the world in which you became involved in order to effect a resolution?

### Respect

9. Do you think we should be taught to respect other cultures and perspectives in school?

10. Are people in your school or neighbourhood respectful of people of different cultures or with different perspectives? How about you?

### Global Education

11. What do you think global education is?

12. Can you think of any attitudinal or behavioural changes which have resulted from taking this course?

13. Are there any changes that you're planning to make in your behaviours or anything in terms of your future goals?

14. How important was the trip in terms of the overall impact of the class? What I mean by that is, if this class had involved fund-raising for a specific project in a developing country, focusing on that country for the year, probably more class time, and do the elementary school teaching and everything, but you did not visit that country, and work on that project physically. Would the class have been a worthwhile experience?

15. If you were told that this class would not be offered next year because of budget cuts, how would you respond?

16. Is there anything you would like to add about your feelings or opinions of this class?

17. An interesting anomaly has come to light regarding the responses to statement 2 of the questionnaire. Would you be willing to comment?

At the end of the interviews, participants were asked for some personal information regarding their age, country of origin, first language, and career goals.
How the student interview data was gathered

Students of the 2002 class and their parents or guardians were informed in the letters they were given that there was the possibility of being chosen for an interview. This information also appeared on the letters of consent which were signed by each student and their parent or guardian.

The five students were chosen with a combination or mixed purposeful sampling approach (Patton, 1990, p. 183). One student was chosen specifically because she did not take the trip with the rest of the class, and so could comment on the course and the impact it had on her without the more intense experience of the trip to colour her opinions and feelings. The other four students were chosen, two females and two males, by drawing their names from a hat. I purposefully chose to make sure both genders were represented as I wanted the interview data to reflect the gender balance in the class (10 females and 7 males).

The interviews were conducted during class time -- one in the classroom when the rest of the class had gone to the computer lab, two in the career prep office, and two in the counsellor's office. The settings of the interviews were chosen to inconvenience the teacher and class as little as possible.

The interviews were taped and transcribed. The transcriptions were later offered to the students to check and comment on. One chose not to check hers because of time constraints, the other four students checked their transcripts but did not offer any comments or elaboration other than concern about their spoken grammar. I assured them that their grammar had no impact on the study's focus.

Teacher Interviews

As with the students, the teacher's formal interview used the interview guide approach. The interview consisted of a combination of experience/behaviour questions, opinion/values questions and knowledge questions posed in an open-ended format.
### Figure 3-5 Teacher Interview Questions

<table>
<thead>
<tr>
<th>Teacher Interview Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What is your notion of global education?</td>
</tr>
<tr>
<td>2. How does this course reflect your ideas?</td>
</tr>
<tr>
<td>3. What do you hope the students will gain/learn by participating in your course?</td>
</tr>
<tr>
<td>4. Have you been aware of any change in any student's attitudes during the course of the class?</td>
</tr>
<tr>
<td>5. How has this course changed since you first developed it? Why?</td>
</tr>
<tr>
<td>6. What further changes, if any, would you make to this course?</td>
</tr>
<tr>
<td>7. Do you feel that this year's course has been a success? In what ways? How does it compare with other years?</td>
</tr>
<tr>
<td>8. Do you feel that this year's course has had a positive impact on the students? In what ways? How does it compare with other years?</td>
</tr>
<tr>
<td>9. Were there any disappointments with this year's course? Please explain.</td>
</tr>
<tr>
<td>10. If you were told that this course would not be offered next year because it is not standard curriculum and so not as important as other courses, how would you respond?</td>
</tr>
<tr>
<td>11. How do you think this course might impact on student attitudes toward community and citizenship? How about their behaviours?</td>
</tr>
<tr>
<td>12. An interesting anomaly has come to light regarding the responses to statement 2 of the questionnaire. Would you be willing to comment?</td>
</tr>
</tbody>
</table>

### How the teacher interview data was gathered

The teacher initially signed a consent form agreeing to participate in the study and the interview. The interview took place in the classroom during one of the teacher's free periods. It was taped and transcribed. The teacher was offered the transcription to check and/or comment on, but he chose not to do so.

In addition to the formal interview, the teacher and I had many informal conversations about the course and its impact on the students. These took place over the course of the observation period, and are noted in the written text of the observations.
c) Observations

Observations were conducted so as to provide a context for the study, to immerse myself in the GP12 experience in order to better understand the impact on the students, and to learn how the classroom practices (as opposed to course goals) might influence the student outcomes. As well, the observations provided an alternative source of data, for the purpose of triangulation (Gall, Borg & Gall, p. 344).

Specifically, I was a participant observer in the classroom, acting sometimes as an assistant teacher (invigilator of a test, assisting students in their group activities) or as a resident expert or example of a subject under discussion (how to conduct a research study, what it feels like to have malaria). My participation in the class grew over time, partially because I was asked to contribute by the teacher, but also because of my own interest in the proceedings and desire to form relationships with the students.

According to Patton (1990), participant observation is the most comprehensive of all types of research strategies because it permits the researcher “to understand a program or treatment to an extent not entirely possible using only the insights of others obtained through interviews” (p. 25). Thus, I was able to both form my own impressions of what happened in the classroom, and include in the study a more complete description of the case, a primary goal of qualitative research (Gall, Borg & Gall, 1996; Wolcott, 1990).

The focus of my observations was provided by the study’s research questions which are concerned with student outcomes, but as student outcomes are so closely intertwined with such contributing factors as course content, teaching methods, and group dynamics to name a few, it was necessary to maintain an awareness of a number of events, activities and behaviours. Seemingly, everything had to be observed and documented. As this is impossible, I attempted to use what Patton (1990) calls “sensitising concepts” (p. 216). These are concepts which provide a framework, helping the researcher to decide what to record. The sensitising concepts which I used as a focus were:
- student participation -- spoken (facts, explanations, opinions)

- student engagement -- as determined by looking at the speaker, not being engaged in a non-related activity, responses/reactions to facts, opinions, staying on task

- student interaction -- with each other and with the teacher

- teaching methods/pedagogy

- course content

Notes were taken both during and after observations, sometimes with quotes or paraphrases of students’ words, but most often with general descriptions and summaries of what happened in the class. I often added personal reactions in the margins, as in “Excellent!” or “That was surprising”. As well, the notes were reviewed regularly and general impressions and reflections were recorded.

Observations took place from one to three times per week from January through May, 2002. Two of the elementary teaching classes were observed. As well, I attended one evening meeting, when the class met with representatives of the Filipino-Canadian community for an information session.

d) Documents and Records

Lincoln and Guba (1985) distinguish between documents and records partially because “they represent different purposes or intentionalities”. A record is “any written or recorded statement prepared by or for an individual or organisation for the purpose of attesting to an event or providing an accounting”. A document is “any written or recorded material other than a record that was not prepared specifically in response to a request from the inquirer” (p. 277). For the purposes of this study, a record refers to the course content packages, the course proposal, and newspaper clippings. A document refers to the on-line journals of the students.
Documents
Since 2000, students of GP12 have been required to create on-line journals in which they report on their experiences with the class and their thoughts on what they are learning. The journals are available through the GP12 website. They have become more extensive with each passing year: the 2000 journals are limited to single entries from students, while most of the 2002 students contributed regularly over several months. Most of the entries are uploaded during the trip, when students add to their journals almost daily in order to keep in touch with friends, family, and the elementary students in Canada with whom they have been working. The journals from each year remain on the website, available to any who are interested.

Records
Upon first meeting the GP12 teacher, he provided me with a folder of material associated with the course which included the original course proposal, submitted to the school board for approval, and newspaper clippings from 1995 - 2001, outlining the course and describing the experiences of the students. Most pertinent to this study, the newspaper reports contained quotes from students.

During the course of the observation period, the teacher provided copies of the unit content packages, tests, and any miscellaneous material which was handed out to the students.

Organising the Findings
The data which were gathered were organised through content analysis (Patton, 1990). Focusing first on the questionnaires, I entered the results of the closed form questions into a computer spreadsheet to determine means and look for any anomalies. I calculated standard deviations, but chose not to include them because of the small sampling size and because it did not suit the purpose of this study.

Then, turning my attention to the open form questions, I copied notes
and phrases from each of the questionnaires onto file cards, by question and class. For example, one or two file cards would contain phrases or paraphrases from the answers to question 35 of each respondent from the class of 1995. In the end, I had eight sets of cards, one set for each year and each set containing cards which focused on each question. Once I had all of the open form question answers on cards, I began looking for common or obvious themes. The structure of the questionnaires provided such themes, but some emergent data (particularly those associated with changes in self-concept) did require the making of new categories.

Using the themes which became apparent upon examination of the cards, I chose category and sub-category titles and created a table where I could record the data in greater detail. I then returned to the questionnaires and entered full or partial quotes (segments) directly under the category titles. Moving back and forth between the raw data and the table, I could compare within and across categories, modify the categories and check and recheck the number of segments within particular categories. This is a form of “constant comparison” (Glaser & Strauss in Gall, Borg & Gall, 1996) which, although specifically referring to “the development of categories that are linked together by a theory”, is “applicable to the development of purely descriptive categories as well” (Gall, Borg & Gall, 1996, p. 567). Thus I was able to provide a more appropriate organisation, as the questions were clearly inadequate (respondents had provided information as to attitude when asked questions about behaviour or in questions about their feelings about the course). The categories and sub-categories on the table were:

- building relationships: with classmates
  : with hosts

- self-reported changes in attitudes toward others

- self reported changes in behaviours toward others

- action or participation: reported as fact
  : reported as due to the course

- lifestyle changes
- changes in self concept
- changes in notions of community identity: global citizenship: Canadian citizenship
- new or greater awareness without specifying what of
- school or career goals influenced by
- general reactions to course
- features which had the strongest impact: experiential (general)
  : the trip
  : other

I was also able to record the data obtained through other methods (interview, observations, records and documents) in tables with the same categories. As well, this process gave me the opportunity to make a list of quotes which provided good examples of the themes.

Filling in the tables it became clear how much data I would be leaving out of this study because of the confines of my research questions. From the questionnaire data, there was not much omitted because it was specifically designed to answer my questions. In fact, only one category contained much that was left out: “the new or greater awareness without specifying what”. From this category I omitted statements such as “I became aware of the set of the world”, “it gave me a completely different outlook on life”, and “it gave you a different perspective on things whether through discussion or other material” because it was unclear from the context what kind of awareness or what kind of changes they were referring to. Other such statements were included when the context added more meaning. I also omitted from the final description of the data references to features of the course which did not receive as much attention from respondents or was outside the purview of this study, such as classroom pedagogy, the role of the teacher, or the learning about the country of focus (history, economics, art, etc.).

At this point, I compared the questionnaire results (both closed and open
form sections) by class year, gender, first language, and country of origin. I chose not to include the results of this comparison because of the small sampling size.

As with the questionnaires, almost all of the interview data could be classified under the table categories because the questions were designed for this study. From the observations, records and documents, however, a great deal had to be left out because it was not concerned with evaluating the course or its impact on participant attitudes and behaviours.

I used the same categories to organise the interview data from the teacher as well as the course documents. Thus I was able to focus on data which was directly relevant to the study.

The interpretation of the data was an ongoing process, leading to a clarification of my research questions. It also led to a modification of my interview questions and a more specific focus in the observations. As well, discussion of my perspective with my supervisor led me to return to the data and the literature and resulted in an awareness of my own preconceptions. I had been concentrating on the course from the perspective of a social reconstructionist (Ornstein, 1999) rather than on the participants' self reported outcomes from the perspective of global and citizenship education which appears in the literature. My initial focus, while leading to an important finding, was not the aim of my study. I then situated my interpretation more clearly within the objectives of my research questions.

That interpretation was based upon a comparison between the literature and the findings, and led to some specific conclusions about the impact of the GP12 course while raising questions, for example, about the practice of global education in the classroom and students' perceptions of such concepts as citizenship.
**Issues of Credibility**

Patton (1990) contends that the credibility of a study depends on three inquiry elements:

1. the use of rigorous techniques and methods
2. the credibility of the researcher
3. the philosophical belief in the phenomenological paradigm (naturalistic inquiry, qualitative methods, inductive analysis, holistic thinking) (p. 461).

By following appropriate methodological process, including the use of triangulation, I believe I have addressed the first of these elements. Regarding the second, it is with this study that I begin to establish my credibility as a researcher.

As to the third element, placing myself along a "continuum between 'relativism' and 'positivism'" (Miles & Huberman, 1994, p. 4) has proven rather difficult because although I believe that reality is constructed that is not to say that there is no such thing as an objective reality -- just that we can never apprehend it. As well, while I think it is true that we each, individually and socially, create our realities, and thus can never fully share the same sense of that reality, I also believe that common ground can be found, meanings negotiated, and understanding shared. Thus I have chosen the qualitative approach with its emphasis on description and interpretation with the intention of showing the reader the reality that I and the GP12 participants have created, and encouraging that reader to critically examine my understanding of what I describe. Where does this place me on the continuum? It may be true that, as Miles and Huberman (1994) express it, all researchers are “closer to the centre, with multiple overlaps” (p. 5). But upon reflection, I think I lean more toward the view of Guba and Lincoln’s explanation of constructivism (1994, p. 109) because I am, after all, asking participants to relate their own experiences and perceptions of the course’ impact, for only they are capable of explaining the meaning of the course in their lives.
Chapter 4
Description of the Findings

Organisation

The structure of the questionnaires provided a natural organisation to the data analysis which included all of the relevant information. All of the answers could be divided into three general sections: outstanding features of the course; attitudes toward community and citizenship and how the course affected those attitudes; and community and citizenship behaviours and how the course changed those behaviours. As well, throughout the self reporting section of the questionnaires were statements regarding self image and personal impact, and these I have included in the section on attitudes.

Those who completed the questionnaire will be referred to as 'respondents' and participants who were interviewed will be referred to as 'interviewees'. This is to differentiate between the sources of information since the participant comments from observations, documents and records were not in response to direct questions. General statements which relate overall impressions will use the word 'participants'. Throughout, the source of quotes (whether from questionnaires, interviews, observations, documents or records) will be identified. Newspaper quotes in text will be cited by identifying the participant and the reporter of the story.

It is important to note that the features of the course described below are considered outstanding for the purposes of this study because they are connected with, and even credited with, the changes in attitudes and behaviours which the participants reported. Yet they are not presented in a cause and effect relationship for two reasons. First, this study did not focus on the relationship between specific features and specific outcomes. That many respondents implied or chose to highlight such a relationship does not warrant an assumption of cause and effect. After all, there were likely many factors
which influenced the changes. Indeed, it is these other factors which provide a second reason for not presenting the findings in this way. It is safe to assume that teacher modelling and methodology, parent and community involvement, course content and assignments had some role to play.

The organisation of the findings is graphically displayed in Figure 4.1. At the end of the chapter, a summary of the findings will include a table which outlines the number of references to a particular section and the categories and sub-categories within a section.

**Figure 4-1 Organisation of Chapter 4: Description of Findings**

Organisation of Chapter 4: Description of Findings

To begin this description, the findings pertaining to the objectives of the course will be shown based on teacher interviews, observations, and records.

**Course: Global Perspectives 12**

The teacher of Global Perspectives 12 said in the interview that he developed the course because he believed there was a need for students to become “aware of the socio-economic conditions of the culture or region” of a developing country, and of the way the people there live. It was important for his students to “begin to understand the morals and the ideas and the lifestyles of other people” (Interview). The focus of much of the course content and the class discussions was on the development of understanding and respectful
attitudes toward others, and indeed the course proposal stated that the underlying principle of the course could be found in the second of Gibbons and Lazin’s themes (Gibbons and Lazin’s five themes of the Universal Curriculum are provided in Chapter 3, pp. 43-44):

We are all members of the family of mankind, and as such are responsible for understanding and caring for peoples of cultures different from our own (1986, p.iii).

The observations showed that the focus of country study prior to the trip was on the people and their culture. To round off their geography unit, students watched a Lonely Planet video which introduced the people of the Philippines and some of the more exotic elements of their culture. The sociology unit, which was the focus of three lessons, presented the ethnic make up of the Filipino people, their religions, their dress, economic disparities within the population, and gender role differences. Students looked at slides of Filipino people and places and they learned about the daily life of one Filipino child, information which they adapted for presentation to their elementary students. Representatives of the Canadian-Filipino community provided information on lifestyle and customs, while a guest speaker shared her experiences of living in the Philippines. Two lessons were spent exploring the Code of Ethics for Travellers which dealt to a large extent with the attitudes that students should cultivate when dealing with people in a different country. At least ten of the 14 lessons I observed prior to the trip were concerned with the people of the Philippines and with what attitudes students should approach them when visiting their country.

A second goal of GP12 was focused on the students’ personal development. The teacher wanted to provide the opportunity for students to learn what they were capable of. Responsibility was placed on them early in the school year, for they had a fund-raising target to meet. He tried to give the students ownership of this process.

(I) say, listen, here's the problem, if we don't come up with this extra money, we don't. They get one less section of this building we're going
to build. But what do you want to do about it? And when they realised what the problem was, we all met together, and they wanted to solve it. They went out, and in a real hurry they came up with the extra money that we needed (Interview).

Following their trip, he felt they were empowered.

It has given them an opportunity to look carefully at themselves, and understand what they're capable of doing in the world. They have a tremendous amount more confidence than they've ever had. They feel like they can do anything they want. They can get on a plane, travel to another country, 22 hours of travel, get up at five o'clock in the morning, deal with the unusual bathrooms we had to deal with, and the food... if they could uninhibitedly make contact with total strangers and see that friendships could strike immediately, that they feel like they could do anything. They have that confidence where they can pick what they want to do and they feel like they can do it. Whether that's realistic or not I don't know, but it sure is nice (Interview).

Other goals such as learning about global issues, the interconnectedness of systems, and considering alternative futures received less attention, although they were included as objectives in some records. The primary goal of GP12 was clearly for the students to learn to understand the people of a specific developing country and through contact with those people develop care and concern for them, and at the same time learn about themselves.

Regarding the concerns of this study, the attitudes and behaviours associated with good citizenship, there was no direct reference in the records except to say that global citizens needed to see “through the eyes, minds and hearts of others” (Course proposal). Indirectly, though, ideals of citizenship were addressed in the global education goals. As well, the teacher hoped that they would apply what they learned about a supportive community in the host country to their relationship with their own community. Whether this was happening he couldn't say, but he intended to ask. When asked how the course might affect students' notions of citizenship, for example how their votes might impact their own and their hosts' communities, the teacher said that it
had not yet come up, but he planned to address it in the future.

**Outstanding Features of the Course**

**A Great Course**

Almost all of the participants in GP12 were extremely positive in their comments about the course. They praise the course and speak enthusiastically of their own experiences, particularly in the country they visited.

Questionnaire respondents' opinions of the course were taken primarily from responses to two questions which were:

How well did the course meet your expectations? Please explain.

Is there anything you would like to add about your feelings or opinions of this course?

In addition, some comments about the course were taken from a question asked solely of the 2002 respondents which was:

Was the global Perspectives 12 course different from other courses you have taken in your secondary school? If so, in what way?

Questionnaire respondents used words like “best”, “blown away”, “amazing” and “great”. Of the 55 respondents, four (7%) were lukewarm in their reactions to the course (it was what I expected; it met my expectations), and only one (2%) was critical (too much time spent on fund-raising). Mixed reactions came from two respondents (4%) (great in some ways, less so in others). The remaining 48 (87%) were extremely positive. They said it was “memorable”, “rewarding”, “a milestone”. Ten respondents (18%) either recommend the course to others or wish more students had the opportunity to participate in such a course. The following are representative of these more enthusiastic responses.

The course exceeded my expectations. I was in the 94-95 class and none of us knew exactly what to expect but were blown away by the experiences we had (Questionnaire, 1995).
I could never imagine the benefits global education provided me with. It, by far, is the best choice/experience I've ever made/had... (It was an) amazing experience. Can't say enough good things about it (Questionnaire, 1996).

(It was the) best satisfaction and sense of giving to others I ever experienced in my life. It makes me emotional and proud to have been a part of it. It is an important learning step towards our own roots, towards humanity, and towards learning about who we are and who we want to be (Questionnaire, 1997).

(My expectations were) surpassed. I feel I really benefited from it and still talk about it daily (Questionnaire, 2000).

When comparing it to other secondary school courses, 37 of the 38 questionnaire respondents from 1995 to 2001 (97%), rated GP12 either 1 or 2 on a scale of 1 to 5 (1 being the best course and 5 being a terrible course).

The 17 students in the 2002 class, while not asked to rate the course on a scale, were unanimous in their praise of the course in the open form responses.

I enjoy this class... I don't wanna (sic) miss it... unlike a lot of others! It's interesting and fun! (Questionnaire, 2002).

This course blew my expectations away!!... I hope she (his cousin in Grade 8) will get a chance to have the great experience and fun I had in this course!! (Questionnaire, 2002).

During the interviews, this enthusiastic reaction to the course was echoed. When asked how they would respond to the course being cancelled because of budget cuts, interviewees defended it strongly. Significantly, two of the five said they would write letters to those in authority, explaining the benefits of the course and trying to get the decision reversed. The fact that their immediate reaction was to act to change things for the better is an excellent example of the kind of good citizenship which is the goal of Canadian proponents of both global and citizenship education. The three other interviewees, while not speaking in terms of action, championed the course in
such a way as to suggest they, too, would participate in a campaign to save it.

Oh, that sucks for the grade 11s or grade 12s because I think this is the greatest course ever. Because not only is it a once in a lifetime experience but also, I don't know, I guess you just learn differently in this class (Interview, 2002).

The people that are taking the money away better have a good place that it's going to, like a really good place, because if they don't then they're making a big mistake because people, the youth that they are educating with this course, or that (the teacher) is educating, the seventeen per year, not all of them might really be affected by the course, I can't see why, yet it only takes one person to make a difference, and I guess that's really cliché, but it's true though, because one out of sixteen people (sic), those are pretty good odds that maybe somebody has been affected enough to make a difference in the world (Interview, 2002).

I would be really disappointed because this is what every kid wants to do. Here you're seventeen, you want to go to a different country and actually make a difference. I think that's really important because we don't really get to do that now. It's basically study, study, study, and just do that when you're maybe twenty something (Interview, 2002).

During observations, it was evident that participants shared the enthusiasm shown above. As well, comments in the journals show how strongly they felt about the course.

The definition of adolescence is similar to that of the conditions of our planet - often turbulent, always changing, and forever evolving. Just as my classmates and I are becoming our definitive selves, we are in the process of defining the world as we would like it to be. We may not solve world hunger or develop a cure for AIDS, yet we are all forging ahead together in this unique project to learn more about another culture, our peers and ourselves. Indeed, one day we will all look back on our experiences and discover that Global Perspectives 12 was our defining moment (Journal, 2000).
Features

When asked in the questionnaire to name three things they liked about the course, those features which receive the most attention from the participants are: its experiential nature (including the trip, the project, the fund-raising, the teaching, and assisting the dentists); the relationships that developed in the class and with the hosts in the country visited; the learning about the culture and the country visited; and the feeling of satisfaction and empowerment that comes from helping others. These features were also referred to in answer to other questions: when giving reasons for their enthusiasm for the course; when explaining their changes in attitude; or when explaining their changes in behaviour. They also appear in the final comments of the questionnaire, where respondents were asked if they had anything to add.

Learning about the country and culture is not directly related to my research questions (except in that it assisted in the development of relationships with the hosts and in giving the participants a feeling of preparedness as they travelled the country). Therefore, I have chosen not to detail the participants' remarks regarding this feature in this study. The feelings of satisfaction and empowerment, being connected to self image and identity, will be described in more detail in the section covering attitudes. The features of the course for which participants showed the most enthusiasm, its experiential nature and the relationships that were built, are the two themes clarified next.

The experiential nature of GP12

When describing the course, comparing it to other courses, or when listing their favourite features of the course, the focus was almost invariably on its experiential nature. By this I mean direct comment on the trip, the project they worked on, the teaching, the fund-raising, working with the dentists, or the use of words such as "experiential learning" or "hands on learning". Of the 55 questionnaire respondents, 42 (76%) identify the trip and 33 (60%) identify other experiential features as outstanding. Only four (7%) do not directly
mention its experiential nature. I do not include in these numbers the more indirect references to the trip like working with or making friends with people from another culture as this more properly belongs in the description of the relationships which developed. Nor do I include here references to the course teaching “real life skills” or providing “knowledge which can be applied to life” as it was unclear whether the participant was referring to its experiential nature.

The trip itself received the most attention. Since the goal of the course is to prepare the students to visit and complete a project in a developing country, this focus is not surprising. That the impact of the trip is both substantial and long-lasting is clear from the respondents’ comments, even eight years later.

   It was one of the best experiences of my life (Questionnaire, 1995).

   The actual experience of being there was more rewarding than anything in my life (Questionnaire, 1995).

   It was a magical trip (Questionnaire, 1996).

   The course itself could be dry at times, but the trip exceeded even my wildest imagination (Questionnaire, 2000).

   The trip was the most amazing experience and it’s changed me forever (Questionnaire, 2001).

But the trip was not intended to be the focus of experience in itself; that is, the goal of the teacher is not just a tour of a developing country to see a different culture and standard of living. Their travel experience is meant to be more than the typical class trip. It is meant to create opportunities for connection between participants and the people there, through both study and experience. The intent is to immerse students in a specific culture. Thus, the teacher hoped a caring relationship might be established.

Many of the questionnaire respondents’ statements show that the trip is perceived in this way. For eleven respondents (20%), it is not the travel alone which impressed them but the more comprehensive experience gained through studying the country and culture in advance and feeling prepared to interact
with those they met. They stress that in this way they were more fully prepared to appreciate the experience. They liked learning about it and then going to the country.

(I liked) hands on learning by travelling and actually experiencing what we learned in the class (Questionnaire, 1997).

We actually lived our studies... like reading a textbook and then diving into it to learn and live the text in the best way possible (Questionnaire, 2002).

In fact, it was the project they worked on in the country they visited that many considered both the purpose and the highlight of their trip. They speak of going to the host country to “help others”, to “make a difference in the world”, to “make a positive difference in someone’s life”. They liked being involved and doing something, not just viewing things from a distance. It was the immersion in the culture and the meaningfulness of their work which was stressed by 14 respondents (25%) when highlighting the trip.

I liked the work project in the host country: it was based on their needs (Questionnaire, 1999).

The project makes the trip more like work (but very fun) and not a leisurely vacation (Questionnaire, 2000).

What participants wrote in their journals, quotes in newspapers, and comments made in class during observations echo these sentiments.

We want to make a difference (Christine Yong in Hunter, 1995).

By going to Thailand and taking part in building a kindergarten, I’ll be helping to make a difference in many people’s lives (Journals, 2000).

It’s really weird. I wake up at 6:30 am, obviously exhausted from last day’s work. But as soon as we get to the school, I see everyone and my tiredness is replaced with excitement (sic). Today we glazed the walls. Tomorrow is our last big push to the finish line (Journals, 2001).
Today we began building the school. I honestly have to say that I have never worked so hard in my life. I never thought that I could help to build something that would actually stay together but by the end of the day we had five walls started. Today we finished making the walls of the building. Amazingly the walls are strong and are perfectly straight. It is so neat to see that people can use almost nothing yet can create something substantial and solid (Journal, 2001).

We can make a difference in others' lives (Observations, 2002).

For five questionnaire respondents (9%), the fact that they didn’t spend more time working on the project was listed as something they disliked about the course. Upon their return from their travels, many in the 2002 class said that they would have preferred to spend more time in their host community working, and less time touring the country. The teacher said, too, that some participants have urged that more time be spent on the project. This desire to remain engaged appears also in the journals.

Although I would have rather remained at Loma Bajita to help finish the third classroom, the latter part of our trip is proving to be quite an adventure (Journal, 2001).

Well, it’s our last day at the school, and it has been really emotional for me. It’s hard for me to believe that we’re actually leaving, and everyone’s feeling down... Loma Bajita has become my home and I’m really having a hard time with the fact that we’re leaving this beautiful village and its friendly people (Journal, 2001).

These comments speak not only to their positive feelings toward involvement with the community through the project, but also to feelings of human connection and empowerment which accompany that involvement. This will be expanded upon in the description of changes in attitudes toward others and self (pp. 87-104), but here it is important to stress that for the great majority of these participants, according to self reported impact on the questionnaires and interviews, as well as their unsolicited comments in the
journals, the power of this experience lies in the engagement with people and the sharing of a common purpose (the project). Although they enjoyed their roles as tourists later in their trip, they were most affected by their immersion in the host community through the project. How does this compare to the more traditional methods of cultural or country study to be found in most secondary school classrooms? Or to the more common school trips, where students view the culture and country largely from the outside? These questions and others point to themes for additional research.

Because a course which has a global approach does not necessarily include a trip to another country, I was curious as to what extent the travel feature of GP12 might have influenced participants' views of the course (and, indeed, any attitudinal or behavioural changes which resulted). This was especially relevant to this study, as the impact of the trip was most prevalent in participants' comments about changes in attitudes and behaviours. I wondered whether the impact of the course was primarily on the trip and project, or on the global approach which prepared them for the trip and project. Therefore, I asked in the interviews, to what extent did they feel that the trip was necessary to the course? Could the course include all of the same features -- the fund-raising, teaching, focusing on one country and its culture(s), supporting a community project -- but without the visit? Would the course be worthwhile without the trip?

Each student stressed the fact that the trip was the most attractive feature of the course, what captured the attention of its participants. Although such a course might be worthwhile, it would not be "even close to actually going there". But two pointed out that the students in the class would still become close through the other activities, and so the course would still be rewarding.

The fund-raising and everything were really lots of fun too, and the elementary school, but I think going there really changed your views and opened your eyes. Like this is reality. (But without the trip) it would be also (a good course) because I've gotten close to them. Everyone in the class, we've all gotten really tight and the friendship we've gained is pretty important too (Interview, 2002).
As well, one of the interviewees was unable to go on the trip, but attended all of the classes. She felt that the course was still worthwhile for her, although it must be pointed out that she was from the Philippines originally, and so felt connected with what her classmates experienced there.

When my parents changed their mind, I was a little mad about it, for only a few weeks... because I felt, not only do I not get to go on the trip, but also I feel like I was paranoid about my friends getting closer, and there I am in the corner all left out and stuff. But that never happened. If anything, I've gotten tighter with them. Because not only the fund-raising and all that stuff has put us together, but also, well, they kept in touch with me when they were on the trip. Telling me stories and stuff... But I knew what they were talking about, I knew what was going on (because I lived there before)... I think we'd still, as a class, just us students, I think we'd still feel the same towards each other (if there wasn't a trip) (Interview, 2002).

Other activities beside the trip and the project received some attention in the questionnaires, particularly the fund-raising. Six respondents (11%) included it amongst their three most liked features of the course, while three more (5%) felt it contributed to its uniqueness. It was considered a useful and sometimes enjoyable feature of the course, both because it brought the class together and because it helped them achieve their goal (funding the project). Positive statements about the fund-raising also appear in the journals.

Last Thursday was our Global Perspectives fund-raising dinner and it was the best time! Not only did we raise a lot of money, but everyone really enjoyed themselves. I couldn't believe how much it brought all of us in the class together. We were such a team! Everyone was helping everyone else and I felt like we were all working together for a common goal. I don't know what else to say, it was just wonderful!! (Journal, 2002).

Seven questionnaire respondents (13%) said fund-raising was an activity they did not enjoy, but one of these at least appreciated the necessity.
Fund-raising was a little overwhelming and at times too much, but it was all for the best (Questionnaire, 2002).

Eight respondents (15%) stated that the teaching of elementary school students was one of their three favourite features of the course. Indeed, two respondents (4%) stated that they had chosen teaching as a profession after their experience.

(I liked) teaching younger children about cultural diversity in the elementary schools (Questionnaire, 1997).

I liked working with elementary school kids and teaching them about global perspectives (Questionnaire, 2000).

Positive feelings toward the elementary school teaching appear as well in the journals.

Every Tuesday we go to our elementary schools to teach the kids about the universal themes that we have been taught about. It's tons of fun, and it's really neat to see how global minded the kids are (Journal, 2001).

We've started doing our teaching in the elementary school which has been a lot of fun... To tell you the truth the whole teaching thing isn't quite what I expected. When you teach something to a group of students you can't just assume that they've learned it. The class that we're teaching though is great and they have made it real easy for us to get the basics of teaching. Teaching is a real challenge, and for those of you who don't know, it's hard work, but it has its benefits (Journal, 2002).

Helping the dentists during their stay in the host country receives a lot of attention in the journals, perhaps because there, participants give a detailed account of their activities while on the trip. In the questionnaires however, only three respondents (5%) chose to highlight this activity.

The experiential nature of the course was the most commonly cited
feature overall, providing both the reason for taking the course and for the fact that the memories remain with the participants long after they have graduated. In fact, 23 respondents (42%) refer simply to experiential learning (without necessarily identifying which activity) in answer to questions about course expectations, most liked features, or what makes the course different from others.

The course offers a much broader sense of education than just classroom work (Questionnaire, 1996).

It taught me valuable lessons which I would not have learned in a classroom setting (Questionnaire, 2000).

When you get first hand experience, you actually remember things (Questionnaire, 2002).

I learned more here than any other class... and the best part is I won't forget it, like I will most likely forget French or Biology (Questionnaire, 2002).

You learn by actually doing instead of seeing... makes learning fun... you can't get the same effect by reading a textbook (Questionnaire, 2002).

One participant, in his journal entry, is also an advocate for the experiential nature of GP12.

I chose to be a part of the Global Perspectives 12 program for a number of reasons. I think that there is a major gap in public education between learning and experiencing. Through our humanitarian work, our teaching program and our in-class study, I feel we are bridging this gap (Journal, 2000).

In all, 51 of 55 questionnaire respondents (93%) refer to the experiential nature of the course in general, or specific experiential features, as being key to its impact on their learning or their enjoyment of the course. That participant comments in journals mirror these findings points to the power of experiential learning.
Building relationships

Few if any participants, according to the questionnaires, went into GP12 expecting the relationships they developed to be among the most memorable features of the course. Certainly no one included it as one of their expectations on the questionnaire. Yet the building of relationships, particularly with their classmates, was one of the best-liked features of the course. Thirty-five respondents (64%) highlighted relationships and friendships in the questionnaires, seven (13%) doing so more than once. The importance of these personal connections is also displayed in the journals, the observations, and the interviews.

The trip is identified by some as the experience that really brought the class together, particularly in the journals where participants recorded their experiences in the host country. That the trip played an important role was stressed by one participant in an interview.

The relationships you have already with people you know, they're taken to the next level, and you really see people for who they really are, like how hard they work (Interview, 2002).

Yet another interviewee, who was unable to accompany the class on the trip but participated in all other aspects of the course, disagreed.

(Without the trip), I think we'd still, as a class, just us students, I think we'd still feel the same towards each other. I think I'd still be as close as I was to them before they left and after they came (back) (Interview, 2002).

In the questionnaires two respondents focused on the trip.

I think everyone that participated were family for those two and a half weeks (Questionnaire, 2000).

I really miss the moments we had as a class in the Philippines. Not being able to run in the other room and wake up global ed buddies (Questionnaire, 2002).
But for most who commented on the importance of the class relationships (60% of questionnaire respondents overall, 94% of those who include relationships as a key feature), the bonding was not confined to the trip. They either make general comments, or they credit the fund-raising and other activities of the course as well as the trip.

I liked the camaraderie between all of us -- made some good friends (Questionnaire, 1996).

I liked how close our class got throughout the school year (Questionnaire, 1999).

I liked developing those unique relationships with people in the class, through fund-raising and travelling, that can never be taken away (Questionnaire, 1999).

It was also evident in the observations that the class had bonded by the end of January, a couple of months before their trip to the Philippines. One student had been forced to withdraw, and some time was spent in class talking about the effect this had on all of them. They spoke of what his role had been, how their class now felt different and strange, and that there was now “an empty space”. One student pointed out that it was unusual for the absence of one student from a high school class to have such an impact.

Evidence in the journals points to the same conclusion. One journal entry, written in February, shows that the bonding process was well underway before their trip.

Since my last journal entry, I feel the group really coming together and I know I can trust them and rely on them as time goes by (Journal, 2001).

The fact that the course has a clear objective which all have agreed to work toward led three respondents (5%) to focus on the teamwork of their class and their shared goals. One participant said in her journal entry, when speaking of a fund-raising experience:
It was a truly amazing experience, not only because we raised a lot of money, but because we really came together as a team. I got to know some of my classmates better and I discovered a lot that I didn’t know before. I think some of the judgements that I had made from my first encounters with people were completely wiped out. For example, some people that I thought were irresponsible or selfish really proved me wrong by working hard, contributing, and helping others. I also became really close with some people that I thought didn’t like me much (Journal, 2002).

The fact that the course brought together people who may not otherwise have ever talked, despite possibly sharing other classes, is echoed by three questionnaire respondents (5%).

I liked becoming friends with people that I normally wouldn’t talk to in school (Questionnaire, 2001).

You get a chance to really understand and know the kids in your class... in most of my classes I didn’t even know three quarters of the kids names but here... it’s like we are all friends (Questionnaire, 2002).

The atmosphere was so wonderful. We always mix up our seating plan... In some classes I can’t name all my fellow students, but here I could say what everybody likes to do (for example hobbies). I have never felt so comfortable in a class (Questionnaire, 2002).

A fourth, in the 1995 class, stated that she liked the “diverse people” who were drawn to the course.

Rather than focus on differences, some participants emphasised the shared interests of their classmates. Five questionnaire respondents (9%) characterised the class relationships in this way, one saying the participants were “alike, all caring and aware”. Another liked meeting students with “the same objectives” as he did.

The sharing of objectives perhaps served to enhance the connections
made between the GP12 participants and their hosts in the communities in which their projects were based. In the questionnaires, two respondents (4%) spoke of working together with their hosts. But most who highlighted their relationships with the hosts, in the questionnaires (15%), journals, and in the newspaper articles, referred to the friendships that had developed and the satisfaction of communicating with them.

I liked creating a bond with children in the host country (Questionnaire, 2001).

Even though there was a language barrier between us, we still understood each other. From being total strangers, these people have already changed my life in so many ways... Not only are we seeing a different part of the world, but we're seeing it in the eyes of the Dominicans which is something that no tourist would ever be able to do. I never thought it was possible to make such good friends with anyone in just seven days (Journal, 2001).

The locals are very hard workers and we are getting on well with these friendly people. Communication can be difficult but the challenge of breaking the language barrier by the use of body language is fun (Ainslie Pickard and Chad Oyhenart in Pickard & Oyhenart, 2000).

Although in the questionnaires the relationships created with the hosts were not highlighted nearly as often as the relationships with classmates (10 times and 35 times respectively), the interactions with the local host communities is detailed throughout the online journals. Participants describe addressing elementary school students and playing games with them, participating in friendly sports games with high school students, and visiting peoples' homes. Perhaps these brief meetings did not develop into what the participants would describe as friendships, but did have some impact on their attitudes toward people from other cultures.
Attitudes

The attitudes which were reported, observed or measured in this study fall into two categories. The first is attitudes toward others which includes attitudes toward community involvement and participation. The second, attitudes toward the self, includes feelings about personal changes and self concept, and feelings about the participants’ country, citizenship and lifestyle.

The findings in this section which come from the questionnaires are primarily in response to the following question:

Are there ways in which your views or attitudes have changed as a result of taking the Global Perspectives 12 course? For example: toward other kids at school? (2002 class only) other people? (1995-2001 classes only) your family? your neighbourhood? other cultures? your ideas of citizenship? (all questionnaires)

Responses pertaining to changes attitudes were also given in answer to questions about course expectations, most liked features, and changes in behaviours. Similarly, interview responses regarding changes in attitudes came in answer to the question:

Can you think of any changes in your attitudes, behaviour or lifestyle that are a result of taking this course?

Other findings outlined here come from the closed form questions on the surveys and these will be detailed as they are presented.

Attitudes Toward Others

Of the 55 questionnaire respondents, 31 (56%) report changes in their attitudes toward others as a result of participating in GP12. These attitudinal changes, for seven of the respondents (13%), were toward family and friends, with participants finding a new appreciation for those closest to them.

I feel gratitude and appreciation for my parents and people in general (Questionnaire, 1997).
Five respondents (9%) express a new appreciation for different ways of living and for different cultures.

I now appreciate different ways of living and different means of happiness (Questionnaire, 1996).

I started to remove myself from my head and attempted to understand other cultures as being different and not right or wrong (Questionnaire, 1997).

Fifteen (27%) of those who reported changes in their attitudes toward people used words like respect and accepting or claimed to be less prejudiced against or judgmental of others.

Before I took the course I had some quacky stereotypes about Vietnam. The trip demystified this (Questionnaire, 1996).

I started to listen to people more before judging them and forming impressions (Questionnaire, 1997).

I have a new respect for peoples' beliefs and lifestyles as well as a new-founding patience for different peoples' working styles (Questionnaire, 1999).

(I am) much more open minded towards other cultures, races etc. (Questionnaire, 2000).

I learned how to respect everyone for who they are and not how popular, rich, or good looking they are. You should never judge anyone for what ethnicity they are. Everybody is unique and try to find the uniqueness in the person before you judge (sic) (Questionnaire, 2002).

Similar changes in attitude were reported in the interviews and in the newspapers. Three of the interviewees used the words “open” and “respect” when talking about people from “just about everywhere else” or people “from other cultures or with different perspectives”. The same words appear in the participants’ comments in the newspapers over the years; they talk of having “a greater respect for other cultures” and learning “a great deal about respecting
other people”.

In the online journals, the comments about the people they met and worked with in the host countries were focused almost exclusively on their friendliness and the welcome they gave to the GP12 visitors. This impression of the friendliness of their hosts appeared also in one of the interviews, with an accompanying awareness that if everyone could behave so, the world would be a better place.

Also, I kind of figured out that, when we were in the Philippines, people were showing so much love and support, and they didn’t have to be friendly. They didn’t have to welcome us with open arms. The students didn’t have to write us letters. They didn’t have to take pictures with us and so forth, right? But they did, and I think if everybody was like that then this place would be a much happier world (Interview, 2002).

In the questionnaires, eight of the respondents (15%) went beyond respect and stated that they had become more caring of others, more compassionate or empathetic.

It gave me a completely different outlook on life and other people from different cultures - more accepting, caring, open-minded, helpful toward others (Questionnaire, 1997).

I've gained more compassion for others (Questionnaire, 2000).

I have started putting myself in peoples' shoes who have come to Canada from somewhere else (Questionnaire, 2000).

It made me a more compassionate person (Questionnaire, 2002).

This feeling for others is reflected in the realisation of some participants that they have many things in common with those they once thought very different. The recognition of these similarities was pointed out by three participants in newspaper articles, where they talked of commonalities, and two observed that “basically kids are kids.” In the observations, too, two participants pointed out the similarities between the secondary students in the
Philippines and those in Canada, saying "we're all the same" and "they're just like us." One of the questionnaire respondents seems to agree that the differences are not so great.

It (the course) mainly changed my views of other cultures -- they are not so foreign as we sometimes think (Questionnaire, 2000).

A comment in the journals, too, reflects this awareness.

I've spoken to many of the students here at the school. It's really cool to be able to hear about them and their lives. Everything is so different and yet so similar. People really aren't as different from each other as they think they are (Journal, 2002).

At this point, some of the data from the first section of the questionnaires can be presented, as it bears directly upon attitudes toward others. As described in Chapter 3, the first section of the questionnaires included two sets of closed form questions: the Community Scale and the Citizenship Scale, as used in the British Columbia Social Studies Assessment (SSA) (Bognar, Cassidy & Clark, 1997), with some modifications. The Community Scale can be further divided into the Tolerance Subscale and the Participation Subscale. It is the Tolerance Subscale which concerns us here.

Participants were asked to rate, on a scale of 1 to 5, their agreement with 10 statements. From the answers, it is possible to gain a general idea of their attitudes toward others, or their tolerance. Without having completed the closed form questions both before and after participating in the course, it is not possible to judge whether the course affected these attitudes. Therefore, these results do not indicate any changes, simply their state of mind at the time they completed the questionnaire. However, in order to give some base of comparison, results of the 1996 Social Studies Assessment are included because it has validity and because I am looking for possible differences from the typical student. The SSA results are from all Grade 10 secondary school students in British Columbia.

Blanks in the following table in the SSA column indicate the fact that
that item did not appear in the SSA and is unique to this study.

Respondents from the GP12 classes showed very tolerant attitudes toward others (Questions 2, 7), and towards the notion of community support for individuals (Questions 10, 14, 19). They were generally very welcoming of strangers and felt that each member of a community is entitled to the help and support of her neighbours. There were also affirmative attitudes toward notions of individual or group rights as in the case of opposing employment discrimination and a policy of cultural assimilation (Questions 13, 20). They also showed respect for individual ideas and opinions (Questions 1, 4).

Table 4-1 Community Attitude Scale: Tolerance Subscale

<table>
<thead>
<tr>
<th>Community Attitude Scale: Tolerance Subscale</th>
<th>Means: GP12 Participants</th>
<th>Means: 1996 Grade 10 Assessment Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am interested in other people’s ideas.</td>
<td>1.4</td>
<td>2.0</td>
</tr>
<tr>
<td>2. Canada is a more interesting country because there are people from many different countries here.</td>
<td>2.3</td>
<td>2.3</td>
</tr>
<tr>
<td>3. When people disagree, they should try to decide what's best for everybody.</td>
<td>1.9</td>
<td>2.0</td>
</tr>
<tr>
<td>4. Other people have the right to an opinion that's different from mine.</td>
<td>1.2</td>
<td>1.5</td>
</tr>
<tr>
<td>7. I am uncomfortable when I am with other students who speak a language I don't understand. (2002 class only)</td>
<td>3.5</td>
<td>2.9</td>
</tr>
<tr>
<td>7. I am uncomfortable when I am with people who speak a language I don't understand. (1995 - 2001 classes only)</td>
<td>3.7</td>
<td>--</td>
</tr>
<tr>
<td>10.*People should help others in the community even if they don't know them.</td>
<td>1.5</td>
<td>--</td>
</tr>
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</table>
All of the respondents agreed or strongly agreed that “people should help others in the community, even if they don’t know them” (#10). They also showed positive attitudes toward helping strangers in their community, as 94% disagreed or strongly disagreed that “people should only help their friends or family members” and 78% disagreed or strongly disagreed that “people shouldn’t have to look after each other; everybody should look after themselves” (#14 and #19).

Support for diversity and cultural rights was shown particularly in responses to numbers one and twenty. No one disagreed with the statement No. 1, “I am interested in other people’s ideas” (98% agreed or strongly agreed), while 95% disagreed or strongly disagreed that “people who move to Canada from other countries should give up their own culture” (#20).

When compared to the SSA results, there is fairly substantial difference between the responses to four of the statements (#1, #7, #19, #20). The GP12 respondents’ more positive attitudes toward other people’s ideas (#1) speaks directly to their willingness to engage in public discourse. The strong sense of responsibility evidenced in their responses to Statement 19 suggest a feeling of community and kinship with others. Given their experiences in the course, what is particularly interesting is the results to statements which refer to
intercultural understanding. They show much less discomfort around people who speak another language (#7) than do the SSA grade 10 students. They also more strongly oppose the notion of cultural assimilation, with 95% of respondents disagreeing or strongly disagreeing that “people who move to Canada from other countries should give up their own culture” (#20).

Although the SSA results cannot be directly compared to those of this study, the differences suggest a much more tolerant attitude toward difference than what might be considered typical. Of course, the questionnaires were not given both before and after participation in the course, and the participants were self selected; that is, they chose to apply to this course and were chosen by the teacher. They might, therefore, have had a predisposition toward tolerant attitudes. However, the results of the open ended questions, where respondents claimed to have experienced changes in their attitudes toward others and toward other cultures, indicate that the course has had an impact on their dispositions and probably does account, at least to some extent, for the results on the Tolerance Subscale.

An interesting anomaly emerged from the responses to statement #2. A number of participants in the 2002 class disagreed or strongly disagreed with the statement “Canada is a more interesting country because there are people from many different countries here.” In all of the other classes combined, only two had disagreed. I was surprised by this, because qualitative data and observations had indicated a very positive attitude toward people from different cultures. I wondered whether there had been some misunderstanding or unexpected interpretation of the statement.

First I compared the average of response values from each class and I found that the 2001 and 2002 classes had less positive attitudes toward ethnic diversity in Canada than previous years’ classes. I wondered if this might indicate some trend in feelings about Canadian multiculturalism. Then I looked at each response and compared the number of times each choice on the scale was chosen. Surprisingly, the 2002 class chose disagree or strongly disagree 41% of the time, while in all of the previous classes together disagree had been
chosen only twice (5% of the time).

As I could not account for these findings, I decided to ask participants in the interviews if they could suggest an explanation. I was careful to ask them not to tell me how they had responded themselves, but rather to speculate based on their own knowledge of the class.

Three of the five interviewees offered as a possible explanation the idea that countries with homogeneous populations were very interesting (they had just returned from their trip). This coincides with information which appeared on surveys of former students. Two noted next to the statement that while Canada was interesting in and of itself, this did not mean that it was more interesting than other countries. The possibility that there were two possible meanings of the statement might explain the anomaly although it is interesting that in only one class did a large number interpret it in that way. Perhaps their recent return from overseas accounts for it.

Another possibility suggested by interviewees involves feelings of envy around the fact that the people of the host country had very clear notions of their own identity as a nation, unlike the Canadian people. This might have resulted in negative feelings toward multiculturalism. When added to the less positive responses to the statement “I am uncomfortable when I am with people who speak a language I don’t understand” (#7), the impression is that there are some ambivalent feelings toward Canadian cultural diversity. Whatever the explanation, it suggests the need for further research into students’ notions of Canadian identity and how multiculturalism is linked to that identity.

An extension of participants’ new attitudes toward others is a change in attitude toward participation. After all, positive feelings about other people makes it more likely that they will want to work together with them and work together toward a better society. Four questionnaire respondents (7%) claimed a new awareness of their responsibility to help others while a further five respondents (9%) reported a new willingness to do so.

It must be noted that in the question pertaining to attitudinal changes,
the example of “attitudes toward participation” was not included. However, positive attitudes toward participation were apparent both in the use of words such as “responsibility” and “willingness” as noted above, but also in the results of the Participation Subscale, which are detailed below. In addition, it can be assumed that any changes in participatory behaviours were preceded by attitudinal changes. So, while 16% of respondents reported a more positive attitude toward helping, overall results suggest an even stronger impact on attitudes toward participation.

In the closed form section of the questionnaire, the Participation Subscale of the Community Attitude Scale allowed respondents to show their current attitudes toward participation. Again, I will include the 1996 Grade 10 results of the Social Studies Assessment to act as a basis for comparison.

Generally, participants showed positive attitudes toward participation, and again more positive attitudes than those of typical Grade 10 students as found in the SSA. They showed respect for individual ideas and opinions and belief in the power of children and teenagers. Participants almost uniformly supported the notion of every individual’s responsibility for the environment (#9), choosing agree or strongly agree. There was only one participant (2%) who disagreed with statement 9. Most of the statements, in fact, dealt with the notion of responsibility to and for the greater community (Numbers 6, 8, 9, 15, 17, and 18). No one disagreed that people should say what they think if they don’t like what’s happening (#6), that it is important to make new students/immigrants feel welcome (#8), or that people should talk about things that affect the future of Canada (#17). Only two (4%) felt that people should avoid problems rather than trying to solve them (#15), and one (2%) thought Canada should not send food or money to poorer countries (#18).

There were interesting results surrounding the notion of voting: 55% agreed or strongly agreed that “I always vote in government elections” and from the 2002 class, only 56% agreed or strongly agreed that “I wish I could vote in government elections.” These are much better results than those of the Social Studies Assessment, which found that only 44% of Grade 10s wished they
Table 4-2 Community Attitude Scale: Participation Subscale

<table>
<thead>
<tr>
<th>Item</th>
<th>1996 Grade 10 Assessment Results</th>
<th>GP12 Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Children and teenagers can't do anything to help their community.</td>
<td>4.3</td>
<td>4.7</td>
</tr>
<tr>
<td>6. People should say what they think if they don't like what's happening.</td>
<td>1.7</td>
<td>1.7</td>
</tr>
<tr>
<td>8. It is important to make new students feel welcome. (2002 class only)</td>
<td>1.7</td>
<td>1.4</td>
</tr>
<tr>
<td>8. It is important to make immigrants feel welcome. (1995 - 2001 classes only)</td>
<td>--</td>
<td>1.5</td>
</tr>
<tr>
<td>9. Every child and adult in Canada should play a part in keeping the environment clean.</td>
<td>1.6</td>
<td>1.3</td>
</tr>
<tr>
<td>11. So many people vote in an election that it would not matter whether I voted or not.</td>
<td>3.6</td>
<td>4.1</td>
</tr>
<tr>
<td>12.* I regularly read the newspaper.</td>
<td>1.7</td>
<td>2.1</td>
</tr>
<tr>
<td>15. People should avoid problems rather than trying to solve them.</td>
<td>4.0</td>
<td>4.4</td>
</tr>
<tr>
<td>16. I wish I could vote in government elections. (2002 class only)</td>
<td>2.7</td>
<td>2.2</td>
</tr>
<tr>
<td>17. People should talk about things that effect the future of Canada.</td>
<td>1.9</td>
<td>1.5</td>
</tr>
<tr>
<td>18. Canada should not send food or money to poorer countries.</td>
<td>3.9</td>
<td>4.4</td>
</tr>
</tbody>
</table>

Negatively worded items are presented in **bold face**. Original item numbers are presented before each item. Items replacing or modified from the 1996 Social Studies Assessment items are indicated by an asterisk beside the item number.
could vote. In addition, the means show a more positive attitude toward voting in the 2002 GP12 participants than in the Grade 10s of 1996 (2.2 and 2.7 respectively). The responses to statement 11 showed much more positive attitudes among GP12 participants as well, with 76% of questionnaire respondents disagreeing or strongly disagreeing with the statement “so many people vote in an election that it would not matter whether I voted or not.”

Three thoughts spring to mind when I consider these results. The first concerns the relation between a belief in the efficacy of voting and the action of or wish to vote. Of the nine respondents (24%) from 1995-2001 who disagreed or strongly disagreed that they always vote, six (16% of 1995-2001 respondents, 67% of those who don’t always vote) do not believe that their vote does not matter. That is, they disagreed or strongly disagreed with the notion that individual votes make no difference. Similarly, one of the two respondents in the 2002 class who do not wish to vote disagreed with statement 11. Why, when they admit to the efficacy of voting, do they not wish to do it or not always do it? It would be interesting to explore this discrepancy.

The second thought concerns the overall numbers of respondents who choose disagree or strongly disagree in response to statement 16 (I wish I could/always vote in government elections). The fact that the GP12 participants may be more likely than the typical Grade 10 student (according to the SSA results) to exercise their franchise does not change the fact that not much more than 50% choose to or want to do so. Does this reflect a more general trend? Statistics show that voter turnout in federal elections has been on the decline since the 1980s (Statistics Canada, 2002) How is the education system in general dealing with this negative attitude toward the electoral system? Or are they?

The third thought which occurs concerns the role of global education. Although the connection between the results of the Participation Subscale and the participation in GP12 are not clear, as they provide a snapshot of participant attitudes rather than a before and after picture, it is possible that the course had some impact. Their responses are more positive than those of
the Grade 10 students in the SSA. Of course, it simply might be that the Grade 10 students are younger than the GP12 participants, who are in Grade 12 or have already graduated, and therefore might be more interested in the notion of voting. But one can speculate that GP12 may have had some impact on their attitude toward voting, and if so, might not global education in several courses over a number of years have a substantial impact on students' willingness to vote? A study on the connection between global education and a disposition to vote might yield interesting results.

**Attitudes Toward Self**

The attitudes toward the self which were reported by participants can be divided into two broad categories: changes in self concept; and their feelings about their country, their citizenship, and their lifestyle.

**Changes in self concept**

Altogether, 26 questionnaire respondents (47%) report changes in their self concept. Of those, twelve (22%) describe specific changes to their image of themselves in relation to their world as a result of their participation. They see themselves as less focused on the self, more patient, open-minded, caring. They are more self critical. The implication is that they see these personal changes as positive, and the result is a more positive self image.

*It (GP12) really helped define who I am today and it made me a much more caring and aware individual* (Questionnaire, 1995).

*I'm less selfish and self-centred* (Questionnaire, 2000).

*I re-evaluated my values and realised how spoilt and selfish I was* (Questionnaire, 2000).

*I look more critically at myself in terms of my actions towards people and the environment* (Questionnaire, 2000).

A journal entry echoes this notion of focusing less on the self, of recognising the claims of the outside world for more attention.
I don’t know if anybody noticed, but after that moment when the dentist finally had to force themselves to leave and go meet up with the teachers for dinner, I started to became depressed. It was still one of the happiest days I’ve ever known but the experience was so powerful it got me thinking about other things. I started thinking about my life in Richmond, how I used to always think about how boring life is in Richmond. I was kind of ashamed of myself. I really felt sorry for the way I was up until tonight. I thought about how I used to sit around and complain that there’s nothing to do in Richmond and I thought nothing seemed worth my attention no matter how important other people thought it was. That night I was overwhelmed by all the emotions that were felt. Suddenly, life has this whole new side to it. Now, there’s an entire world to be seen, and many different kinds of people to worry about, and bigger projects to be planned and completed. When I was sitting in the taxi to Sosua for dinner at the end of the night, while everyone else was still as happy as could be, I had my head in my hands just thinking if I had passed up the opportunity to join Global Ed and join these guys tonight, I’d still be at home frustrated at the apparent lack of recreational activities in Richmond, I’d still be thinking about pointless problems and concerns... Thank God, things turned out the way they did (Journal, 2001).

Their experience in the course was reported by five questionnaire respondents (9%) to have given them a feeling of effectiveness, of having the power to change the world or effect other people’s lives. They realise it is “possible to make a difference.” One stated, “it makes me feel like I can do anything.” Upon their return from the Philippines, two of the participants in the 2002 class pointed out during a debriefing with the school principal that they could “make a difference in people’s lives.”

Also in the 2002 class, four participants (7%) claimed to be more independent or mature as a result of their experience. One participant went so far as to say that he “went to the Philippines as a boy and returned as a man.” Another participant exhibited what I think is a mature understanding of herself:
It made me realise that I do know a lot more in some areas in life than I thought, but on the other hand it has made me realise that the stuff I thought I knew a lot about... Yeah, well, I learned that I still have A LOT to learn (Questionnaire, 2002).

Finally, ten of the questionnaire respondents (18%) talk of being more well rounded, a better person, of learning and growing. This more general positive feeling is tied to the sense of accomplishment and satisfaction from having helped other people.

(Participants are) able to help people and walk away from the experience a better person with a new outlook on the world (Questionnaire, 2002).

In a class discussion, participants described feelings of self worth which came from building the dormitory (the 2002 project). One described the new respect with which her uncles treated her after seeing pictures of the dormitory she had helped build.

The following statement sums up this attitude of personal satisfaction which, for some, participation in the course has engendered.

It's a great course and a great opportunity for young people to gain some perspective. As for the humanitarian aspect, I don't feel like we made a HUGE difference in anyone's life -- it's more about personal growth... Nonetheless, I think there is a need for MORE experiences like this for youth. People need to see the world to understand people and understand their own place in the world. Teens, for the most part, are too SHELTERED! (Questionnaire, 1997).

Attitudes toward country and citizenship

When asked about changes in attitude, a total of 40 questionnaire respondents (73%) chose to focus on their changed perceptions of their country, their culture, or their citizenship. Twenty-three (42%) reported a new appreciation of or gratitude for their Canadian lifestyle, and a determination to no longer take it for granted. Of those, six (11%) specified an appreciation for
the material benefits of living in Canada, while three (5%) identified the opportunities available to them as deserving recognition. Four (7%) characterised their country or their position as Canadians as being privileged. Eleven respondents (20%) simply felt a general sense of being lucky or appreciating their position in life.

I don't take for granted the rights and privileges we have as Canadians any more (Questionnaire, 1995).

I realise and appreciate where I live and what I have but most importantly (do) not take this for granted (Questionnaire, 1995).

The course made me cherish the simple things in life, for example, hot water, food, toilets -- all things people in the Dominican Republic weren't able to have (Questionnaire, 2001).

I have realised that I am so fortunate in every way, including education. Students there work as hard to get to school as many students here in Canada try and skip class. I now appreciate my education, family and future much more than I did before I left on the trip (Questionnaire, 2002).

In the interviews, journals and observations there was further evidence of a new appreciation of their lifestyle as Canadian citizens. Two participants focused, in their journals, on how lucky they now realised they were to have the basic necessities, to live “in a nice house with a comfy bed and (know) that I'll have food whenever I'm hungry.” One student said in an interview “In Canada we really have it good.” Similarly, in a class discussion, nine of the 2002 participants identified a new gratitude for their lives in Canada as the greatest learning outcome of the trip to the Philippines.

Happiness doesn't depend on material things... I have different priorities now... and appreciate things like school (Observations, 2002).

For eight questionnaire respondents (15%), their response was rather to be critical of the materialism they perceived in the Canadian and their own
lifestyles. One said she felt guilty about her lifestyle. The others “deplore the materialism and waste” that they see and are “disgusted by the excess stuff North Americans (including self) consider essential.”

I was disgusted about the amount of waste there was i.e. food, clothing, money spent on pointless things, gasoline (parents driving 30 seconds and 200 metres to drop kids off at school) (Questionnaire, 2000).

Since we got back I've really noticed how superficial our culture can really be (Questionnaire, 2002).

These more critical views appeared also, to a lesser extent, in the journals, the newspapers, and the observations. Participants found fault primarily with what they perceived as the wasteful habits of people (including themselves) in Canada, which four participants reported as leading to a change in their own behaviour.

I've learned I have too much compared to the people here. We've got so much money in Canada, and we buy so much junk. I'm going to spend my money more wisely when I get back (Loc Ma in Howell, 1996).

University here is 8000 pesos and guess how much that is Canadian... $300! I am walking around with somebody's future in my money belt, that is why I am not spending any money on souvenirs (Journal, 2002).

One questionnaire respondent echoed this desire to be more appreciative and less materialistic, but added that “it was really easy to fall back into the old routine.”

In more specific references to citizenship and identity, several questionnaire respondents talk about their feelings toward Canada, multiculturalism, their own culture, and global citizenship. A similar highlighting of attitudes to citizenship came up in the interviews.

Two participants spoke in the interviews of their new pride in being Canadian as a result of their experiences. Pride was also mentioned by one of
the questionnaire respondents, although it is important to note that she was from the same class (2002), so it may have been the same participant. Another questionnaire respondent spoke of a new understanding of the importance of being a good citizen, specifically referring to the responsibility not to litter.

A new understanding of Canadian multiculturalism was referred to by two questionnaire respondents and two of the students interviewed. In speaking of how fortunate he was to live in Canada, one respondent said he saw "how Canada is different compared to the rest of the world with multiculturalism. (It's) more obvious to me now." The others, too, appreciated this Canadian reality.

And then I came here, and there's totally different cultures and everything and I feel like, wow, there's Filipinos here, there's Chinese, there's Caucasians, the East Indians. Personally, I find it more interesting (Interview, 2002).

I think Canada is pretty unique because of the religions and cultures we have. It's pretty multicultural (Interview, 2002).

However, two of the participants who were interviewed expressed concern and uncertainty about their inability to define a typical Canadian culture. After having visited a country with one dominant culture, they were made aware of the fact that Canada did not have only one. As one interviewee put it, "I can't sit here and say we have a Canadian dance." The response from the same class (2002) in the questionnaire to the statement about Canada's multiculturalism (where seven of the 17 respondents did not feel that Canada's diverse population made the country more interesting) makes these reactions worthy of note. As I stated before, this points to the need for further study of students' perceptions of Canadian identity and multiculturalism.

For other participants, trips to countries with single dominant cultures served to highlight their own cultural identities. The fact that they and their classmates were from differing ethnic backgrounds created some sensation in the communities they visited, where the culture and ethnicity was relatively homogenous. This was mentioned in only one of the questionnaires where the
reaction was an appreciation for her cultural heritage. For the two participants who referred to this in journals and the three in discussions during the observations, the reaction was simply called awareness of their own ethnic or cultural identities.

Finally, a new consciousness of global citizenship was reported by seven questionnaire respondents (13%). Their recognition of this was invariably associated with notions of responsibility for others and/or for the environment. In addition, eight respondents made statements which indicated a more globally minded perspective. In total, 13 (24%) felt a new global consciousness.

We're all global citizens and we need to work together as so (sic)(Questionnaire, 1995).

I have definitely taken a less nationalistic stance toward world affairs (Questionnaire, 1998).

I am part of the global community and have a responsibility to care for others and the environment (Questionnaire, 2000).

Behaviours

Although, in the previous section, participants reported some positive attitudes toward certain behaviours, for example helping others or being less wasteful, this section focuses on the actions themselves rather than the feelings about them. Thus, a participant may report a willingness to be more helpful, but not report actually doing it. In this case, the participant's positive attitude cannot necessarily be construed to mean an accompanying action, and so is not included here. This section deals only with stated actions.

The findings stated here which come from the questionnaires are primarily in response to the question:

Have you made any changes in you behaviour or lifestyle as a result of taking the Global Perspectives 12 course?

Findings from the interviews come from a number of more direct questions:
Have you ever been a volunteer in a community, national or international organisation or action?

Do you belong to any community, national or international organisations?

Have you ever: written a letter or an email to a politician in order to express you opinion? participated in a campaign to change something you think is wrong? participated in a political campaign? participated in a letter writing campaign? signed a petition? participated in a demonstration or sit in? participated in a boycott? If so, please give some details.

Can you think of any changes in your attitudes, behaviour or lifestyle that are a result of taking this course?

How about changes that you're planning to make? Future goals?

Participants reported changes in behaviours far less than they reported changes in attitudes. As well, for five questionnaire respondents (9%) who did report behavioural changes, they admitted that they were only temporary. For the purposes of this study, the behaviours of the participants (as revealed by the data) are divided into three types: behaviours of self-interest; behaviours of community interest; and behaviours of political interest.

Behaviours of Self Interest: Personal and Career Goals

Most of those who report personal changes as a result of taking GP12 specify their career and school goals as the area of impact. Eighteen questionnaire respondents (33%) identify decisions about what path to pursue in post secondary education and their determination to make the most of their educational opportunities as being directly affected. At least six respondents (11%) claim that they have chosen to work toward careers in international development or community service; they aim to become involved in some sort of humanitarian effort. Teaching, journalism, and social work are also careers which were chosen. The attitude toward school and study was the particular focus of three participants from the 2002 class when talking about changes in personal goals. They report a new determination to work hard in school and
appreciate the opportunities offered them in Canada, opportunities which they say are not available to many in the Philippines.

Behaviours of Community Interest

In the questionnaires, many behavioural changes reported can be categorised as examples of self restraint. That is, participants changed their lifestyles, limited or stopped what were common behaviours, either because their previous actions were recognised as unnecessary, or for the good of the greater community. There were two examples of self restraint described, the first being in the area of consumerism. Eight questionnaire respondents (15%) report learning to live with less, being less wasteful, or being a more careful shopper. Similar claims were made in a newspaper article (one participant), in an interview (one participant), and in the observations (one participant).

My world went beyond name brands and fancy cars (Questionnaire, 1996).

I assessed products that I bought (e.g. do I really need it?) (Questionnaire, 1999).

Now (I have) a different view of my needs and wants... so I've been going through my list of what I want and throwing them out. I haven't recently bought anything... Materialism is now a big thing for me. You see, if I truly need it then I'll buy it, but if it's just a want then I'd rather save my money for something else (Interview, 2002).

The second example of self restraint is in the area of environmental friendliness. Eight questionnaire respondents (15%), a participant in the interview, and a student in the 2002 class which was observed report that they have changed their habits in terms of littering and or consumption in order to protect the environment.

I made a constant effort to waste less food, money, gasoline, paper, and got my family in on that (Questionnaire, 2000).
I'm much more careful and protective of the environment... don't complain when I have to walk somewhere... in retrospect my walking for 15 minutes is stupid to complain about while other people have worse hardships (Questionnaire, 2002).

I don't litter any more. Garbage cans aren't as far away as they seem (Questionnaire, 2002).

Some respondents reported more general behavioural changes. Five questionnaire respondents (9%) made statements about trying to be “more aware” and “considering the impact” of their actions. Three (5%) claimed to be nicer or friendlier and another three (5%) said they were more helpful.

On the other hand, quite specific examples of behavioural change were offered by some respondents. Seven (13%) stated that they volunteer more, and three (5%) reported that they give more often to charity. During observations, three participants stated that they planned to support an international humanitarian organisation.

In all, 21 questionnaire respondents (38%) claimed to have made behavioural changes as a result of taking the course.

Finally, 18 questionnaire respondents (33%) reported community volunteering and/or membership in or support for a local or international organisation (not necessarily as a result of participating in GP12). A further four participants (7%) from the 2002 class stated during observations that they volunteered locally and/or belonged to such organisations. A list of volunteer work and organisations appears in Figure 4-2.
Political Participation

Participants reported no changes in their political behaviours as a result of taking the GP12 course, nor was there any evidence of change in the observations. However there is data available as to the nature and extent of their political participation from the questionnaires. Political participation is here defined as discussion, voting, membership in political organisations, or demonstrating; in short, helping to shape the general will (Heater, 1990, p. 199).

First, in the list of organisations in Table 4-2, at least two are obviously political (Amnesty International and the UBC Social Justice Centre). As well, in the Participation Subscale (see Table 4-2), the rather disturbing response to statement 16, “I always vote in government elections,” has already been discussed.

But the questionnaire also included a Citizenship Scale, which measured the extent of participants’ political participation. It focused on government and politics (#21 to #23), international awareness (#24 to #26), social responsibility (#27 to #29) and active participation (#30 to #32). The first three sets of questions ask about the frequency of discussion of these topics, while the last set asks about the frequency of more direct action which may or may not be
political according to the above definition. The results are displayed in Table 4-3 along with the 1996 Grade 10 results from the Social Studies Assessment.

The results of the Citizenship Scale were very positive. Respondents reported participating in each of the specified discussions or activities more than once or twice a month on average. They engaged in discussions or activities with friends, family and fellow students or co-workers/colleagues, which suggests that they were part of a politically aware community. The most frequent topic of discussion among those listed in the Citizenship Scale was in the area of international awareness (#24 to #26), not surprising given the nature of the course in which they participated. It is probable that participation in the course had some impact on the interest displayed in this topic.

GP12 participants overall reported much more participation than the typical Grade 10 student reported in the SSA on almost every scale point. The GP12 participants discussed national and international issues and social responsibility with friends a great deal more often than the Grade 10s. The 2002 GP12 class discussed international issues and social responsibility with parents and with their teachers and classes much more frequently as well. The only instance when the GP12 participants did not report a greater frequency of discussion of these topics was in response to #23, talking about what goes on in government and politics with the teacher and other students in the class, where the average response of the 2002 class was the same as the Grade 10s. In the final section which focused on active participation in their community, GP12 participants again reported that they participated much more frequently than did the Grade 10s in the SSA. As with earlier scales discussed in this chapter, to what extent the course had an effect on their behaviours cannot be assessed by the Citizenship Scale. However, overall results do lead one to hypothesise that the course may have had some impact on participants' level of participation.
Table 4-3 Citizenship Scale

The Citizenship Scale

1) several times a week, (2) about once a week, (3) once or twice a month, and (4) almost never

<table>
<thead>
<tr>
<th>Means:</th>
<th>Means:</th>
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</thead>
<tbody>
<tr>
<td>GP12 Participants</td>
<td>1996 Grade 10 Assessment Results</td>
</tr>
</tbody>
</table>

Some people think it is important to discuss what is going on in government and politics. Other people prefer not to talk about such things.

How often do you talk about what is going on in government...

21. with your friends? 2.5 3.4
22. with your parents? (2002 class only) 2.4 2.9
22. with your family? (1995 - 2001 classes only) 2.2 --
23. with your teacher and other students in class? (2002 class only) 2.5 2.5
23. with your co-workers and colleagues? (1995 - 2001 classes only) 2.3 --

Some people think it is important to discuss what is going on in other countries. Some people are more interested in their own country.

How often do you talk about what is going on in other countries

24. with your friends? 2.0 3.1
25. with your parents? (2002 class only) 1.8 2.7
25. with your family? (1995 - 2001 classes only) 1.9 --
26. with your teacher and other students in class? (2002 class only) 1.9 2.4
26. with your co-workers and colleagues? (1995 - 2001 classes only) 2.3 --
Some people think it is important to understand each person's responsibility to help make Canada and the world a better place. For example, this might mean talking about whether you can make a difference in issues like pollution or world peace.

How often do you talk with

27. your friends about this type of responsibility?  
   2.6  3.2

28. your parents about this type of responsibility?  (2002 class only)  
   2.2  3.0

28. your family about this type of responsibility? (1995 - 2001 classes only)  
   2.4  --

29. your teacher and other students in class about this type of responsibility?  (2002 class only)  
   2.2  3.0

29. your co-workers and colleagues about this type of responsibility?  (1995 - 2001 classes only)  
   2.8  --

Some people do things to make their community and Canada a better place. Examples of these things are:

* helping a brother or sister, or a neighbour
* visiting somebody who is sick
* writing a letter to the editor
* raising money for a good cause
* collecting litter in your neighbourhood.

30. How often do you and your friends get involved in these kinds of activities?  
    2.4  3.1

31. How often do you and your parents get involved in these kinds of activities?  (2002 class only)  
    2.5  3.1

31. How often do you and your family get involved in these kinds of activities?  (1995 - 2001 classes only)  
    2.7  --

32. How often do you, with your teacher and other students get involved in these kinds of activities?  (2002 class only)  
    2.7  3.6

32. How often do you, with your co-workers and colleagues get involved in these kinds of activities?  (1995 - 2001 classes only)  
    2.9  --
Other evidence of political activity turns up in the interviews. Four participants reported signing a petition and joining a demonstration in support of a teachers' job action. Two had signed other petitions as well. One had written a letter to a politician and two had participated in consumer boycotts.

Although the questionnaires and interviews do point to some political involvement among GP12 participants, it remains unclear whether or not the course had any impact on these behaviours. Participants were not asked specifically in questionnaires about political behaviours, nor were interviewees asked to comment on the impact of the course on such behaviours. Therefore, the fact that they did not offer any examples of such impact does not negate its possibility. Further study to determine whether there is any direct causal relationship would be useful.

**Summary of Results**

The data shows that participation in the GP12 course had a strong impact on those who took part. Many felt more positive about themselves and others, and some adopted more positive behaviours, although the political behaviours of participants may not have been influenced. The reasons for the impact of the course were likely found in its experiential nature and in the fact that it encouraged the development of close relationships between the participants and, to a lesser extent, with the hosts in the country visited.

A summary of the results (not including the results of the Attitude Scales), displayed in Table 4-4, shows the number and percentage of questionnaire respondents who chose to highlight the experiential nature of GP12, or the importance of the relationships that developed while taking part in the course. It also shows the number and percentage of respondents who reported impact in the areas of attitudes toward others and the self and behaviours of self and community interest. When participants reported such impact in interviews, it is displayed in the same way. As well, if there was evidence to support their claims in observations, journals or newspapers, it is indicated on the table by an asterisk (*).
Results not shown in Table 4-4 are those which come from the comparative data to the SSA instruments. Because these differences were not attributed by participants as coming from the course, they are not reported in this table. However, to summarise, the SSA comparative data indicated more tolerant attitudes toward others and more positive attitudes toward participation as shown on the Community Attitude Scale. The Citizenship Scale more showed frequent participation in discussion of political issues.

Other data which indicated behaviours not attributed to the course by participants concerned their involvement in the community. The number of respondents who reported belonging to or supporting local or international organisations (22 or 40%), in addition to those who claimed to engage in neighbourly or political activities at least once or twice a month (36 or 65%), indicated that participants in the course were fairly active in their local or global communities.
Table 4-4 Summary of selected results: The course, its features, and reported changes in attitudes and behaviours

<table>
<thead>
<tr>
<th></th>
<th>Questionnaires</th>
<th>Interviews</th>
<th>Observations</th>
<th>Journals</th>
<th>Newspapers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N = 55</td>
<td>N = 5</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>A great course: extremely positive</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Experientially based</td>
<td>48 (87%)</td>
<td>5 (100%)</td>
<td>*</td>
<td></td>
<td>*</td>
</tr>
<tr>
<td>Helped build relationships</td>
<td>51 (93%)</td>
<td>5 (100%)</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>Changes in attitudes toward others:</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>- more respectful, accepting,</td>
<td>15 (27%)</td>
<td>2 (40%)</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>less judgmental</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- more appreciative: family, friends,</td>
<td>8 (15%)</td>
<td>1 (20%)</td>
<td></td>
<td>*</td>
<td></td>
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<tr>
<td>different cultures, ways of living</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>- more caring, compassionate,</td>
<td>8 (15%)</td>
<td>-</td>
<td>*</td>
<td>*</td>
<td>*</td>
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<tr>
<td>recognise commonalties</td>
<td></td>
<td></td>
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<tr>
<td>- more positive attitudes toward</td>
<td>9 (16%)</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>community participation:</td>
<td></td>
<td></td>
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<tr>
<td>responsibility, willingness to</td>
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<tr>
<td>help</td>
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<tr>
<td>Changes in attitudes toward self:</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>- self-concept</td>
<td>26 (47%)</td>
<td>-</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>- less self-centred, more self-critical, patient, open-minded, caring</td>
<td>12 (22%)</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- more independent, mature</td>
<td>9 (16%)</td>
<td>-</td>
<td>*</td>
<td></td>
<td></td>
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<tr>
<td>empowered</td>
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<tr>
<td>- more well-rounded, a better person</td>
<td>10 (18%)</td>
<td>-</td>
<td></td>
<td></td>
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<tr>
<td>- country and citizenship</td>
<td>40 (73%)</td>
<td>4 (80%)</td>
<td>*</td>
<td>*</td>
<td>*</td>
</tr>
<tr>
<td>- more grateful, appreciate feel</td>
<td>23 (42%)</td>
<td>1 (20%)</td>
<td>*</td>
<td></td>
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<tr>
<td>lucky</td>
<td></td>
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<tr>
<td>- more critical</td>
<td>8 (15%)</td>
<td>-</td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>- awareness of identity, national</td>
<td>5 (9%)</td>
<td>3 (60%)</td>
<td>*</td>
<td></td>
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<tr>
<td>pride, multiculturalism</td>
<td></td>
<td></td>
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<tr>
<td>- more globally minded, a global</td>
<td>13 (24%)</td>
<td>-</td>
<td></td>
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<tr>
<td>citizen</td>
<td></td>
<td></td>
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<tr>
<td>Changes in behaviours:</td>
<td></td>
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<tr>
<td>- self interest: changes in personal</td>
<td>18 (33%)</td>
<td>2 (40%)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>and career goals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>- community interest</td>
<td>21 (38%)</td>
<td>2 (40%)</td>
<td>*</td>
<td>*</td>
<td></td>
</tr>
<tr>
<td>- greater self-restraint:</td>
<td>8 (15%)</td>
<td>1 (20%)</td>
<td>*</td>
<td></td>
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</tr>
<tr>
<td>consumerism/materialism</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>- greater self restraint:</td>
<td>8 (15%)</td>
<td>1 (20%)</td>
<td>*</td>
<td></td>
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<tr>
<td>environmentalism</td>
<td></td>
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<td></td>
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<tr>
<td>- volunteer more</td>
<td>7 (13%)</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- give more to charity</td>
<td>3 (5%)</td>
<td>-</td>
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</table>
Chapter 5
Discussion of the Findings

Introduction

In the description of the findings (Chapter 4), it was shown that participants found taking this course to be a very positive experience. The questionnaires reflected great enthusiasm for the course and strong appreciation for what it gave them. The primary reasons for this enthusiasm were found to be in two features of GP12: its experiential nature and the relationships which were fostered through participation in the course.

In addition, the findings point to a considerable impact on participants' attitudes. The participants reported changes in their attitudes toward themselves and their country, and changes in attitude toward others and toward participation in their community and/or the world. Attitude scales showed both that participants are very tolerant of others who are different or strangers to them, and that they have positive attitudes toward participation. Although changes in behaviour were reported to a lesser extent, a fairly large percentage claimed changes in behaviours towards self and community interest. As well, the Citizenship Scale showed that they are relatively active politically, engaging in discussion and involving themselves in community support activities.

These findings supply answers to the first two of this study's questions:

1. What do the participants in a global education course think about the course, and how do they say it impacted their lives?

2. How did the course affect the participants' citizenship attitudes and behaviours?

It is the third research question which will be addressed in this chapter. That question is:
3. Drawing on the answers to questions 1 and 2, to what extent were the objectives of global education -- in terms of the attitudes and behaviours of good citizenship -- met by participating in this course?

In Part One of this chapter, I will draw upon the literature outlined in Chapter 2 to show the connections between my findings and the qualities of good citizenship. The self-reported impact on participants indicates that the GP12 course did encourage the development of attitudes and behaviours associated with good citizenship, for example: more positive attitudes toward others; the willingness to put the community before the self; seeing Canada's relationship with the world in a more critical light; and developing a more positive self-image. These are goals of both global and citizenship education which were identified as outcomes of the GP12 course.

In addition, I will show that the two outstanding features of the course and the self-reported impact on attitude and on behaviours are dynamically interrelated. In fact, it is possible that its experiential nature and the relationships which it fostered are primary reasons for any changes which participants reported. Most commonly noted in the questionnaires are features of the course such as the trip, the project or the fund-raising, which are credited with a new self concept (independence, empowerment) and the adoption of new habits of living (self restraint). Similarly, changes in attitudes toward others are linked by students with the relationships developed with the hosts and may also be connected with the closeness that was built with classmates. This is not to say that other factors of the course did not have an impact. For example, pedagogy, content and modelling almost certainly played a role. However, the focus of the participants on experience and relationships suggests that they were major factors in the reported changes.

After gathering and organising the data, it became clear that the study had produced some unexpected findings; that is, the findings were not anticipated but have implications for global education and citizenship education. This is perhaps a common phenomenon in any research project. In the case of this study, the research uncovered some important issues including:
the difference between the conceptions of global education in the literature and
the teacher's conceptions; the exclusion of controversial issues from classroom
study and global education; the power of experiential learning; and the
importance of classroom community in learning and self-concept. Part Two of
this chapter will discuss these unexpected findings.

The chapter closes with some concluding remarks.

Part One

Participation in Global Perspectives 12:
Impact on Attitudes of Good Citizenship

Attitudes which might be considered desirable or even necessary
attributes of the good citizen in a democracy are those which are inclusive in
nature, recognise and accept both commonalities and differences, and
encourage a balance between appreciation and criticism (Heater, 1990; Hughes,
1994). These attitudes are directed toward others, the community, the country,
and the world. When participants in GP12 reported changes in attitude, these
were the attitudes they perceived had resulted from taking the course.

Among the attitudes of a good citizen described in the literature, a
positive attitude toward others, evident in words such as tolerance, respect, and
acceptance, is considered of great importance. These are essential to any liberal
democratic community, for without them there is disharmony, disorder, conflict
and power struggles: in effect, no sense of community.

The dream of the good citizen should be a harmonious state: that
of the good world citizen, a harmonious planet. Intolerance,
prejudice and discrimination make for discord (Heater, 1990, p.
203).

Global education proponents, too, make the case for tolerance and
respect for others. Pike and Selby (2000) include "empathy with and respect for
other people and cultures" as an attitude which is fostered by a global
education (p. 16). Case (1999), in his explanation of the perceptual dimension of
global education, claims that the disposition to empathise with others and dismiss stereotypes are traits that students should be encouraged to develop. Werner and Case (1997) stress the need for empathy, as well as the need to care for others, which includes empathetic understanding, compassion, and commitment to their well being (p. 187). Other global education and citizenship education advocates stress the need to encourage a genuine concern for others (Cassidy, 1999; Chamberlin, 1997; Choldin, 1993; Couture, 1997; Misgeld, 1996; Orr & McKay, 1997; Roche, 1989). According to Toh (1993), we enhance our own humanity as we come to understand and feel for others:

We become more fully human when we seek to understand the global family of which we are a part, and when we apply that understanding into personal, social and political acts consistent with human liberation and emancipation. We affirm our humanity when we can empathise with compassion for the suffering, joys, despair and hope of others wherever they are (p. 12).

The questionnaire respondents reported the development of such attitudes. Either an increased acceptance of and respect for others, a new appreciation for others, or a disposition to be less prejudiced and/or judgmental were claimed by 22 questionnaire respondents (40%). Eight (15%) reported caring more for others, being more compassionate or empathetic, while a new feeling of responsibility or willingness to help others was reported by nine respondents (16%). In all, 32 respondents (58%) described such changes in attitude toward others as a result of taking the course.

Then there are those who reported changes in self-perception which are directly connected to their relations with others. They said they were less self-centred, more self-critical, patient, open-minded, caring. Although the focus was on the self, that is, they said “I am more caring” or “I am less self-centred”, the words acquire meaning through associations with others, as in being more caring toward others or focusing more attention on others. The context, as well, suggested that these words described changes in attitude toward others. Thirteen respondents (24%) felt that they had changed in this way. This increases the total number of respondents who report changes in their relations
with others, by focusing on new and positive feelings about either others or themselves, to 35 questionnaire respondents (64%).

In addition to those who completed the questionnaires, participants in interviews, in observations, in journals and in newspapers claimed to have experienced similar impacts on their attitudes toward others. The journals, in particular, are filled with positive impressions of people in the participants' host communities. Similarly, in the Community Attitude Scale, respondents showed that they were very tolerant of others and had positive attitudes toward community participation (see Table 4-1, pp. 91-92 and Table 4-2, p. 96).

These results demonstrate that, in their own estimation, participants acquired attitudes that are associated with the qualities of good citizenship as a result of taking part in the GP12 course. The appreciation of others and the less self-centred attitudes they describe can only be considered beneficial to their neighbourhoods and communities, as having a regard for others is a requirement of a harmonious civil society. Further, their new respect for, and acceptance of others speaks to the virtue of civility, one of the virtues which are “distinctive to a liberal democracy” (Kymlicka, 2001). Civility is more than just polite behaviour, it describes the equal treatment and regard for the rights of others; it is non-discriminatory in nature. The fact that participants claim changes in their attitudes toward others within the context of an intercultural experience emphasises the direction of their attitudinal shifts – toward people from different cultures. Acceptance of difference is key to civility.

Liberal citizens must learn to interact in everyday settings on an equal basis with people for whom they might harbour prejudice (Kymlicka, 2001, p. 299).

Growing from this regard for others and the virtue of civility is the value of social solidarity. Solidarity is the union of people which results from a recognition of shared membership in a group, usually political, but also within civil society. It is characterised, according to Albala-Bertrand (1997), as implying the “commitment and the acceptance of potential sacrifice of self
interests for the well being of others” and it “may contribute to guaranteeing the sustainability of the regime” (p.5).

A sense of solidarity with their community and country is reflected in the results of the Tolerance Subscale on the questionnaire. Respondents showed very positive and supportive attitudes toward non-intimate others in their community and newcomers to Canada, and toward diversity and the rights of groups to maintain their cultural identity, and toward individual rights. This is further borne out in the observations, journals, and newspaper articles, where respondents described new connections and understandings between themselves and people in the host country as they came to recognise their shared humanity. Although the focus here is on the relationships with people from another country, the results of the open-ended section of the questionnaire indicate that, for some, these attitudes were transferred to the Canadian context. For example, two respondents spoke of a new understanding of Canadian multiculturalism. The new willingness to participate in the community and the positive attitudes toward participation revealed in the Participation Subscale (Table 4-2, p. 96), too, are a reflection of a feeling of solidarity within the Canadian context.

The recognition of commonalities with people in their host countries may have contributed to a sense of international solidarity in GP12 participants. According to Misgeld (1996), international solidarity is essential to the development of global citizenship. Although only seven questionnaire respondents identify themselves as global citizens or members of a global community, six more express more globally minded dispositions, what Albala-Bertrand (1997) calls “cosmopolitan values”, which makes a total of 13 respondents (24%) who may feel a sense of international solidarity. In addition, results on the Citizenship Scale show a strong interest in international issues and events. While participation in the course may not encourage feelings of international solidarity in most of its participants, it may be the first step toward such attitudes.

Perhaps the notion of multiple loyalties better describes the sense of
connection that some participants have developed with people in the host countries. Multiple loyalties may also characterise the awareness of their own ethnic background referred to by participants in journals (2), the questionnaire (1), and during the observations (3). If identity and allegiance have a relationship with membership in a group, then the realities of multiculturalism in Canada and the awareness of the interconnections between the entire human family speak to the need for a broader loyalty than one based solely on the nation state (Hughes, 1994; Osborne, 2000; Selby, 1994).

But to return to the concept of solidarity, the question is, are these new feelings of solidarity, whether local or global, an indication of an accompanying sense of social justice? If so, how important is a sense of political efficacy in maintaining such ideals? Can feelings of solidarity exist without a sense of social justice? Do participants have a desire to act in ways that promote social justice? A few (7%) questionnaire respondents claimed to feel responsibility for others – what connection might this sense of responsibility have to notions of social justice? The connection between global education, feelings of solidarity, and a sense of social justice is an area rich in research possibilities.

The greatest impact of the course was on attitudes toward country, citizenship and identity. Some participants expressed views or feelings about their ethnic identity or global citizenship (as discussed above), but the primary focus was on the Canadian lifestyle: the material benefits of living in Canada, or conversely, on the wastefulness which they perceived in the lifestyle.

The new found appreciation for the advantages of living in Canada was the single most reported attitudinal change in the questionnaire (42% of respondents) and appeared in the journals, interviews and observations. How does this connect to the qualities of good citizenship? The opportunities, rights, and most particularly, the material privileges of living in Canada are the product of its social, political and economic structures. Appreciation for these benefits signals an appreciation for the values and norms from which the current structures grow. The elitist conception of citizenship, as described by Sears (1996), holds that such an appreciation is a value students need to learn
in order to be good citizens.

In contrast, the activist conception of citizenship includes a more critical perspective (Sears, 1996), which eight questionnaire respondents (15%) display. There is also evidence of this perspective in the journals and newspaper articles. This critical view of their own society is "a basic duty of citizenship" (Kingwell, 2000, p. 47). A critical view of their country may be a form of reflexivity, a facet of perspectives consciousness (Werner & Case, 1997). This involves the examining of one's own perspective.

It is not enough to recognise the voices of others without also asking how one's own perspectives, as manifested in consumer habits or voting preferences, may help to maintain the oppression, poverty, and marginalisation of people elsewhere (Werner & Case, 1997, p. 183).

Such a perspective may translate into behaviours of self-restraint and a willingness to put the community first (for example, in not polluting and conserving energy). Fifteen questionnaire respondents (27%) described just such changes in behaviour, suggesting that a greater number of participants adopted a more critical view of the Canadian lifestyle than reported it.

**Participation in Global Perspectives 12: Impact on Behaviours of Good Citizenship**

Before individuals can be expected to participate in the community or the polity, they must first acquire attitudes toward others which engender a desire to become involved, to be a participating member of the society. They must have positive attitudes toward participation. In the Delphi Study (Hughes, 1994), there was a broad consensus around the notion that participation in civic affairs be voluntary. That is, included with the need for the ideal citizen to have the knowledge and skills to participate in matters of public interest, she or he must have the freedom to choose the level and degree of that participation. Therefore, if the ideal in Canada is that there be a "high level of responsible citizen participation in the affairs that shape the character of society", then
citizens must have the inclination to act (p. 20).

The inclination to act, or positive attitude toward participation, might be concerned with the political (matters of public interest), or with another form of participation, highlighted by Heater (1990), which is not political in nature, but rather neighbourly in nature. This is characterised by volunteer work which helps and/or supports the broader community.

At its easiest and most effective level good citizenship is neighbourliness, the boy scout ethic of doing a good deed every day. It is, of course, helpfulness, not nosiness or busy-bodiness (Heater, 1990, p. 198).

Voluntary work includes administering facilities, assisting law and order, or helping the less fortunate (p. 199).

In both cases, political and voluntary participation, there is a prerequisite, and that is a positive attitude toward the activity. Before the action comes the desire to act. Although it is possible to want to become involved but, for some reason, choose not to, it seems unlikely that (in Canada at least) citizens become involved in such activities when they are disinclined to do so.

In this study, participants showed positive attitudes toward participation on the Participation Subscale. There were four respondents who claimed to feel more responsible for others, which suggests they feel that they ought to help others. Another five reported a new willingness to help. These attitudes toward helping correspond to the more positive attitudes toward community and citizenship and the positive attitudes toward others which are included in the qualities of good citizenship. Such attitudes are the precursors of behaviours which place the community interest ahead of self-interest.

In addition, the fact that nine questionnaire respondents (16%) reported feeling more independent, mature or empowered as a result of their experiences supports a positive attitude toward participation. After all, it is difficult to feel good about an action without confidence in one's own abilities to be successful and have an impact. Those who report a more positive self-image generally (better person, more well rounded) after taking the course (nine respondents or
16%) associate good feelings with helping others, and so are more likely to be predisposed to participating in their community.

To become more fully human, according to Toh (1993), we must take part in "personal, social and political acts consistent with human liberation and emancipation" (p. 12). It is with the personal and social acts that we are concerned here.

Though there is little direct reference to personal or social action in the Canadian global education literature, there is a general theme of students applying their knowledge and skills for the benefit of themselves and others (Pike, 2000). Both Toh (1993) and Parchment and Vahed (1996) include the personal when speaking of transforming actions. In their earlier work, Pike and Selby (1988) are more explicit.

Students should become aware that the choices they make and the actions they take individually and collectively have repercussions for the global present and the global future. Choices made and actions taken at any point on the intra-personal to global scale can have contemporaneous impact on all other points on the scale... Failure to choose and act can have as many repercussions as conscious choice and action (p. 35).

In this study, the reported impact on participants' consumption and conservation habits, as well as the care they take not to pollute are the clearest examples of personal action. Eight questionnaire respondents (15%) report changes in their spending habits or taking care not to waste. Eight (15%) report more environmentally friendly practices. In total, 14 respondents (25%) claim to have adopted such self-restraint. Further examples of self-restraint were reported in journals, observations and interviews.

The changes in environmental practices were reportedly for the purpose of protecting the environment. Participants changed their behaviours for the good of the larger community or planet.

However, the purposes of the changes in consumer practices are less clear. They were apparently in reaction to what participants witnessed in their travels, but were they a response to an awareness of how we in Canada
"personally and nationally continue to maintain and benefit from exploitative relationships" (Werner & Case, 1997, p. 180)? That is, were they intended to help others: to put community interests ahead of personal interests? The motivation for such action was not shared.

Another social act which was reported was volunteering in the community. Choldin (1993) describes global education as community based, and talks of students learning to enjoy community service. Although only seven questionnaire respondents (13%) reported an increase in volunteering, 18 reported involvement in community volunteering and/or membership in or support for a local or international organisation, not necessarily as a result of participating in GP12. A further four participants from the 2002 class stated during observations that they volunteered locally and/or belonged to such organisations, bringing the total to 22 or 40%.

Although the proponents’ objectives range from the basics of discussing, voting, and airing views to the more transformative actions of joining political organisations, demonstrating, or advocating change, they agree that political participation is key to the ideal of citizenship. Both global and citizenship education in Canada is discussed in activist terms.

Participants did report such political participation, although not necessarily a result of taking the course. Questionnaire respondents showed, on the Citizenship Scale, frequent participation in discussion of political events and issues. The results of the scale also showed that respondents engaged regularly in activities which were political or neighbourly in nature. The Participation Subscale results pointed to fairly positive attitudes toward the efficacy of voting, although this was not reflected in the reported action of voting. As well, interviewees said they had signed petitions, participated in demonstrations, written to politicians and/or participated in consumer boycotts.

Finally, the changes to their view of themselves and to their personal goals which respondents report had an impact on their adoption of qualities of good citizenship. As has already been noted, more positive views of themselves
in relation to others (being less self-centred, more open-minded) was probably directly connected to the changes in their attitudes toward others. As well, the greater confidence and positive feelings which came from working on the project (being empowered, more independent, a better person) likely led to more positive attitudes toward participation and more participatory behaviours. At this point, the discussion will turn to a more focused exploration of how the personal changes they reported might have effected the participants in regards to citizenship.

Eighteen questionnaire respondents reported an influence on their educational or career goals. Positive feelings toward the choice of educational path or career should lead to a sense of satisfaction in that choice, and may transfer to a more positive approach to other responsibilities in life – specifically, civic responsibilities. In any case, the self-knowledge that these participants felt they had gained ought to have had an impact on their judgement and thus their obligations as citizens.

But it is in the area of improved self-concept that the impact on civic virtue might be greatest. A positive self-image can affect everything in one's life, from attitudes toward others and willingness to work together with them, to attitudes toward community and participation in that community.

A positive self-image is important both from a cognitive and from a community perspective. The cognitive perspective grows from the notion that a more positive self-image will have a positive impact on learning. Pike and Selby (1988) cite research which shows that self-concept is “a better predictor than intelligence test scores of a child’s future academic success”, and “positive self concept is a requisite for the desire to reach out into new areas of learning” (p. 43). Moreover, this desire for continued learning is further enhanced by positive self concept according to Canfield and Wells (1976), since the better the self image, the more prepared a student is to take chances and to risk failure. This has implications for the life long learning of GP12 participants and thus for their roles as informed citizens, willing to engage in debate.

The community perspective is connected to the feelings of empowerment
and personal development that participants reported. Changes in self concept reported by 12 respondents were focused on their dealings with other people and their world, saying they were less self-centred or selfish, more open minded and critical of themselves. Four claimed to be more independent, and five felt empowered by their ability to make a difference. When ten respondents claimed to be better or more well rounded people, they connected these changes to the helping of others and the success of their activities. Forming relationships with and helping others simply made them feel good about themselves. Since their experiences with involvement and participation had such a positive impact on them personally, it is reasonable to assume that they would view such behaviour positively and want to repeat the experience. Overall, 26 (47%) reported such changes in self-concept.

The assumption I am making here, then, is that the impact of the course on personal goals and self concept should indirectly affect those qualities of good citizenship as outlined in Chapter 2. It would be interesting to test this assumption with further study.

To sum up, the study shows that participation in GP12 had an impact on participants’ attitudes toward others and toward their country. The new attitudes they reported are those which global and citizenship education proponents include among their objectives. They are attitudes associated with good citizenship. To a lesser extent, participants claimed to have changed their behaviours, placing community interest before self interest both by limiting their own actions and by becoming more involved in their communities. Again, these behaviours are considered examples of good citizenship and are aims of global and citizenship education. All of these changes were influenced by positive changes in self-concept and personal goals, another result of taking the course.

**Outstanding Features of the Course**

The means by which these goals have been met can be found primarily, according to the participants, in two features of the course: its experiential
nature and the relationships that developed through participation in its activities.

The experiential nature of GP12

As has been shown, a major feature of GP12, perhaps the major feature, is that it is experiential in nature. Throughout the year, participants are involved in a variety of fund-raising activities, they teach elementary school students, and they visit the country of their study to work on a humanitarian project and assist Canadian dentists in a local community. Such activities place responsibility on the participants to work with others in order to achieve a common goal - a goal that each class has managed to achieve within the school year. These experiences gave the participants the opportunity to test themselves and to do work which has real meaning for them.

Osborne (1988) contends that teenage students often feel disillusioned, powerless and useless, as they have no practical function or valued role in society and little real responsibility. Adults fail, he says, to let young people grow up (p. 29). Added to this is the fact that patterns of social responsibility and participation and the sense of belonging to a community are not encouraged. So teenagers leave high school without having tested their own capabilities to function as independent, responsible members of the community and without a sense of political or social efficacy. Participants of GP12, on the other hand, have been allowed to exercise their own judgement, have made decisions and have taken risks. In short, they have been granted the opportunity to demonstrate their maturity. At the same time they have witnessed their personal power to make a difference in the world, a recognition necessary to the establishment of habits of community involvement.

The GP12 course is a classic example of a community service project, what Osborne calls an “educationally worthwhile out of school experience” (1988). Such projects, he asserts, must include not just action, but also reflection, both before and after the experience. He cites Conrad and Hedin’s (1977) five criteria as being useful for assessing the value of such projects:
1. Students should have some responsibility for making their own decisions;
2. They should have other people depend on their actions;
3. They should work on tasks that extend their thinking, both cognitively and ethically;
4. They should work with age groups other than their own;
5. They should reflect systematically on their experience.

(Conrad & Hedin, as cited in Osborne, 1988, pp. 31-32)

The GP12 course clearly incorporates each of these criteria, with the addition of a further step advocated by proponents: a change in the participants' awareness and understanding of self (Cell, 1984; Pike & Selby, 1988).

Other global education proponents, too, include experiential learning or more specifically action projects, as either a necessary component of global education or as a complementary teaching method. Choldin (1993), in outlining his four methods of global education, states that it is experiential, that "whenever possible it uses experience – first hand or simulated – to teach" (p. 29). Although there are disagreements about the extent of activism that should be promoted by global education, there is a broad consensus that it includes some means by which students are empowered by acquiring the tools to more actively shape their own futures (Pike, 2000). Action projects are suggested as one activity by which this goal can be achieved.

They provide opportunities for students to gain the tools – concepts, dispositions, research strategies – necessary for understanding and evaluating issues, and for applying what has been learned within a real-world context (Werner & Case, 1997, p. 190).

It is likely, then, that GP12’s experiential nature contributed strongly to the reported sense of empowerment and independence which nine questionnaire respondents reported. They have gained more confidence in their
own abilities. As well, it likely influenced the five who reported either being more willing to help or who liked helping others. It is also possible that the work they did throughout the year affected participants' attitudes toward community involvement and participation, which, according to the Participation Subscale, were quite positive. Successfully achieving their goals (in this case, to raise money for and then build something for a community) must colour their attitudes toward the action undertaken, making it attractive to repeat. The increased involvement in community affairs, then, is also likely due in part to the experiential nature of the course.

Thus, the qualities of good citizenship which seem to be most directly affected by the experiential nature of GP12 are a positive attitude toward community involvement and a willingness to act for the good of others and the planet as well as an increased tendency to place the community interest before self interest. It was the experiential nature of the course, too, which provided the opportunity for and encouraged the building of relationships which also had a great impact on participant attitudes.

**Building relationships in GP12**

In the questionnaires, 32 of the 55 respondents (58%) claim to have experienced a change in their attitudes toward, and presumably, treatment of others. Participants said that their experiences in the course made them less judgmental, more understanding and helpful. They report being more respectful, accepting, and more likely to question stereotypes. Some go so far as to say that they are better people. This seems to go beyond the positive feeling that results when a student's performance on a particular task or in a particular class is deemed successful; this speaks to their conceptions of themselves as contributing members of a community, as moral or decent human beings.

At this point, I would like to address the question, from where does this new image of themselves spring? The answer is perhaps to be found in the relationships which developed as a result of participating in the course.
In *The Malaise of Modernity* (1999), Charles Taylor states that we define ourselves, at least partially, by our relationships with others. In learning to know others we learn to know ourselves; in fact, we create ourselves. Further, it is the dialogical nature of our identity building which, in intimate relationships, can make moral positions seem clearer in relation to this other person: to harm or through inaction allow harm to happen to a loved one is simply wrong. Similarly, to fail to help when help is needed would not be right.

Participants formed connections with people they might otherwise never have befriended. Certainly the closeness which developed in the classes made an impression, suggesting that such bonding within a secondary school class is rare. One participant explained that there were people in each of her other high school classes to whom she had never talked; but in the GP12 course, she knew everyone’s interests, hobbies and personal stories and they knew hers.

The same holds true for the relationships which developed with their hosts in the communities which they visited. Stereotypes were rejected; people were “not so foreign” after all. Add to this the fact that participants formed connections with people from different generations, from the elementary students they taught to the people they worked with in their host communities, where all ages were represented.

So, GP12 participants have learned to know themselves as they have expanded their circle of concern.

Another explanation for their new self-image is perhaps the creation of what Noddings has called “a caring relation” (1992). She describes this as beginning with a connection or encounter between two human beings -- a carer and a cared for. That connection is first necessary before the caring relation can be established, but then there is the possibility of “motivational displacement” which is “the sense that our motive energy is flowing toward others and their projects. (We) receive what the other conveys and (we) want to respond in a way that furthers the other’s purpose or project” (p. 16). Private concerns become secondary, however briefly, to the concerns of the other.

This characterises the relationships which developed among the
classmates in GP12, and between the participants and the hosts. The participants' goal throughout the school year was to "further the other's purpose or project", and when they visited the host country, they devoted time and energy to the completion of that project. Working together with their hosts allowed for the recognition of their shared humanity, just as working together with classmates allowed bonds to develop with people they might not otherwise have talked to. Working with the elementary students in both countries, too, likely resulted in a connection being made with a different generation, although this was not reported in the questionnaires.

These connections probably would not have been made without the participation in this course; that is, most people form connections with those who attract them in one way or another, and among Canadian teenagers, those people are other local teenagers, more often than not. The initial attraction leads to the development of the relationship. Other encounters do not always lead to the kind of acknowledgement which is necessary to the forming of a connection.

It is a characteristic of the contemporary world, that we meet very many people, yet acknowledge -- in a meaningful way -- very few. Offices, schools, shops, buses, housing estates are full of people busily avoiding each other, failing to help realise each other's potential. Through this process of neglect we not only miss the opportunity for empowerment of ourselves, but also fail to recognise and value the richness and diversity of experience in others. Possessing no evidence to the contrary, we all too readily judge other peoples and cultures from our own limited perspective, thereby nurturing our own assumptions and prejudices (Pike & Selby, 1988, p. 42).

In the case of GP12, it would appear that relationships developed because of shared experience and confirmation of what is perhaps an instinctive connection: our common humanity. Participants learned that a caring relation could be established between a wide variety of people, even those who might seem to have little in common. The realisation that so many people, some of them quite surprising perhaps, should care for them and be cared for by them must have had a profound effect on their self-concept.
As stated earlier, the impact of these relationships was on both participants' feelings about others and themselves. In terms of the qualities of good citizenship, these changes are connected primarily to positive attitudes and behaviours toward others, and most significantly for the Canadian context, toward "different" others.

Any impact on participants flows from the course, but the evidence suggests that the experiential nature of GP12 and the relationships it fostered were major factors in the development of positive attitudes toward community involvement, positive attitudes toward others, and behaviours which place the community interest ahead of self interest.

**Possibilities for a Greater Impact**

When we consider the goals of global and citizenship education as outlined in Table 2-1 (p. 37), it is clear that there was impact, to a greater or lesser extent, on most of the qualities listed there. Where there was no evidence of impact is in the areas of positive attitudes toward diverse opinions and greater political participation.

It is possible that there was some change in these areas, but this study did not reveal them. Participants were not asked specifically about changes to political behaviours, nor were their attitudes toward any issues or differing opinions around issues explored. As well, a clear definition of words such as "citizenship", "community" and "attitude" was not provided, allowing participants to base answers on their own understandings of these words.

This points to the need for more research, specifically designed to clarify these areas. For example, to what extent are participants in global education courses or programs involved in political activities? Is that involvement greater than for those who did not participate in such courses? Are global education participants more or less likely to engage in discussion of global or local issues? In those discussions, are they more or less likely to respect and/or value opinions which differ from their own? What is the understanding of words such as 'citizen', 'good citizen' and 'global citizen'? 
But assuming that the impact in these areas was limited, how might the course be modified to increase the possibility of fostering these qualities? I believe there are two additions which might be made to the course which would be likely to have this effect. The first is a greater focus on issues, for example: how do we balance human rights and community or group rights? Where does cultural relativism cease in regards to human rights? In a world of limited resources, how do we fairly distribute them? How is power and wealth shared in the host country? In Canada? What are the reasons for the imbalance in terms of power and wealth between developed and developing countries? These are some of the problems and issues which are directly linked to the focus of the course – intercultural understanding and international development. They are the types of issues which citizens must address, and the schools are one place where we prepare people to do so (Osborne, 1997; Pike & Selby, 1988; Sears, 1996; Werner & Case, 1997).

Secondly, the inclusion of a futures perspective (Pike & Selby, 2000), specifically in regards to the connections between their local community, the community they visit, and the world, should have an impact on the frequency and direction of personal, community and political behaviours. The Canadian literature describes global education as fostering those qualities which will enable students, both now and when they leave school, to appreciate the issues and problems of an interconnected world, as well as the need for action to shape their own and the planet’s future.

Global education means inculcating in young people an attitude toward not only the world as it is but the world as it can be (Roche, 1989, p. 16).

The descriptions of these actions are, for the most part in the literature, political in tone (Bacchus, 1989; Lyons, 1992; Misgeld, 1996). For many proponents, the expectation is that global education will encourage the development of the skills, and foster the attitudes, necessary to make the world a better place. These objectives, to a great extent, meet and overlap with the goals of citizenship education.
To achieve this, the course classes might include a focus on what type of community and world the students would like to have and how they might achieve it. Examples could be found, both in Canada and in the country to be visited, of individuals and groups who are working toward a desirable future, seeking to change the systems and institutions which preserve the status quo.

This might lead to an understanding of mutuality which Heater (1999) defines as a sense of teamwork and a spirit of mutual good will among the members of a community. Participants certainly demonstrated this within the class and while working on the project. But a change of course focus to a more activist, transformative tone might translate into a feeling of mutuality within students’ own communities, local, national, or global. The goal would be a generally positive feeling toward working together with their neighbours, fellow nationals, or other global villagers to achieve shared goals.

First, they could determine what their own goals are in regards to their own communities. After having touched upon the community systems and structures of the host country, and how those communities pulled together to achieve common objectives, they could focus on their own communities’ political, environmental, and socio-economic contexts; draw connections between what they learned about how their host communities function and how their own communities function; consider the kind of community they want to have in the future; discover whether their neighbours shared their vision; and determine how best to build that desired community. This is the application of the possible futures or alternatives dimension of global education (Pike & Selby, 1988; Werner & Case, 1997). Participants, then, would perceive their own communities as a development project in the same way as the project they worked on in GP12. The study shows that they may have become more tolerant and accepting of the diverse members of their own communities. The next step is to look at the people in their own neighbourhoods, country or world as having possible mutual goals which they can work on together.

With the inclusion of an issues focus and a futures focus in the GP12 course (Pike & Selby, 2000), participants may learn a greater tolerance for and
appreciation of diverse opinions. After all, issues by their very nature provoke difference of opinion. Learning to engage in issues related discourse is a key goal of both global and citizenship education. As well, the addition of these dimensions should result in greater participation in the community and the polity. Once students become aware of the connections between their work in the course and their lives in their community and the world, the examples they have seen and their own experience of accomplishing change, might lead to more socially and politically active behaviour.

Part Two: Unintended Findings

The Importance of the Teacher’s Perceptions

According to Clark and Case (1999), a teacher’s decision about what to teach is informed by her “beliefs about the point or ultimate purpose of the subject” (p. 18). Although a curriculum acts as a guide, a teacher will ultimately determine how she will approach a topic, and what topics she will emphasise based upon her view of the ideal result in terms of student outcomes. Thus, a teacher who sees the purpose of citizenship education as social initiation might introduce the topic of Confederation as an event to celebrate, while a social reformer might approach the same topic from the perspective of Canada’s First Nations’ peoples, taking a more critical stance.

The same holds true for approaches to global education in general and for this study in particular. The teacher of GP12 describes a view of global education which is largely content based with the ultimate goal of fostering a caring attitude toward people around the world, particularly the less fortunate.

It’s becoming aware of the socio-economic conditions of the culture or region, it’s becoming aware of the sensitivities about the way people live their lifestyle, so we should know as much about the uniqueness of the people who live in Quebec and Canada, and our North American Indians, as we should people living half way across the world... it’s becoming aware of... how they have to endure, the trials and tribulations of getting through one day of their lives, and a
lot of the obstacles that take place with people's lives that we don't have to deal with in Canada... (in order to) create more of a caring and nurturing atmosphere in our school (Interview).

The teacher did not instil an activist approach (in the socio-political sense) into his course, although he did hope that the ultimate results would be a change for the better in the world. Rather, he looked to a future in which someone with a global perspective would gain power.

One of these days someone's going to be in a political position of real strength and power, and remember Global Perspectives 12. Where they're going to be able to make some really high powered changes and use some of the ideas and concepts which we've talked about in this program (Interview).

The objectives of the course reflect the teacher's view of global education. His goals were to create awareness of different lifestyles, to foster the building of relationships with people from another country and thus encourage an attitude of care, and to provide opportunities for students to realise their own capabilities and potential. The results of this study show that these objectives have been, to a great extent, achieved.

What is interesting is that this view of global education is not the view commonly found in the literature. The fact that the GP12 teacher has a vision of global education which is different from that of most Canadian proponents supports Pike's (1997) findings: that those who write about global education, primarily academics, have a different conception of global education than practitioners who are using global education in their classrooms. In fact, Pike found that in many cases, the link between internal factors, such as personal experience, and commitment to global education was more significant than the influence of proponents' ideas. This seems to be the case with this GP12 teacher. Although the work of Muller (1993) was attributed as having had impact on the teacher's conceptions of global education, the primary impetus for his commitment to the approach was his personal experience. In his earlier
career as a photojournalist, he "became so affected by what I saw and took pictures of that I began to develop a quote unquote social conscience" (Interview). His own beliefs and experiences informed his global education approach, rather than the conceptual frameworks of proponents. This supports Pike's (1997) contention that:

Practitioners generally utilise their own mental frameworks in their thinking about and implementation of global education, sometimes incorporating elements from curriculum guidelines or other rubrics, but more often just drawing from their own perceptions and understanding and seeking out appropriate opportunities to infuse ensuing ideas into their teaching programmes (p. 184).

Focus on Issues

One of the key elements of global education is the study of global issues (Alladin, 1989; Bacchus, 1989; Evans & Lavelle, 1996; Lyons, 1992; Pike, 1997; Pike & Selby, 2000; Werner & Case, 1997). Some of those issues may lead to uncomfortable questions concerning, for example, how we personally and nationally benefit from exploitative relationships (Werner & Case, 1997, p. 180). Or they might lead to more controversial questions like, should Canada provide humanitarian aid to countries with oppressive governments? Exploration of such questions generally leads to a better understanding of the interconnections of history, economics, politics and global systems and the values and beliefs which support them.

For this reason, I was surprised at the GP12 teacher's reluctance to address issues. Much of the curriculum was on factual learning of the country to be visited, and a great deal of time was given to fund-raising, working in the elementary schools and preparing for the trip. When issues were raised, they were usually side-stepped. For example, in a discussion, a student brought up a concern about whether the school dormitory they would be building as their class project overseas would be for both boys and girls. He wondered whether there might be some gender bias in the educational system in the country they would be working in, and if that might affect the work they were doing. The
teacher said he did not know, but would find out. Later, when the teacher and I were talking about the class, I expressed my excitement, saying that it was an excellent opportunity to address the issue of gender bias in aid projects. Coming from a development studies background, I was very aware of the fine line between cultural sensitivity and support for human rights, an issue commonly encountered by those working in the field. However, the teacher was not enthusiastic, admitted that he did not like to discuss what he called “controversial issues” in the classroom, and said that the students probably would not be interested. A week later, I asked during a lesson about the sleeping arrangements in the dormitory. He had not yet heard what they would be. He then turned to the class, who were busy arranging themselves into groups for an activity, and asked “Is anyone interested in women’s rights?” Only six students raised their hands.

Upon their return from the Philippines, I asked about the dormitories. There were two rooms built, one for the boys and one for the girls.

This calls into question the role of issues in global education. Are there many global educators who feel this way? Torney Purta (2000), in a discussion of citizenship education, states that, despite the research which showed that discussion of controversial issues led to greater student engagement and a resulting knowledge and interest in politics, “educators thought it was risky to encourage the classroom discussion of issues which might divide the community” (p. 3). Pike (1997), too, found that some global education practitioners showed discomfort with addressing global issues. Why might this be? There seems to be a gap between the theory and practice of global education and this is a situation which I think should be investigated.

Support for Experiential Learning

The great impact of the experiential activities of the course is clear from the comments of the participants. According to them, this feature of the course not only engaged them in the learning process but also had long term effects. These findings support the work of Hedin and Conrad (1979), whose first
results in the Evaluation of Experiential Learning Project showed that experiential programs were rated extremely positively among both teachers and students. Of the fourteen items which both teachers and students overwhelmingly agreed were gained or learned by students in experiential programs, five are also reported by participants in GP12. They are: concern for human beings; realistic attitudes toward other people (in the case of GP12, toward people from another culture); more positive self concept; a sense of responsibility to the group or class; and a sense of usefulness in relation to the community (see Hedin & Conrad, 1979, p. 43, for the 14 learning items). This further strengthens the view that when students are actively involved in their own learning, there is a change in the learner, and according to Cell (1984) this is a requirement of an “education worthy of the name” (p. viii).

Classroom Communities

The GP12 participants described a more positive feeling toward others as a result of the course. They also reported the satisfaction they gained from working together with their classmates. Indeed, the development of relationships was one of the key features of the course according to many participants. There was a dynamic relationship between the two; they built upon each other. As participants learned to work together, their attitudes toward others became more positive, and as their attitudes changed, they found working together more comfortable. All of this speaks to the fact that a sense of community was created within the GP12 classes and the participants benefited from the feeling of belonging.

The psychological sense that one belongs in a classroom and school community is considered a necessary antecedent to the successful learning experience (Beck & Malley, 1998, p. 133).

Beck and Malley (1998) cite research which shows the importance of a sense of belonging in terms of success in school, motivation, a belief in the value of academic work, and in feelings of self worth and confidence. Canfield
and Wells (1994), too, stress the importance of a supportive classroom environment in the development of a positive self-concept.

Perhaps the most important thing a teacher can do to help students emotionally and intellectually is to create an environment of mutual support and caring. The crucial thing is the safety and encouragement students’ sense in the classroom. They must trust other group members and the teacher to the extent that they can truly express their feelings openly without ridicule or derision (p. 5).

It would seem reasonable to assume that the improved self-concept reported by GP12 participants was enhanced by the support and sense of belonging they felt in their classroom community.

**Concluding Remarks**

The findings from this study suggest that overall the participation in GP12 had a positive impact on participants’ attitudes and behaviours as they pertain to citizenship. These are the kind of outcomes which go some way toward achieving the goal of public schooling as expressed in the British Columbia School Act:

> The purpose of the British Columbia school system is to enable learners to acquire the knowledge, skills and attitudes needed to contribute to a healthy, democratic and pluralistic society and a prosperous and sustainable economy (see British Columbia Ministry of Education, 2001).

The participants report that they did, indeed, adopt some of the desired attitudes which, in turn, led them to contribute to “a healthy, democratic and pluralistic society”. Such findings must be good news for policy makers and educators in British Columbia.

Whether these findings can be transferred to global education courses in general is, however, another story. To a great extent, the course is unique in that it involves a concrete goal in terms of the project and a chance to immerse participants in another culture through the trip. There is no question that the
trip had a profound effect on participants. So the course is not representative of the general phenomenon of global education where a field study is not present, and the findings cannot be generalised to that extent. There are, though, similar courses in secondary schools throughout British Columbia, as reported by the teacher. Through word of mouth, newspaper reports and workshops put on by the teacher, the benefits of his course have become known, and other teachers have taken on the challenge to develop their own courses. The British Columbia Teacher’s Federation reports that at least six such courses have received funding through their Global Education Grant program, and that the number of these courses is probably much greater (As a locally developed course, there is no mandate to document the course provincially).

A second concern about the transferability of the findings of this study to global education in general comes from the impact of the experiential nature of the course and the relationships which were built through participation in the course. The obvious question is, does the impact reported by participants originate because this course has a global focus, or because the course is project based and experiential in nature? Of course, the experiential method is considered by some proponents to be one of the basic strategies of a global approach (Choldin, 1993; Pike & Selby, 2000), so one cannot necessarily separate the influence. As well, the notion of community building in the classroom or building supportive relationships, while not explicitly stated in global education literature, often relies on co-operative learning strategies (Choldin, 1993; Lyons, 1992; Pike & Selby, 2000; Roche, 1989) and encourages a democratic learning environment (Choldin, 1993; Pike & Selby, 2000). So it could be argued that these two features of the course cannot be divorced from the global approach, that they have a dynamic inter-relationship with the basic concepts of global education. But what if a teacher developed a project based experiential course which focused on a needy Canadian community? What if there was no international component? Would such a course be considered global education? Would it have a similar impact to that of the existing configured GP12 course?
As to whether such a course would be "global education", that would depend upon the connections that were drawn, by the teacher and by the students, between the project, the community in question, and the participants' lives. After all, global education is not world studies. As Pike (2000) says, in practice, global education "generally encompass(es) the key ideas of interdependence, connectedness and perspective" (p. 220). Therefore, a project based, experiential course without the international connection may very well be considered global education – although I would argue that the international connection could easily be included and could only be beneficial! The question of whether such a course would have a similar impact as that of GP12 can only be answered by further research in this area.

Finally, in terms of the overall impact which global education may have upon the attitudes and behaviours of good citizenship, it is important to note that the focus of this study was a single course. Alladin (1989) contends that "a student will develop a global perspective only if global education runs through the student's entire school experience" (p. 9). Pike and Selby (2000) promote an implementation of a global approach across curricular lines, either infusing existing subjects with relevant global knowledge, skills and attitudes, or integrating subjects by organising studies around broad themes or issues. Both models envision a global experience for students which is well beyond the limits of one course in one school year. The question which occurs is: if a single course offered in a single year had the impact that it did on attitudes participants' attitudes and behaviours, what impact might global education delivered through all subject areas have? What if the global approach was experienced over a number of years? What if the added dimensions of an issues-based curriculum and a futures component were added? Would this orientation be even more effective toward influencing the attitudes and behaviours of good citizenship? There are many opportunities for further inquiry.
Chapter 6
Conclusion

The findings of this study show that participation in GP12 did achieve some of the objectives of global education as they pertain to the attitudes and behaviours associated with good citizenship. Participants reported more positive attitudes toward others; attitudes which are connected both to the civic virtues of neighbourliness and civility. Further, there were indications that participants gained feelings of social solidarity with non-intimate others, a requirement for maintaining a democratic regime (Albala-Bertrand, 1997) and of international solidarity which is necessary to global citizenship (Misgeld, 1996).

Participants claimed to have a new appreciation for their country and the lifestyle it offers, showing an acceptance of and support for the values and norms upon which current Canadian systems and structures are based. At the same time, they displayed a critical awareness of the imbalances and failings inherent within those structures, and some participants modified their behaviours accordingly. Such a critical awareness is the forerunner of dissent, one of the activities of the good citizen in a liberal democracy (Heater, 1990; Kingwell, 2000; Osborne, 2000).

That critical awareness led some to adopt behaviours of self-restraint, either in their consumption habits or in their treatment of the natural environment, examples of putting the community ahead of self-interest. Other examples were an increase in volunteerism and giving more to charities. Again, such actions are considered by proponents to be among the ideal behaviours of the good citizen (Hughes, 1994; Kymlicka, 2001; Osborne, 2000).

Changes in self-concept and behaviours of self-interest likely had an impact on the attitudes and behaviours outlined above. A more positive self-image probably effected such areas as attitudes toward others, attitudes toward participation, and may have influenced participants to participate more in their
communities and the world. The cognitive benefits, too, in terms of attitudes toward learning, should have life long benefits. Changes in education and career goals point to a new understanding of self, and perhaps will result in greater satisfaction with their choices and, in turn, a more positive approach to other areas in their lives.

Two features of the course, its experiential nature and the fact that it led to the development of supportive relationships, had the greatest self-reported impact on the participants and contributed to the changes reported above. These features, although not exclusive to the global approach, are considered part of the global education concept (Choldin, 1993; Pike & Selby, 2000).

The fact that the course did not include some of the other features of global education (the issues and futures dimensions) raises questions about the differences between the conceptions of practitioners and those of proponents. It also points to the importance of the teacher's views in determining the objectives of a course.

The findings of this study provide support for the notion that experiential learning is very powerful and has great meaning for those who participate in it. It also shows that creating a supportive and close knit classroom environment, in effect building a classroom community, can have a long lasting impact on student attitudes toward others, themselves and learning.

* * * * *

Although some questions may be answered, or more accurately, have begun to be answered by this study, even more questions have been raised. What follows is a list of the questions and possibilities for further research which have come out of this work. Page numbers are included to allow for easy reference to the section of the study where a question or the topic of a question is introduced.
General Questions

1. What are students’ understanding of words such as ‘citizen’, ‘good citizen’ and ‘global citizen’? How might the results of this study change if participants were asked to consider what these words mean before being asked how the course affected them? How might participation in any global education course effect students’ understanding of these words? (p. 133)

2. What results would we see if we administered the Attitude and Citizenship Scales before the course begins and after it ends? Would they show much impact, or do students enter the course with positive attitudes and positive political behaviours? (p. 93 and p. 133)

Attitudes of Good Citizenship

3. What are student attitudes toward diversity of opinion? What impact upon those attitudes might participation in this and/or any global education course have? (p. 133)

4. Are feelings of solidarity, whether local or global, an indication of an accompanying sense of social justice? If so, how important is a sense of political efficacy in maintaining such ideals? Can feelings of solidarity exist without a sense of social justice? Do participants in this course, or any global education course, have a desire to act in ways that promote social justice? What connection might a sense of responsibility have to notions of social justice? (pp. 120-121)

Behaviours of Good Citizenship

5. Are positive attitudes toward community or political participation necessary before such participation occurs? Is it possible to have such attitudes and yet not participate? Why might this be so? (pp. 94-95 and pp. 122-124)

6. What is the connection between volunteer work, support for community and/or global organisations, support for political organisations, and global education? Does global education have any impact on these behaviours? (pp. 107-108)

7. a) Participants in this study were not asked specifically about changes to political behaviours. Has participation in the course had any impact on these behaviours? In what way? (pp. 108-112)
b) To what extent are participants in any global education course or program involved in political activities? Is that involvement greater than for those who do not participate in such courses? Are global education participants more or less likely to engage in discussion of global or local issues? (pp. 107-112 and p. 133)

8. a) Why, when they admit to the efficacy of voting, do participants in the course not wish to do vote or not always vote? (pp. 95-97)

b) Does this lack of interest in voting reflect a more general trend? How is the education system in general dealing with this negative attitude toward the electoral system? Or are they? (pp. 96-97)

c) If this course has had a positive impact on the likelihood of participants to vote, might not a global approach in several courses over a number of years have a significant impact on students' willingness to vote? Is there a connection between global education and a disposition to vote? (pp. 96-98)

**Attitudes toward Self**

9. In what ways might an improved self-image and a clearer realisation of personal goals affect the students' attitudes and behaviours as they pertain to the qualities of good citizenship? (pp. 123-124 and pp. 125-127)

10. What are students' notions of Canadian identity? Of their own identity as a Canadian? How might multiculturalism be linked to their notions identity? How do they feel about multiculturalism? How might participation in global education affect these notions? (pp. 93-94 and pp. 102-104)

**Features of GP12**

11. a) How do the strategies employed in this course compare to the more traditional methods of cultural or country study to be found in most secondary school classrooms? (p. 79)

b) How does the preparation for and activities during the GP12 trip compare to the more common school trips, where students view the culture and country largely from the outside? (p. 79)

c) What impact might the course have if there were no trip (and thus, no working on the project)? (pp. 79-80)
12. What if the added dimensions of an issues-based curriculum and a futures component were added to the GP12 course? Would this orientation be even more effective toward influencing the attitudes and behaviours of good citizenship? (pp. 133-136 and pp. 138-139)

Global Education

13. What is the role of issues in global education? Can a course be a global education course without the inclusion of the examination of global issues? How many global educators include or do not include the issues dimension in their practice? Why or why not? (pp. 133-134 and pp. 138-139)

14. What is the role of a futures component in global education? Can a course be a global education course without including the notion of considering possible futures and working toward a preferred future? Of considering the alternatives? How many global educators include or do not include a futures component in their practice? Why or why not? (pp. 133-135)

15. If a single course offered in a single year had the impact that it did on participants' attitudes and behaviours, what impact might global education delivered through all or many subject areas have? What if the global approach was experienced over a number of years? (p. 141-143)
References


Toh, SH. (1993). Bringing the world into the classroom: Global literacy and a question of paradigms. Global Education 1, 9-17.


Appendices
Appendix A: Ethics Approval

SIMON FRASER UNIVERSITY

OFFICE OF VICE-PRESIDENT, RESEARCH

BURNABY, BRITISH COLUMBIA
CANADA V5A 1S6
Telephone: (604) 291-3447
FAX: (604) 268-6785

July 11, 2003

Ms. Melanie Young
Graduate Student
Faculty of Education
Simon Fraser University

Dear Ms. Young

Re: Global Education and Good Citizenship:
An Examination of Student Outcomes
Revised Title

In response to your request dated July 11, 2003, I am pleased to approve, on behalf of
the Research Ethics Board, the title change in the research protocol of the above
referenced Request for Ethical Approval of Research originally approved on January 26,
2002.

Sincerely,

Dr. Hal Weinberg, Director
Office of Research Ethics

c: W. Cassidy, Supervisor
/bjr
Appendix B: Letters and Consent Forms

January 2002

Dear Parent or Guardian:

Let me introduce myself. I am a graduate student in the faculty of education at Simon Fraser University. I am working on a project right now which looks at the attitudes of students who take the Global Perspectives 12 course. You may find it helpful to know that I am an experienced teacher and am familiar with the Global Perspectives class. As well, the teacher, Mr. ***, is supportive of this study. I believe that this study will provide valuable information to students and teachers who are interested in global education.

As part of this project, I plan to give the students a questionnaire which includes statements that the students will be asked to agree or disagree with. Examples of these statements are: I am interested in other people's ideas; I wish I could vote in government elections; and Children and teenagers can't do anything to help their community. Students will also be asked to explain what they like and dislike about the course, and how it differs from other courses. The students will not put their names on the questionnaire, so their answers will remain confidential.

As well, I plan to interview five students about their views on local and global communities. I will also ask how those views are reflected in their lifestyles. The students who are interviewed will be chosen by a random draw. The interview will take approximately 30 minutes. Questions will be asked like: Do you think we should be taught to respect other cultures and perspectives in school? Have you ever been a volunteer in a community, national or international organization or action? If two or more groups in your school or community are involved in a conflict, should they be allowed to resolve it themselves or should others intervene? Participation in these interviews is voluntary. At any time a student may ask to stop the interview.

I will be audiotaping each interview so I won't miss anything important that is said. I then will transcribe the interview so I can look carefully at each student's answers. Because the university is really careful about protecting each child's confidentiality, your child's real name will never be used; not on the tape, nor on the transcript. Each student will be asked to give a pretend name and this is the name that will be used throughout the research and in any reports that are done on the study.

If you give permission for your child or the child under your guardianship to complete the questionnaire and be interviewed, please fill out the sheet below and give the form to your child to bring back to school. I will collect them from there. I will also ask your child's permission to complete the questionnaire and take part in the interview.

If you have questions at any time about the research, please call me at ***-****, or if you have any concerns you may call me or my supervisor, Dr. ***(***(***)***). In August 2002, when the study is over, I would be happy to send you a copy of the results, if you request them. Thank you very much.

J. Melanie Young
Graduate Student, Faculty of Education
January 2002

Dear Global Perspectives 12 student:

Let me introduce myself. I am a graduate student in the faculty of education at Simon Fraser University. I am working on a project right now which looks at the attitudes of students who take the Global Perspectives 12 class. You may find it helpful to know that I am an experienced teacher and am familiar with the Global Perspectives class. As well, your teacher, Mr. ***, is supportive of this study. I believe that this study will provide valuable information to students and teachers who are interested in global education.

As part of this project, I plan to give you a questionnaire which includes statements that you will be asked to agree or disagree with. Examples of these statements are: I am interested in other people's ideas; I wish I could vote in government elections; and Children and teenagers can't do anything to help their community. You will also be asked to explain what you like and dislike about the class, and how it differs from other classes. You will not be asked to put your name on the questionnaire, so your answers will remain confidential.

As well, I plan to interview five students about their views on local and global communities. I will also ask how those views are reflected in their lifestyles. The students who are interviewed will be chosen by a random draw. The interview will take approximately 30 minutes. Questions will be asked like: Do you think we should be taught to respect other cultures and perspectives in school? Have you ever been a volunteer in a community, national or international organization or action? If two or more groups in your school or community are involved in a conflict, should they be allowed to resolve it themselves or should others intervene? Participation in these interviews is voluntary. At any time a student may ask to stop the interview.

I will be audiotaping each interview so I won't miss anything important that is said. I then will transcribe the interview so I can look carefully at each student's answers. Because the university is really careful about protecting each child's confidentiality, your real name will never be used; not on the tape, nor on the transcript. Each student will be asked to give a pretend name and this is the name that will be used throughout the research and in any reports that are done on the study.

If you give your permission to complete the questionnaire, and be interviewed, please fill out the sheet below and bring it back to school. I will collect them from there.

If you have questions at any time about the research, please call me at ***-****, or if you have any concerns you may call me or my supervisor, Dr. *** (***-****). In August 2002, when the study is over, I would be happy to send you a copy of the results, if you request them. Thank you very much.

J. Melanie Young
Graduate Student, Faculty of Education
PARENT OR GUARDIAN: PERMISSION FORM

I understand that:
- My child's participation in this study is voluntary and that he or she may withdraw at any time;
- I can ask questions or express my concern about the project by contacting Melanie Young or Dr. ***;
- Participation in this study involves my child completing a questionnaire;
- Participation in this study may involve my child being interviewed;
- I can obtain a summary of the results, if requested, once the study is completed;
- My name or my child's name will not appear in any of the material or reports of the research.

I consent to my child, or the child under my guardianship, participating in this study:

CHILD'S NAME
(please print):

MY NAME
(please print):

ADDRESS: ____________________________

SIGNATURE OF PARENT/GUARDIAN:

Investigator: J. Melanie Young
Faculty of Education, 8888 University Drive
Simon Fraser University, Burnaby, BC V5A 1S6

GLOBAL PERSPECTIVES 12 STUDENT: PERMISSION FORM

I understand that:
- My participation is voluntary and I may withdraw from the study at any time;
- Participation in this study involves completing a questionnaire;
- Participation in this study may involve being interviewed;
- My name will not appear in any audiotape, transcript or report of the research;
- I can register any concerns about the project at any time by contacting Melanie Young or Dr. ***;
- I can obtain a summary of the results, if requested, once the study is completed.

I consent to participate in this research:

PARTICIPANT'S NAME
(please print):

ADDRESS: ____________________________

PHONE NUMBER: ________________________________ EMAIL: ________________________________

SIGNATURE OF PARTICIPANT:

Investigator: J. Melanie Young
Faculty of Education, 8888 University Drive
Simon Fraser University, Burnaby, BC V5A 1S6
January 2002

Dear former Global Perspectives 12 student:

Let me introduce myself. I am a graduate student in the faculty of education at Simon Fraser University. I am working on a project right now which looks at the attitudes of students who are presently taking and students who have taken the Global Perspectives 12 class at Richmond Secondary School. You may find it helpful to know that I am an experienced teacher and am familiar with the Global Perspectives class. As well, the teacher, Mr. *** , is supportive of this study. I believe that this study will provide valuable information to students and teachers who are interested in global education.

If you agree to participate in this study, please return the signed permission slip in the self-addressed envelope provided. I will then send you the questionnaire which should take approximately 30 minutes to complete. The questionnaire includes statements that you will be asked to agree or disagree with. You will also be asked to explain what you liked and disliked about the class. Finally, you will be asked to indicate in what ways (if any) taking the class affected your lifestyle or behaviors today. You will not be asked to put your name on the questionnaire, so your answers will remain confidential.

The questionnaire will include a self-addressed stamped envelope for return.

If you have questions at any time about the research, please call me at *** -****, or if you have any concerns you may call me or my supervisor, Dr. *** (*** -****). In August 2002, when the study is over, I would be happy to send you a copy of the results, if you request them. Thank you very much.

J. Melanie Young
Graduate Student, Faculty of Education

PERMISSION FORM

I understand that:
- My participation is voluntary and I may withdraw from the study at any time;
- Participation in this study involves completing a questionnaire;
- I will not be asked for my name; the study is anonymous;
- I can register any concerns about the project at any time by contacting Melanie Young or Dr. ***.
- I can obtain a summary of the results, if requested, once the study is completed.

I consent to participate in this research:

PARTICIPANTS NAME
(please print):

ADDRESS:

PHONE NUMBER: EMAIL:

SIGNATURE OF PARTICIPANT:

Investigator: J. Melanie Young
Faculty of Education, 8888 University Drive
Simon Fraser University, Burnaby, BC V5A 1S6
January 2002

Dear Global Perspectives 12 teacher:

As part of my Master's degree, I will be conducting a study of Global Perspectives 12 students' attitudes toward community and citizenship. I am also interested in their views of the course itself, as well as how the course may have affected their lives. I believe that your perspective of the course and the students' attitudes will further inform this study, so I would like to interview you as part of this research.

Questions such as the following will be asked: What is your notion of global education? What do you hope the students will gain/learn by participating in your class? Have you been aware of any change in any student's attitudes during the course of the class? The interview will be audiotaped and then transcribed.

While I may wish to use excerpts from the transcripts in a journal article for publication or in a talk given to teachers or researchers, you should be assured that your identity will remain confidential if that is your wish. If so, you will be asked to choose a pseudonym, and this will be the name used on the audiotape and transcript and in any published material. The audiotapes will be erased when they are no longer needed for research or teaching purposes. At the end of the study I will be happy to provide you with a summary of the results, if you wish a copy.

Your participation in this study is voluntary and you may withdraw at any time. If you have any questions about the research please call me (**-**), or if you have any concerns these may be addressed to Dr. ***, Faculty of Education, Simon Fraser University, Burnaby, B.C. V5A 1S6 (**-***). If you agree to participate in this study, please complete the form below. Thank you for your valuable contribution.

J. Melanie Young
Graduate Student, Faculty of Education

PERMISSION FORM

I understand that:
- My participation is voluntary and I may withdraw from the study at any time;
- Participation in this study involves being interviewed;
- My name will not appear in any audiotape, transcript or report of the research unless I wish it used;
- I can register any concerns about the project at any time by contacting Melanie Young or Dr. ***.
- I can obtain a summary of the results, if requested, once the study is completed.

I consent to participate in this research:

PARTICIPANT'S NAME
(please print):

ADDRESS:

PHONE NUMBER: EMAIL:

SIGNATURE OF PARTICIPANT:

Investigator: J. Melanie Young  Faculty of Education, 8888 University Drive
 Simon Fraser University, Burnaby, B.C  V5A 1S6
Appendix C: Questionnaire for Former Global Perspectives 12 Students

Questionnaire for Former Global Perspectives 12 Students

*Please circle the number which BEST describes your opinion.*

1 = strongly agree, 2 = agree, 3 = not sure, 4 = disagree, 5 = strongly disagree

1. I am interested in other people's ideas. 1 2 3 4 5

2. Canada is a more interesting country because there are people from many different countries here. 1 2 3 4 5

3. When people disagree, they should try to decide what's best for everybody. 1 2 3 4 5

4. Other people have the right to an opinion that's different from mine. 1 2 3 4 5

5. Children and teenagers can't do anything to help their community. 1 2 3 4 5

6. People should say what they think if they don't like what's happening. 1 2 3 4 5

7. I am uncomfortable when I am with people who speak a language I don't understand. 1 2 3 4 5

8. It is important to make immigrants feel welcome. 1 2 3 4 5

9. Every child and adult in Canada should play a part in keeping the environment clean. 1 2 3 4 5

10. People should help others in the community even if they don't know them. 1 2 3 4 5

11. So many people vote in an election that it would not matter whether I voted or not. 1 2 3 4 5

12. I regularly read the newspaper. 1 2 3 4 5
13. It doesn't matter what country people are from; if they are qualified for a job, they should get it.

14. People should only help their friends or family members.

15. People should avoid problems rather than trying to solve them.

16. I always vote in government elections.

17. People should talk about things that affect the future of Canada.

18. Canada should not send food or money to poorer countries.

19. People shouldn't have to look after each other; everybody should look after themselves.

20. People who move to Canada from other countries should give up their own culture.

Please circle the number which best describes your answer.
1 = several times a week, 2 = about once a week, 3 = once or twice a month, 4 = almost never

Some people think it is important to discuss what is going on in government and politics. Other people prefer not to talk about such things.

21. How often do you talk about what is going on in government with your friends?

22. How often do you talk about what is going on in government with your family?

23. How often do you talk about what is going on in government with your co-workers or colleagues?
Some people think it is important to discuss what is going on in other countries. Some people are more interested in their own country.

24. How often do you talk about what is going on in other countries with your friends?  
   1  2  3  4

25. How often do you talk about what is going on in other countries with your family?  
   1  2  3  4

26. How often do you talk about what is going on in other countries with your co-workers or colleagues?  
   1  2  3  4

Some people think it is important to understand each person's responsibility to help make Canada and the world a better place. For example, this might mean talking about whether you can make a difference in issues like pollution or world peace.

27. How often do you talk with your friends about this type of responsibility?  
   1  2  3  4

28. How often do you talk with your family about this type of responsibility?  
   1  2  3  4

29. How often do you talk with your co-workers or colleagues about this type of responsibility?  
   1  2  3  4

Some people do things to make their community and Canada a better place. Examples of these things are:
* helping a brother or sister, or a neighbour
* visiting somebody who is sick
* writing a letter to the editor
* raising money for a good cause
* collecting litter in your neighbourhood.

30. How often do you and your friends get involved in these kinds of activities?  
   1  2  3  4

31. How often do you and your family get involved in these kinds of activities?  
   1  2  3  4

32. How often do you, with your co-workers or colleagues, get involved in these kinds of activities?  
   1  2  3  4
33. What was your main reason or reasons for taking the Global Perspectives 12 course?

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

34. How well did the course meet your expectations? Please explain.

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

35. Please give three (3) things you **liked** about the Global Perspectives 12 course at Richmond Secondary School.

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________

36. Please give three (3) things you **disliked** about the Global Perspectives 12 course at Richmond Secondary School.

____________________________________________________________________________________

____________________________________________________________________________________

____________________________________________________________________________________
37. Were there ways in which your views or attitudes changed as a result of taking the Global Perspectives 12 course? For example: toward your family? other people? Your neighbourhood? other cultures? your ideas of citizenship?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

38. Did you make any changes in your behaviour or lifestyle as a result of taking the Global Perspectives 12 course at Richmond Secondary School?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

39. When you look back at all of your courses in secondary school, how would you rate the Global Perspectives 12 course? Please circle the BEST answer.

*Best course*

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<th><em>A terrible course</em></th>
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40. Is there anything you would like to add about your feelings or opinions of this course?

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________
Some Personal Information About You

Your Age Now _______________ Gender: Female Male

My first language is: I was born in:
- English Canada
- French Another country (which one?) ____________
- Other (which one?) ____________

In which year did you take the Global Perspectives 12 course? Please circle.
- 1994 – 1995
- 1996 – 1997
- 1998 – 1999
- 2000 – 2001

Are you presently enrolled in a university or college? Yes No
If so, what program? ____________________________________________

Have you already graduated from a university or college? Yes No
If so, what program? ____________________________________________

Are you presently involved in something other than what is mentioned above? Yes No If so, what? ____________________________________________

What is your career goal?

______________________________________________________________

Do you presently belong to any organisations which work toward local and/or global change? If so, which ones?

______________________________________________________________

If not, why not?

______________________________________________________________

Thank you very much for participating in this study.
## Appendix D: Questionnaire for Global Perspectives 12 Students

### Questionnaire for Global Perspectives 12 Students

*Please circle the number which BEST describes your opinion.*

1 = strongly agree, 2 = agree, 3 = not sure, 4 = disagree, 5 = strongly disagree

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<tr>
<th>Question</th>
<th>1</th>
<th>2</th>
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<tbody>
<tr>
<td>1. I am interested in other people's ideas.</td>
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<tr>
<td>2. Canada is a more interesting country because there are people from many different countries here.</td>
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<tr>
<td>3. When people disagree, they should try to decide what's best for everybody.</td>
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<tr>
<td>4. Other people have the right to an opinion that's different from mine.</td>
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</tr>
<tr>
<td>5. Children and teenagers can't do anything to help their community.</td>
<td></td>
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<td>6. People should say what they think if they don't like what's happening.</td>
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<td>7. I am uncomfortable when I am with students who speak a language I don't understand.</td>
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<td>8. It is important to make immigrants feel welcome.</td>
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<td>9. Every child and adult in Canada should play a part in keeping the environment clean.</td>
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<td>10. People should help others in the community even if they don't know them.</td>
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<td>11. So many people vote in an election that it would not matter whether I voted or not.</td>
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<td>12. I regularly read the newspaper.</td>
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13. It doesn't matter what country people are from; if they are qualified for a job, they should get it.  

14. People should only help their friends or family members.  

15. People should avoid problems rather than trying to solve them.  

16. I wish I could vote in government elections.  

17. People should talk about things that affect the future of Canada.  

18. Canada should not send food or money to poorer countries.  

19. People shouldn't have to look after each other; everybody should look after themselves.  

20. People who move to Canada from other countries should give up their own culture.  

Please circle the number which best describes your answer.  
1 = several times a week, 2 = about once a week, 3 = once or twice a month, 4 = almost never  

Some people think it is important to discuss what is going on in government and politics. Other people prefer not to talk about such things.  

21. How often do you talk about what is going on in government with your friends?  

22. How often do you talk about what is going on in government with your parents?  

23. How often do you talk about what is going on in government with your teacher and other students in class?
Some people think it is important to discuss what is going on in other countries. Some
people are more interested in their own country.

24. How often do you talk about what is going on in other countries with your friends?
   1  2  3  4

25. How often do you talk about what is going on in other countries with your parents?
   1  2  3  4

26. How often do you talk about what is going on in other countries with your teacher and other students in class?
   1  2  3  4

Some people think it is important to understand each person's responsibility to help make Canada and the world a better place. For example, this might mean talking about whether you can make a difference in issues like pollution or world peace.

27. How often do you talk with your friends about this type of responsibility?
   1  2  3  4

28. How often do you talk with your parents about this type of responsibility?
   1  2  3  4

29. How often do you talk with your teacher and other students in class about this type of responsibility?
   1  2  3  4

Some people do things to make their community and Canada a better place. Examples of these things are:
   * helping a brother or sister, or a neighbour
   * visiting somebody who is sick
   * writing a letter to the editor
   * raising money for a good cause
   * collecting litter in your neighbourhood.

30. How often do you and your friends get involved in these kinds of activities?
   1  2  3  4

31. How often do you and your parents get involved in these kinds of activities?
   1  2  3  4

32. How often do you, with your teacher and other students, get involved in these kinds of activities?
   1  2  3  4
33. What was your main reason or reasons for taking the Global Perspectives 12 course?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

34. How well did the course meet your expectations? Please explain.

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

35. Please give three (3) things you **liked** about the Global Perspectives 12 course.

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

36. Please give three (3) things you **disliked** about the Global Perspectives 12 course.

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________


37. Was the Global Perspectives 12 course different from other courses you have taken in your secondary school? If so, in what way?

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

38. Were there ways in which your views or attitudes changed as a result of taking the Global Perspectives 12 course? For example: toward your family? other people? Your neighbourhood? other cultures? your ideas of citizenship?

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

39. Did you make any changes in your behaviour or lifestyle as a result of taking the Global Perspectives 12 course?

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________
40. Is there anything you would like to add about your feelings or opinions of this course?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Some Personal Information About You

Your Age Now __________

Gender: Female Male

My first language is:
   English
   French
   Other (which one?) __________

I was born in:
   Canada
   Another country (which one?) __________

What is your career goal?

________________________________________________________________________

Thank you very much for participating in this study.