"Through the Kaleidoscope": Intersections Between Theoretical Perspectives and Classroom Implications in Critical Global Citizenship Education

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Abstract

This paper presents a multi-voiced examination of educating for global citizenship from critical, interdisciplinary perspectives. The paper explores how insights from theoretical work on multiculturalism, race, religion, gender, language and literacy, and eco-justice can contribute to a critical global citizenship education practice. It reports the learning of a group of six Canadian PhD Candidates, who engaged in a year-long collaborative process to explore critical approaches to global citizenship education by focusing on key intersecting concerns, particularly critically understanding globalization. Drawing on

theoretical considerations and discussions, the authors consider pedagogical implications for classroom teaching and learning.

Résumé

Cet article présente un examen multidirectionnel de l'éducation pour une citoyenneté mondiale au travers de perspectives critiques et interdisciplinaires. L'article explore comment un aperçu du travail théorique sur le multiculturalisme, la race, la religion, le sexe, la langue, la litératie, et l'éco-justice peuvent contribuer à une pratique critique de l'éducation sur la citoyenneté mondiale. Il rend compte de l'apprentissage d'un groupe de six canadiens, candidats au doctorat, qui se sont engagés dans un processus collaboratif d'une année, visant à explorer des approches critiques de l'éducation sur la citoyenneté mondiale en se concentrant sur les principales préoccupations entrecroisées, en particulier la compréhension critique de la mondialisation. S'appuyant sur des réflexions et des discussions théoriques, les auteurs considèrent les implications pédagogiques de l'enseignement et de l'apprentissage en classe.

"Through the Kaleidoscope": Intersections Between Theoretical Perspectives and Classroom Implications in Critical Global Citizenship Education

Introduction

The context of teaching in Canadian classrooms is rapidly changing in fundamental ways. Teachers and students are becoming increasingly diverse, global forces are influencing the design of curriculum and pedagogy, and educational policies are recognizing the importance of teaching students about their actions, rights, and responsibilities within an increasingly connected global network (Davies, 2006). Across Canada, multiple forms of global citizenship education (GCE) have been incorporated into schools, whether as specific courses, discrete curriculum-content areas, or as globally-minded objectives linked to existing curriculum. Articulating approaches for developing a global perspective in schools has raised important questions for educators and scholars about what the global and/or globalization should look like in teaching and learning (Evans, Ingram, MacDonald, & Weber, 2010).

While there is much debate and contestation around what is meant by GCE, we identify some consistent elements and define GCE as an agenda for a social justice-oriented approach to teaching and learning global issues in the classroom. In terms of an educational agenda, we understand GCE as pushing beyond an exclusively national perspective of world affairs, avoiding reducing civics and global studies to social studies topics, and breaking from tokenizing and exoticizing foreign places and peoples. As an orientation to learning, GCE encourages students to understand globalization, to adopt a self-critical approach to how they and their nation are implicated in local and global problems, to engage in intercultural perspectives and diversity (Pashby, 2008), and to recognize and use their political agency towards effecting change and promoting social and environmental justice. In Canadian schools, situated as they are in the global North, GCE teaching and learning activities are inevitably influenced by dominant perspectives on the effects and driving forces of globalization that prioritize themes of economy, cross-cultural interaction, security, and democracy. Examining how GCE can be framed from alternative perspectives that include greater attention to themes of identity, difference, and critical reflexivity, this paper engages with multiple theoretical frameworks to inform a critical and nuanced approach. Drawing upon theoretical and empirical work on culture, religious faith, race, eco-justice, language and gender, this paper is intended to provoke a deeper consideration of ideological connections and critical perspectives on issues relevant to the content, pedagogy, and purpose of global citizenship learning.

Considering multiple and interlocking perspectives, we articulate a framework for critical global citizenship education (CGCE). To illustrate the framework, this paper uses the metaphor of a kaleidoscope to represent how the view of CGCE is changed and refracted by the interconnection and overlap among diverse perspectives and identities. The five of us each looked into a particular lens that reflected our personal research interests and considered its connection to the possibilities and challenges of CGCE: multiculturalism, race, religion, gender, language and literacy, and eco-justice. Constantly shifting and evolving, a kaleidoscope suggests that the frames of analysis and groupings/perspectives represented by each of the lenses are not universal or fixed, but

dynamic and shifting, depending on context and on connections to other dimensions of understanding. In proposing a kaleidoscope as a tool for contemplating overlaps and nuances across the multiple lenses that we address, our intention is that we, in the educational research and practice communities, may all think about the extent to which the scope of each lens is comprised of a myriad of 'pieces,' *some shared*, that turn, shift, and re-create novel perspectives. While only a range of these configurations can be feasibly treated in this paper, it is important to state that the individual components of the configurations undoubtedly include a range of specific issues and discourses (poverty, equity, human rights etc.), which we see as related to the wider lenses that we refer to here. We are not proposing that the specific lenses that we elaborate on here are finite in number or absolute in terms of the specific configurations that we explore, but instead propose that the lenses be viewed as some of the predominant perspectives that we see being configured toward the project of educating for critical global citizenship.

This paper developed out of a collaborative, dialogic learning process involving graduate student researchers interested in the tensions and possibilities arising from theories of citizenship, critical race theory, ecology, feminism, language and literacy studies, multiculturalism, post-colonialism, and sociology of religion. This theoretical grounding led to the defining of individual lenses through which to identify and examine key principles of CGCE. Each member of this working group contributed by sharing her theoretical approach, and by exploring areas of intersection with other members of the group. Beginning with an articulation of our shared understanding of critical global citizenship education, this paper highlights how on key principle of CGCE, a critical understanding of globalization, runs across each lens. Each contributor offers suggestions for teaching and learning, and the paper concludes with a discussion of implications for how the citizen and the global are constituted in Canadian classrooms.

Theoretical and Conceptual Framework

Along with Schurgurensky (2003), we understand that citizenship learning is a life-long and life-wide process. Citizenship learning is complex and occurs in a wide variety of formal, non-formal and informal learning settings. Schurgurensky (2005) articulates that transformative citizenship learning involves the nurturing of caring and critical citizens who raise important questions and problems in overt ways, probe the status quo, and communicate without appealing to authority and tradition. We promote a notion of citizenship agency as "the state of being in action or exerting power" and understand citizens as social actors, who — rather than acting as equal, autonomous agents — exercise citizenship within "concrete social relations mediated by power" (Schurgurensky 2005, p. 4).

In exploring theories of transformational citizenship, we have been building a framework of critical global citizenship education. CGCE rejects a more conservative version that understands globalization in neutral terms and through neutral values of citizenship and of education (Lapayese, 2003). Our broad understanding of CGCE draws on Shultz (2007), who outlines a transformational version of global citizenship where globalization is dynamic and global citizenship works towards the "erosion of North-South hierarchies" (p. 249). This approach acknowledges that the current global moment is defined by a complex and dynamic set of relationships—international, national, and local—that creates new patterns of inclusion and exclusion. Our understanding of *critical*

global citizenship education is also influenced by Andreotti's (2006) distinction between 'soft' and 'critical' global citizenship education. Her promotion of a 'critical' model of global citizenship education includes a postcolonial view that acknowledges the complicity of the West in what are being constructed as global problems but which are being understood as 'Third World' problems, and resists an oversimplification of North-South relations where the South is either a space for "Western forceful dominance or some 'grassroots' resistance" (p. 4).

Andreotti's critical global citizenship education model looks to critical literacy for a pedagogical approach that promotes both critical engagement and reflexivity through "the analysis and critique of the relationships among perspectives, language, power, social groups and social practices *by the learners*" (p. 7, original emphasis). Critical literacy prioritizes critical reflection and probes learners to recognize their own context and their own and others' epistemological and ontological assumptions. Furthermore, critical literacy contributes a transformative pedagogy to a framework of CGCE by insisting that in order "to think otherwise" and to transform views and relationships, learners must engage with their own and others' perspectives. Finally, Andreotti's 'critical' global citizenship model promotes citizenship action as "a choice of the individual after a careful analysis of the context of intervention, of different views, of power relations (especially the position of who is intervening) and of short and long term (positive and negative) implications of goals and strategies" (p. 7). Key concepts of CGCE include transformation, criticality, self-reflexivity, diversity, complicity, and agency. We have used these principles to guide our multi-disciplinary analysis of various thematic areas throughout this paper.

Methodology: Collaborative Process

This paper is the result of a collaborative effort to expand theoretical work on critical global citizenship education. We are six PhD candidates pursuing studies at OISE-University of Toronto and the University of British Columbia who are all engaging in research related to global citizenship education. Our own research interests represent distinct and overlapping foci (eco-justice, gender, language and literacy, multiculturalism, race, and religious faith) and theoretical lenses (post-colonial, critical race, feminist). From our personal and academic locations, we recognize our complicity within unequal power relations and social structures. As a group, we come together as able-bodied, educated women and work on the on-going process of being explicit about recognizing how we are each politically positioned across differences of class, ethnicity, race, and religion. This process of being explicit about how we are differently positioned and privileged in the academy and in wider society created conflict and tension among us, and we continue to grapple with what it truly means to build relationships across difference based on genuine reciprocity.

Identifying key principles of CGCE

We participated in a series of meetings that took place between November 2009 and May 2010. During these meetings we raised and explored issues of theory and practice in our own research and examined the implications of these issues for each other, as well as for conceptualizations of CGCE in contemporary educational research. After

talking through our own approaches to working with the concept of global citizenship education, we identified a set of five inter-related CGCE principles based on the theoretical framework we have outlined above. While our CGCE principles are not exhaustive, definitive, or fully discrete, we understand these principles to be at the core of applying a critical global citizenship education framework within schools and in educational theory and research. Each principle could be elaborated and analyzed in a separate paper. Here we list them in order to share the broader work we have done as we will focus on the first principle in this particular paper.

Five principles for critical global citizenship education are to:

1. Critically understand globalization and interrogate global hierarchical power relations;
2. Work with a broad and deep concept of citizenship learning;
3. Adopt a caring, self-critical, and reflexive approach to how individuals, groups and nations are implicated in local and global problems;
4. Engage in intercultural perspectives and diversity through critical literacy; and
5. Use and enable citizen agency.

**The CGCE kaleidoscope: Examining the principles from different foci**

We used the metaphor of a kaleidoscope to illustrate the complexity and intersections among various identity markers (race, gender, etc.), and the shifting, dynamic nature of these identities and their relationship to education. With this metaphor in mind, we set about exploring the five principles from our different foci. First, we created a chart with each of the five principles. Each participant contributed analytical notes on each of the five principles onto one common chart, looking at both possibilities and limitations of CGCE from her specific lens. This activity served as a spring-board for discussing a critical and nuanced approach to CGCE.

Principle One: A critical understanding of globalization

In this paper, we elaborate the first principle emerging from our work together, articulating a critical understanding of globalization. This principle, elaborated by Lapayese (2003), can be defined as a rejection of more conservative versions of globalization that impose a set of neutral values and that fail to challenge prevailing paradigms of both citizenship and globalization. It is our understanding that a CGCE principle of critically understanding globalization promotes criticality and complexity in conceptualizing and analysing contemporary processes of globalization. It rejects a normalized and simplistic version that constructs a status quo serving the interests of dominant groups and of a neoliberal agenda.

The next section of the paper presents each co-author's articulation of how the lens she used as an analytical frame can be applied to a CGCE approach in Canada by elaborating on, engaging with, and probing the principle of a critical understanding of globalization.

Figure 1.
Kaleidoscope
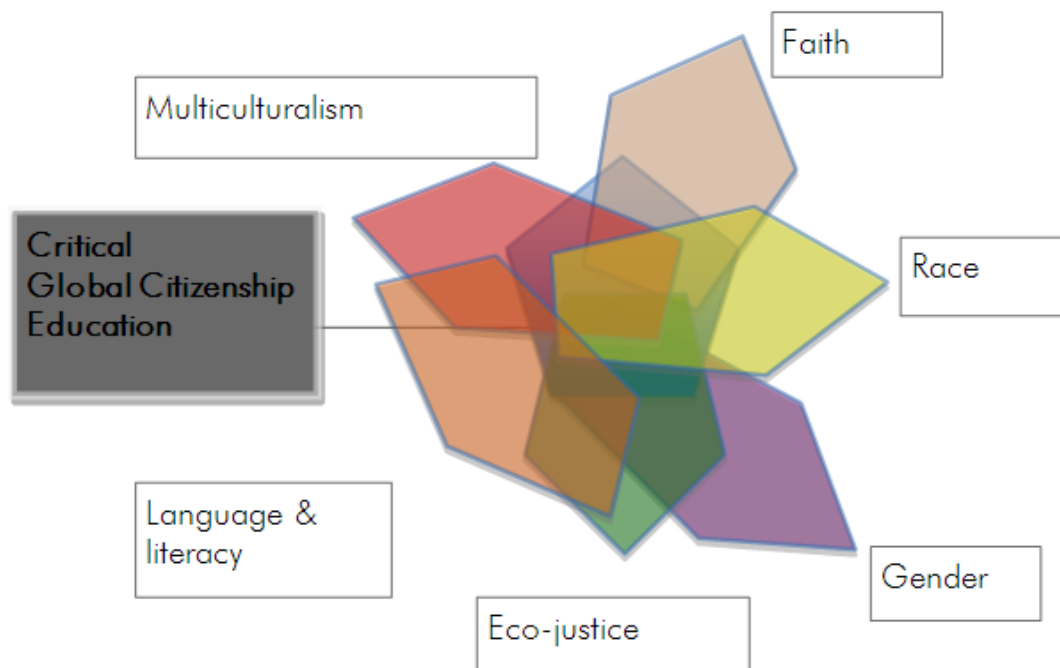
Karen Pashby on Multiculturalism and CGCE: A Critical Understanding of Globalization

Cultural diversity is a central rationale for and tenet of conceptualizations of global citizenship education. In the 'Canadian imaginary,' cultural diversity is rooted in the language of 'multiculturalism' (Pashby, 2008; Pashby, 2010). Critical approaches to cultural diversity in the classroom and/or global citizenship education are conceptualized, implemented, and understood within a context of various overlapping and sometimes competing popular and official discourses of multiculturalism. While the term 'multicultural' describes a pluralistic demography in terms of ethnicity or ethnocultural pluralism, 'multiculturalism' defines an inclusive approach to cultural diversity in government policy, school curriculum, and popular understandings of Canada as a 'cultural mosaic' (Joshee, 2009).

Theoretically, multiculturalism defines fair terms of integration whereby minority group ethnocultural identities are recognized as a barrier to involvement in the national societal culture; hence, there is a need for group differentiated rights (Kymlicka, 1995). In pedagogical practices, the 'mosaic' framework defines celebratory approaches that are critiqued for tokenizing minorities while encouraging those who fit the dominant norm to feel benevolent and even superior for 'including' others (Day, 2000; Jones, 2000). According to James (2008), historical and structural racism has and continues to serve "as a mechanism to maintain a culturally 'white' Canada" (p. 103). Joshee (2009) observes a recent return to a language of diversity and equity whereby current multicultural discourses are redefined by logics "inspired by the ideologies of neo-liberalism and neo-

conservatism" (p. 96). In this context, 'multiculturalism' becomes a catch-all concept with inherent paradoxes.

While diversity is celebrated and seen as a valuable and integral part of Canadian identity, those members of groups seen as 'diverse' are often framed as 'the problem,' as lacking what is necessary to succeed in Canadian society, and as threats to the potential for social cohesion (Joshee & Pashby, 2008). Furthermore, in reference to what my co-authors will point out, 'diversity' discourse can be overly focused on ethnocultural celebration and inclusion, thereby masking important ways that a dominant culture constructs and maintains 'otherness' in terms of factors such as religious faith, race, language, literacy, and gender — the list could go on. CGCE principles and pedagogies are conceived of and implemented within an ideological and policy-based context, and educational culture is defined by neo-liberalism wherein individualism and social cohesion are valued over the interrogation of power imbalances.

A critical view of globalization is strongly relevant to a critical multicultural view of CGCE. There may be an implicit assumption that globalization and multiculturalism are mutually reinforcing, yet, neither globalization nor multiculturalism can be reduced to immigration. The extant 'national citizenship' context from which educators and students engage with 'global citizenship' is constituted by varied epistemological assumptions of 'others'; global power relations are played out in the national multicultural context. For example, there are tensions inherent to naming issues 'global' when students in Canada may consider them their or their family's 'local' issue. Therefore, a CGCE framework can contribute a nuanced understanding of the processes of globalization. Specifically, it can help to identify and unpack complexities of settlement, migration, and pluralism, including the interaction among marginalized and dominant cultures as well as the impact of new communities on established minority cultures.

There is a particular imperative to incorporating a critical approach to the study of global issues given Joshee's concern about how neo-liberal and neo-conservative multicultural discourses both define equity and diversity as individual development and social cohesion. According to Pike (2008), global education is most often implicit in cultural education; thus, a strong link exists between multicultural and global education in Canada. He warns that in "the post-9/11 era" a neo-liberal view of global education has taken over a more critical version despite the urgency for critical engagement with global issues in classrooms" (p. 224). Richardson (2008a, 2008b) argues that when global citizenship education is understood in neo-liberal terms, superficial and neutral differences between cultures are emphasized because individuals are understood to have the same fundamental wants and needs. Such a view encourages competition and an acceptance of globalization as good (Shultz, 2007). Thus, from a critical multicultural perspective, CGCE contributes a more complex and nuanced version of the impact of the processes of globalization on cultural identity formation and vice versa.

Viewing a CGCE framework from a lens of critical multiculturalism is particularly important to recognizing the context in which discourses of cultural diversity are framed in Canadian classrooms. This discussion has raised and problematized the potential of seeing Canada as the 'perfect' place for global citizenship education because of its tradition of multiculturalism. While the concept of group differentiated rights is significant even in international terms (Kymlicka, 2007); in terms of popular and pedagogical discourses, neo-liberal principles define multiculturalism in individualistic

and meritocratic terms. Global citizenship education may be conceptualized as a natural extension to multicultural education and tied to a problematic idea that Canadians 'know how to do diversity' because celebrating diversity through multiculturalism is a 'done deal.' Therefore, this discussion highlights the importance of using CGCE toward a critical conceptualization of cultural diversity within understandings of globalization. A critical multicultural view of CGCE raises the significant potential for contributing a conceptual framework for policy and curriculum approaches to handling sensitive issues in the classroom and recognizing various ways students identify as citizens — a central theme across the lenses presented in this paper. The study of globalization as part of CGCE work in classrooms will include a challenge to the national-centric view embedded in many global education programs (Myers, 2006). Also, it will require a change in curricular content, especially in the typical mainstream metaphors (like mosaic or salad bowl) used to conceptualize multiculturalism (Kirova, 2008, p. 119).

Maryam Nabavi on Race and CGCE: A Critical Understanding of Globalization

An exploration of 'race' within a CGCE framework requires moving beyond black-white binaries to consider the nuances of 'race' within the current globalized context. A nuanced understanding of ways in which 'race' interlocks with other identity categories (Berger & Guidroz, 2009) is central to the social, economic, and political dimensions of migration (Gilroy, 1993), and is a significant yet evolving anchor for processes of inclusion and exclusion that helps in the exploration of 'race' as a complex, context-driven, and shifting identity category.

The interlocking nature of 'race' and 'racialization' with other categories of identification and belonging — such as faith, gender, culture and geographies — incites a conceptual shift away from the notion that social markers of identity – wherein 'race' is the trump card – are fixed and secure, suggesting instead that social identities are constructed across discursive, institutional, and historical formations and practices (Hall, 1996, 2002). For example, while 'race' interlocks with social identity categories (see, for example, the faith and gender sections in this paper), the category of 'race' is politicized and complicated in the ways it is embedded in the politics of the nation, social, spatial, and political geographies (Nabavi & Lund, in press). Discourses of migration (Tololyan, 2005), critical race theory (Gooding-Williams, 2001), and the nation (Taylor, 1994) shed light on how the racialization of individuals and groups occurs across national and global geographies.

In the current global context, allegiances to race — as a racial, social, cultural, political, religious identity — are central to the diverse range of reasons for global inclusions and exclusions. The range of inclusions and exclusions vis-à-vis 'race' are informed by global migrations, such as asylum-seekers or cosmopolitans (Vertovec & Cohen, 2002) to the politics of (racial) identities within national borders, such as First Nations communities' land use agreements in British Columbia (Page, 2010). Thus, the global (racialized) citizen is not necessarily bound by geographic migrations, rather inclusions and exclusions that are informed by racial identities in various glocalized (global/local) spaces inform how her 'race' is taken up and by whom.

Critical global citizenship education holds the possibility of educating about the complex and contested meanings of identities and belonging across national and intra-national domains, where notions of inclusion and exclusion are central. 'Race' as a

contested historic and current marker of inclusion and exclusion across social and political domains is central to discourses of citizenship. Thus, a critical understanding of globalization can be helpful for exploring the centrality of 'race' within citizenship broadly and its role in critical global citizenship education. This understanding includes an exploration into the ways that social, political, and economic impacts of globalization manifest across different sites.

For example, growing international migration (both forced and free), the proliferation of transnational communities, and the ways that multiple or no national loyalties complicate how social identities are represented within and across social, cultural, political, national, and supranational imaginaries (Cohen, 2010) all contribute to a critical understanding of globalization. In the words of Castle (2004), as the "world changes from a space of places to a space of flows and people's activities are increasingly focused on 'transnational social space'…this has important consequences for personal identity and political belonging" (p. 18). As such, a critical understanding of globalization for the pedagogical project of critical global citizenship education makes salient the necessity to respond to the realities of globalization wherein individuals' identities cannot be separated from the broader socio-political contexts in which they are embedded.

The pedagogical opportunity of situating 'race' within CGCE can be strived toward by (1) moving beyond the idea of 'race' as a fixed identity category or something independent of ethnicity and culture — rather, to teach about race as intersecting and interlocking with other lenses, such as the idea of the kaleidoscope explored throughout this article; (2) exploring the ways in which racialized identities are embedded in the trans-national flow of goods and people, and their present and historic connections to colonization, migration, and displacement; and (3) building pedagogical spaces for not just exploring the relationship between national and international in the lives of learners, but also how they are implicated in their interlocking identities that inform that relationship. In effect, a critical understanding of globalization vis-à-vis 'race' hold possibilities of an evolving understanding of citizenship that is aligned with the realities of the current global context and, by extension, of critical global citizenship education.

Sameena Eidoo on Religious Faith and CGCE: A Critical Understanding of Globalization

> Though intolerance may be as old as religion itself, we still see vigorous signs of its virulence. In Europe, there are intense debates about newcomers wearing veils or wanting to erect minarets and episodes of violence against Muslim immigrants. Radical atheists issue blanket condemnations of those who hold to religious beliefs. In the Middle East, the flames of war are fanned by hatred of those who adhere to a different faith… Such tensions are likely to increase as the world becomes more interconnected and cultures, peoples and religions become ever more entwined.
> — Dalai Lama, 25 May 2010

The Dalai Lama's statement captures the urgent need for religious understanding and freedom in an era of globalization and transnational migration. As religiously diverse

peoples interact with greater frequency, new possibilities for conflict and cooperation arise. Public schooling, a project of the nation-state, contributes to young people's abilities to negotiate conflict, as well as to cooperate with one another to create a just and peaceful society.

Religion, as defined by Falk (2001), "encompasses the teachings and beliefs of organized religion and all spiritual outlooks that interpret the meaning of life by reference to faith and commitment to that which cannot be explained by empirical science or sensory observation" (p. 57). Religion is associated with "an acceptance of the reality of the divine, the sacred, the transcendent, the ultimate" (ibid.). Thus, an exploration of religious faith in CGCE would entail considerations of religious and spiritual dimensions of human experience, indigenous knowledge systems and ways of knowing, limitations of positivist scientific and social paradigms, people's relationships with their total environment (human and non-human), and expanded conceptions of the world as multi-layered and the universe as physically and spiritually ordered.

Despite post-Enlightenment efforts to extract religion from public and political life, there is growing recognition of the vitality and pervasiveness of religion as a moral-ethical force influencing individual and collective action in the contemporary world context (Esposito, Fasching, & Lewis, 2007; Falk, 2001; Mische & Merkling, 2001). Religion has played a central role in violent conflict. Religion has divided the peoples of Indian subcontinent, the Middle East, the former Yugoslavia, and elsewhere (Johnson & Sampson, 1994). Religion continues to be used to justify violence, neglect, and abuse of minorities, particularly girls and women (Schnall, 2010). Recent history also provides numerous examples of religiously inspired emancipation efforts, including the Liberation Theology Movement, the role of the churches in the abolition of South African apartheid, and the Jubilee 2000 Campaign (Dent & Peters, 1999). Religion has also played a central role in peace-building works in the Philippines, East Germany, Zimbabwe, and elsewhere (Lederach, 1995).

Religion is at the forefront of debates on globalization (Appadurai, 1996; Esposito et al., 2007; Mische & Merkling, 2001). A focus on religion in GCE would entail comparative and historical explorations of the ways in which the world's religions are transforming (and transformed by) social, cultural, political, ecological, and economic dynamics of globalization, as well as inter-related tensions of modernization, secularization, and de-colonization. An exploration of religion in GCE would also entail examinations of multiple intersections of religion and globalization through a variety of global issues, including human rights, development, environmental sustainability, pluralism, and poverty. Mische and Merkling (2001) suggest that the exclusion of the religious and spiritual dimensions of human experiences may have enabled the pervasiveness and persistence of global inequalities. Ending poverty is at the core of most of the major religious traditions in the world. The Jubilee 2000 Campaign coincided with the celebration of the Year 2000 in the Catholic Church and honored the teachings of Leviticus to free all enslaved by debt (Dent & Peters, 1999). The Campaign called for the eradication of debt owed by the world's poorest nations (ibid.), and implicated the world's richest nations in negligent and self-interested lending (ibid.). In this case, religious teachings offered a framework for critically understanding globalization, and contributed to the development of criteria for the evaluation of the justice and injustice of the world economic system (Falk, 2001; Mische & Merkling, 2001).

A complex challenge that schools face is finding a way to teach about religion and conflict. According to Strom (2010), "To avoid conflict, many textbook writers have secularized or played down the role of religion in key historical moments… Other textbooks emphasize the fundamentals of religious traditions" (http://www.facinghistory.org/news/)**.** Such pedagogical approaches do not provide insight into the profound influence of religion in people's lives (ibid.). Bickmore (2006, 2008) contends that in complex environments of pluralistic societies, social conflict is a constant, but that it can be negotiated constructively and nonviolently. She calls for an education that "could equip socially diverse groups to work towards understanding and democratic decision-making — embracing handling conflict, rather than erasing differences" (Bickmore 2006, p. 360). Thus, exploring religion in GCE would also entail creating space for conflicting voices and perspectives; learning how to manage social conflict; moving beyond the will to power and related claims of exclusive possession of divine truth; moving towards compassion; and engaging across difference to identify and act on shared visions for a just society.

Leigh-Anne Ingram on Gender and CGCE: A Critical Understanding of Globalization

Despite the growing interest in global education, the voices, perspectives, and experiences of girls and women are still few, and the relationship between gender and global citizenship remains problematic and under-explored (Marshall & Arnot, 2008; Savoie, 2005). While much of the literature exploring education to promote ideas of global citizenship promotes a commitment to inclusivity, matters concerning gender are often relegated to a small sub-category labeled as women's rights, rather than being considered holistically as integral to the social, economic, and political organization of society (Marshall & Arnot 2008, p. 104). In addition, concerns about gender often get framed in neo-colonial or racialized terms instead of being part of a more critical look at systemic issues of gender and race across society. Using a critical approach to global citizenship education allows for opportunities to explore the complexity of human identity within citizenship well-beyond the confines of a nation-building enterprise, which continues to dominate much traditional civic education (Subedi, 2009). Any teaching and learning of global citizenship would be inadequate without considering the role of gender.

The reality is that despite significant progress made to improve the lives of women globally, the socio-economic and political dimensions of globalization continue to disproportionately affect women more than men, which is likely because of their gendered roles in society (Marshall & Arnot, 2008, p. 114). Although there are a growing number of women leaders, women still make up 70% of world's poor and only 18% of the world's government representatives (UNIFEM, 2010). In addition, a recent report revealed that among the Millenium Development Goals, those concerning girls and women have had the least progress (UNIFEM, 2010). These findings are a testament to the intransigence of beliefs about gender roles and the lack of political will to make profound changes to address gender inequalities. However, girls and women are not mere victims of global forces and citizenship structures, but rather subjects, citizens, and agents simultaneously.

Notwithstanding, feminists have argued for decades that societies organize

people differently by biological sex or gender (the social representation of sex), valuing men's contributions to society more than women's and thereby considering the lives of women within the private sphere not relevant to the learning of citizenship (Bickmore, 2002; Foster, 2000; Marshall & Arnot, 2008). Further, successive waves of feminists have built on and critiqued early liberal feminisms for dividing women even further, leaving Aboriginal women, women of color, and gay women out of early feminist movements (Thalbani et al., 2010; Wane & Massaquoi, 2007), and for failing to recognize how gender discrimination was connected to racism and other forms of discrimination. Thus, as my co-authors also suggest, it is essential for educators to explore the nuanced and dynamic intersections of multiple identity markers such as race, class, gender, religion, and language.

Although there have been decades of feminist, critical race, and post-colonial critiques of education and citizenship learning, there are still many significant systemic barriers to equality within the educational sphere. Despite the commonly accepted narrative of the academic achievement of girls in Canada (positioned in comparison to boys) and other countries of the Global North, evidence still suggests that the socialization of students into traditional male/female roles continues in Canadian schools today (Bashevkin, 2009; Bickmore, 1997; Lister, 1997). Furthermore, the history and current activities of various social justice movements is still given superficial coverage in formal citizenship and civic education curricula (Bernard-Powers, 2009; Crocco, 2010; Lister, 1997).

Often, the conceptualization of gender falls victim to "colonial eyes" (Asher & Crocco, 2009), shaped by racial and colonial discourses, framing gender inequality as a problem "over there" in the countries of the Global South, or "over there, over here" in the racialized minority communities within the Global North (Jiwani, 2010). For the last decade or so, the focus in Canada and much of the Global North has been on a perceived crisis among boys. Girls are scoring higher on many achievement indicators, apparently signaling to researchers and the media that gender discrimination has now been solved or is an issue exclusively within ethnic minority groups in Canada (Razack et al., 2010). This definition of the problem has resulted in a significant shift away from girls and from a critical examination of continued gender inequality in schools and educational curricula (Osler & Vincent, 2003; Ringrose, 2009). This framing of "the gender problem" is an illustrative example of how (as Pashby and Nabavi both describe in their contributions to this article) the complex interaction between discourses of multiculturalism, race, and gender intersect to shape the lived experiences of individuals or groups.

Using a CGCE lens in a school context can provide opportunities for teachers and students to examine how education and structures of citizenship may exclude certain groups and individuals based on race, gender, or other qualities. It is important to 1) create more spaces for reflexivity where students can consider how their own ideas about gender, race, and other identity markers are learned; and 2) examine what sources shape their ideas about gender in order to critically question their assumptions about how gender and race fit into curricula, teaching and learning practices, and societal structures (Subedi, 2009). In addition, providing a global frame to these examinations also allows students to consider international organizations (UN, UN-Women, NGOs, etc.) and agreements (MDGs, Beijing Platform for Gender Equality, etc.) are used to establish norms and goals for addressing inequalities globally. The founding of the new UN

agency for women in 2011 illustrates both the need for continued work towards greater inclusion of women and gender issues, as well as the need for new energy in this area. Young Canadians of all backgrounds can benefit from more spaces to examine how issues often affect women and men differently — both in Canada and abroad — as well as how their own identities (race, class, gender, and religion) may affect their own future participation as citizens of Canada and the global community.

Saskia Stille on Language and CGCE: A Critical Understanding of Globalization

> So, if you want to really hurt me, talk badly about my language. Ethnic identity is twin skin to linguistic identity — I am my language. Until I can take pride in my language, I cannot take pride in myself ... Until I am free to write bilingually and to switch codes without having always to translate, while I still have to speak English or Spanish when I would rather speak Spanglish, and as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue will be illegitimate. (Anzaldua, 2007, p. 81)

Gloria Anzaldua's statement eloquently suggests the ways in which language, power, and identity intersect in the current global context. Bringing the lens of language into the discussion of CGCE invites us to rethink globalization as part of a larger struggle for social justice and inclusion for speakers of minority languages. A critical view of globalization can elaborate an understanding of the influence of power on issues of language, both inside and outside of education. These issues include increasing cultural and linguistic diversity alongside the spread of English, official and national language policies, and support for bilingual education and language maintenance in schools and communities. In this contribution, I engage with these issues to illustrate their relevance for promoting a critical understanding of globalization.

Facilitated by new patterns of migration, growing cultural and linguistic diversity has intensified the multiplicity and breadth of language and literacy practices across home, community, and institutional contexts. A further dimension of linguistic change is the role of information and communication technologies (ICT) in creating new modes for communication, knowledge production, and dissemination. These changes are not neutral, but constituted by particular structures and relations that index what counts as powerful knowledge and literacies in the global context. Dominant among these changes is the increasing use of English as a *lingua franca* to the exclusion and marginalization of local or minority languages. Where English is spoken, universalist notions of "Standard English" have given way to plural "Englishes" in which diverse and local forms of language have opened up and remodeled codes for communication (Morgan & Ramanthan, p. 161). These considerations shape the status and practices of language within the global and local context, and across trans-national and virtual communities.

Language is central to personal and cultural identities, and the politics of language pattern onto inclusions and exclusions, particularly concerning issues of citizenship and belonging. For instance, Canada's official languages and languages of instruction in schools work to bind "diverse periphery and centre communities together" (Wallace, 2002, p. 112), however they also mark individuals and communities as immigrant, as so-

called "non-native" speakers, or in racialized, gendered, or class-based terms. Linguistic identities thus intersect with issues relating to race, gender, and culture, such as those elaborated by my co-authors. These intersectionalities and their positions have material consequences that afford individuals either social/economic benefit or disadvantage, and which construct and configure citizenship identities.

In education, language learning has become a site of struggle in which pressures relating to integration and assimilation, and cultural homogenization and hybridization are negotiated. Assessment, learning activities, and student-teacher relationships can either challenge or reinforce enduring struggles relating to language (Cummins, 2001; Pacini-Ketchabaw, Bernhard, & Freire, 2001; Skutnabb-Kangass, 2000). These artifacts of schooling not only reflect but produce the self (Moje & Luke, 2009), suggesting that language and literacy practices are among the tools that learners draw upon to materialize identities of legitimacy and belonging.

To understand the ways in which power relations map onto contemporary language and literacy practices, the development of critical literacy skills has long been advocated to assist learners to "read the word and read the world" (Freire & Macedo, 1987). Part of a critical approach to engagement with global issues includes acknowledging that language and knowledge are constructed in and through particular contexts, cultures, and experiences (Andreotti, 2008). Students' experiences in school are shaped by dominant constructions of what constitutes knowledge, and what constitutes legitimate forms of language use in school. For example, in Canadian classrooms, issues relating to language use and teachers' instructional practice are accompanied by unexamined assumptions pertaining to the role of a students' first or home language in learning activities, including the relevance of a students' home language to mainstream classrooms, the value of helping students to maintain and improve their home language literacies, and the importance of making subject-specific knowledge accessible to emergent bilingual students learning curriculum content in English-medium schools. These issues invite us to consider a more ethical relation to the multiple language and literacy abilities and knowledge that students bring with them to school. They also push us to consider how educators and educational policy can contribute to changing structures, assumptions, attitudes, and power dynamics relating to language and literacy, and citizenship and belonging in the context of globalization.

The pluralized notion of multiliteracies (New London Group, 2003) can expand understandings of appropriate language and literacy practices in schools. For example, including students' first language in literacy activities can help students to draw upon the full range of their cultural and linguistic knowledge for communicating and making meaning. Using multiple languages or dialects, or a mix of languages, plus multiple modes of communication such as written or digital text, images, sound, and video, affords learners the opportunity to be creators of meaning and experience using the full range of their available linguistic and communicative resources. In a CGCE framework, multiliteracies pedagogy (see for instance Cummins, Early, & Stille, 2011) creates opportunities for learners to see their language, culture, and community reflected in and respected by school. It can promote the value of linguistic diversity and assist learners in developing awareness of how language is positioned across different contexts, and how this positioning facilitates understandings of globalization, global issues, and histories of participation.

Angela MacDonald on Eco-Justice and CGCE: A Critical Understanding of Globalization

Global reconfigurations of citizenship in the contemporary political landscape include more explicit focus on environmental responsibility. 'Ecological citizenship,' 'environmental citizenship,' and/or 'planetary citizenship' implicate state and non-state actors. Related citizenship obligations are being reconstituted to account for the interests of the planet as a living system, the intersections of social and eco-justice, the interests of future generations, and the obligations between nations.

As a lens for critically understanding globalization, eco-justice provokes questions about responsibility, identity, enclosures, place, privilege, and struggle. Eco-justice also calls attention to persistent neo-colonial dynamics that manifest in environmental conflicts. In my contribution here, I focus on conceptualizing the notion of 'eco-justice' in ways that underscore its potential for teaching and learning toward a critical understanding of globalization. I build on Bowers' (2001) four-point conceptualization of eco-justice, Crosby's notion of 'eco-imperialism' (1986), and Gruenwald's work (2003) on 'critical pedagogies of place.' These central conceptual priorities, which evidently link to those lenses taken up by my co-authors, include:

1. Understanding the relationship between ecological and cultural systems, specifically between the domination of nature and oppressed groups (e.g., eco-feminism; political ecology, environmental justice issues that exacerbate economic and social inequities whereby vulnerable populations disproportionately experience the harmful environmental impacts of consumer culture, etc.);
3. Addressing environmental racism, including the geographical dimension of social injustice and environmental pollution (e.g., the location of landfill sites within communities, as well as the outsourcing of waste beyond national borders etc.);
5. Revitalizing the non-commodified traditions of different ethno-racial groups and communities (e.g., religious worldviews, for example, that recognize the earth and human-earth relationship as sacred);
7. Re-conceiving and adapting our lifestyles in ways that will not jeopardize the environment for future generations (e.g., intergenerational equity; ecological debt);
9. Recognizing past and present instances of eco-imperialism to describe the ways in which the environments of colonized societies have been physically transformed by the experience of colonial occupation; and,
10. Foregrounding 'critical pedagogies of place' that are attuned to the particularities of where people actually live, including the importance of naming historical and contemporary instances of violence, occupation, and exploitation that has occurred in these places, and that is connected to global development trends that impact local places (Gruenwald, 2003; Shiva, 2006).

Eco-justice acknowledges the social and political dimensions of environmental issues and the intersections between social and environmental justice. In other words, it attends to the distribution of the effects of environmental issues on human beings and on 'nature.' Conflicts are framed across diverse human interests — cross-culturally, internationally and inter-generationally. The ambitious aim, then, of eco-justice, as articulated by

Bowers (2001), is to develop an ethic of social and ecological justice where issues of race, class, gender, language, politics, and economics must be worked out in terms of people's relationship to their total environments — human and non-human.

Thus, theoretical work on eco-justice and environmental conflict calls attention to the inter-relations among environmental racism and global capitalism, ecological imperatives and social needs, gender and racial equality, and the interests and rights of future generations, as well as those of non-human species (Adkin, 2009, p. 1). Specific examples for teaching and learning may include opportunities for students to learn how intensified processes of globalization render relationships between individuals; between humans, natural, and built environments; and between seemingly distinct global issues more proximate and interwoven, and the consequences of these interactions (or kaleidoscopic configurations) increasingly inequitable:

1. Students could examine the close connection between income and environmental quality of life by exploring how wealthier communities (local) and states (global) can increase their environmental quality through outsourcing practices (Clapp, 2001);
2. Students could be given opportunities to assess underlying assumptions such as 'unlimited growth' embedded in dominant sustainable development frameworks (Kutting, 2004); to recognize assumptions in dominant paradigms of globalization; to critically assess whose knowledge is included and excluded from these deliberations; and to recognize how scientific knowledge is itself a paradigm that constructs exclusions in environmental conflicts, decision-making processes, and problem-solving efforts. In other words, students could learn how globalization and discourses of 'the global' construct power relations around environmental issues and create enclosures via the appropriation of political spaces for naming, framing, and responding to environmental conflicts and threats, and via trade agreements that support the privatization of water or the preservation of biodiversity.
3. They could also learn how globalization has resulted in trans-national participatory democratic social movements working to reconfigure these spaces to be more inclusive, equitable, and just.
4. Students could learn to critically read space, place, and identity (gender, race, socio-economic/class) relative to environmental injustice and conflict (in their local, national and global communities), and to enact ecological literacy practices. They could learn to read maps from new vantage points that account for recognizing how power is 'mapped' in various geophysical and political landscapes and deliberate the implications (critical visual literacy).

Such efforts could result in a move toward what Lapayese (2003) calls a "pedagogy of transformation" which goes beyond the need for amelioration and reform by urging students and teachers to make those crucial connections between the local and the global, and to examine discourse and power structures critically and creatively — in this case, with implications for their understandings and commitments to themes of environment, sustainability, and eco-justice.

Discussion: Common Principles and Putting CGCE into Practice

In this article, we have each contributed a theoretical lens with which to think about educating for global citizenship from a critical perspective. Despite our having different theoretical frameworks and focal points — represented symbolically as different coloured lenses in the kaleidoscope — we share in common several underlying principles about educating for critical global citizenship education. These principles emerged over the course of our collaborative process and are by no means exhaustive, but rather an attempt to generate points of intersection, discussion, and reflection for those interested in applications of critical global citizenship education. As teachers, emerging scholars, and activists, we acknowledge the innovative, progressive, and transformative work of teachers committed to supporting the development of learners as active, thinking, and compassionate citizens. Based on our teaching experiences, our work with teachers, and our theoretical analyses for this paper, in this section of the paper, we share some common beliefs, assumptions and assertions that emerged from our collaboration.

1. **Learning is an interactive, practice-oriented, relational process.** Despite a major shift in the conceptualization of teaching and learning to a more interactive and democratic process, there has simultaneously been a resurgence of standardized testing, streaming, and other instruments that emphasize a more traditional concept of learning. Underpinning all of our work is the belief that learning is a multi-dimensional and relational process. Thus, we emphasize the need for educators to employ a range of interactive, student-centred and democratic principles and practices in their teaching to provide a counterpoint to this systemic emphasis on standards and quantitative methods.

2. **Students need spaces to critically engage with dominant views and perspectives (i.e., gender, race, religion, etc.).** As with many practicing teachers, we believe that the teaching of History, Civics and Social Studies (and indeed all subjects and levels) must not only introduce the facts, events, and topics of history and current events, but deliberately create spaces where students go beyond dominant viewpoints, explore and critically analyze dominant views on issues, consider multiple perspectives, and imagine alternative outcomes of events. In addition, if students are to learn problem-solving and conflict resolution skills in life outside the classroom, they should learn to do so in school by being encouraged to consider which views and perspectives are excluded from history and school curricula, and imagine alternative outcomes and possibilities.

3. **Curriculum needs to teach complexity:** Too often, infinitely complex issues in history and current events are boiled down into binary perspectives: pros /cons, for / against. While debates and similar activities can be useful teaching tools, they can also deteriorate into adversarial relationships and reinforce dualistic, binary thinking. Think of George W. Bush's now infamous speech about the war in Afghanistan: "You're either with us or against us." Indeed, this is not the kind of thinking that helps resolve complex global conflicts. We believe that curriculum can be co-constructed with the influence of teachers and students to

encourage more comfort with nuances, contradictions, multiplicity, and complexity.

4. **Teachers need time for self-reflection and peer-sharing.** Current research suggests that there can often be a disconnect between what teachers say they do in the classroom and what they actually do in practice in the area of global citizenship education (Evans, 2006). In fact, although teachers talk about using interactive and transformative techniques, they often rely on transmission-oriented practices more than they admit, especially in the area of education for citizenship. We believe it is essential that teachers need time in their busy teaching schedules to reflect on their own perspectives and practices in this area and connect with other teachers and educators to share, as well as developing a good sense of their own needs and strategies.

5. **Identities affect participation and perspectives.** Not all students relate to curricula, global issues and classroom practices in the same way. As illustrated through our discussion in this paper, students' multiple identities and associations affect their views on issues and topics, as well as their ability to engage with others during classroom activities and outside the school context. We encourage teachers to find new ways to be learner-centred and culturally responsive. Classroom practices and content must incorporate diverse, multiple, active teaching practices to engage with students' unique backgrounds, connect curricula to their needs, and validate their students' multiplicity of identities.

6. **National perspective needs to be de-centred.** Much formal curricula in the area of education for citizenship focuses exclusively on a state perspective. A critical global educator can help students see the way that the nation-state functions while also allowing them to see alternative perspectives on issues of citizenship and civic participation (i.e., United Nations, International Civil society, corporations, other non-state actors, etc.) within an international or global perspective. Providing young people with an understanding of various other countries, cultures, or international agencies can help them see beyond the sometimes short-sighted or parochial perspectives of their particular government and allow them the ability to potentially develop new solutions or strategies for issues they may face in the future.

7. **Student participation in "the global" needs to go beyond charity**. Much of the information we get about other countries through the popular media (in particular about the developing world) can reinforce dangerous stereotypes and even neo-colonial relationships. The endless images of poor children in Africa (often portrayed as one entire monolith), tsunami victims in Asia, or flood victims in a variety of unfortunate places are a compelling way to foster peoples' interest in contributing funds to relief and development efforts. However, they also reinforce notions of global citizenship education as charity. We encourage educators to look beyond purely fundraising or supporting charity work for people "over there." Teachers can incorporate more self-reflection and critical literacy focused on

understanding how global structures and systems of power can continue unequal power relations and neo-colonial structures, helping students to get a better understanding of the root causes of global inequalities.

Conclusion

In this paper, we have presented a complex framework of critical global citizenship education, using a shared model to examine connections and points of tension across and between our various thematic foci, including multiculturalism, race, faith, gender, language, and eco-justice. We highlighted how the often-touted multicultural policy in Canada can be interpreted in a soft, uncritical manner. The myth of the mosaic can lead to a superficial celebration of diversity, while simultaneously reinforcing cultural hierarchies and the notion that minorities are a threat to social cohesion. This paper also highlighted the danger of oversimplifying complex global issues, arguing that race is much more than a black and white binary. It is complex, ever-shifting, dynamic, and context-driven. In addition, we highlight how a critical perspective can allow us to look beyond the now pervasive idea of religion as a threat to security and stability. On the contrary, religious faith can serve as a moral or ethical challenge to Western-Euro-centric positivism, playing an important role in global social justice movements. Furthermore, as with other identities, ideas about gender are often unquestioned because of assumptions about biological determinism. In addition, they are often framed by racial and neo-colonial ideas at the expense of more complex, holistic analyses of larger systemic inequalities and the social construction of ideas about males and females. A look at language and literacy revealed how the universality of English can be a hegemonic force and a tool for control. Finally, a discussion of eco-justice also argued for a departure from oversimplified models of an 'us-vs.-them' view of environmental issues, to calling for educators to adopt a more nuanced approach to the economic, social and political implications of these issues.

Choosing to work in a collaborative academic process was a deliberate attempt to find intersections and differences across our various themes and perspectives. We challenged ourselves to find common principles drawing on different bodies of literature relating to global citizenship education that could be applied to the work of educators within formal school contexts in Canada. Our decision to work collaboratively as a group of emerging scholars just embarking on our academic careers was also a deliberate attempt to resist an academic culture of individualism and competition. This effort is a step towards engaging with the themes of empowerment, solidarity, resistance, and deliberative dialogue that a critical global citizenship education accounts for in its theories and practices for teaching and learning. In summary, regardless of the theme or specific lens, we argue that it is essential for contemporary teachers and educators concerned with social justice within a global frame to move beyond dangerous binaries and oversimplifications of global issues and include a vigorous, lively, and critical engagement with complexity and conflict in classroom practice.

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