# The Globally Competent Teacher: Examining the Nationalism/Cosmopolitanism Tension and Teacher Orientations in Global Education

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Abstract

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**Background**: The concept of global education continues to be widely contested in classrooms across the United States as teachers find no uniform curriculum or expectations to guide their practice. How are teachers who are actively teaching global education courses interpreting this concept and learning goals? Past research suggests global education is connected closely to citizenship education. Teachers as a result have identified global education as a vehicle for prescribing nationalism, embracing cosmopolitanism, or a combination of the two. The historical transmission of nationalistic values in citizenship is now being challenged by the transformative values of the cosmopolitan citizen. This study explores the tension teachers' face when determining the transmission/transformative nature of global education and the teacher orientations that emerge as a result.

**Purpose:** The study addresses the following research questions: Do teachers see global education through a nationalistic lens of a curriculum aimed at transmission/nationalism or a

reconstructionist lens of transformation/cosmopolitanism or some combination of these? What kinds of teacher orientations do global education teachers demonstrate and how are these related to their interpretation of global education?

**Population**: Participants in this study were five secondary social studies teachers from two districts who were currently or have taught (within the past two years) a global education course.

**Research Design**: The research involved analysis of multiple data sources: a two-round Delphi survey and one semi-structured interview with each subject.

**Data Analysis**: Analytic coding was utilized during the iterative Delphi survey rounds. Subjects received all the responses reported from the initial survey and were asked to consider these responses when completing the second round of the survey. Findings from both rounds were used to inform the interview protocol used with all subjects. Interviews were coded using the constant comparison method where subject responses were compared against each other to identify the variance between interviews, both subtle and extreme.

**Findings/Results:** Qualitative analyses of the data collected reflect a broad representation on the nationalism/cosmopolitanism spectrum about how teachers interpret the concept of global education and how these interpretations influence practice and orientations to the curriculum. The data demonstrated a strong discourse where subjects reflected a globally competent orientation to global education, a combination of transmission and transformative values, and their instructional practice. However the study also contained a weaker discourse supporting neo-nationalist and neo-reconstructionist orientations. These outlier orientations were committed to seeing global education through either a nationalist/transmission lens or a cosmopolitan/transformative lens.

**Conclusions/Recommendations:** Discussion focuses on the nationalism/cosmopolitanism tension found in global education and how it relates to previous empirical research on the topic. Results of the study suggest that social studies teachers have a growing awareness of the importance of the cosmopolitan perspective in global education. The shift from a U.S. centric global perspective to an integrated world systems approach, while varied among subjects, suggests that global education in these teachers' classrooms is influenced by a number of factors including student demographics, personal and political values, and the goal of action-based outcomes in their teaching. The interpretation of global education across subjects also suggests the emergence of teacher orientations spread across the nationalism/cosmopolitan spectrum. The neo-national, neo-reconstructionist, and globally competent orientations identified in the study are further discussed and situated in the larger literature examining teacher orientations.

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# Chapter 1

# Introduction

## Introduction

Social studies teachers are responsible for working with an array of subject areas, including geography, history, political studies, and civics. With the forces of globalization continuing to impact the cultural, political, and economic characteristics of nation-states, global education is becoming more prevalent in U.S. schools. This chapter will provide an overview of the study including the conceptual framework, identification of the problem being investigated, including the guiding research questions, and the significance of the study in the broader global citizenship education literature. Also included is a glossary of key terms that will be useful for the reader moving forward.

## Conceptual Framework

Cosmopolitanism, as a philosophical precursor to global citizenship, has enjoyed an academic revival as an approach to understanding the world around us and is being promoted by many as a critical force in global education. (Camicia & Zhu, 2011; Seiler, 2011; Starkey, 2012). The literature is rich with philosophical visions of cosmopolitanism and its global citizenship education potential but empirical research and evidence of its application in the classroom is limited (Hansen, 2011). But what does "global education" mean? As an emerging social studies subject, global education is highly contested with competing sets of outcomes, curriculums, and content. There is considerable research exploring students' understanding of global citizenship and how students place themselves in the global context (e.g., Myers, 2007; Mitchell and Parker, 2008). But how do social studies *teachers* interpret and understand global citizenship education? As "curriculum gatekeepers" (Thornton, 1991, p. 237), teachers daily make pedagogical choices

regarding content and student outcomes. Frydaki and Mamoura (2008) believe that social studies, when compared to other disciplines, contains curriculum and content that are values-based and subject to teacher interpretation. Teacher value orientations influence how and what is being taught in the social studies classroom.

The study's conceptual framework utilize a number of tensions that global education teachers navigate. Both the nationalism/cosmopolitanism and transmission/transformative tension in global citizenship education suggest that teachers are continually having to make values-based decisions on knowledge and skills development for their students. Teacher orientations provide a meaningful way to examine how teachers' values emerge in their understanding and delivery of a global citizenship education curriculum. Together, the tensions of global citizenship education and teacher orientations guide the study's conceptual framework.

**Competing Goals of Education.**

Throughout history, the education of a nation-state's populace has been guided by a number of competing philosophies aimed at building citizens. But what is contested in each approach is the attempt to define the concept of *citizen.* By adhering to a particular definition of citizenship, a model of education will emerge that will lend itself to building and molding that particular type of citizen. With so many competing notions of citizenship, education and its resulting curriculums finds itself being pulled in many directions. For global education, it is important to compare and contrast its goals with the historical goals of education. Citizenship education historically has been rooted in nationalism and service to the nation-state. For this study, global education adheres to the cosmopolitan goals that recognizes the impacts of globalization, migration, and changing allegiances on populations.

**Curricular and Ideological Approaches to Global Education.**

Social Studies education and curriculum are at a crossroads in the citizenship debate due to globalization. Global education currently plays a peripheral role and is not central to Social Studies curriculums nation-wide (Myers, 2010). Tensions are easily identified between the competing goals of the historical citizenship education practices of Social Studies and what global education, depending on its interpretation, promotes. While current citizenship models effectively promote social control of its citizens, global education encourages active citizenship in which people may situate themselves in multiple spaces with multiple identities (Spring, 2007; Hansen, 2011; Myers, 2006; Peters et al., 2008). But what defines a global citizen? Myers (2006) rightfully acknowledges that there is "little understanding of either what this means or the implications for educational practice" (p. 2) and contends that global education should be viewed more as a curricular framework that will orient Social Studies education to address the impacts of globalization.

With such an array of competing ideologies shaping global education in the U.S. it is no surprise that there is no consensus on the directions its curriculum should take. Content, methods, expectations and outcomes vary not only by state but also districts, schools and individual teachers. For organizational purposes, three global education approaches that were identified by Myers (2006) will be utilized as a framework for further discussion. Through the examination of a number of case studies, Myers suggests that the following approaches to global education are taking place in the U.S. – international business training, international studies, and the world systems approach. These will be discussed in further detail in chapter 2.

**The Nationalism/Cosmopolitanism Tension in Education.**

Proponents of liberalism, as the core of citizenship education, view cosmopolitanism as a series of abstract notions and would prefer to focus on developing the particulars of nationalistic or patriotic citizenship in students (Damon, 2010). Liberalism, with its commitment to the individual and promotion of a nation-state's values, believes that citizenship education is strictly a political endeavor. Shklar (1989) even goes as far to state "Liberalism has only one overriding aim: to secure the political conditions that are necessary for the exercise of personal freedom" (p. 21). The "us vs. them" position is reinforced by Galston (1989) who believes that individuals must concede to the demands of the public in order to remain a full citizen in society. What can be determined is that liberalism opposes a cosmopolitan- infused citizenship education on both a tangible and philosophical level. The philosophical dispute is relatively easy to identify in liberalism's focus on the development of the individual while cosmopolitanism maintains the needs of society as a whole needs to be considered first. Also many supporters of liberalism believe that cosmopolitanism is aspiring to create world citizens that would replace American citizenship and undermine the importance of the nation-state (Damon, 2010; Glazer, 1996). These tangible fears of a cosmopolitan society are however without merit as one reads Appiah (2006) and Hansen (2011) which both encourage citizens to maintain both a local and global disposition. Liberalism it seems to many is to be defended at all costs without any, or limited, consideration of any conflicting ideologies.

Hansen's (2010a) *ground up cosmopolitanism* is adamant that an education system built around nationalistic goals is not comprehensive enough and allows little room for one to integrate their own identities and experiences into the learning process. Dewey (1985) states that, "Interest in learning from all contacts of life is the essential moral interest" (Hansen, 2010b, p.

100). This observation is an underpinning of Hansen's cosmopolitan inheritance approach to reforming school curriculum. Cosmopolitan inheritance urges students to become active participants in their education through examining critical questions, values, ideas, and practices. Education is not meant to be ingested but rather reflect the subject matter at hand and how the student interprets and feels about the subject. Deeper learning and not superficial is the desired outcome of this educational inheritance. By learning about local traditions, customs and history, students are better prepared to look more closely at other diverse traditions, customs, and histories with a more critical eye. Hansen (2010a) insists that one should be receptive to guiding ideas from anywhere and incorporate them into your world view and not to be influenced by your local obligations. Students need to develop "reflective identifications with the world community" (Banks, 2011, p. 249) in order for their cosmopolitan identity to develop and to determine where they fit in relation to the world beyond their local landscape (Sobe, 2009).

**The Transmission/Transformative Tension in Education.**

Stanley (2010), echoing George Counts' turn of the century call for a social reconstructionist movement in U.S. schools asks, "Should social studies educators transmit or transform the social order?" A vision of a social reconstructionist orientation emerges throughout Stanley's (1985; 1992; 2010) spectrum of work that believes teachers can deliver a curriculum that is able to effectively address social inequalities in modern society. By acknowledging that this orientation is both purposeful and not neutral, Stanley contends that the social reconstructionist teacher should focus on not the delivery of specific political or social goals but rather skills and values that would help students critically analyze the present dominant cultures and institutions. The tension of transmission and transformation as educational goals, certainly in

the citizenship education literature is well documented and serves as a guiding question for this study. (Parker, 2011; Stanley, 2010; Sylvester 2005).

### Teacher Orientations.

Feiman-Nemser (1990) identifies five conceptual orientations that pre-service teachers demonstrate throughout their teacher education programs. Defined a conceptual orientation represents "a coherent perspective on teaching, learning, and learning to teach that gives direction to the practical activities of educating teachers" (p. 1). The typology presented emerged from Feiman-Nemser's review of previous research examining theoretical perspectives, models, and paradigms in teacher education. Each of the 5 orientations – academic; personal; critical; technological; and practical – are outlined and contextualized with case studies from teacher education programs across the US.

## Statement of the Problem

As the world continues to become more culturally, economically, and politically interconnected as a result of globalization, the direction of global education in U.S. schools is under scrutiny like never before. What is the purpose of global education? What type of citizen is the education system trying to produce? How are teachers responding to these seemingly disparate goals of global education that range from a neoliberal capitalistic point of entry as suggested by Shultz (2007) to a more cosmopolitan humanistic approach as advocated by Nussbaum (1996). While Parker (2008) concludes that global perspectives and cosmopolitanism are still marginal voices in schools, Pashby (2011) identifies the tension teachers' face when it comes to global education. With the prevalent discourse of globalization and the need to respond educationally to 'global problems', teachers are feeling pressured to respond to and engage 'the

global' in their classrooms. Social Studies teachers have historically been charged with the building of citizens to serve the nation-state but this goal is now being complicated by the various interpretations of global education in the U.S. and its contested goals.

The result is a number of contested interpretations of global citizenship education that each have their own pedagogical, curricular, and philosophical frameworks that individual Social Studies teachers must navigate in the classroom. So what is the current understanding among social studies teachers of the purpose and goals of global education? Rapoport (2010) contends that global education is "barely known to the majority of educators" (p.26) in the U.S. His study suggests a number of reasons for the clarity of global education among teachers including the acknowledged vagueness of global education as a concept, lack of curricular guidance from state education institutions, and its suggested opposition to promoting patriotism. How do teachers view global citizenship education and what influences determine teacher delivery of this curriculum? Mangram and Watson (2011) observed that many Social Studies teachers approach this curriculum from an 'us versus them' binary in which the United States continues to be a world superpower with no equal. Gaudelli (2003) reinforces this assertion by concluding that many times the Social Studies curricula only promotes American exceptionalism. Popkewitz (1980) for example, refers to global education as a vehicle for "modern manifest destiny" (p. 309).

The findings from Rapoport (2010) and Mangram and Watson (2011) suggest that more research needs to be conducted around teacher understanding of the goals of global education, its connection to teacher orientations, and how teacher values influences pedagogical and curricular decisions in the classroom. The global education literature also suggests that undergraduate courses of study (Horsely et al., 2005), study abroad opportunities (Walters et al., 2009), political

activeness (Myers, 2007), and international travel/exposure (Eisenhardt and Stittason, 2009) may all influence a teacher's orientation towards global education and could provide a basis to consider future research opportunities. My hypothesis is that these experienced global education teachers would identify with Feiman-Nemser's (1990) critical/social orientation or Ennis' (1992) social reconstructionist orientation as they work from a world systems approach to the curriculum. Can a specific global or cosmopolitan orientation or a typology of global education orientations be identified for global education teachers? And, what professional and personal values might contribute to this orientation?

The primary research questions of the study are:

1. Do teachers see global education through the historical lens of a curriculum aimed at transmission/nationalism or a reconstructive lens of transformation/cosmopolitanism or some combination of these?
2. What kinds of teacher orientations do global education teachers demonstrate and how are these related to their interpretation of global citizenship education?

**Significance of Study**

This study furthers research examining global citizenship education and how teachers orient themselves to their practice and curriculum. A values lens is used. By this I mean how do teacher's self-identified personal and professional values influence their understanding of global citizenship education and their curriculum choices. Rooted in historical and recent research examining global education, social reconstructionism, cosmopolitanism, and teacher orientations, this study explores the tensions that influence global education teachers. A deeper understanding of teacher navigation of these tensions will also contribute to identifying emerging global education orientations.

The results of this study will inform a growing body of research concerning the emergence of global education and its impact on citizenship education. The findings may impact teacher methods in the classroom and the direction of Social Studies and citizenship education. By recognizing the influence of values and perceptions of teaching in the classroom, the study will further the discussion around teacher orientations and their potential connections to specific subject disciplines such as Social Studies.

## Glossary

***Cosmopolitanism*** – "an orientation in which people learn to balance reflective openness to the new with a reflective loyalty to the known," (Hansen, 2011, p. 1).

***Global Education*** – the study of human beliefs and values, global systems, global issues and problems, cross-cultural understanding, awareness of human choices, global history, acquisition of indigenous knowledge, and the development of analytical, evaluative, and participatory skills (Merryfield, 1997).

***Nationalism*** – "essential educational mission of preparing young Americans for a life of civic commitment and purpose…such a life requires a positive and inclusive vision of American identity," (Damon, 2011, p. 75).

***Social Reconstructionism*** – "the reconstruction of our culture and institutions in accordance with democratic values and social and economic justice. This requires that social education be oriented by a just theory of social welfare and that such an orientation be imposed on students." (Stanley, 1985, p. 384)

***Teacher Orientation*** - refers to "values orientations that constitute belief structures or philosophical positions that can be defined operationally in educational settings" (Ennis, Ross, & Chen, 1992, p.42).

## Organization of the Study

The organization of the study follows a traditional format that includes six chapters – introduction, literature review, methods, findings part one, findings part two, and discussion.

**Summary**

The delivery of global citizenship education in U.S. continues to happen in a haphazard way based on a spectrum of goals for students. Social studies teachers, as gatekeepers of this curriculum (Thorton, 1991), are being asked to teach a subject area that has little consensus on its definition or intended outcomes for citizenship education. As gatekeepers of global education development and delivery, teachers are therefore in the unique position of being able to make subjective choices about its content. Their choices are influenced, of course, by their values and orientation to global education. By examining teachers' understanding of both the transmission/transformative tension in the goals for their own teaching and the nationalism/cosmopolitanism tension that contributes to their value system, global teacher orientations can be identified that connect and explain these tensions in global education.

# Chapter 2

# Literature Review

## Introduction

The study encompasses a wide range of topics found in the education literature exploring global education and teacher orientations. Their review here is by no means meant to be inclusive of all. The scope of the literature review begins with a broad overview of the impact of globalization on philosophies and approaches to teaching and then moves to a more focused review examining global education in the U.S and its many interpretations. The nationalism/cosmopolitanism tension in global education is explored to provide a basis for examining the findings of the study. Finally, philosophical and empirical research examining teacher orientations is examined to provide a deeper understanding of the concept moving forward in the study.

## Globalization and Education Philosophies

The process of globalization over the past few decades has forced education systems to reevaluate their priorities and reconsider its goals and outcomes. Globalization has also brought a renewed interest in a global education curriculum but what that means and to who remains a contested concept. As a result, global education is being interpreted through a variety of philosophical lenses examining globalization and its impact on education and curriculums. By examining neoliberal, radical, transformative, and social reconstructionist discourses on globalization, a number of distinct global education parameters becomes clear.

**Neoliberal Discourses.**

Neoliberalism figures prominently as a strong discourse in the global education literature. Schultz (2007) defines neoliberalism as a single global market that is driven by capitalism and technology where the citizen is an active participant as both entrepreneur and consumer. The neoliberal citizen is seen as a traveler whose goal is to increase their global mobility with knowledge and skill sets for the emerging global economy. Mitchell (2001) would refer to these citizens as transnational citizens who "are well equipped to live and work efficiently within an increasingly competitive society" (p. 65). Mitchell's research examining the influence of Hong Kong transnationals on the education system in Vancouver, British Columbia reveals that mobile and wealthy entrepreneurs are exerting greater economic, political, and cultural power outside of their own nation-state. This freedom of movement, and its potential accompanying rewards that the neoliberal economy fosters what Pashby (2011) describes as "thin" global citizenship where citizenship is strictly measured by individual success and status.

Social mobility and meeting the needs of the individual is a key component to global education when viewed through a neoliberal lens. Labaree (1997) identifies three competing goals for U.S education – democratic equality; social efficiency; and social mobility with the latter's outcome being "individual status attainment" (p. 51). Global education for social mobility is no longer a public good but becomes a private good not accessible to all. These neoliberal goals tend to be rooted in discourses of entitlement and the importance of maintaining the global economic, political, and cultural status quo. Neoliberal global citizenship assumes a natural position of power and privilege that comes with success (Schultz, 2007). Camicia and Franklin (2011) suggests this sense of entitlement and privilege relies on the concept of *imagined consensus* where education is used as a tool for perpetuating national myths favoring a particular

group to reinforce national unity. Nussbaum (2005) provides a succinct summary of the social mobility position when referring to the U.S, "In particular, as consumers and people involved in business, we connect to the rest of the world above all through a global market that sees human lives as instruments of gain" (p. 45).The current neoliberal influence in global education is strong and reinforces current power and privileges structures globally.

### Critical Democracy Discourses: Radical, Transformative, and Social Reconstructionist.

The *radical* position in global education serves as the counter-narrative to the neoliberal approach discussed above. Globalization is now understood to be creating a deeper divide between the powerful North and less powerful South and it is the role of the global citizen to challenge these power structures (Schultz, 2007; Fanghanel & Cousin, 2012). Global hegemony cannot necessarily be reduced strictly by reaching across borders and building relationships. The global influence and power of supranational institutions, such as the World Bank, are viewed as oppressive to many citizens globally and need to be challenged. The radical global citizen is seen as an activist that takes action against global financial institutions who are seen as the architects of the neoliberal economy. Falk (1996) refers to this radical position as "globalization from below" which focuses on local agency and action to counteract the forces of neoliberalism and "globalization from above". Global education therefore is meant to enlighten the citizen around issues of economic, political, and cultural hegemony and how these oppressive forces impact others. Understanding the complexity of these relationships and recognizing that change is more than shifting the exploitation from one group to another is instrumental in the radical global education discourse (Appadurai, 1996; Shultz, 2007).

The *transformational* citizen recognizes that citizenship has multiple layers and globalization has resulted in new patterns of inclusion and exclusion that need to be addressed. Pike (2008) suggests that warm components of citizenship such as awareness, loyalty, and allegiance can be shared across borders and extend to all humankind. It is the recognition that people are intricately connected to each other, regardless of borders, and share the same desire to preserve our common humanity and environment. Perhaps a mantra for this position comes from Shultz (2007) "A better world is possible!" (p. 255). Global education should therefore engage in practices that Nussbaum (2004) refers to as the "compassionate and narrative imagination". Compassionate imagination has the global citizen recognizing its privileged position in the world and being able to recognize the position of others around the world. This can be related to Hanvey's (1982) perspective consciousness dimension of a global perspective where he suggests a recognition of one's view of the world may not be universally shared and there may be other profoundly different views for us to consider equally. The narrative imagination takes this one step further by the global citizen being able to feel the emotions of others and have a deeper understanding and appreciation of their story in relation to their own. Pashby (2011) would describe this as 'thick' global citizenship where self-knowledge and global awareness produces an integrated self that engages issues at the local, national, and global level. The transformational understanding of global education strives to build inclusive communities based on understanding of common humanity, connect advocacy work at the local and global levels and challenge the current economic and political status quo.

*Social reconstructionism* could be considered a transformational approach to interpreting global education but its understanding of citizenship differs in the sense that there is a collective re-visioning of what a better society should look like. Recognizing that values need to be

reconstructed to meet the demands of a rapidly changing world, social reconstructionism encourages what Sassen (2002) refers to as *denationalization.* This a process where citizens challenge historical nationalistic value systems and transform them to reflect the reality of the world around them. Citizenship, including global citizenship, should be based on values in which there is a societal consensus. This can be illustrated by the tension between how global education addresses the value conflict between neoliberal and transformational discourses – laissez faire individualism vs. the need for social consciousness and collectivism (Stanley, 1981). This value conflict, through a social reconstructionist lens, does not allow for neutrality in education and suggests that global education should promote a specific political agenda. This indoctrination of values promotes a social rather than individual vision that clearly identifies "the good guys, the bad guys, and the masses" (Schiro, 2008, p. 147). Global education would take a critical pedagogical position and address internal and external value tensions related to topics such as social justice, privilege, and equity. It is this reconstruction of values that is crucial to producing citizens who are informed social actors that can meet the demands of the rapidly changing world (Ukpokodu, 2003; White, 2005).

**Global Education in the United States**

The evolution of global education and its curriculum continues to emerge in a variety of approaches in U.S. classrooms. Each approach has its own philosophical foundation, such as neo-liberalism or cosmopolitanism, guiding its curriculum and content choices. Teacher values and perceptions of global education as a subject are equally important in the delivery of its curriculum (Frydaki & Mamoura, 2008). By reviewing a selected history of global education literature in the U.S., from Hanvey's (1982) five dimensions of global education to Merryfield's (2012) extensive global education research, and more recent contributions, important tensions

emerge. These rich tensions, including nationalism/cosmopolitanism and transmission/transformative learning, helped guide the research questions for this study

**Hanvey and Guiding Principles for Global Education.**

As Hanvey (1986) points out in an early discussion about global education, "The need for education that promotes a global perspective is increasingly apparent. What is less clear is just what constitutes such a perspective" (p. 162). Hanvey, an early advocate of global education as a discipline, provides a definition of a global perspective that incorporates five dimensions. These include "state of the planet awareness", cross-cultural awareness, knowledge of global dynamics, awareness of human choices, and, perspective of consciousness. Perspective of consciousness is the recognition that others may have global views that are not universally shared and these views are constantly evolving and influenced by a number of factors. This dimension of Hanvey's global perspective theory is useful when considering how social studies teachers internalize the concept of global education and how their values influence the goals of the curriculum.

**Rapport and U.S. Teacher Understanding of Global Education.**

Rapoport's (2010) research provides insight into how U.S. teachers understand the concept of global education and how this understanding manifests itself in the content and pedagogical choices in the classroom. An extensive literature review of global citizenship education reveals a number of different definitions of the concept with no real consensus among educators. This proves to be one of four reasons that are identified as barriers to a wider implementation of a global citizenship curriculum. Other barriers include the discipline perceived secondary position in disciplines, the constraints of the "national versus global dilemma' (Rapoport, 2010, p.181) and the perception that global education undermines the

historical patriotic purpose of education. Rapoport's interpretive case study was framed using previous theoretical paradigms designed by Merryfield (1993; 1998) and Wilson (1984) who both suggested that a reflective practice and exposure to multiple cultures were instrumental in developing a global education orientation and practice. The analysis of the interviews conducted with five secondary teachers reveal a number of themes about teacher perceptions of global citizenship education. This analysis supports previous research that concludes global citizenship will be better served by more exposure in teacher education programs; increased guidance and support for in-service teachers and continued research into interpreting evolving conceptions of citizenship.

**Myers and Contrasting Approaches to Global Education.**

With such an array of competing ideologies shaping global education in the U.S. it is not a surprise that there is no consensus on the directions its curriculum should take. Content, methods, expectations, and outcomes vary not only by state but also districts, schools, and individual teachers. The following will attempt to identify various curricular approaches in teaching global education and the rationale for each. For organizational purposes, three global education approaches that were identified by Myers (2006) will be utilized as a framework for further discussion. Through the examination of a number of case studies, Myers suggests that the following approaches to global education are taking place in the U.S. – international business training, international studies, and the world systems approach.

The *international business training* approach to global education follows the premise that students need to learn about the world because globalization is making employment more competitive. Myers (2006) connects this approach to the human capital model where students need to be prepared to enter a global marketplace, filled with multinational corporations, with the

approach that recognizes the impact of globalization and wants to ensure that purposes of global education and citizen building are aligned to meet the economic challenges of the 21st century (Reimers, 2006).

Gaudelli's (2003) research into the global education curriculum in New Jersey reflects how an international business training approach is developed at both the state and local level. New Jersey's World History/World Cultures curriculum guide specifically identifies economic globalization as the basis for its curriculum and that this "global work perspective creates a demand for a highly educated work force familiar with different cultures" (Gaudelli, 2003, p. 30). It would seem that international business training aims to build what Oxley and Morris (2013) would categorize as the "economic global citizen" or Ladson-Billings & Tate's (2006) "homo economicus", with a curriculum that focuses on the benefits of global trade, increased technology for international development and training to fulfill the needs of the growing global economy.

*International studies* as a global education curriculum tends to be the most prevalent approach in social studies and focuses on how the U.S. has historically viewed and interacted with the world (Gutek, 1993). Curriculum revolves around learning about other world regions and cultures through a nationalistic lens. Myers (2006) provides a useful summary, "Educational approaches by this category of international studies typically retain a strong national focus and tend to view the world as a collection of independent nations in competition for scarce resources and political and economic power" (p. 5). History as a subject tends to be utilized to explore this approach to global education with a focus on U.S. political interests. The 'us vs. them' mentality can typify this approach with themes of economic, military, and national security, including the study of foreign policy (Parker, 2011; Klein & Rice, 2012; Spring, 2006). Imagined consensus,

the re-telling of national stories and sometimes myths to build and maintain national unity, is prevalent in the international studies approach to global education (Camicia & Franklin, 2011).

Global education curriculums that are guided by a *world systems approach* focuses on the interdependence of nation-states. Commonalities are emphasized as well as the need to develop deeper understandings between the diverse cultures of the world (Myers, 2006). Much of Hanvey's (1982) seminal work examining global education and curriculum utilizes a world systems approach. He writes, "Global cognition is characterized by new knowledge of system interactions, by new knowledge in planning human action" (Hanvey, 1982 p. 166). The world systems approach, unlike international business training and international studies, mandates an action component to its learning. As Reimers (2006) states, "global competent citizenship requires these global problems as shared across national divides in order to be able to devise effective forms of inter-national cooperation to address them" (p. 278). Global education in this sense takes a values-based moral stand against social injustices, both local and global, and strives for a collaborative effort in the class to seek action-based solutions.

**Merryfield and the Global Education Teacher.**

Merryfield (2012) rightfully acknowledges that there have been few studies that purposefully examine the practice of social studies teachers when delivering a global education curriculum. Specifically how one's values influence their decisions in the classroom. Teachers are instructional decision-makers and factors such as value orientations should be examined when trying to better understand a contested and widely interpreted concept such as global education. Merryfield (2012), aligns with Myers' (2006) World Systems approach to global education when she asks, "In what ways have teachers developed their own theories of how to prepare young people for their globally-interconnected world?" (p. 346).

## The Nationalism/Cosmopolitanism Tension in Global Education

Cosmopolitanism, as a guiding philosophy for global citizenship, has faced a number of critics throughout history but in recent years has seen attempts to reconcile its seemingly disparate goals with the force of historical nationalism. Nussbaum (1996), Appiah (2006), and Hansen (2011) and others have all offered their interpretations for cosmopolitanism and its integration into American education. However the strength of the nationalism position, most notably by Damon (2011), allows for a deeper introspection into the cosmopolitanism/nationalism tension and possible interpretations to reconcile their differences with new models of citizenship.

### Nussbaum and Universal Cosmopolitanism.

Nussbaum (1996), early in her article *Patriotism and Cosmopolitanism*, clearly believes in the notion of the "very old idea of the cosmopolitan, the person whose primary allegiance is to the community of human beings in the entire world" (p. 4). Taking this position directly from the Ancient Stoics, Nussbaum posits that every citizen has their feet in two worlds – your local community as well as the "community of human argument and aspiration" (p. 7) or the global community. It is the global community, Nussbaum argues, that should be the source of one's moral obligations. This includes recognizing the importance of global human rights and social justice that are not localized by impediments of a nationalistic view.

Notions of authoritarian or inward looking patriotism where citizens have an unwavering loyalty to their government and leaders are problematic to Nussbaum's vision of the cosmopolitan citizen (Westheimer, 2007; Banks, 2011). Nussbaum equates the politics of nationalism with the politics of difference and that the idea of Bande Mataram (Hail the

Motherland), is a morally dangerous attribute to develop in a citizen. This devoted vision of the nation state and its institutions raises a number of concerns for those who support cosmopolitanism as a guiding philosophy for the global citizen. Civic responsibility must include the ability to critique the nation-state and its political, economic, and cultural global relationships (Hanvey, 1982; Waldron, 2003; O'Connor and Zeichner, 2011). Kodelja (2011) suggests that "patriotism is a permanent source of moral danger because of the way it places our ties to our nation beyond rational criticism" (p.128). A certain amount of distance between the citizen and the nation-state is needed order for this moral and reflective criticism to take place.

Nussbaum (2005) suggests in order to build the moral global citizen, attributes like *compassionate imagination* and *narrative imagination* need to be nurtured in the individual. The *compassionate imagination* urges the global citizen to view the lives of others not only as distant abstractions. By learning more about the world around us we will learn more about ourselves. Citizens in the developed world need to recognize that it is only through accidents of history that some nations have flourished and others have not. The resulting "false air of moral weight and glory" is a detriment to the aims of cosmopolitanism (Nussbaum, 1996, p. 11). Camicia & Franklin (2011) refer to this as 'imagined consensus' where traditional citizenship education retells national stories in order to continue building a case for national unity.

The *narrative imagination* takes this further by encouraging the global citizen to develop the ability to think like they were in the shoes of a distant other and be able to "be an intelligent reader of that person's story, and to understand the emotions and wishes and desires someone so placed might have" (Nussbaum, 2005, p. 46). By opening ourselves to learning about other countries and cultures and recognizing our shared future, international cooperation in solving global problems becomes easier. Developed countries and their citizens have a moral obligation

to the rest of the world to support human rights for all as a basic premise of cosmopolitanism. By recognizing that arbitrary national boundaries are too influential in how citizens develop ideas and opinions, the global citizen begins to see the entire world as a single body and engages in real discussion about global issues and working together to solve them.

**Appiah and Rooted Cosmopolitanism.**

Appiah (2006) puts forward the idea of *rooted* or *patriotic partial* cosmopolitanism that promotes preserving cultural identity while at the same time acknowledging that there are universal morals that citizens around the world share. The cosmopolitan patriot identifies with global obligations to humanity and the importance of human life but particular human. However one's loyalty is rooted in the local. The result, contends Appiah, is that people will then learn more about other global practices and beliefs and develop a respect for legitimate differences.

The vehicle for the development of the cosmopolitan citizen is *conversation*. Conversation occurs not only in the literal sense but also can be seen as a metaphor for engaging with the experiences and ideas of others. Furthermore Appiah (2006) states, "Cosmopolitans suppose that all cultures have enough overlap in their vocabulary of values to begin a conversation" (p. 57). It is the notion of values that connects people to cosmopolitanism. Appiah divides values into two groups: universal and local. He contends that trying to reach a consensus in ranking their importance is a fruitless endeavor. Through conversation, however, we are able to recognize these values and their importance to others while at the same time reasonably disagreeing in their application. People can live together but not necessarily agree about which values make it good to live together. Learning about other cultures and practices may not bring us to agreement but it will help us get accustomed to one another. Liberalism is not enough to orient a global citizen towards a vision of human good (Appiah, 2003). McDonough and

Feinberg's (2003) suggest *affiliation liberalism,* similar to rooted cosmopolitanism, to recognize the need to be open to other global influences. Here the global citizen acknowledges their culturally embedded self in the local but also knows that growth cannot depend solely on unitary loyalty to one nation state.

**Hansen and Ground-Up Cosmopolitanism.**

David T. Hansen (2010a; 2010b; 2011) provides yet another rich perspective on cosmopolitanism and its potential in a citizenship curriculum. With a greater focus on individual perceptions and interpretations of the surrounding world, Hansen suggests a *ground up cosmopolitanism* that, like Appiah, keeps one in both the local and global realms. Ground up cosmopolitanism can be summarized as "an orientation in which people learn to balance reflective openness to the new with a reflective loyalty to the known" (Hansen 2011, p. 1). The operative word in the above definition is balance – both strands of cosmopolitanism as equally important as the other. There are a number of tangible and intangible characteristics that Hansen (2010) suggests that one should possess in order to dwell in ground up cosmopolitanism. They range from not being affiliated with parties or movements that ideologically exclude others to understanding that we learn from each other in a variety of ways. Cosmopolitanism reflects everyday life and denotes a way of being and moving in the world. Ground up cosmopolitanism accompanies a person wherever they go but it does not need to dominate their outlook (Hansen, 2010b).

Ground up cosmopolitanism is adamant that an education system built around nationalistic goals is not comprehensive enough and allows little room for one to integrate their own identities and experiences into the learning process. Dewey (1985) states that, "Interest in learning from all contacts of life is the essential moral interest" (as cited in Hansen, 2010a, p.

100). This observation is an underpinning of Hansen's *cosmopolitan inheritance* approach to reforming school curriculum. Cosmopolitan inheritance urges students to become active participants in their education through examining critical questions, values, ideas, and practices. Education is not meant to be ingested but rather reflect the subject matter at hand and how the student interprets and feels about the subject. Deeper learning is the desired outcome of this educational inheritance. By learning about local traditions, customs and history, students are better prepared to look more closely at other diverse traditions, customs, and histories with a more critical eye. Students need to develop "reflective identifications with the world community" (Banks, 2011, p. 249) in order for their cosmopolitan identity to develop and to determine where they fit in relation to the world beyond their local landscape (Sobe, 2009).

The teacher is the key figure in embedding the ideas of Hansen's cosmopolitan inheritance into the school curriculum. Teachers stand in cosmopolitan space in the sense that they represent the local but also are receptive to new outlooks and ideas (Hansen, 2010b). It is the goal of teachers to help themselves and their students develop a variety of tools to better understand cosmopolitanism and that the process must be participatory. These would include tools such as listening, interacting, reading and reflecting, that many consider basic but when approached in a mindful way provide deeper learning opportunities. While Hansen (2011) is quite explicit about the role of the teacher in the cosmopolitan or global classroom, many cosmopolitan education advocates express the need for teachers to have a cosmopolitan orientation that is reflected both in their curricular choices and practice.

**Other Cosmopolitan Voices.**

Waldron (2003) proposes that cosmopolitan education for the global citizen is not only teaching moral ideals but should also be connected to teaching the histories of global cultures, how these histories interconnect and influence other cultures and reflect human movement and resettlement patterns across the globe. By doing so, the global citizen begins to reject the "one person – one culture" view and realizes that through ongoing movements of cultures and people, a distinct global orientation begins to develop. In light of globalization, Waldron suggests that migration, intercultural transmission of ideas and inter-societal trade all highlight the diminishing importance of borders and how porous they truly have become. As a result the global citizen should consider all issues seriously and not just as they apply to their nation state. Appiah (2003) would concur since he believes that there needs to be an existence of real opinions across states due to the increasing economic, political, and cultural interconnectedness brought on by the processes of globalization.

Apparadui (2000) bases his discussion of global citizenship in Falk's (1996) 'globalization from below' understanding of cosmopolitanism which suggests the greater empowerment of people to offer an alternative to neoliberalism and 'globalization from above'. This vision of *grassroots globalization* encourages a movement by people to create forms of knowledge transfer and to utilize social mobilization to question the role of supranational aid institutions, such as the World Bank, and their true value in closing the global income gap between the rich and the poor. Stating that "these are hard times for patriotism" (p. 159), Apparadui (1996) suggests that the power of place, a necessary component for the patriotic citizen, is no longer as important as it once was. Instead it is the birth of new social formations, including translocal solidarities, cross-border mobilizations, and post-national identities, that are

shaping the global citizen. These evolving forms of citizenship are the result of 'flows' based on the idea that the functioning of the world depends on objects that are constantly in motion – ideas, technology, goods, images and of course people (Apparadui, 1996; 2000).

Benhabib (2006) shares Nussbaum's Kantian cosmopolitan views of citizenship in which individual rights take precedence over state rights. However Benhabib frames the cosmopolitan and global citizenship discussion in norms of justice and the transition from international to cosmopolitan justice. Summarized, justice around the globe is no longer only seen through state-mandated laws or international agreements, but the moral right and good that is quickly influencing global actions towards perceived injustices. The focus on universal human rights for the global citizen is informed by the concepts of *jurisgenerative politics* and *democratic iterations*. According to Benhabib, *jurisgenerative politics* is when the meanings of political, legal, and moral rights and principles are "reposited, resignified, and reappropriated by new and excluded groups, or by the citizenry in the face of new and unprecedented hermeneutic challenges and meaning challenges" (p. 70). Cosmopolitan norms are becoming more pervasive globally and challenging norms of justice globally. Humanitarian interventions into acts or practices that defy cosmopolitan norms and individual rights are beginning to take precedent over the sanctity of state sovereignty. The results are *democratic iterations* which are the intersections where democratic majorities now begin to negotiate with the emerging cosmopolitan norms. Benhabib provides a detailed examination of the Islam scarf affair in France to illustrate the concepts of jurisgenerative politics and democratic iterations in which the state banned female students of the Islam faith from wearing veils or scarves to its public schools and the resulting democratic compromises.

**Damon and the Case for the Patriotic Citizen.**

The critique of the cosmopolitan global citizen contains a spectrum of responses but none more prevalent through the citizenship literature than "How can one be a citizen of the world?" (Damon, 2011; Himmelfarb, 1996; Roman, 2003; Turner, 2002). It is from this starting point that the criticisms of the reality of a global citizen begin and form the basis for the historical and continued argument for the nation-bound patriotic citizen. Before moving forward it is important to note that the concept of patriotism, especially when discussed in conjunction with cosmopolitanism, is defined widely in the citizenship literature including Kodelja's (2011) categories of patriotism and Turner's (2002) attempts to distinguish between patriotism and nationalism. For the purposes of this study we will utilize Viroli's (1995) conception of patriotism in which a citizen's commitments and identities require a common culture, a landscape, and shared rituals to be effective and enduring.

Damon (2011) is quick to dismiss the notion of the cosmopolitan global citizen as it obscures what it means to be a responsible citizen. He suggests that intellectuals may embrace cosmopolitanism as it will help avoid global conflicts, while the business community enjoys the tenets of cosmopolitanism because it may encourage greater international trade. This invokes a tension that Roman (2003) observes within cosmopolitanism and global citizenship. Is the global citizen the worldly, secular and mobile individual that Nussbaum and others envision or is the global citizen "an elitist vagrant opportunist that has betrayed their homeland?" (Roman, 2003, p. 285). Damon (2011) would agree with neither and begins his argument, like many other critics, that the abstract nature global citizenship renders it ineffective as a citizenship stance (Barber, 1996; Glazer, 1996; Himmelfarb, 1996; Young, 1998).

For many, the concept of citizenship is directly tied to the nation-state, a ruling government, and a deep appreciation of the history of the nation-state. Damon (2011) believes that citizenship is "particularistic" (p. 14) in the sense that one needs to learn about the rights and obligations of the nation-state of which you are attached. For American citizens, patriotism drives this sense of attachment to and is the primary source of civic purpose. He cites the American Constitution as a guiding document for the development of the patriotic citizen and a respect for universal human rights. The patriotic citizen in the United States continues the "American Tradition" that has been established and suggests a set of elevated and universal ideals. Damon (2011) declares this is the practical reality of American citizenship and this tradition has "an abundance of achievements to admire and identify with" (p. 84). Here Damon makes the case for American exceptionalism as the rationale for the patriotic citizen and dismisses Nussbaum's (1996) suggestion that American citizens are fortunate because they happened to be born in this country. Quoting historian Louis Masur, Damon embraces American exceptionalism and its perceived global status, "Exceptionalism is above else the story we choose to tell about ourselves…and in telling it, over and over, at times we even make it so" (p. 106). Of course the most telling example of this notion of exceptionalism is the devotion to achieving "the American Dream" (p. 113). Damon, while concerned that the goal of the American Dream is becoming somewhat confused between spiritual enlightenment and material gain, contends that the American Dream provides a collective hope that binds citizens and is a necessary component of the patriotic citizen.

This sense of affiliation and patriotism is inextricably connected to a defined place, identified borders, bureaucracy, and national institutions that comprise the nation-state. This is also the crux of many arguments and debates around the practicality of a cosmopolitan global

citizen. Walzer (1996) states that "I am not a citizen of the world. I am not even aware that there is a world such that one can be a citizen of it" (p. 125). Walzer then offers that there is no naturalization process for global citizenship, or calendar of world holidays or world institutional structures to oversee the citizenship process. Like many supporters of the patriotic citizen, Walzer's definition of citizenship is framed in concrete terms, processes and institutions in order to be viable. There needs to be a homogeneity of citizens that are committed to a common culture, landscape, shared rituals, and to the common interest of the nation-state (Viroli, 1995; Young, 1998). The cosmopolitan vision of the global citizen cannot and does not meet this criteria for its critics and has at times been categorized as "thin", "cool", "empty" , and an "utopian fantasy" (Turner, 2002; Damon, 2011; Parker, 2011). Himmelfarb (1996) frames the concept of citizen only in terms of the nation-state and questions whether there is such a thing as universal and common values that can shape a global citizen. It is here that Gutman (1996) resolves both the need for a polity and the universal values critiques of the cosmopolitan global citizen, "Our primary moral allegiance is to no community, whether it be of human beings in our world today or our society today. Our primary moral allegiance is to justice – to doing what is right. Doing what is right cannot be reduced to loyalty to, or identification with, any existing group of human beings. Morality extends even beyond our current generation" (p. 69).

**Kymlicka and the Multicultural Citizen.**

Building upon Gutman's (1996) call for a more justice-oriented nationalism, Kymlicka (2017) offers a more nuanced and softer approach to nationalism than described earlier in this chapter. Acknowledging the dynamic rate of migration across the world, Kymlicka suggests the move towards a more multicultural concept of citizenship where society belongs to all its members. This utopian vision however is complicated for nation-states where global migration

brings both permanent and temporary citizens across its borders. Where does membership begin and end, if attainable at all, for this two groups. Banks (1998) describes these groups as external insiders (permanent) and external outsiders (temporary). Kymlicka (2017) asks us to consider whether or not these external insiders, those looking to permanently relocate to a nation-state and seek citizenship, can actually become "members of the people" (p. xix). Can nation-states shed their historical national and exclusive narratives of citizenship and move towards a multicultural model that affords external outsiders full and complete membership in society?

For external outsiders, temporary citizens such as seasonal workers, tourists, and foreign students, Kymlicka (2017) acknowledges that full rights, under a multicultural-infused nationalism, should not be granted to this group. However, echoing Nussbaum's (1996) "humanity first" position, Kymlicka posits that all human beings have fundamental rights based on one's "intrinsic moral status" (p. xx). The nation-state has the responsibility to ensure that universal human rights are conferred to the temporary citizen.

Kymlicka (2017), like those that propose a cosmopolitan vision of citizenship (Hansen, 2011) or an adherence to the nationalism model of citizenship (Damon, 2011), suggests that the implicit and explicit move to a multicultural conception of citizenship, begins with education. According to Kymlicka, civics education needs to address two fundamental issues – how do people exercise their popular sovereignty and human rights education. While the former is somewhat nebulous with so many examples globally that can be examined, the latter's content is much more concrete and can be applied globally. Reflecting the research of Osler (2011), Starkey (2012), and Parker (2017), the increasing call for human rights education at the center of a civics curriculum is not surprising as the global migration trend intensifies. Kymlicka (2017)

rightfully states that this understanding of human rights would benefit both the permanent and temporary citizens across the world.

**Parker, the Cosmoplitanism/Nationalism Tension, and the Semiotic Square.**

Parker's (2011) work examining 'international education' (IE) clearly highlights the tension between prevailing nationalistic goals of public education in the U.S. and what he describes as the "marginal" discourses of global perspectives and cosmopolitanism" (p. 495). By examining this nationalism/cosmopolitanism tension through the use of the semiotic square, Parker (2010) has developed a framework from which to potentially begin to analyze the sometimes conflicting data that was collected to examine teacher orientations to global education.

Parker's (2008; 2011) research explores the recent trend in US public schools to adopt 'international education' in both name and curriculum and the tensions that emerge as a result of this contested concept. To understand what international education means, Parker (2011) described data from three groups: schools that identify themselves as international schools, movement activists involved in advising schools and developing IE resources, and government and foundations that promote an IE agenda. Through the theoretical lenses of social constructionism, social movement theory and critical discourse analysis, Parker suggests that IE is not an agreed upon concept in US education with a variety of iterations currently operating under the title of IE. However, with data collected from all three groups including documents promoting IE, in-school fieldwork, structured interviews and internet searches, Parker was able to identify strong and weak discourses in IE throughout US public schools. A 'strong' discourse according to Parker (2011), "drowns out its competitors, pushing aside other ways of speaking, listening, being heard and making sense," p. 490). By weak or marginal discourses, he means

other interpretations of the issue that are "percolating at the edges," (p. 494). Strong discourse included themes of national, military, and economic security while more marginalized discourses consist of global perspective, cosmopolitanism and the presence of an international student body. The resulting discussion suggests that the strong discourses in IE are a result of education's historical goal of developing citizens for the nation-state. The weaker discourses will continue to face challenges in establishing themselves as identified outcomes in IE.

**The Global Citizen and Marshall's Citizen Typology**

To accept the cosmopolitan orientation is to accept the abstract ideologies and commitment to a set of morals for social justice that constitute the emerging global citizen. This is an opportune time to revisit Marshall's (1998) evolution of citizenship to get a sense of where, if at all, the global citizen may fit on the continuum. Originally presented in a number of lectures in 1949, Marshall identifies three historical elements – the civil, the political, and the social - of citizenship with each building and evolving from the previous stage. These three elements of citizenship reflect a shift from the duties of a citizen to the individual rights afforded to a citizen. This is of interest from a global citizenship perspective with its focus on the individual and how the conception of rights are being challenged by jurisgenerative politics and democratic iterations globally (Benhabib, 2006). The civil element of citizenship includes rights aimed at procuring individual freedom such as freedom of speech and right to own property which reflects the citizen's relationship to courts of justice. The political element provides for citizen participation in the political process whether through voting or being part of an elected body. Finally the social element affords the citizen the right to fully participate in the social life afforded by their government, including access to education and social services.

At this point, Marshall's (1998) description of citizenship would seem to affirm the patriotic position advocated by Damon (2011) and others that citizenship is tied to the tangible nation-state and all the institutions and bureaucracies associated with it. However, Banks (2008) suggests an expansion of Marshalls' citizenship typology to reflect the evolution of citizenship into the 21st century. Banks' *cultural democracy* and *cultural citizenship* incorporates much-needed elements of social justice and equality that are based on cosmopolitan perspectives and values. This reflects a transformative citizenship, that much like earlier descriptions of the global citizen, "involves civic actions designed to actualize values and moral principles and ideals beyond existing laws and conventions" (Banks, 2008, p. 316). Understanding global citizenship to be transformative now allows for the differentiated nature of global citizenship to be realized. There is no such thing as universal citizenship as global citizenship is contingent on how the individual identifies with the world around them. Banks' (2011) suggests that each citizen has multiple identifications that contribute to their world views – national, cultural and global identifications. By understanding the individual citizen through these interrelated identifications, a balanced commitment to both the nation-state as well as the world at large emerges a better understanding the global citizen (Appiah, 2006; Hodgson, 2009; Sobe, 2009; Hansen, 2011).

**Teacher Orientations**

Defined teacher orientation refers to "values orientations that constitute belief structures or philosophical positions that can be defined operationally in educational settings. They represent educational perspectives that influence the teacher's relative emphasis on the learner, the context, and the body of knowledge," (Ennis & Ross, 1992, p.42). Feiman-Nemser (1990) suggests that teacher orientation refers to a set of ideas about teaching and strategies to implement these in the classroom. Both definitions indicate that teacher orientation includes the

philosophical perspectives that teachers have about teaching and its emergence in their practice. It is clear that practice and curricular choices in global education are influenced by individual values and perceptions of the world.

**Feiman-Nemser and Conceptual Orientations.**

For Feiman-Nemser (1990), the concept of teacher orientations revolves around an understanding of teaching, learning, and theories about learning to teach. Based in research examining teacher preparation programs, Feiman-Nemser identifies five conceptual orientations that have been extended to examine in-service teachers. They are summarized in Table 1. The orientations include the academic, the practical, the technological, the personal, and the critical/social. These are not mutually exclusive and many times can co-exist depending on the topics and issues that a teacher may be exploring with his or her students. However, Feiman-Nemser's work does provide an initial entry to the orientation literature to begin to understand the relationship between a teacher's perception of teaching and student learning.

The *academic orientation* positions the teacher as "an intellectual leader, scholar, and subject matter specialist" (Feiman-Nemser, 1990, p. 23). Teachers who demonstrate this orientation focus on the transmission of knowledge that utilizes methods ranging from the Socratic seminar to didactic instruction. The focus on a teacher's deep content knowledge is critical as it allows for informed teaching of a discipline's important structures and concepts. The result for the academic orientation in the classroom is inducting students into meaningful understanding of academic content.

The *practical orientation* suggests that teaching is a dynamic craft that has many uncertainties and is ambiguous at best. Experience, both personal and professional, is an

important factors in a teacher's understanding of how to teach and guides teachers to be creative in solving the many tensions found in the teaching profession. Feiman-Nemser suggests that these teachers tend to be thoughtful who are regularly experimenting with their teaching and student learning in the classroom.

The *technological orientation* views the teacher as technician with vast procedural knowledge that values proficient teaching. Rooted in the search for a scientific basis for teaching, the technological orientation favors direct instruction with specific learning goals guiding learning outcomes for students. Teachers systematically plan lessons and units with rigid templates with the expectation that student understanding of content will be successful.

The *personal orientation* has teachers viewing themselves as learners alongside their students and facilitators in the classroom. Teaching is not prescriptive and encourages the development of teacher-student relationships. With a mutual trust between teachers and students, learning becomes more engaging with everyone able to share thoughts and ideas with personal growth as a goal for all.

The *critical/social orientation* "combines a progressive social vision with a radical critique of schooling" (Feiman-Nemser, 1990, p. 35). With the recognition that schools have the power to be socially progressive but also help perpetuate social inequities, teachers focus on the importance of democratic values using group problem solving to examine issues more closely. The critical/social orientation positions teachers as activists and social leaders.

Table 1

*Conceptual Orientations for Teachers*

| Orientation | Guiding Attributes |
|---|---|
| Academic | • Teaching is primarily concerned with the transmission of knowledge and student understanding |
| | • Teacher's role is that of subject specialist that focuses on meaningful understanding of delivered content |
| Practical | • Teaching is focused on the elements of craft and technique that result in skillful practice |
| | • Teacher is viewed as an artist who easily adapts and is flexible due to the uncertain situations they may face in the classroom |
| Technological | • Teaching is a scientific endeavor that can be assessed in terms of performance |
| | • Teaching is viewed through the lens of procedural knowledge with clearly identified strategies to achieve specific goals and solve problems |
| Personal | • Teaching encourages student self-adequacy, enhancement, and self-directed exploration |
| | • The teacher is best described as facilitator or teacher-learner who role is to create an environment conducive to learning |
| Critical/Social | • Teaching involves a progressive social vision that believes education can be an agent of change |
| | • Teacher is not only an educator but a political activist that promotes fairness and equity through group problem solving |

(Feiman-Nemser, 1990)

**Ennis and Ross and the Social Reconstruction Orientation.**

Ennis and Ross' (1992) empirical research examining value orientations suggest that individual teacher philosophical predispositions can be defined operationally in their teaching and classrooms. These value orientations not only reflect one's values but also a specific

understanding of student learning. While a variety of value orientations are identified, including discipline mastery and self-actualization, the orientation of *social reconstruction* is noteworthy for this study. Grounded in social justice and reform, the social reconstruction orientation suggests that teachers are infusing curriculums with opportunities for students "to increase awareness of social inequities and develop strategies to enhance commitment and encourage change (Ennis & Ross, 1992, p. 158). Teacher commitment to deeper student learning regarding social issues and an action component echo both Stanley's (2005) call for critical skill development in transformative education as well as Feiman-Nemser's (1990) critical/social orientation that views teachers as activists in the classroom. The empirical results of Ennis and Ross' (1992) found that while most teachers identified with a number of different value orientations, the value most commonly cited as aligning with their own teaching was the social reconstruction orientation.

**Myers and Teacher Ideologies in Global Education.**

Myers' (2007) research attempts to establish a clear relationship between local political and educational contexts and the type of citizenship education practices delivered in schools. Specifically, how does the influence of a teacher's political ideologies and participation in citizenship education practices manifest in the delivery of a citizenship curriculum. The research utilized a comparative case study between teachers in both Canada and Brazil and examined the local and educational contexts in which the teachers operate. Background information was provided on local and state governments, current directions and issues in curriculum and other recent events that influenced education in each locale. Data collection included interviews and observations with teachers in each site to determine primary and secondary political activities and affiliations that each had outside of their school. Affiliations ranged from being involved in

formal politics, to teacher unions and other social movements. Profiles of teachers from Brazil and Canada were established and compared to determine the influence of politically active teachers in the delivering citizenship education. The research concluded that these teachers did not just "prepare students for minimal civic participation or abstract knowledge of democracy, their teaching addressed the content-specific challenges to improving democracy in their communities and nations" (Myers, 2007, p. 20).

## The Global Citizen, a Cosmopolitan Orientation, and Evolving Citizenship

The polarizing positions in the global citizenship debate are far from being resolved. The citizenship literature, however, does offer another perspective that is not constrained by the absolutes of the patriotic citizen and moves away from the "either or" position (Gutman, 1996; Soysal, 1998; Sassen, 2002; Waldron, 2003; Pashby, 2011). But if we are to agree with Gutman's (1996) assertion that citizenship should be based on the development of morals for justice, we should acknowledge and accept the global citizen is embedded in a certain amount of abstractness. It suggests a way of interpreting the world through the lens of social justice (Appadurai, 1996), civic responsibility (Waldron, 2003), transnational activism (Sassen, 2002), jurisgenerative politics (Benhabib, 2006), and normative consciousness (Davis, 2008). Multiple allegiances and identities are formed depending on an individual's circumstances and a modern value orientation emerges for the global citizen.

### The Cosmopolitan Orientation.

Hansen (2011) provides a starting point for discussing this shift in how we view and interact with the world equating a modern value orientation or moral sensibility with a *cosmopolitan orientation*. In this orientation, Hansen suggests that there is a recognition of the

ethical self and the moral relations we have with others and the world. Throughout his work, Hansen makes constant reference to a cosmopolitan orientation based on "reflective openness to the new with a reflective loyalty to the known" (2010a; 2010b; 2011). It is this recognition that citizens are situated in multiple spaces and that we should not separate ourselves from local concerns, commitments, and values while simultaneously being open to the global space and experiences that form the foundation of the cosmopolitan orientation. The result is a moral and values-based stance suggesting how the global citizen understands and moves throughout the world. It involves a normative consciousness where we are able to look at the world differently than we have in the past and the development of transformative knowledge to challenge institutionalized knowledge and action to improve the local and global (Banks, 1996; Davis, 2008). A cosmopolitan orientation acknowledges that citizens are intricately connected to each other and share a common humanity. The nation-state may be one point of reference for our multiple loyalties but it is no longer the only place (Hodgson, 2009)

**Stanley and the Social Reconstructionist Position.**

Stanley (2005), echoing George Counts' turn of the century call for a social reconstructionist movement in U.S. schools asks, "Should social studies educators transmit or transform the social order?" A vision of a social reconstructionist orientation emerges throughout Stanley's (1985; 1992; 2005) spectrum of work that believes teachers can deliver a curriculum that is able to effectively address social inequalities in modern society. By acknowledging that this orientation is both purposeful and not neutral, Stanley contends that the social reconstructionist teacher should focus on not the delivery of specific political or social goals but rather skills and values that would help students critically analyze the present dominant cultures and institutions. The tension of transmission and transformation as educational goals, certainly in

the citizenship education literature is well documented and serves as a guiding question for this study (Parker, 2011; Stanley 2005; Sylvester 2005).

**The Globally Competent Teacher.**

What is globally competent teaching? The literature provides a range of suggested characteristics and traits that globally-competent teachers should possess depending on one's philosophical understanding of global education and the selected curriculum to reflect those particular set of beliefs and values. For example NAFSA (2012, p.3), a non-profit professional organization focusing on international education, suggests a neoliberal approach to globally competent teaching that needs to include a foreign language training and "requires at least a basic knowledge of the partner's language and culture, both as a courtesy and as sustainable business practice." The following will outline ideas of globally competent teaching that would more closely align with the more abstract critical democracy and cosmopolitan philosophies discussed earlier.

O'Connor and Zeichner's (2011) conceptual vision of the *globally competent teacher* (GCT) recognizes that teachers are cultural, political, and social beings that need to be constantly reflecting on positions both locally and globally. Sociocultural consciousness is key for the globally competent teacher as it not only represents a necessary component of culturally responsive teaching but also develops within teachers "critical awareness of the worldviews and socio-political biases that shape teachers' interpretations and judgments of global issues" (O'Connor & Zeichner, 2011, p. 525). This importance of deliberation, self-reflection and recognition of the school as a place to challenge current global systems of oppression allows the GCT to become an active participant in the class and will shape the methods and content selected for the curriculum (Fanghanel & Cousin, 2011).

Hansen (2011) supports this vision of GCT through the relationship he identifies between cosmopolitanism and education and suggests a *cosmopolitan orientation*. The teacher is the key figure in embedding the ideas of Hansen's cosmopolitan orientation into the school curriculum. Teachers stand in cosmopolitan space in the sense that they represent the local but also are receptive to new ideas or "reflective openness and reflective loyalty" (Hansen, 2010a p. 5). Ground up cosmopolitanism is adamant that an education system built around nationalistic goals is not comprehensive enough and allows little room for one to integrate their own identities and experiences into the learning process. Dewey (1933) states that, "Interest in learning from all contacts of life is the essential moral interest" (in Hansen, 2010b p. 100). This pedagogical stance forms the basis of Hansen's cosmopolitan orientation for GCT.

Another vision for the globally-competent teacher is provided by Gaudelli (2003) who sees teachers as *ethical universalists*. Teachers take a position in the class that acknowledges there is a universal moral unity that connects humanity. There are absolute rights and wrongs in the world and instruction includes themes of human dignity and recognizing human rights globally. Starkey (2012) would suggest the use of the U.N.'s Universal Declaration of Human Rights as a guiding document for the ethical universalist teacher. Teachers openly share their beliefs and rationale for the positions they have regarding the global issues being discussed.

A number of different orientations can be identified that could be applied to the globally competent teacher as described by O'Connor and Zeichner (2011), Hansen (2011), and Gaudelli (2003). Feiman-Nemser's (1990) critical/social orientation posits that the teacher has a progressive social vision and that education can be an agent of change. Teacher see themselves as political activists who promote fairness and equity in the teaching. Myers' (2007) research examining the education practices of politically active teachers in Brazil and Canada provide a

useful example of the critical/social orientation in global education. Other empirical studies of teacher orientation also identify a similar orientation to Feiman-Nemser's (1990) critical/social orientation. Frydaki and Mamoura (2008) suggest a *critical multi-perspective* value approach in which the needs of a globalized society influence citizenship education. Ennis and Ross. (1992) identify a *social reconstruction* orientation in which the ideas of George Counts' (1978) are applied to modern society where national social, economic and political conditions are critically examined to determine cause and effect. This suggests a possible correlation to a progressive global citizenship orientation by Social Studies teachers that corresponds to their value system.

Based on the above descriptions of globally competent teaching, a deeper understanding of teacher values is needed to understand pedagogical and curricular choices in the classroom. Myers (2006) states, "Many current practices of teaching about the world have focused on local or universal perspectives without attempting to reconcile them or explain their relationship. Teachers' understandings reflect this division. They have tended to set universal and local values in opposition while struggling to incorporate these perspectives into their teaching practices." (p. 9). According to Hansen (2011), a teacher's system of values needs to be better understood when looking at curriculum and content choices when teaching global education. Social Studies and global education, more so than any other discipline, should be examined through the lens of teacher values due to the very content which it explores (Frydaki & Mamoura, 2008). Any citizenship curriculum, national or global, cannot be neutral or value-free as its goal is to produce a certain type of citizen that reflects a specific set of beliefs and values. Social Studies teachers are the "gatekeepers" to global education, meaning they largely develop and make curricular choices, and as a result should be examined more closely to identify the values they bring to

teaching this curriculum. This examination of teacher values throughout the literature has been referred to as *teacher orientations* in the classroom.

**Summary**

This chapter began by framing current education philosophies through the lens of the growing influence of globalization. The various discourses ranging from the neo-liberal to the radical contextualized the various approaches to education we are seeing across education systems and provided a foundation for understanding the context of the study. Current global education initiatives in the U.S. were reviewed to demonstrate its vast interpretation and often conflicting goals for students. This lack of consensus was further investigated through the nationalism/cosmopolitanism tension that influences teachers' understanding of global education and its delivery in the classroom. Teacher orientations, through both philosophical and empirical research, provided insights to how personal and professional values influence teacher decision-making in the classroom and how these orientations could be aligned with global education. Emerging citizenship models were briefly reviewed to examine orientations in a global context.

# Chapter 3

# Methods

## Introduction

This chapter will outline the rationale and process in which data was collected and analyzed through the qualitative inquiry process. The participant selection process was guided by purposeful sampling. Participant profiles are included to provide valuable personal and professional histories to help the reader learn more about the participants and rationale for inclusion in the study. Data collection focused on two strategies - an iterative two-round Delphi survey as well as a semi-structured interview. Analysis of the Delphi surveys included an analytic pass, as advocated by Patton (1994, 2001) in which the constant comparative method was used for coding and generating themes. The data from the semi-structured interviews allowed for an interpretative analysis which resulted in the final identification of findings. Challenges of data collection, validity of methods, as well as limitations of the study are also addressed in this chapter.

## Understanding the Qualitative Inquiry Process

Merriam (1988) states, "Qualitative research assumes that there are multiple realities—that the world is not an objective thing out there but a function of personal interaction and perception. It is a highly subjective phenomenon in need of interpreting rather than measuring" (in Zeldin & Pejares, 2000). Since personal interactions and perceptions are in need of interpretation, I have chosen to use qualitative methodology to obtain descriptions and narratives of how a select group of secondary social studies school teachers interpret and practice global citizenship education.

The qualitative inquiry is the most appropriate when prior philosophical propositions guide data collection and analysis and the researcher wishes to explore contextual conditions (Yin, 2006). By using the cosmopolitan philosophical propositions that currently exist in global citizenship education studies, a two round Delphi was developed followed by a semi-structured interview. This data provided a holistic picture of teachers' interpretation and practice of global citizenship education as well as emerging teacher orientations to their global education work. While conducting interviews is a common method of data collection, the Delphi method is also considered a relevant method in examining issues in the field of education and building consensus among education stakeholders (Cookson, 1986; Baumfield et al., 2012).The goal is to examine and interpret social studies teachers' understanding of global citizenship education and its relationship to teacher orientation in the classroom. In line with other qualitative case studies that have been conducted in the area of global citizenship education (Gaudelli, 2011; Myers, 2006; Parker, 2011), I collected the thoughts and experiences of the participants in order to categorize the data to formulate overarching themes that can define global citizenship education from the teachers' point of view. Erickson (1986), when discussing interpretivist research questions, would refer to this rationale as developing a deeper understanding through the examination of practice and the exploring of "human choice and meaning, and in that sense they concern issues of improvement in educational practice" p. 122).

**Selection of Participants and Gaining Access**

Due to diverse opinions regarding the relationship between education and citizenship, it would be valuable to ask social studies teachers their interpretation and goals of global education. What does global education mean to Social Studies teachers who are actively involved in delivering this curriculum? Second, what kinds of value orientations do Social

Studies teachers demonstrate and how are these related to their conceptions of global citizenship education? Can a teacher orientation be identified that best fits the teachers' studied in the project or can a global orientation typology, similar to Feiman-Nemser's (1990), be developed?

In order to address the above, five secondary social studies teachers from two urban public school districts in the U.S. Pacific Northwest completed a two round iterative Delphi survey and participated in one semi-structured interview. I had a prior relationship with all the participants as a field coach in their classrooms working with secondary social studies teacher candidates over the previous four years. All participants have taught a social studies course with multiple global themes and content a minimum of five times. Having these experiences with global education courses over time reflects a potential pre-disposition to the philosophical ideas of cosmopolitanism and its manifestation in global citizenship education. The above conditions are critical to this research because I was interested in teacher orientations to global education and whether they view their teaching practice through a transmission or transformative lens. As a result I used purposeful sampling as advocated by both Patton (2001) and Creswell (1998). Purposeful sampling is the intentional selection of participants, settings, and documents that are thought be useful to the parameters of the study.

**Participant Profiles**

This study focused on five secondary social studies teachers with a background in teaching global education courses across grade levels. Four teachers were employed in the same school constituting the core of their social studies department in a suburban school. The fifth participant was the social studies department head for his department in an urban secondary school. A description of each school and its setting will be presented followed by the individual profiles of each participant. Identifying the various contexts that the participants are exposed to

is important to better understand their perceptions of global education and their orientations in the classrooms. Contexts to help frame the global education discussion include school, students, community, and curriculum.

**J.Strummer High School.**

Self-described as a school "that prepares students for college and 21st century careers", Strummer High school is located in a suburban city directly adjacent to a major metropolitan area in the Pacific Northwest. Strummer serves its community's most ethnically and economically diverse students at the high school level.

Strummer has a number of innovative approaches to teaching that need to be identified to better understand the context in which this study's participants teach in. In 2010, Strummer High School received four million dollars from the U.S. Department of Education's Investing in Innovation (i3) program. The goal of the i3 grant for Strummer was to "build capacity of its staff, supporting a teacher and principal led overhaul of curriculum and integration of project-based learning (PBL) in all classrooms and subjects" (P21, 2018). This school-wide effort to place PBL at the center of its curriculum, teachers developed expertise in the PBL and how to integrate it into their subject areas and classrooms.

The i3 grant was not the only financial and professional support that Strummer has received over the past 8 years. Microsoft, the Bill and Melinda Gates Foundations, Lucas Education Foundation, and the University of Washington's College of Education all have contributed to Strummer's move towards a PBL-based curriculum. The Advanced Placement (AP) U.S. Government course was reconceived by its social studies teachers in a multi-cycle PBL model. The social studies department, in collaboration with University of Washington

faculty and researchers, rooted their PBL course redesign in in six key elements - authentic assessment, collaboration, developing expertise, culturally responsive instruction, student voice and leadership, and academic discourse (School Website, 2018).

The result of the above multi-year school-wide curriculum redesign is notable for the impact that it has had on the Strummer participants of this study. Due to the nature of the work undertaken by teachers, all four participants worked closely in rethinking the AP U.S. Government course through a PBL lens. Participants reflected deeply both individually and as a group about a curriculum and teaching methods that would let their students be successful in accessing the content and skill development required of the course. The ability to reflect and collaborate permeated throughout the social studies department during this time. Strong professional relationships between participants were formed and led to further collaborations in which other social studies courses were infused with PBL teaching strategies (Greene, 2016; Rollins, 2016; Jones, 2016; Cullen, 2016). The result for this group of participants was a strong sense of teaching community that worked together to develop innovative practices both in the focus AP U.S. Government course, but also in their global education courses as well.

***Jennifer Cullen.***

Jennifer Cullen has taught secondary social studies for eight years. With a previous career in the legal field, Jennifer decided to become a teacher to address the need for issues of equity and social justice in the social studies classroom. A self-described Marxist-feminist, Jennifer attended a private university for her teacher education program that is nationally recognized for its preparation of teachers to address content and curriculum through a social justice lens. “An important part of my teaching is around creating agency for my students so that they are starting to take on the heavy lifting of learning about issues.” (Cullen, Interview 2016, p. 6). Jennifer has

worked here for the majority of her career having spent her initial two years of teaching in a middle school in the same district. Jennifer's course load includes the majority of 9th grade AP Human Geography courses that "introduce students to the systematic study of patterns and process that have shaped human understanding, use, and alteration of Earth's surface," (District Website, 2018). Strummer High School also hosts an innovative program each summer called Strummer Leads where teaching staff collaborate with STEM industry professionals throughout the region to create immersive experiences for students. Jennifer has led this effort for Strummer for the past two years.

***Shawn Greene.***

Shawn Greene is one of the most senior social studies teachers at Strummer High School having been in the classroom for 12 years. Shawn has B.A. in history and Master's in teaching from a large R1 university in the Pacific Northwest. Shawn's course load is focused on history courses across grade levels. Courses include AP World History, World History, and AP United States History. Shawn's World History classes "study global history from approximately 600 C.E. to the present, with a review of the content from freshmen Foundations of World History. Students will understand and analyze the impact of interactions among societies (trade, systems of international exchange, conflict, and diplomacy); the impact of technology and demography on people and the environment; systems of social and gender structure; cultural and intellectual developments; and changes in functions and structures of states and in attitudes toward states and political identities, including the emergence of the nation-state," (District Website, 2018). Shawn also has been deeply immersed in the pedagogy of problem-based learning (PBL) and has presented on PBL at the national social studies conferences as well as the College Board's Western Regional Forum. Shawn is actively involved in national education organizations such as

Teach to Lead, who provides resources for teacher leadership, helps teachers turn their leadership ideas into action, and encourages greater action-based research with post-secondary institutions. Shawn also cites his frequent global travel as an ongoing influence in his teaching and global perspectives and has been a recipient of a NEH Fellowship to study in Istanbul and most recently of a Transatlantic Outreach Program fellowship to learn about Germany in 2014.

***Holly Jones.***

Holly Jones began her teaching career in 2006 and holds multiple degrees including a BA in history, a MA in education, and a MA in educational leadership. Holly is transplant from the east coast and began teaching at Strummer HS in 2010. Unlike most of her colleagues in the social studies department, Holly does not teach any AP classes with her teaching load focused on Foundations of World History, World History, and occasionally U.S. Government/Contemporary World Problems. In the latter course, "students will examine the world since 1975. The areas of focus will include studying six major regions of the world. The international economy, world hot spots, and comparative views of world events will be studied in a contemporary context," (School Website, 2018). Holly has recently returned to her native New York to continue her teaching career.

***Laura Rollins.***

Laura Rollins graduated from a liberal arts college with a degree in history in 2001. She received her Master in Teaching from an R1 university in 2006. She teaches AP US Government and AP Comparative Government at Strummer High School. Laura has been part of the Knowledge in Action team for the AP US Government course, serving as a teacher leader and designer in partnership with an R1 university and a national non-profit research organization.

She is also currently working for a national education NGO coaching teachers implementing project-based AP Government curriculum. Laura has presented at multiple state and national social studies conferences. As a presenter for the College Board, Laura enjoys helping teachers to design a student-centered approach to the AP curriculum (District Website, 2018).

### L. Reed High School.

Lou Reed High School offers a science, technology, engineering, and mathematics (STEM) program, with a focus on project-based learning and 1:1 technology. In September 2010, Reed High School became an "option" high school, meaning that any student living in the city can attend. There are no entrance requirements, though students are required to take four years of math and science. In addition to science and technology, STEM features courses in language arts, social studies, world languages, and the arts. All courses are taught in a project-based, high technology learning environment in which students apply their knowledge and skills in personally significant ways. Partnerships with business and industry, higher education, and community-based organizations provide engaging and relevant learning opportunities. The student population is over 60% Black and Asian/Pacific Islander. (School Website, 2018).

#### *Roy Smith.*

Roy Smith has been a teacher for nine years earning both a BA in history and a Master's in teaching (MIT) from the same university as Jennifer Cullen. Roy is the department head for RHS's Humanities program and its current longest serving teacher. By combining language arts and social studies in a 90 minute humanities block allows Roy the unique opportunity to spend extended time with his 9$^{th}$ grade students for their PBL focused curriculum in World History. Roy's humanities block focuses on "authentic intellectual work" (King, Newman & Carmichael,

2009) by researching events from multiple perspectives, analyzing their findings and developing responses to questions in the context of History, Economics, Geography, and Civics. Students will use reading, writing, and communication skills to create papers or presentations that show their ability to think critically and struggle with complex ideas (King, Newman & Carmichael, 2007; School Website).

**Methods of Data Collection**

The literature review in Chapter 2 provided a wide range of models and frameworks from which to understand both the goals of global education and teacher orientations. Their inclusion was to reflect the contested nature and understanding of global education and orientations across both time and disciplines. However for the purposes of data collection I decided to use two frameworks as a basis for eliciting opinions from the participants. The decision to have participants consider Myer's (2006) three goals of education (international business training, international education, and world systems) and Feiman-Nemser's (1990) five teacher orientations (practical, technological, personal, academic, and social/political) allowed for baseline data to be collected. These broad frameworks were a part of the iterative Delphi survey and provided early quantitative and qualitative data about how teachers viewed global education and their orientations in the classroom. As a researcher it was useful to have established frameworks reviewed and discussed by the participants in the preparation of the semi-structured interview protocol that followed the Delphi survey and subsequent data analysis of both.

**The Delphi Survey.**

Researchers may select to use the Delphi method for a number of reasons such as establishing a communication process to facilitate group problem solving (Linstone & Turloff, 1975); when there is incomplete knowledge about a problem or phenomena (Adler & Ziglio, 1996; Delbeq et al., 1975); and to address problems that do not lend themselves to precise analytical techniques but rather could benefit from the subjective judgments of individuals on a collective basis (Adler& Ziglio, 1996). The classical Delphi method used in my research seeks to function as a forum for defining global citizenship and its relationship to citizenship education.

Typically the Delphi method is used as a quantitative technique (Rowe & Wright, 1999), but a researcher can use qualitative techniques as well. Qualitative research can be described as interpretivist in the sense that I was interested in how the social world is interpreted, understood and experienced. The goals of a Delphi are to produceholistic understandings of rich, contextual, and detailed data about teacher understanding and experiences with global citizenship education (Mason, 1996). With two iterative surveys, the goal was to gather participants' current insights and perspectives regarding global education to attempt to identify a common understanding of the subject area, including goals of global education, best practices, and teacher value orientations to the above. This process followed earlier work examining global education initiatives in which the second survey contained responses from the first survey for participants to consider including their own. As Parker, Ninommiya, and Cogan (1999) summarize in their use of the Delphi method, "Panelists were thus afforded an exchange of views – albeit a virtual exchange – which gave them an opportunity to learn of one another's judgements, rethink their own responses, and record any change of mind" (p. 122). Both Delphi survey responses contributed to the composition of the semi-structured interview guide.

**Semi-Structured Interview.**

The in person, one-hour long interviews took place at the participant's school site. The interview was used in this research because as Merriam (2009) notes they are useful in having participants "interpret the world around them" (p. 88). Conducting interviews in the participating schools allowed teachers to have access to resources in their classrooms such as lesson plans or student work that may have been useful during the interview. The interview protocol's probing questions were developed around the feedback from the Delphi results and focused on how each teacher believes global education was emerging in their own teaching strategies and lessons as well as the contributions of the other participants. Areas of inquiry in the interview protocol included philosophical influences in global education, approaches to global education curriculum, and teacher orientations. The development of the interview protocol utilized discipline-specific language that would be familiar to the participants with a focus on what Patton (2001) describes as "opinions and values questions".

The semi-structured interview is an important data collection method in the interpretivist tradition because there is an understanding that we live in a world with multiple social realities (Merriam 2009). By trying to make sense or interpret the phenomena in terms of the meaning the participants place on both the questionnaires and the follow-up interview, these methods were well suited to rigorously capture the qualitative data needed for the goals of this research.

**Challenges of Data Collection**

By utilizing a case study approach to this research, the data accumulated is both "rich and thick" as advocated by Geertz (1973) in his seminal work in ethnography research. But with so

much descriptive and anecdotal data collected through the Delphi questionnaires and semi-structured interview, a number of limitations arise as a result.

An observation early in the data analysis process was the volume of interesting data that was collected from the participants. It is the responsibility of the researcher to determine what data is most useful in addressing the research questions and the amount of information to include to support conclusions. Merriam (2009) provides a useful summary for this issue by equating the decision about what to include and what not to include is important for the researcher's "story" to be well laid out and accessible to the reader.

**Data Analysis**

In both analyzing the results of the survey and the interviews, the initial goal was to identify emerging themes of global citizenship through categorical aggregation. Data from the Delphi surveys were coded using an analytic pass as advocated by Wolcott (1994). This process involved sorting through the responses and identifying emerging themes and categories across participants. With categories established, I linked emerging themes to help identify patterns or relationships within the data. I began to identify naturalistic generalizations from the data sets of the interview data. This interpretive pass of the data allowed me to begin making inferences and to connect the data to the structural framework of the study (Wolcott, 1994). The result was a collective understanding of how teachers understand global education and its resulting orientations.

The interviews incorporated the data collected from the questionnaires and probed deeper to better understand individual teacher orientations in the classroom. The inductive process of discovering and identifying stronger and weaker discourses in the data began with the most basic

form of data analysis of identifying categories. This involved making general notations to the interview transcript that strike the researcher as being interesting, important, or relevant to the study (Merriam, 2009). By looking for categories that are related or can be connected, I utilized these mainly descriptive categories into codes that are generated by one of two strategies. Open coding is derived from the researcher's interpretation of data and its meaning to the research questions while conceptual coding utilizes categories already developed in the research's conceptual framework. This work involves the development of titles of codes and sub-codes through an iterative process that allows for multiple considerations of data and its emerging relevance to the central research questions. Glesne (2011) refers to this as "entering the code mines" (p. 194) so that themes, patterns, and processes can be identified and the data is transformed with insightful interpretations. By collecting initial interviews, then coding and categorizing my findings, I utilized the constant comparative method to develop themes amongst the data that was collected (Creswell, 1998; Glesne, 2011).This helped to clarify the relationship between teacher understanding of global citizenship, curriculum and pedagogical choices, and teacher orientations in the classroom.

I followed a four stage process to analyze data and determine emerging themes and findings.

**Stage One – Coding of Data.**

After both iterations of the Delphi questionnaire were complete, I began initial coding across the participants' responses to the different sections of the questionnaire. This initial coding process resulted in the emergence of a large number of categories as advocated by Glauser and Strauss (1967). While the conceptual frameworks of global education, cosmopolitanism, and teacher orientations provided some initial categories, new categories also

emerged through this process. All helped inform the semi-structured interview protocol for the next round of data collection.

**Stage Two – Identify Initial Categories and Properties.**

After the interviews were completed, each were professionally transcribed and checked for errors. By reviewing transcripts individually, I was able to identify key contributions from participants and other important aspects that transpired. I also began to manually code emerging themes directly on the transcripts. All participants declined to review the transcripts and expressed trust in the accuracy of the content.

**Stage Three – Integrate Categories and Properties Across Participant Responses.**

With initial coding completed on the transcripts, I began to transfer initial codes and supports to larger visual displays and conceptual memos. Each participant's responses and codes now were able to be compared side by side. From these different sets of data – ranking of claims, concept suggestions, sentences, and occasionally full paragraphs, codes were consolidated into themes with supporting data across participants. Throughout this process I used the *constant comparative method* as suggested by Glaser and Strauss (1967) in which data is compared to determine differences and similarities. With the eventual goal of identifying patterns in the data, the constant comparative method allows categories or themes to emerge through a systematic analysis.

**Stage Four – Identification of Findings.**

The constant comparative method of data analysis was able to reduce the number of categories and find similarities across participant data. Macro-categories such as *challenging the historical narrative* and *roadblocks to transformative education* identified in Stage Three were

now linked and consolidated to provide a clearer picture of emerging teacher orientations in global education. My visual displays and conceptual memos were instrumental in identifying relationships between macro-categories and the resulting findings. It is also important to note that there were a number of outlier categories that will also be further discussed in Chapter 4.

**Validity**

The validity of a research study can be best described as the authenticity of its results (Lincoln & Guba, 2000), the ability to persuade readers of its trustworthiness (Firestone, 1987), and that the researcher's findings make sense. I adhered to Maxwell's (2005) notion of validity as more of a goal of qualitative research rather than a product of the research. Recognizing my own internal biases to the subject matter, it was important to identify strategies to determine the internal validity of my findings. A common predictor of internal validity is *triangulation*. Triangulation refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena (Denzin, 1978, Patton, 1999). By collecting data across both the iterative Delphi questionnaires as well as the semi-structured interview, I was able to compare individual participant responses for consistency in addressing the research questions while at the same time utilizing multiple data collection strategies.

**Limitations of Study**

Merriam (2009) is correct when she states that qualitative research is multidimensional and ever-changing. As a result, the findings of this study cannot be generalized and accurately applied to other groups other than the five secondary social studies teachers who have experience teaching global education courses. The case study sample size, while effective and manageable for the objectives of the study, limits the generalizability of the results across other groups. At

best, I will strive for internal validity a number of ways including placing my findings in the theoretical contexts of teacher agency. Also recognizing my predisposed bias towards cosmopolitanism, I did encourage participants to member check my understanding of their perspectives and ideas that were put forward during our interviews. As a result of the above, the validity of the research and researcher credibility would not be compromised.

**Summary**

The qualitative inquiry process allows the researcher to work closely with participants to better understand and in many cases interpret their contributions to the study. By using a structured four part process to analyze the collected data from both the Delphi surveys and semi-structured interviews, I was able to identify commonalities and differences among participants in addressing the research questions. These findings were determined through both analytic and interpretive passes of the data and a number of steps were taken to ensure their validity, including triangulation of the data.

# Chapter 4

## Findings 1: Teacher Understanding and Orientations of Global Education

### Introduction

The study was intent on exploring five teachers' understanding of the purpose and goals of global education and its subsequent influence on their orientations. As global education itself cannot find a universal definition (Pike, 2000; Myers, 2006; Spring, 2006; Davis 2008), these teachers experiences with the subject area also reflect a wide-range of lenses with which to interpret global education content and skills. This analysis of data collected through the iterative Delphi surveys illustrates the similarities and differences between participants. It describes participants' thinking about global education and emerging orientations. Analysis and findings in this chapter provide the foundation for examining the cosmopolitan/transformative and nationalism/transmission tension in global education and resulting orientations that are discussed in Chapter 5.

### The Delphi Survey and Initial Data

The purpose of the two-round Delphi survey was twofold – one was to allow participants to engage in initial individual thinking about global education and to be able to reconsider their positions in the second round after reviewing each other's responses in round one. Secondly, round two responses guided in part the interview protocol for later data collection as well as specific questions for individual participants. The Delphi questionnaire was focused on three themes: (1) defining global education, (2) current global education ideologies, and (3) general teacher orientations.

Myers' (2006; 2007; 2010) research involving teacher understanding of global education has ranged from examining political activism among teachers to attempts identifying encompassing global education curriculum as well as goals of global education in the U.S. context. Using Myers' (2006) research in which three goals of global education in U.S. schools were identified (world systems, international studies, and international business training), participants were given two defining characteristics of each and asked to rank each with a written rationale for their choices. The purpose of identifying two characteristics from each was to reflect the complexity of each goal and allow the participants more options when identifying which goal most appealed to their pedagogical interpretations of global education. Table 2 identifies each goal of global education and the characteristics that were shared with participants to consider.

Table 2

*Approaches Guiding Global Education in the United States* (based on Myers, 2006)

| Approach | Curricular Focus |
|---|---|
| World Systems | • Human rights, multiculturalism, and other themes of social justice<br>• Interdependence of nation-states |
| International Studies | • Nation-building and understanding foreign affairs<br>• Global competition for human and economic resources and political capital |
| International Business Training | • Skill development for employment in the global marketplace<br>• Globalization and its economic, political, and cultural impacts |

Adapted from Myers, 2006

An early question in the survey asked participants to examine the above characteristics and determine whether or not these characteristics of a global education curriculum appear to be in opposition. The goals of global education were not revealed to the participants and characteristics of each were not grouped together. This question was meant to have participants think deeply about their understanding of characteristic and prepare them for the ranking of each later in the survey. Most participants contrasted International Studies global competition characteristic against both characteristics aligned with the World Systems approach. But instead of seeing these characteristics as at odds, participants indicated that both could be used to highlight the paradoxes between the two for greater student learning. For example, Laura (Survey 2, 2016) suggested that teaching global competition for resources and the interdependence of nations concurrently will show students there are "no simple answers when it comes to forces of globalization. It doesn't actually have to be a zero-sum game, even though it is sometimes perceived as such." Jennifer (Survey 2, 2016) supported this approach when stating, "I think social justice and global competition could be at odds with each other but if taught thoughtfully could really be enhanced if utilized together." Both participants suggested the use of case studies as a teaching strategy to best reconcile these opposing components of global education. One interesting omission from all participant responses was lack of reference to International Business Training and its characteristics as a goal for global education. This would be a precursor to future findings.

**Interpreting Approaches to Global Education in the U.S.**

With the above results introducing participants to the complex and varied interpretations of global education, participants were now asked to rank the six characteristics from most to least important in their teaching of global education to their students. A rationale for each of their

choices was also to be included. Table 3 shows the results of participant ranking of global education characteristics.

Table 3

*Ranking Curricular Foci of Approaches to Global Education*

| Approach | Curricular Focus | Rank |
|---|---|---|
| World Systems | Human rights, multiculturalism, and other themes of social justice | **1** |
| | Interdependence of nation-states | **3** |
| International Studies | Nation-building and understanding foreign affairs | **4** |
| | Global competition for human and economic resources and political capital | **5** |
| International Business Training | Skill development for employment in the global marketplace | **6** |
| | Globalization and its economic, political, and cultural impacts | **2** |

**Strong Discourse – World Systems Approach.**

"I'm a bleeding heart liberal, so human rights is what I value the most."
(Smith, Interview 2016, p. 4)

The World Systems approach to global education focuses on the interdependence of nation-states through a lens of social justice and equity. Rooted in the early work of Hanvey (1982), the World Systems approach views global education through the common goals of nation-states and the "shared problems of humanity" (Myers 2006, p. 5). While Myers found that this approach was the least common of the three in his research, the World Systems approach

was favored by the majority of the subjects in this study. This is not surprising considering the focus of many district curriculums claiming to be embedded in a social justice lens (see earlier school descriptions) and supports the findings of Hansen (2011) where teachers responsible for the delivery of a global education curriculum identify social justice as a guiding philosophy in their teaching. For those teachers committed to a World Systems approach, the theme of personal values, both for the teacher and their students, is also interwoven throughout their discussions.

Jennifer claims themes of social justice is the "foundation of why I teach GE" (Interview 2016, p. 22). Social justice for Jennifer is rooted across geographic contexts with her focus on connecting the global to the local for her students. For example Jennifer refers to the demographics of the students in her class. Strummer High School has a policy that all students take AP classes in potential preparation for moving on to college. These classes can be challenging for many of Jennifer's ELL students and as a result Jennifer feels the need to better connect content with student lives in order to make it more engaging. A recent case study in Jennifer's Human Geography class examined the fresh water crisis in many African countries. With students then comparing the Africa case study to current water issues in Flint, MI, Jennifer was able to demonstrate to students that global issues are also local issues. By challenging mainstream ways of understanding, Jennifer ensures that she spends time talking "about white privilege, heteronormativity, and patriarchy privilege" (Cullen, Survey 2, p. 15).

Holly concurs with Jennifer but sees the need for a World Systems approach to global education through a different lens. Global education should provide students with "a sense of compassion and empathy for humanity as a whole. Good social studies education should attempt to counteract the many forces and messages that divide people." (Jones, Survey 2, p. 6). Holly believes that global education, and social studies as whole, is a values-based discipline that has a

role in contributing to student understanding of global cultures and issues. When discussing a popular teaching strategy, Take a Stand, where students are given a question and are asked to identify where on the spectrum of strongly agree to strongly disagree they stand based on their answer, Holly always lets her students know where she stands, not concerned about sharing her own bias and values. Regularly throughout the Delphi survey and interview, Holly refers to the "shared human experience" and the need for a social justice focus in global education.

Laura also adopted a values-based approach to global education in supporting the World Systems approach. With a focus on the interdependence of states, Laura believes this is a key understanding that her students need to have upon completion of her class. With the many global issues that Laura discussed, the common response was that these needed to be addressed in a "moral and responsible way." (Rollins, Survey 2 p. 7). Like Holly, Laura feels a responsibility to teach global education from a values-perspective that includes her own commitment to social justice, multiculturalism, and human rights.

However, not all participants attributed the same level of importance to the World Systems approach to teaching global education. It is here we begin to see the difference in value systems between participants and the ability to self-select content in a global education curriculum that is not well-defined. Shawn suggests that the World Systems approach is not based in the reality of global affairs and that "nations have interests, not friends." (Greene, Survey 2, p. 7). He goes further to provide the example of how geography plays the largest role in the interdependence of states citing the U.S. relationship with Panama and the Panama Canal's economic importance to the U.S. economy.

**Weaker Discourses– International Studies and International Business Training.**

"We teach this when we do our Diplomacy Challenge. The goal of the activity is for students to maintain and expand the power of their empire." (Greene, Survey 2, p. 8)

With the focus on the global U.S. position in the world and "us vs. them" narrative, the International Studies approach has historically been the starting point for global education in the country (Rapoport, 2010; 2013). It is here that a number of participants find themselves struggling with the tension between the social justice focus of the World Systems approach and their own academic experiences and early teaching through the International Studies lens.

This tension is evident in Roy's claim that the International Studies approach is "somewhat important because students need to know about nation-states, nationalism, and how foreign policy plays into globalization" (Smith, Survey 2, p. 8). Roy recognizes his own academic background is rooted in being taught "the standard story" that history is "written by the victors" (Smith, Interview 2016, p. 5) and the tension this brings when trying to incorporate social justice values into his teaching. He also suggests that this approach to global education is rooted in economic principles that students need to grasp in order to understand how complex the world is. Shawn (2016) provides curriculum examples to support Roy's claims including examples of historical and modern imperialism. However, other participants are more dismissive of this approach to global education. Jennifer suggests this focus for student learning should be contained in civics, government, and/or politics classes as one subset of understanding the purposes of government. Jennifer frames the International Studies approach as the basis for understanding global conflict while Holly did not provide a written rationale for her low ranking of this approach.

"I don't know what this means other than being able to speak a language other than English." (Greene, Survey 2 p. 8)

The International Business Training approach was a divisive approach among the participants based on the characteristics provided, skills training and globalization. The idea and understanding of *student skill development for employment in the global workplace* evoked a lukewarm response to outright rejection by the participants in their teaching of global education. Roy (2016) was blunt in his response that he was unclear about this goal in his classroom and how he would even teach it. This is also a reflection of Roy's commitment adhering to his district-wide social studies curriculum. The result is the tension it presents as Roy acknowledges the need for more social justice content for his students. Shawn has a different take on this characteristic of the International Business Training approach. Shawn's understanding reflects his commitment to having his students think critically about the interdependence of multiple components, most notably economic, that impact nation-states and people globally. International Business Training "is corporate speak for 'learn the novel and soon to be obsolete skills we need now (e.g. the latest computer platform)' instead of the more enduring skills needed such as learning how to think critically and write." (Greene, Survey 2, p. 8). Interestingly, Shawn's colleague at Strummer High School, Laura, sees the notion of business skill development as being paired with the growth of twenty-first century skills. Twenty-first century skills can best be defined as "skills that promote Collaboration, Knowledge Building, Use of Information Communication Technologies, Self-Regulation, Real-World Problem Solving and Innovation" (District Website, 2018).

"This is important because it reflects the way the world is now." (Smith, Survey 2 p. 7)

However when *globalization and its economic, political, and cultural impacts* are discussed as a characteristic of the International Business approach, the participants all

acknowledged its importance when considering a global education curriculum in their classrooms. However, much like the concept of global education, the participants had a variety of interpretations of globalization and why it was key content to include in their curriculum. Rationales ranged from globalization's impact on the global economy to its role in Westernizing the world to its resulting cultural diversification of local communities. Shawn views globalization from a social justice and equity perspective where corporations "are not interested in human rights but rather cheap labor in tax-free zones." (Greene, Survey 2, p. 5). Shawn used the example of his students replacing their cell phones on a regular basis. Cell phones need a number of rare earth minerals and as a result purchasing new cells phones impacts gorilla habitats in the Congo where many of these resources are found. In teaching global education Shawn has his students focus on the binary between capitalism and human rights. Other participants echoed Shawn's ideas about the tensions between globalization and social justice issues. Holly contends that globalization is the economic and political evidence of interconnectedness between nation-states but wants students to make greater connections personally to the impacts of globalization. Teaching about globalization, according to Roy, allows students to know "the current forces that are at work and how they play against each other." (Smith, Survey 2, p. 7).

It is clear that this particular characteristic of the International Business Training approach to global education, globalization, evoked responses that reflect participant values and influences particular content choices for their students. It also validated the World Systems approach as participants directly or indirectly utilized examples of the interdependence of nation-states or themes of social justice when discussing the globalization as a key component of a global education curriculum.

## Teacher Orientations

A second goal of the Delphi questionnaire was to collect base data around participants' value orientations to teaching and to global education. The concept of value orientations is shaped by a teacher's understanding of the subject being taught, how teachers make meaning of the subject and how does value communication emerge in the classroom (Frydaki & Mamoura, 2008). Participants were asked to review and rank the five teacher orientations that Feiman-Nemser (1990) identified in the initial Delphi survey and provide rationale for their choices. After reviewing the data for the initial survey, there were two orientations that did not resonate with the participants – technological and academic – and were not included in the second Delphi survey. By removing these two orientations, the expectation was that participants would provide more depth in their answers for the remaining three orientations – practical, personal, and social/critical, that would provide clearer guidance in the development of the interview protocol. Also included with each of the three orientations were the responses of each participant from the initial Delphi survey for participants to consider when responding in the second survey.

### Strong Discourse – *Practical* Orientation.

*Teaching is a learned craft that is best described as ambiguous and uncertain due to the needs of their students. The teacher's role as a thoughtful practitioner consists of regular reflection and experimentation in the classroom.* (Feiman-Nemser, 1990, p. 26)

Feiman-Nemser's practical orientation, with its emphasis on meeting the learning needs of students, resonated with all participants. When asked to rank each of the orientations, 60% of the participants considered this their first choice while the remaining 40% listed this as their second choice. Participants gravitated towards this orientation for two reasons – the described demographics of their classrooms and their dedication to be constantly assessing their personal and professional positionality when it comes to a global education curriculum.

As described earlier, both Strummer and Reed High Schools serve a diverse and multicultural population. All the participants recognize the need to meet their students' learning styles and readiness to engage with an issues-based Global Education curriculum. Participants from Strummer High School, with their full inclusion AP classes, readily identify the relationship between their students and the regular reflection that guides their pedagogical and curricular choices. Jennifer acknowledges the need to be constantly adjusting to her students and the current political, economic, and cultural landscapes that surround them. The practical orientation is one "I value the most because I see it play out the most in my teaching experience. No one student is alike and I need to adjust to meet the needs of all my students," (Cullen, Survey 2, p. 9). Laura is more specific to the realities she faces at Strummer High School daily, "I feel the spectrum of needs strongly in my full inclusion AP classes, and the only way I seem to be able to even partly address their needs is through regular reflection, experimentation, and improvisation!" (Rollins, Survey 2, p. 9). Laura is now making a direct correlation to her practice and the role reflection plays in her teaching.

The relationship between practice and reflection is an enduring theme in the participants' responses to the practical orientation, as demonstrated by Laura's response above. Holly connects her reflection practices with "the flexibility to acknowledge and incorporate all the diverse learners into the curriculum. This includes cultural and linguistic diversity." (Jones, Survey 2, p. 10). The practical orientation is the most effective approach to teaching global education according to Holly. The importance of teacher reflection is not limited to student engagement or pedagogical considerations. Other identified outcomes of ongoing teacher reflection include encouragement of self-care as an educator and important modelling for students (Cullen and Greene, Survey 2, p. 10).

**Weaker Discourses – *Personal* and *Social/Critical* Orientations.**

*Teaching encourages students to pursue personal interests through self-directed exploration. The teacher is a facilitator who encourages student risk-taking in a cultivated atmosphere conducive to learning.* (Feiman-Nemser, 1990, p. 32)

The personal orientation described by Feiman-Nemser proved to be a divisive orientation among the participants. The responses to this orientation highlight the differing lenses from which the participants view global education but also the practical realities of teaching as whole. Participants both agreed with and challenged the concept of *self-directed exploration* in their discussion of the personal orientation.

In all responses, the participants acknowledged their support for self-directed learning. Laura provides a useful summary for this component of the practical orientation – "Trying to offer choice to heighten personal interest is definitely important to me as a teacher." (Rollins, Survey 2, p. 10). Global education literature supports the practice of providing students with choices in terms of content and it is expected that students would be more invested in their own learning (Myers 2006; Mangram & Watson 2011). This self-directed exploration is also directly related to a teacher's ability to provide student agency and accountability for all learning suggests Jennifer. She believes that an educator's main focus should be to unlock the "lifelong" learner in students and that student-directed exploration is a strategy to encourage this. Roy supports Jennifer's claim above stating, "This style will create life-long learners who will think more critically about the changing world we live in." (Smith, Survey 2, p. 10). Shawn references his social studies department's project-based learning approach to teaching its classes as an effective strategy to encourage self-directed learning. "Totally gets with the PBL philosophy. Students should be drivers in the learning process." (Greene, Survey 2, p. 10).

However, while supportive of the concept of self-directed learning, participants also viewed the reality of this learning strategy in their classrooms with skepticism. Roy cites the state learning standards and mandated curriculums as an obstacle to self-directed learning. "The reality of content and skill standards make it difficult to give students a lot of time for self-directed exploration." (Smith, Survey 2, p. 10). This claim of teaching being constrained by state regulated curriculums and regulations is echoed by Laura who asserts that "self-direction can be difficult especially when AP tests/boards make content coverage difficult." (Rollins, Survey 2, p. 10). Laura goes further to highlight the tension between self-directed learning in her classroom and expectations for student achievement. She states, "I believe there has to be pretty good thematic framing by a teacher in order to have high achievement. Not willing to go full-on hippie Montessori ☺, at least not with college-bound seniors" (p. 2). For reference, the Montessori Method of education is a child-centered educational approach based on scientific observations of children from birth to adulthood. Holly provides an effective summary of the tension teachers face when considering a self-directed approach to student learning, "Given the confines of the curriculum, this (self-directed learning) cannot always be the driver of the curriculum but neither can a fully teacher centered classroom" (Survey 2, p. 11).

*Teaching revolves around the building of a learning community that promotes democratic values and concepts through group problem solving. The teacher's role is a combination of educator and activist.* (Feiman-Nemser, 1990, p. 35)

While the social/critical orientation at the conclusion of the second survey produced a weaker discourse than the practical orientation, it offers a unique and interesting perspective. Initially in survey one of the Delphi, the five participants were asked to rank five potential orientations to identify the most agreed with to the orientation they least agreed with. The social/critical orientation was the only orientation that had the participants provide a ranking in

each of the five options. The participants had no consensus with this orientation. Participants were able to make connections to specific teaching strategies that align with *group problem solving* component of the social/critical orientation but most were concerned with the descriptor *activist* attached the teaching profession.

All participants identified project-based learning (PBL) as an important teaching strategy in their classrooms. The Social Studies department at Strummer High School over the past decade have moved exclusively to a PBL model with courses and appropriate PBL cycles being planned collectively. As a result the goal of group problem solving was an aspect of the social/critical orientation that participants gravitated towards. Laura referred to this as her "learning community" (Rollins, Survey 2, p. 11). The concept of community was referred to by a number participants when discussing this orientation and equate community with group problem solving and democratic values. Roy explains, "I spend weeks at the beginning of the year building community in order to ensure everyone in the classroom has a voice" (Survey 2, p. 11). It is the social aspect of group problem solving that makes a successful classroom happens. Holly (2016) shares that that the PBL model to group problem solving provides much needed student ownership in the classroom and provides an important model for better understanding citizenship.

While participants in theory supported group problem solving as a teaching strategy, they were also quick to identify flaws in this approach. While Holly supports the group problem solving approach, she ultimately feels this is a misrepresentation of the dynamics of the classroom. "Ultimately the teacher is responsible for entering grades and that is power. Rather than trying to create an artificial sense of a democratic classroom I would rather be explicit about where power lies and when students are being given the chance to share that power because the

teacher gives them choice or an opportunity to influence decisions," (Jones, Survey 2, p. 12). Holly's colleague, Shawn, agrees with the differing power dynamics between teacher and students that make critical/social orientation a difficult one to adopt. "Every teacher's personality does not fit this model. It takes a lot of letting go. Some us can do that well but I think many of us like to pretend that we do that. Again while I appreciate the democratic experiment, I think students need to learn to understand power structures and their messiness." (Greene, Survey 2, p. 12)

Teacher as activist evoked a variety of responses from the participants. Myers (2007, p. 20), in his study examining political activism among teachers in Brazil and Canada and its influence in their teaching of citizenship education, concluded that these teachers did not just "prepare students for minimal civic participation or abstract knowledge of democracy, their teaching addressed the content-specific challenges to improving democracy in their communities and nations." The participants throughout the survey and subsequent interviews agreed with Myers' findings that their role was to expose students to the systematic challenges of a democratic society, most did not want to be seen as activists. This tension will be further discussed in the interpretive findings to follow in Chapter 6.

Laura rejects the notion of being an activist. "I guess I am uncomfortable with the word activist. I want students to become engaged with the system (whether national or international) to some degree, but I don't think it's my role to promote any particular form of activism." (Rollins, Survey 2, p. 11). Other participants were not as explicit but shared as a result of identified power dynamics between teacher and student, they felt uncomfortable using that power to influence student ideology. Only Jennifer embraced the activist title attached to her teaching suggesting

that “teachers are inherently activists and that this matches my comfort level in the classroom.” (Cullen, Survey 2, p. 12)

**Summary**

The results of the 2-round Delphi survey provided early insights in participants’ thinking about 3 themes – defining global education, the goals of global education, and teacher orientations. These findings support previous work in global education (Merryfield, 1991; Parker 2011, Rapoport, 2013) in that the participants could not form a consensus in defining the concept. However utilizing Myers’ (2006) research identifying three competing ideologies for global education in the U.S., participants clearly gravitated towards the World Systems approach with its focus on the interdependence of nation-states and necessary collaboration on solving global issues. The other ideologies, International Studies and International Business Training, garnered little support from participants and were the weaker discourses in the findings.

The Delphi also probed participants about teacher orientations using a framework developed by Feiman-Nemser (1990). With two of the five orientations removed from the study after receiving no support in the initial Delphi survey, participants mostly supported the *practical* orientation, with its focus on meeting the needs of students and importance of teacher reflection as part of their practice. Components of the remaining two orientations, *personal* and *social/critical* received limited support but provided direction in the development of the interview protocol used in the interpretive pass of the data discussed in the next chapter.

# Chapter 5

## Findings 2: Examining the Transformative/Transmission Tension in Global Education And Emerging Global Teacher Orientations

### Introduction

Global education, as discussed throughout this study, is a concept that is widely interpreted with an array of learning outcomes and goals. Curriculums reflect a spectrum of content and skills that teachers are expected to deliver to their students with plenty of room for individual values and opinions to guide global education content. But for teachers what is the guiding philosophy that influence their global education curricular choices? Do teachers see global education through a nationalistic lens of a curriculum aimed at a transmission of knowledge to reinforce historically established societal norms rooted in patriotism? Or do teachers take a more reconstructionist position through transformative learning rooted in a cosmopolitan global outlook? By determining individual commitment to transmission/nationalism and/or transformative/cosmopolitanism in the teaching of global education, participants begin to reveal global education orientations along this spectrum. This interpretive pass of data collected through semi-structured interviews examines the tension these teachers' encountered between the transmission and transformative goals of global education and global education orientations that emerged as a result.

### Competing Goals of Global Education – Nationalism, Cosmopolitanism, or Other?

Labaree's (1997) account of competing goals of education in the U.S. provides a valuable lens from which to examine participant angst when discussing their individual student goals for global education. Labaree identifies three competing goals for education in the U.S. including

democratic equality through the building of citizenry. They include democratic equality, social mobility, and social efficiency. Where does global education fit? Is global education aimed at the transmission of knowledge to support historical interpretations of citizenship rooted in nationalism and allegiances to a nation-state taught through an International Education perspective? Or is global education rooted in transformative learning with the intent of building a cosmopolitan citizen with a World Systems view of the world? Or do the participants in this study see an amalgamation of the two along an ideological spectrum? What is the role of global education teachers – transmission or transformation – for the building of citizens and the global social order?

**Nationalism and Learning through Transmission.**

According to Stanley (2005), a school's main function is to transmit the current social order and its values to maintain the status quo. This historical expectation of schools is rooted in the need to build patriotic citizens loyal to the nation-state. As Damon (2011) claims, "A free society requires for its very survival, a citizenry devoted in large part to moral and civic virtue" (p. 74-75). While not being explicit regarding "whose" moral and civic virtues, Damon concludes that, "Unless we rectify this failure by placing a higher priority on educating young Americans for lives of moral and civic virtue, the nation will move away from liberty and toward authoritarianism." The study revealed that a number of the participants' own education experiences were framed by the patriotic citizenship philosophy described above and caused tension with their own teaching philosophy and goals of global education in their classroom.

While most participants rejected the nationalism/transmission approach to learning in their classrooms, Roy (2016) was open about the tension this brought to his own learning and teaching. Unlike the other participants, Roy does not have a long history of collaboration with

his colleagues or shares the ongoing political discussions that the Strummer teachers have. Roy is able to make clear connections between his own secondary and post-secondary instructors and the positions they took when teaching issues whether local, national, or international. "The standard narrative is what we have always gotten" is how Roy describes this adherence to the promotion of national positions and patriotic values in the school he attended (Smith, Interview 2016, p 4). This discussion of a standard narrative in his education history is also revealed when Roy describes his practice as "a mindset that adheres to what's always been" (p. 9). There is also a practical rationale for Roy's commitment to this approach for his teaching in Social Studies – established curriculum and resources. "I do feel beholden to what's always been taught. What's behind us is safe, and it's been tried, and there's lesson plans and books out there" (p. 6). This reveals a common concern among global education teachers around the lack of a consensus about global education and the curriculum that is guiding the subject (Rapoport, 2010).

Other participants were more dismissive of nationalism/transmission approach in their own thinking and teaching of global education. Much discussion revolved around symbols and institutions of nationalism in the U.S. and their inability for both teachers and students to connect with them. Jennifer shared her belief that "dominate cultures and institutions are dysfunctional in many respects" (Cullen, Interview 2016, p. 24). Jennifer regularly has her students take the U.S. citizenship test and shares all her students fail this test administered to new immigrant citizens. Student success on the test is not the goal of the lesson but instead leads to a discussion about the need for symbols and institutions that better reflect the current American population. Laura (2016) spoke at length about the Pledge of Allegiance – a ritual for staff and students alike every morning including Laura's. "I'm just creeped out by the Pledge. It's not like I can't get behind any patriotic rituals but we should be trying to always do a little better and be more inclusive as

an ongoing project." (Rollins, Interview 2016, p. 7). Laura's suggestion for the goals of a nationalistic symbol like the Pledge of Allegiance are also reflected in her thinking of the goals for schools and education. "It never sounds good that we should just reproduce the dominant status quo culture and screw everyone else. I do think there are structural institutional problems in our system" (p. 12). Holly offers a more balanced commentary on the role of nationalism and the transmission of knowledge in her global education classes, "You have to also be able to question the values and symbols and what it means to be a part of the nation-state. There's wiggle room in what are the basic values and symbols of the nation-state, right?" (Interview 2016, p. 13).

**Cosmopolitanism and Learning through Transformation.**

Banks (2015, p. 154) offers the following definition for transformative citizenship education that was shared with participants:

> Transformative citizenship education recognizes and validates the cultural identities of students while helping them to attain the knowledge and skills required to function effectively in the civic culture of the nation as well as to challenge racial, social class, and gender inequality. It helps students to develop decision-making and social action skills needed to identify problems within society, clarify their values, and take action to enhance democracy and social justice within their communities, nation, and the world. Transformative citizenship education enables students to become both successful citizens and change agents. It is a powerful antidote to failed citizenship

Banks' definition also captures how most of the study's participants identified with the goals of global education and values that guide their curricular decisions. Participants agreed learning should be transformative and gravitated towards Myers' (2006) World Systems approach for global education and the notion of their students as *global citizens*. By embracing Banks' transformative citizenship and tenets of cosmopolitanism as described by Appiah (2006) and Hansen (2012), participants in the study begin to reveal how personal values implicitly and explicitly influence choices in their global education classrooms.

Variations of the concept "challenge" were found through participant responses when discussing the transformative nature of global education. Most were aimed at challenging traditional sources of knowledge or understanding of the world. Consider Jennifer's explicit statement, "I love the idea of challenging mainstream knowledge. I think it is about challenging the status quo but you have to do that by looking at how you are framing the world and understanding it." (Interview 2016, p. 19). Holly (2016) challenges Myers' (2006) characterization of the "us vs them" mentality found in his description of global education as *international education.* Repeatedly Holly declared that one of the most important goals of global education was to ensure that her students understand the importance of the shared human experience. To deepen this understanding with students, Holly states, "I think just the constant questioning of where we are getting knowledge from and whose voices are being maintained and whose voices are not and whether or not we can trust the voices we are reading." (Interview 2016, p. 13). Shawn concurs, "Often times when I am looking at some very watered down version of history it seems that schools should play a role in the reconstruction of our culture within our education systems." (Greene, Interview 2016, p. 14). These values of social justice and equity, framed by a cosmopolitan lens, accurately portray participant understanding of transformative learning and global education.

Both Roy and Laura had a more restrained perspective when connecting global education to transformative learning. Roy believes he needs to be somewhat constrained in certain areas of global education and not be prone to "knee-jerk" reactions about what is happening globally. "What's current is messy but the kids like the new stuff better. There's more agency in it. They can see themselves." (Smith, Interview 2016, p. 6). Roy's restraint in fully embracing global education as transformative learning is also evident in the following, "I hope they (students) can

start to see themselves in this age old struggle of the outside trying to gain access into this American struggle, but I do work in a public school and we have structures that exclude kids (p. 12). Roy readily admits to still working through the tension he faces with global education and what he considers to be the standard narrative and historical goals of U.S. education. When asked about the transformative nature of learning in global education, Roy responds, "We need to start to grow our collective memory to incorporate many different things. I think most of my learning has come when pushed against others" (p. 7).

Laura identifies a few different concerns with the cosmopolitan/transformative approach to global education but is not entirely dismissive of its effectiveness. Laura believes that transformative teaching and learning in global education is a worthy goal to work towards but ultimately is out of the reach of teachers and students (Rollins, Interview 2016). She equates transformative teaching to action learning for her students. "Regarding global education, I do think as much of it needs to be developing an active mindset about how you are going to continue to acquire information and have practices around that." (p. 17). This active mindset is further demonstrated in Laura's teaching strategies for global education that utilizes an inquiry-based model that has student-generated questions at the center of the curriculum.

**Emerging Global Education Teacher Orientations**

While education literature is rich with research examining pre and in- service teacher orientations and dispositions to their practice (Feiman-Nemser 1990; Frydaki & Mamoura 2008; Volante & Earl 2002), orientations for global education teachers is a relatively new territory to explore. Through both of the surveys completed by participants as well as the data collected through individual interviews, a number of global education orientations emerge. Villegas (2007)

claimed in his work examining social justice dispositions in pre-service teachers that their actions, rather than their values, are the main contributors informing particular dispositions. The findings in this study suggest that values and teacher practice are both contributing factors in identifying global education orientations. Global education orientations emerging from this study include the *Neo-Nationalist Teacher*, *the Neo-Reconstructionist Teacher*, and the *Globally Competent Teacher*.

**The Neo-Nationalist Teacher.**

The Neo-Nationalist Teacher is best described as an orientation that is conflicted with an allegiance to the historic goals of education and understanding the need to frame their teaching and pedagogy through a transformative/cosmopolitan lens. Roy and Shawn, like all the participants, find themselves demonstrating qualities across the three orientations, but both discuss at length the importance of having students understand historical systems and institutions and their attempts to reconcile this tension with teaching for global citizenship.

**"Narrative is NOT the way to teach history"** (Smith, Interview 2016, p. 4)

Roy throughout our interview makes reference to the "standard narrative" (Smith, Interview 2016, p. 4, 6, and 14). The standard narrative, according to Roy, is what and how he was taught social studies in high school. This would follow Myers' (2006) international education approach to global education with all content and issues originating from a U.S-centric and isolationist lens. Roy readily acknowledges the tension he faces in what Hansen (2011) describes as the ability to balance reflective openness to the new with a reflective loyalty to the known. For example, Roy states, "I do feel the past needs to be acknowledged, the historiography of how things have been taught needs to be brought out in the open, along with the new," (p. 6). As described earlier, Roy is appreciative of a formalized curriculum to help

guide his teaching and without a formalized global education curriculum to follow, Roy finds teaching for global education 'messy'. "I feel there is too much freedom. It is overwhelming at certain points (curriculum). Seattle will let you go wherever you want but that is also a dangerous place," (Smith, Interview 2016, p. 12).

The tension described above is balanced by Roy's recognition of the diverse needs of the students in his classroom and his ability to meet those needs. "When I look at the student body that makes up my classroom, and all the different diversities, I try to throw something their way so that they can see themselves in it" (Smith, Interview 2016, p. 12). The result for Roy was to begin planning and teaching more culturally sensitive materials. A common text used across Roy's courses is the United Nations' Universal Declaration of Human Rights (UDHR). The UDHR is used in multiple capacities by AC, including in comparison to the U.S. Constitution and the Rights of Man, to have students better understand how over time the human race has not lived up to equal rights for all. This work mirrors Starkey's (2012) research calling for the UNDR to form the basis for all global citizenship education curriculums. Roy has also begun to utilize the books of Howard Zinn, a district provided resource, in his classes. Zinn's works included *A People's History of the United States*, a book that aimed to understand American history from American voices and points of view that have been largely omitted from history. While still cautious to fully embrace Zinn, Roy feels he has authority to use his work as a resource since it is district approved and it offers his students an opportunity to "wrestle with what's right with one, what's wrong with one with the hope they come up with a more messy but probably accurate picture of what actually happened," (p. 6).

**"It is self-directed learning."** (Greene, Interview 2016, p. 10)

Shawn takes a more clinical approach with the Neo-Nationalist orientation in the sense that his nationalism-content curricular decisions are more rooted in academic rationale than Roy's personal experiences in social studies education. Shawn (Interview 2016, p. 8) believes in "accepted historical narratives" (Interview 2016, p. 8) throughout U.S. and World History. He suggests that students need to know these accepted narratives so that they can start to see cultural, economic, and political basic patterns throughout history before they can begin to make connection with current global issues. Shawn denies having an activist position in the classroom and believes he demonstrates a neutral position to his students. However, he does make clear the importance of historical nationalism in his content choices and goals for students. "Do I want my kids to think of themselves as global citizens? Yes. However the initial choices they make are within the context of this country and this community," (p. 5).

**The Neo-Reconstructionist Teacher.**

Teachers that demonstrate a Neo-Reconstructionist orientation value the importance of critical pedagogy, understands that knowledge and its creation in the classroom is not neutral, and that teaching in itself is a political act connected to activism. The Neo-Reconstructionist orientation situates the teacher as a learner alongside their students while at the same time believing that a certain amount of indoctrination of critical thinking skills is needed to build global citizens.

**"I want students to be motivated to do citizenship, not to be citizens."**
(Cullen, Interview 2016, p. 9)

Jennifer spoke at length about the importance of positioning her students as critical thinkers and how her approach to teaching support this goal. With the majority of her global education content found in human geography courses, Jennifer is explicit about her understanding of global education through a concept she calls *jumping scales*. Jumping scales demands that teachers have detailed knowledge to think about a global education curriculum at various scales for their students – local, national, and global – in order to increase student awareness of their actions and impact across a time/space continuum (Cullen, Interview 2016, p. 2). Identifying the similarities across the three scales allows students to begin questioning historical norms. The subsequent critical thinking skill development allows for students to begin the "heavy lifting" in their own learning, according to Jennifer (p. 6).

Jennifer( Interview, 2016) makes it clear that teacher neutrality in the classroom is next to impossible to achieve when the goal is knowledge creation and the adherence to critical pedagogy. She bluntly states, "I do not believe in neutrality" (p. 22) and wants students to hear her position on issues, one of many perspectives presented, in order for students to develop an informed opinion. A favorite strategy to begin deeper conversations with students when they are discussing an issue or topic is for Jennifer to state, "What a white perspective," (p. 5). According to Jennifer, this tends to make white students uncomfortable and she is ok with that. "In order for people to achieve some awareness, you're first going to have to sit with it, and sometimes that is uncomfortable. My students are going to have to embrace discomforts," (p. 6.) An example of this is Jennifer's commitment to having much of her global education curriculum revolve around race and gender. Instead of identifying the U.S. as a nation-state, Jennifer frames the country as

"multi-nation state" (p. 15) to allow students to begin seeing themselves as insiders, not outsiders, when it comes to citizenship discussions.

The activist teacher, as described by Feiman-Nemser (1990), resonates with Jennifer and the Neo-Reconstructionist orientation even though in both the survey and interviews she was not enthusiastic about that label. Her actions in the classroom and her approach to teaching though reflect an activist orientation. Jennifer openly shares her feminist/Marxist views with her students. This lens allows students to know where Jennifer's perspectives originate from and encourages them to begin framing their perspectives from a lens that they feel strongly about. Jennifer calls this "practice" (p. 4) for her students in watching her model her beliefs and actions for students to critically address issues and topics. An activity that all 9th graders complete in Jennifer's human geography class is to create a culture box. The culture box assignment asks students to share an intimate view into their lives through collecting and displaying their life experiences up to that point. This activity is meant to break down cultural and personal barriers between students in order to move forward in their collective learning. For Jennifer, teacher activism focuses on providing students with the necessary tools/skills to question multiple perspectives on an issue, jumping scales to determine its impact across different geo-political entities, and the ability to see themselves as true citizens. "I wouldn't be teaching if I didn't think education could bring some sort of justice," (p. 22).

**The Globally Competent Teacher.**

The Globally Competent Teacher (GCT) orientation recognizes the diminishing value of historical nationalism in their teaching and seeks to reconcile these changes through a cosmopolitan and transformative lens that encourages new implicit and explicit knowledge construction. Pedagogically, participants aligned with the GCT orientation demonstrated

commitments to flexibility in their teacher depending on student needs and interests, regular and collective reflection to better understand their own positionality global issues, and that schools as democratic institutions have an obligation to build global citizens.

**"The more students can see that there's a common humanity and see themselves as part of this world history - I think that is important."**
(Jones, Interview 2016, p. 5)

The construction of knowledge and flexibility of a curriculum in the global education classroom were identified as important components of their teaching by those who demonstrated the GCT orientation. The global education literature reminds of the absence of a universally agreed upon global education curriculum for secondary schools in the U.S. Rapoport's (2011) study revealed how teachers felt hampered without a "tried and true" curriculum and resources to guide their global education courses. This proved not to be an issue for those in this study. This lack of curriculum structure provided more flexibility when it came to content and specific skill set development decisions. Laura felt this gave her the opportunity to "make students cynical about being truthful about systems" (2016 Interview, p. 8) and moving away from "internalizing basic values and symbols to acquire an allegiance" (p. 9). She likens teaching global education courses to "improvisation" (p. 14) as the course and its content are never the same twice.

For Holly, this needed flexibility in her classes allows her "to find a way for everyone to access the curriculum" (2016 Interview, p. 8). Here is how she describes the benefits of working with a global curriculum. "There's a content delivery piece for where I get to curate what they are learning in class. It (teaching) is totally ambiguous. The ability to be flexible is the most important thing," (p. 8). This flexibility allows Holly to address a number of goals that both teacher and students want to achieve. One is to help students make decisions about global issues that best reflects their own understanding of the world. The second is to make stronger

connections between the past and present. Holly identifies the challenges that historical nationalism in schools presents when trying to achieve the above with her students. “I mean they either don’t believe in the values and symbols or they don’t believe that they have the power to change what they see as problems” (p. 16).

**“Reflective loyalty is less fashionable”** (Rollins, Interview 2016, p. 6).

The role of reflection of one’s teaching is not a new concept. Hanvey (1982) identifies five dimensions of a global perspective with the goal of socializing people to this orientation in order to better identify with the world. The dimensions include perspective consciousness; “state of the planet” awareness; cross-cultural awareness; knowledge of global dynamics; and awareness of human choices. All suggest a certain set of ideals for teachers to engage with through constant reflection. The GCT orientation among this study’s participants suggests that reflection is a built-in component of their everyday practice. Laura’s above quote illustrates her evolving position about the role of teaching for nationalistic purposes and its relevance to her students. Laura’s reflective teaching also manifests itself in her understanding of global education. She acknowledges that as a population “we have great influence on the world but by many measures are so ignorant about what’s gojng on.” (Rollins, Interview 2016, p. 5.) As a result, Laura is generally not comfortable about sharing her world views with her students but understands at times it is impossible not to do – “some things are just right or wrong.” (p. 10.)

Holly’s ability to reflect on her teaching and understanding of the world begins with acknowledging her own privilege. “I try to be really cognizant of the fact that I am a pretty privileged person. I have been pretty open to say this is where I am.” (Jones, Interview 2016, p. 4). To begin her thinking about global education from this perspective, Holly is able to identify a number of values that infuse her work and guide reflective practices for her students. A goal of

global education, and a trait seen in the GCT orientation, is the teaching of empathy. “I care about connecting the past to the present. It builds engagement, empathy, and interest with students” (p. 7). Holly continues to promote the importance of empathy in her reflections and teaching, “Let’s look at globalization from a variety of people. To some you are developing empathy, you are now seeing things from a variety of perspectives” (p. 6).

**Summary**

The tension between transmission/transformative learning goals for global education does not seem to have a readily available resolution. The participants, to varying degrees, felt beholden to teaching from the historic goals of nationalism rooted in building the patriotic citizen. This gravitation to the familiar goals of U.S. education helped a number of participants stay grounded in the work of global education by examining global education strictly through an U.S focused *international studies* perspective (Myers, 2006). All participants, though, acknowledged that global education should be grounded in transformative learning. Participants were able to identify rationales for transformative learning ranging from the need for inquiry through multiple perspectives to individual commitments to encourage student activism in their classes. The resulting global teacher orientations, the Neo-Nationalist, Globally Competent, and Neo-Reconstructionist, reflect participant values and attempts to reconcile the transmission/transformative and nationalism/cosmopolitanism tensions.

# Chapter 6

# Discussion

## Introduction

With the concept of global education still being contested, and with no definitive definition or agreed upon curriculum, it is not surprising that this study's participants engaged with this work in a variety of ways. I will summarize the findings from the two chapters above, and then I will examine them in the context of the literature reviewed in chapter 2. By contextualizing my literature review to my findings, I am able not only to compare and contrast these findings with past research but also be a conduit to new research exploring global education goals and teacher orientations. Early analytic findings from the two round Delphi survey suggested that teachers viewed global education through a World Systems approach (Myers 2006). Here curriculum is grounded in a global perspective of viewing the world as a group of interdependent nation-states that relied on each other to prosper. Participants gravitated towards Feiman-Nemser's (1990) *practical* teacher orientation with its emphasis on teacher self-reflection and being flexible to the learning needs of their students.

Further interpretive analysis of the semi-structured interviews indicated that participants had a strong affinity towards more transformative learning goals supporting both the social reconstructionist position advocated by Stanley (1985) and proponents of a global education curriculum based in cosmopolitanism (Hansen, 2010; Appiah, 2006). Note that a number of participants still believed that transmission-based teaching for historical nationalism purposes was important and provided a productive tension to further explore. Finally three global education orientations were identified to reflect the experiences of the five participants – the Neo-Nationalist, the Neo-Reconstructionist, and the Globally Competent.

## Purpose and Return to Literature

Both global education and teacher orientations have been examined extensively in the education literature over the past few decades but little has been studied examining the relationship between the two. The purpose of this study was to examine teacher understanding of global education and how this understanding influences their own orientation to teaching. By probing the study's participants about the transmission/transformative tension in the goals of global education and their emerging global education teacher orientations, the study has contributed to both the global education literature and the literature that examines teacher values and orientations in the classroom.

### The Transmission/Transformative Tension in Global Education.

The transmission/transformative tension is not a new issue in education and teaching but it is a tension that becomes exacerbated in the context of global education. Are schools meant to reinforce historical norms and values through transmission of knowledge or are schools spaces for embracing emerging understandings of citizenship through the creation of new knowledge in a transformative manner? As discussed throughout this dissertation, there is no consensus among teachers or academics about what constitutes global education or it goals and outcomes for students. The result has been the creation (or lack of) global education curriculums in isolation across the U.S. with little to no coordinated guidance from federal or state institutions (Shultz, 2007).

It is important here to return to Labaree's (1997) three competing goals for U.S. education – democratic equality, social efficiency, and social mobility. While the participants in the study seem to have rejected the idea that a school's main purpose was to train students to enter the workforce (social efficiency) or education was a tool to prepare students to compete for

social positions (social mobility), they all supported the goal of schools as the conduit for creating citizens (democratic equality). However among participants the citizenship debate is still mired in the transmission/transformative conundrum. Roy still feels "beholden to what has been always been taught. What's behind us is safe and has been tried." (Smith, Interview 2016, p. 6) This reflects Roy's allegiance to the transmission of values and historical perspectives that he himself was exposed to during his own education experiences. Shawn also shares this commitment to a transmission of knowledge in his global education courses. He states, "I am trying to teach students to just get a basic grasp of patterns and historical narratives that are accepted historical narratives." (Greene, Interview 2016, p. 8). Both examples support Stanley's (2010) definition of transmission in the social studies which is designed to preserve the status quo and maintain the dominant social order. That is not to say that this is Roy and Shawn's only outlook regarding learning goals for their students. Through both surveys and interviews, Roy and Shawn clearly articulated transformative goals for both themselves and their students, but it does reflect a commitment to ensuring that traditional values and knowledge are disseminated throughout their teaching.

Stanley (2010) also provides a definition of transformative learning that can be applied to global education and the study. "By transform I don't mean the common view that education should make society better. Rather I am referring to approaches to education that are critical of the dominant social order and motivated by a desire to ensure both political and economic democracy" (p. 17). With this definition, transformative education focuses on teaching strategies and teacher orientations to global education. While all participants demonstrated transformative teaching tendencies to certain degrees, Jennifer and Holly seemed to be most aligned with this approach. Both shared teaching timetables that did not include AP classes serving large ELL

populations in their schools. They also demonstrated a commitment to teaching towards the justice-oriented citizen that Westheimer and Kahne (2004) describe as being able to "critically assess social, economic, and political structures to see beyond surface causes" (p. 240). Both participants describe activities, assignments, and teaching strategies that encourage the development of this transformative skill set with their students. Jennifer describes this as creating agency for her students through a cyclical process that includes regular teacher feedback where students are "gathering, processing, and applying a variety of questions. Here's some examples. Here's some text. Now create your own understanding." (Cullen, Interview 20106, p. 25). Holly also employs a strategy of having students constantly questioning the sources of information shared in class or researched individually. The importance of questioning in Holly's classes has led to the development of a Globalization Speaker's Corner where students share examples of voices of those influenced negatively by globalization (Jones, Interview 2016). This also reflects Holly's commitment to the PBL (Project-Based Learning) model her social studies department uses across courses to build in transformative learning through simulations. PBL creates access to the curriculum for all students that "provides a cultural context for understanding and interacting with other people," (Jones, Interview 2016, p. 8).

**Navigating Competing Global Education Approaches.**

While Labaree (1997) and Stanley (2010) provided a useful lens to examine the broader goals of U.S. education in relation to this study, Myers (2006) framework allows for a deeper discussion of the study's transmission/transformative tension in a global education context. Myers suggests that there are three approaches to global education in U.S. schools – *international business training, international studies,* and *the world system*. International business training, similar to Labaree's social efficiency, aimed at student preparation for the

global workforce, did not find support among the participants. However, international studies - learning about other world regions and nations through traditional academic disciplines, especially history through a nationalistic lens and world systems - seeing the world as interdependent, focusing on the commonalities and cooperation between nations and fostering understanding between diverse peoples, both resonated with varying degrees among the participants. A cursory review of the two approaches would suggest that international studies would align with a transmission focus for its curriculum and with world systems more closely related with transformative learning for the students. The spectrum between the international studies and world systems approaches is vast and it not surprising that participants generally are not in full support of either.

***International Studies.***

While Roy does not teach strictly from the lens of International Studies, he does struggle with the transmission/transformative tension in his global education classes. Myers contends that global education taught from an International Studies approach is grounded in learning about the world from a nationalistic perspective that views "the world as a collection of interdependent nations in competition for scarce resources and political and economic power" (2006, p. 5). Throughout our interview, Roy made a number of references to what he calls the "standard narrative" (Smith, Interview 2016, p. 4, 5, and 10). With some further probing, Roy's standard narrative refers to the nationalist narrative that has historically been taught throughout U.S. social studies as well as certain approaches to global education curriculums.

Both Spring (2006) and Parker (2011) would concur that global education in schools has taken on a more nationalist tone in terms of content and perspectives offered. In his research examining international schools in the U.S., Parker determined that themes of national, military,

and economic security were far more emphasized than any discourse regarding global perspectives in these schools as these were important considerations in the development of students as citizens for the nation-state. Spring (2006) outlines how many countries, including the United States, promote equality and globalism in their schools but continue to mythologize the past to regulate citizen behavior. Rapoport (2010) suggests that this orientation to a nationalist global education perspective is also a result of teachers not wanting to be seen as being unpatriotic. Rapoport finds that teachers tend to rationalize the unfamiliar concept of global education "through more familiar concepts and discourses" (p. 179) based in the historic goals of nationalism and citizenship (see Spring, 2006). Banks (2011) would concur stating that the nationalism/ globalization tension many times leads to "nationalistic assimilation goals for its citizens" (p. 243). These findings are supported in this study through the experiences of Roy. Roy believes that there needs to be "an adherence to what's always been, and so I see this as a mindset" (2016, p. 9) when discussing his approach to global education. However he does acknowledge his responsibility for teaching his students from a global perspective and its challenges for his teaching. "I struggle with the dilemma of my students needing to know the standard narrative so that we can deconstruct it and grow our collective memory to incorporate many other things (2016, p. 10).

### *World Systems.*

With all participants demonstrating a commitment to the Myers' World Systems approach to global education, it is not a surprising there was also a number of philosophical and pedagogical differences within the group. Simply stated, a World Systems approach to reaching global education relies on the belief of the interdependence of nation-states and their ability to collaborate to seek action-based solutions (Myers, 2006).

### The Nationalism/Cosmopolitanism Tension.

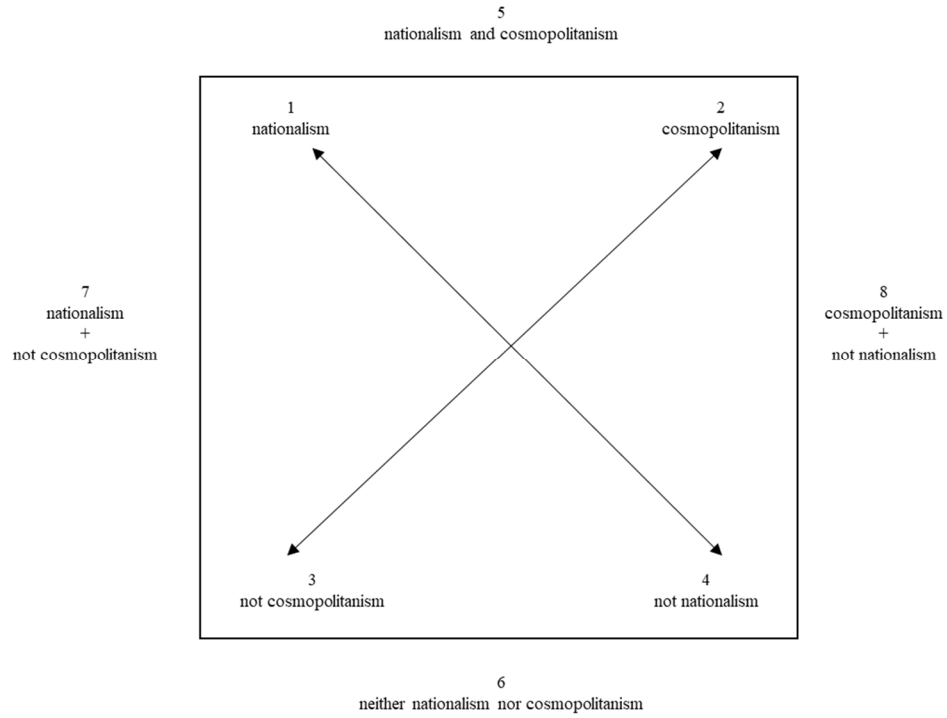
The nationalism/cosmopolitism tension has been discussed and referred to at length throughout this dissertation. From Nussbaum's (1996) call for love of all humanity to Damon's (2011) assertion that schools are responsible for conferring nationalistic virtues in students to Counts' (1978) challenge to educators to build a new social order, the participants in the study have demonstrated that this is not an either/or position in global education. Almost all see facets of their teaching, in different capacities, rooted in both the tenets of nationalism and cosmopolitanism. Laura summarizes, "It never sounds good to say we should just reproduce the dominant status quo culture and screw everyone else. I do think there are structural institutional problems in our system but it's not like I can't get behind any patriotic rituals" (Interview 2016, p.12). The question is to how best examine this tension considering the results of this study?

#### *The Semiotic Square: Reimagined and Repurposed.*

Parker (2010) provides a valuable discussion and tool for resolving the nationalism/cosmopolitanism tension with the use of the semiotic square. The semiotic square, developed by Algirdas Greimas (1987), is a tool used for the structural analysis of the relationships between semiotic signs through the opposition of concepts (Buchanan, 2010). This analysis tool allows for two opposing concepts to be examined through eight positions and intersections. This allows for a variety of relationships to be identified and examined instead of limited binary relationships that leave little room for interpretation and analysis. Parker's (2010, p. 213) use of the semiotic square included an examination of the nationalism/cosmopolitanism tension (Figure 1) and provides a starting point for further discussion of the results of the study.

Figure 1

*Semiotic Square – Examining the Nationalism/Cosmopolitanism Tension*




Parker, 2010 (used with permission)

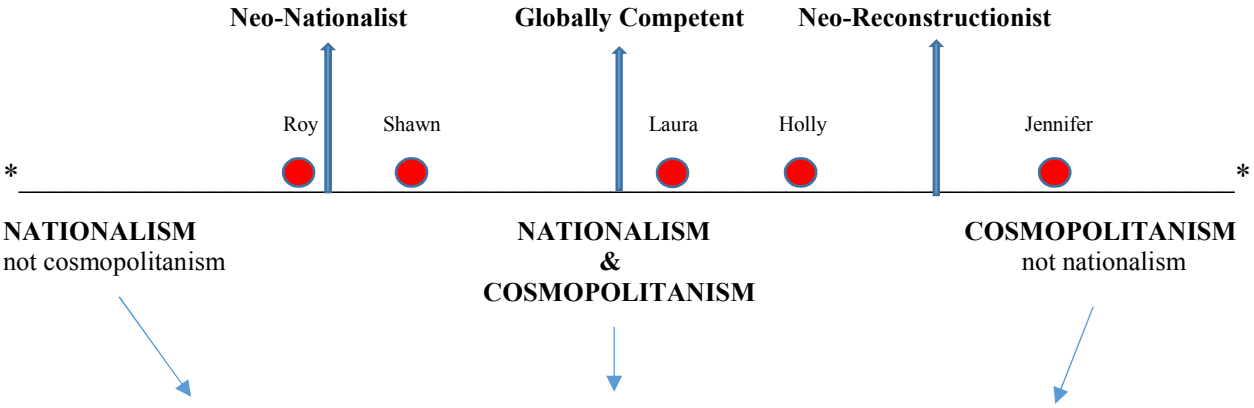
The semiotic square provides a starting point for a deeper analysis of "social practice, such as curriculum decision-making, (that) can be understood from this point of view as a set of constraints and possibilities, not a determinate, finished thing," (Parker, 2010, p. 213). The use of the semiotic square to explore constraints and possibilities also aligns with the global education literature that provides disparate interpretations of the concept (Eisenhardt & Stinson, 2010; Mangram & Watson, 2011; Shultz 2007) and would benefit from the implications of a semiotic square analysis.

When exploring the concepts of nationalism and cosmopolitanism with the participants and subsequent data analysis, it became clear that not only would there be no consensus about

the goals of global education from these two perspectives but the intricate and subtle differences between participants would need to be examined as well. Rapoport (2010) also identified these tendencies in the subjects of his study where multiple terms were used to describe their global education work and spectrum of nationalistic and cosmopolitan values and content embedded in their curriculum. The result for this study was a simplified analysis tool based on Parker's semiotic square that utilized three intersections – nationalism not cosmopolitanism, cosmopolitanism not nationalism and nationalism and cosmopolitanism – that provided a spectrum on which candidates could be placed.

Figure 2

*The Nationalism/Cosmopolitanism Spectrum and Global Education Orientations*




| | | |
|---|---|---|
| *"I want to believe we are marching towards progress. Sometimes that is not the case."*<br><br>*"Global conversations need to have parameters established."*<br><br>*"Maybe global education is acknowledging the standard narrative?"* | *"We need to study the impacts of global trends on the local."*<br><br>*"Education involves some form of imposition."*<br><br>*"Things I choose come from a variety of voices including student choice."* | *"Reflective loyalty known by whom and in what way?"*<br><br>*"Our dominant cultures and institutions are dysfunctional in many respects."*<br><br>*"Nothing is just one truth. I like that."* |

Figure 2 reflects the relationships between the identified global education orientations identified in the study and their position on the nationalism/cosmopolitanism spectrum.

**Cosmopolitanism 3.0.**

When we examine closely the works of Nussbaum (1996), Appiah (2006), and Hansen (2011) and their discussions of cosmopolitanism, all concur that citizens should have some considerations for both the local and global. While the participants did not fully embrace Nussbaum's *humanity first* position, examples of Appiah's *rooted cosmopolitanism* and Hansen's *ground-up cosmopolitanism* are firmly identified in the study. Based on Figure 2, participants did not find themselves at the extremes of the nationalism/cosmopolitanism spectrum but rather most occupying the middle ground. Appiah's vehicle for the development of a cosmopolitanism outlook focuses on increased conversation among citizens to discuss differences and similarities. Participants throughout the study shared the importance of their students interacting with each other to better understand the global education content being taught. Holly spoke at length about the importance of the PBL model her department collectively uses and the power of simulations.

Simulations, according to Holly, provide "some sort of cultural context for understanding and interacting with other people." (Jones, Interview 2016, p. 8) Jennifer (2016) engages students in conversation through the use of provocative case studies that highlight global inequity across issues. Shawn (2016) however provides evidence of the balance that Appiah (2006) suggests for rooted cosmopolitanism where your primary concern is your local with the global engagement following. "Do I want my kids to think of themselves as global citizens? Yes. However the initial choices they make are within the context of this country, their community." (Greene, Interview 2016, p. 5) This middle ground of between national and global allegiances seems to be where the participants are situated with Roy (2016) acknowledging that his work towards the global is ongoing while Jennifer (Cullen, Interview 2016, p. 2) is a cosmopolitan

outlier with her notion of students having to constantly be "jumping scales" to best understand the global impacts of the content she teaches.

Hansen's (2011, p. 1) ground-up cosmopolitanism shifts the focus of the cosmopolitan perspective from humanity as a whole to an individual-based mindset. Hansen's summary of ground-up cosmopolitanism, "an orientation in which people learnt to balance reflective openness to the new with a reflective loyalty to the known," allowed participants to internally reflect upon their own positionality to global education and its influence on teaching. He also identifies teachers specifically as the instrument in which the cosmopolitan mindset is ingrained to students. Laura (2016, p. 9) readily admits that the traditional nationalistic strategy of "internalizing basic values and symbols to acquire allegiance" in schools seems "scary and fascist." This reflective openness is balanced though by Laura's admission later that she can support some patriotic rituals but not all.

For Roy, ground up cosmopolitanism is still much like walking a tightrope and navigating the new/known tension that Hansen suggests. "Maybe GE is acknowledging that standard narrative, and to having the framework for discussing its principles, and what it incorporates and does right, but also what it leaves out" (Smith, Interview 2016, p. 5). This way of moving across scales with a cosmopolitan purpose aligns with Camicia and Franklin's (2011) identification of *critical democratic cosmopolitanism* where individual understanding of the principles of ethics and justice are universal as well as Saito's (2011) introduction of the concept of "glocals" – the individual internalization of universal values that results in meaningful action for change to take place. This action component is found in a number of the study's participants' discussion of global education but few connect it directly to their own reflective thinking about

cosmopolitanism. Jennifer (Cullen, Interview 2016, p. 22) summarizes, "I wouldn't be teaching if I didn't think education could bring some sort of justice."

### Contextualizing Global Teacher Orientations.

The identification of global teacher orientations allows for a broader discussion of teacher values and the tensions discussed above as the globalization process demands greater interactions among individuals and nation-states globally. The Neo-Nationalist, Globally Competent, and Neo-Reconstructionist orientations that emerged from this study reflect the spectrum of teacher thinking about the transmission/transformative goals of social studies and global education as well as the nationalism/cosmopolitanism tension that all teachers face in light of globalization and the metaphorically shrinking world.

#### *The Neo-Nationalist Orientation.*

Schutlz (2007) and others have suggested that any discussion of education discourses need to be framed from an economic, political, and cultural globalization perspective. By considering these three components of globalization, we can begin to make sense of the global teacher orientations discussed in this study. The *Neo-Nationalist orientation* (NNO) suggests a greater commitment to the historical goals of education – preparing students to be contributing citizens to the nation-state – and supporting Myer's (2006) interpretation of global education as international studies and Appiah's (2006) rooted cosmopolitanism. Both provide the teacher with a framework to teach global education through an expanded view of nationalism with an acknowledgment of expanding allegiances to other than the nation-state. While Barber (2006) contends that the "American national identity has from the start been a remarkable mixture of cosmopolitanism and parochialism," (p. 31) the NNO observes this influx of globalism and cosmopolitanism as a more recent phenomena as a result of what Schultz (2007) refers to as a

challenge to historical citizenship that assumes a natural position of power and privilege for certain nation-states. This orientation contains a struggle for teachers who are navigating what Banks (2011) describes as three components of the individual - cultural identification, global identification, and national identification – when considering the nationalism/cosmopolitanism tension in global education. The NNO identifies strongly with the national component of the individual and is engaging with and learning more about the cultural and global components as demonstrated by Roy and his allegiance to the standard narrative while recognizing the need to address the cultural and global components of his individual students.

***The Globally Competent Orientation.***

The *Globally Competent orientation* (GCO), as described in the previous chapter as viewing global citizenship education through a cosmopolitan lens while acknowledging a diminishing role for the historical nationalistic goals of education, encourages teachers and students alike to create new knowledge rooted in their own experiences and values. O'Connor and Zeichner (2011) refer to this as *critical global education* "that seeks to educate students about the causes and consequences of global injustices and that aims to support students to work in solidarity with the world's people towards transformative change" (p. 521). O'Connor and Zeichner are correct in describing schools as an ideological battleground where teachers with the GCO are trying to "cultivate the same sense of being a citizen as a global citizen," (Rollins, Interview 2016, p. 4). Part of the identified reflective process that a GCO demonstrates is a sociocultural consciousness – "a critical awareness of the worldviews and socio-political biases that shape teachers interpretations and judgements of global issues." (O'Connor & Zeichner, 2011, p. 525) Throughout the study, participants regularly demonstrated their sociocultural consciousness awareness whether it was Holly's recognition of her own White privilege (2016,

p. 4), Roy's rationale for using Howard Zinn's textbook in his classes (2016, p. 5) or Laura's understanding that teaching in many ways is a form of improvisation (2016, p. 14).

Marais and Ogden (2010) offer a definition of global competence where one "has an open mind while actively seeking to understand others' cultural norms/expectations and leveraging this knowledge to interact, communicate, and work effectively outside one's environment" (p. 448). This definition aligns with components of both Hansen's (2011) cosmopolitanism orientation and Hanvey's (1982) perspective of consciousness for the GCO. Both suggest that teachers adopt a reflective position when considering global issues and acknowledge the importance of sociocultural consciousness as advocated by O'Connor and Zeichner (2011). By doing so, teachers with a Globally Competent orientation better understand the need for flexibility in the teaching of a global education curriculum to better meet the needs of their students and the inherent necessity of building this reflective mindset with their students as well.

***The Neo-Reconstructionist Orientation.***

The *Neo-Reconstructionist orientation* (NRO), while embodying the components of the Globally Competent teacher, now adds an activist perspective when considering global education. Feiman-Nemser's (1990) declaration of "teacher as activist" resonates with this orientation and supports the idea that teaching is a political act. The NRO supports Stitzlein's (2012) declaration that students have the right to an education that cultivates and builds skills/dispositions of dissent. Global education should have a global rights component in its curriculum (Starkey, 2012) but with a greater focus on the types of dissent that encourage structural changes for equity across national and global systems. Jennifer (2016) reflects the NRO and regularly discusses the importance of challenging mainstream knowledge and ensuring students are aware of the power differentials globally but also within their school and even their

classrooms. She talks about the importance of her students feeling uncomfortable during discussions and its value to learning. Jennifer's Marxist-feminist views are out in the open for her students and shape her activist orientation to her global education work.

Above all, the NRO understands schools to be a place in which agendas of social justice and equity can be furthered. Sassen (2002) agrees that schools should be institutions of social change as nation-states move towards greater denationalization. Denationalization refers to the transformation of the ideals and characteristics on the historical nation-state and suggests new terms of engagement with its citizens. Sassen sees a greater acceptance of dual nationalities with citizenship now being defined outside of the narrow purview of the nation-state. Schools as institutions of social change is not a new concept in the U.S. The Social Reconstructionist movement in the 1930's led by George Counts called for the indoctrination of progressive values in U.S. students and challenged schools to build a new social order. Contemporary reconstructionists, such as William Stanley (2005), challenged teachers as well to take on transformative orientation, central to the NRO, in order to enact social change. This critical pedagogy, according to Stanley (1992), is the "vehicle for bringing about the reconstruction of society along the lines of social justice and the extension democracy" (p. 5). Jennifer (2016) frames her own teaching through goals of economic and social justice. KS' Neo-Reconstructionist orientation allows for pushing her students to critically question their orientation to global issues and how to successfully engage as an activist to enact change towards a post-nationalism society.

**Implications for Teacher Education Programs**

While the focus of this study examined in-service teachers understanding of global education, its transmission/transformative and nationalism/cosmopolitanism tensions, and emerging global education teacher orientations, the implications for greater research involving teacher education programs (TEP) and pre-service teachers and their commitment to global education training is evident. Global education research reveals a disparity between pre-service and experienced teachers in understanding and being able to effectively teach global citizenship education curriculum based around a more activist, inquiry-based world systems approach (Merryfield, 2000; Myers, 2006; Osler, 2011; Gallavan and Kottler 2012; Rapoport, 2013). Research examining pre-service teacher conceptions of global education reveal that many teacher candidates tend to have only a moderate understanding of the world and the global processes that shape it (Parker et al., 1997). In a study by Gallavan (2008) involving K-12 pre-service teachers, 97% of the participants wanted to teach global education to their students, only 56% felt prepared to do so from a content knowledge and TEP preparation (Gallavan, 2008). Further examination of pre-service teacher understanding of global education and the role of teacher education programs in preparation to teach this curriculum offers a potential area for further research.

With research confirming that pre-service teachers are lacking in knowledge and efficacy to be teaching about global issues, how can TEPs and their curriculum address this knowledge gap? I would suggest that there are opportunities for building content knowledge to better prepare candidates to teach global education. Seattle University's Culturally Linguistic Responsive Teaching (CLRT) cycle of courses and the University of Washington's Native Education program offer candidates opportunities to build their social justice and equity teaching

capacities. As described earlier by Kymlicka (2017) and Parker (2017) perhaps TEP's should make universal human rights as a driving force in their curriculums and course offerings. While pre-service teacher content knowledge is a concern for teacher education programs, TEP's struggle with a rigid sequence of course work and field internships over a one year period. The result is little if any room currently to include courses dedicated exclusively to building global knowledge and capacity in pre-service teachers. However a prescribed set of learning goals and course content is not what is most important for TEP's to best prepare teachers to engage with global education and issues in their classrooms.

Participants in this study clearly demonstrated, both implicitly and explicitly, that teacher neutrality in the social studies classroom is a lofty goal and rarely if ever achieved. Participants shared how their values and orientations to the content influence their choices and engagement. It is this this orientation re-positioning from national citizen to global citizen that should be a goal across TEP's. The majority of pre-service teachers come to their TEP's with "strong prior beliefs about teaching and learning. Consequently, teacher preparation rarely involves a dramatic conversion or transformation of perspectives" (Doppen, 2007, p. 54). It is here that TEP's have an opportunity to build the Globally Competent teacher described in my research. Brande and Kelly (2001) suggest that for pre-service teachers "to teach for social justice involves shifting out of neutral, both in terms of a teacher's orientation to social inequalities and of pedagogy" (p. 437). It is important to teach pre-service candidates that teaching for social justice and equity entails taking a reasoned position to support the ideals of these concepts. Parker (2007), when discussing a cosmopolitan curriculum, suggests that students need greater engagement with the world and take a global perspective instead of a national one. This should apply as well to how TEP's think about the type of teacher they are producing and how can their sequence of courses

(foundations, methods, and field) build this capacity in their pre-service teachers. Given my current role in a teacher education program responsible for social studies methods, I anticipate future research examining pre-service teacher orientations to global education and its implications for social studies.

**Reflection on Methods and Limitations**

The credibility of any study relies on the strength of the data collected and the limitations of the methods employed. Results need to be measured in their trustworthiness and credibility and whether they make sense to the reader. Creswell (1998, p. 201-203) describes a number of procedures used in qualitative research that contribute to trustworthiness that will help frame my reflection on the methods employed in this study.

1. Prolonged engagement and persistent observation

The study, comprised of the iterative Delphi surveys and one semi-structured interview took place over the course of six months. This allowed time for reflection for both researcher and participants to consider the information presented in the initial survey, review all responses, and reconsider earlier responses to address the second survey. The interview protocols, while having a number of common questions for all participants also included participant-specific questions based on their responses to the earlier surveys. This allowed me to revisit different themes for clarification and to probe deeper into initially their comments.

2. Triangulation

Using multiple data collection methods over time, I was able to reference specific ideas or comments from participants to ensure their validity. The semi-structured interview provided the

opportunity to further discuss results from the Delphi surveys of not only the participant being interviewed but asking about other comments that were provided by the group.

3. Peer Reflection and Debriefing

My colleagues at Seattle University were gracious in their time to listen, ask questions, and provide support and guidance during the writing process. Having colleagues not immersed in the global education literature proved to be extremely helpful as their insights as readers proved invaluable if I got too far "into the weeds". My outside readers were able to help me ensure valid descriptions and avoid any inaccuracies or leaving descriptions incomplete (Maxwell, 2005).

4. Clarification of Researcher Bias

Once the study's conceptual frameworks were established, I reflected on my own experiences and position regarding the goals of global education and teacher orientations. These were shared with peers who reviewed my writing and analysis to ensure that my conclusions were as bias-free as possible. I also took time throughout my writing to go back over key conclusions and review my coding process to ensure that my subjectivity did not influence the analysis.

5. Member Checking

Participants in the study were provided a number of opportunities to check the data collected for accuracy. Survey two of the Delphi survey contained all participant responses from survey one for review with all round two Delphi survey responses available for participants to review during interviews. Participants were also asked to review the transcripts of their interviews to ensure accuracy.

6. Rich, Thick Description

I purposefully shared the voices of the participants and their thinking about global education and teacher orientations throughout the chapters. Schwartz-Shea and Yanow (2012) believe that this thicker description adds "the *whys* and *hows* that underlie the statement *whats* contributing all manner of historical, demographic, economic, geographic, and cultural nuances, as relevant as the research question" (p. 48).

Based on the above I believe the strength of the data quality is high. The accuracy of the data is supported by the methods used to gather the data most notably the use of the Delphi iterative survey. As Fogo (2014) observes in his use of the Delphi method to determine core practices for teaching history, "the anonymity of group members can protect against common drawbacks of group work, in particular, status issues, the undue influence of dominant individuals or cliques" (p. 156) and with clear survey questions and shared feedback encouraged greater participation. The ability to reduce noise that is typically associated with group data collection and controlled feedback was evident in this study as all participants were active until the end of the research process providing rich and thick data in both surveys and interviews (Chia-Chien & Sanford, 2007).

Reflecting back on the study there are number of limitations that can now be identified. The first, which would also be considered a strength, was my familiarity and past professional relationships with all the participants. Schwartz-Shea and Yanow (2012) explain the researcher/participant relationship as an "interaction that is time-bound and the implicit expectation that the researcher remains in the proper, distant role of professional-expert throughout" (p. 59). While I felt I was able to maintain this professional-expert relationship throughout the study, I did and continue to have multiple interactions with all participants in

other capacities such as being a field coach in their classrooms, inviting them as guest speakers to my classes, or leveraging them as experts in their fields. As a result it was at times difficult to maintain that professional and physical distance that may be required between researcher and participant although I purposefully avoided any discussions of the research outside designated one-one meetings with participants.

As a result of the past professional relationship with participants, I felt the need to review the accuracy of the data that was collected in both the survey and interview. During the iterative surveys, occasionally a participant would not complete a narrative section and I would need to reach out to remind him or her of the need for a detailed response. The familiarity in our relationships may have led to these omissions in the survey. Also, interviews required deeper probing at times as participants veered off topic to discuss other issues that were a part of our professional relationship outside of the research. This limitations of these prior professional relationships were mitigated however by participant commitment to the research and provided a much more open and rich conversation about the research topics than what may have occurred with teachers I did not work with previously.

A second limitation of the research was only having a two-round Delphi survey. Proponents of the Delphi method (Delbeq. Van de Ven, & Gustafson, 1975; Cookson, 1986; Hsu & Sandford. 2007) all suggest a minimum of three iterative rounds of the survey that provides participants with the opportunity to continually consider responses from other participants and revise their own if necessary. This study would have benefitted from more Delphi rounds to give participants more time to consider the topics and other responses. While this deeper consideration from participants and subsequent data would have benefitted the study, multiple rounds would not have been conducive for the teachers in this study. As Hsu and Sanford (2007,

p. 5) accurately point out, Delphi surveys can be "time consuming and laborious" for participants. It would be unfair to ask in-service teachers to take on multiple rounds of a survey with time being such limited commodity in the teaching profession. I would have considered multiple rounds if my survey sample was much larger, therefore with more potential ideas for participants to compare against their own, but with five participants a truncated two round Delphi was sufficient.

**Conclusion**

To close this dissertation, I want to take the opportunity to reflect upon what I have learned about how secondary global education teachers understand and navigate the tensions of nationalism/cosmopolitanism and transmission/transformative learning and the resulting orientations that emerge. At the beginning of the study, I anticipated that all the participants would gravitate towards transformative learning for their students rooted in tenets of cosmopolitanism. The result would have resulted in teachers seeing themselves as political activists that supported Hanvey's (1982) five dimensions of global education, including an elevated *perspective of consciousness*. I expected these results based on my own teaching and experiences with global education, both in the U.S. and Canada, and the evolving philosophical discussions presented in the global education literature.

While I still hold my beliefs about the goals and teacher orientation(s) necessary for global education, the participants in the study have revealed the spectrum of influences and approaches to global education that are happening in our schools. As discussed briefly earlier, none of the participants had any specific training or guidance to teach global education. While we know more attention to global issues and critical thinking strategies are being suggested for teacher education programs, the participants in the study are navigating the

transmission/transformative tension and the nationalism/cosmopolitanism teacher tension to best meet the needs of their diverse classrooms while at the same time reconciling their own beliefs and values in the global education context. Social studies and global education, based on the nature of its content, are in the unique position in secondary schools to be values-driven. This study has shown and supports previous research, that individual teacher orientations will continue to drive the content, skill development, and perspectives, that are shared with students.

The Neo-Nationalist, Globally Competent, and Neo-Reconstructionist teacher orientations will provide a basis for future research. With my current faculty position in teacher education, in both undergraduate and graduate programs, I am interested to learn more about how pre-service teachers think about global education and their early teacher orientations to the tensions examined in this study. Also can and/or how do we incorporate global education perspectives into teacher preparation? The first question my participants would ask would be, "*Whose* global education perspectives and why *those*?" This study has revealed that there is no definitive answer to the above question nor could a rationale be provided that would appease and satisfy all.

Finally I was thrilled with the level of discourse with all the participants in the study. The willingness to engage with the surveys and interviews and reveal insights into their thinking about global education was remarkable. If all teachers thought about global education the way I do, as described above, the study would not have been so rich with interesting differences between the participants that suggests that these questions and findings need to be investigated further. As a cosmopolitan citizen on so many levels – my multiple citizenships, my commitment to global education for transformative learning, and belief as teacher as activist to name a few – I am excited to see teachers also engaging in this important work personally and professionally.

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Appendix A
Delphi Survey

# Global Citizenship Education and Teacher Orientation In the Secondary Social Studies Classroom

This research project is examining global citizenship education and how it is understood and practiced by teachers. With such diverse opinions of the relationship between education and citizenship, it is important to ask social studies teachers their interpretation and definition of global citizenship and how it is revealed in curricular and pedagogical choices in the classroom.

## Section 1: Philosophies of Global Citizenship Education

Question 1 – Read the following descriptions of suggested philosophies of global citizenship education and score each based on your understanding and interpretation of the concept.

1.1 – Global citizenship education should be guided by the philosophy that individuals are citizens of the world first with all other allegiances being secondary.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Agree
- ☐ Strongly Agree

1.2 – Global citizenship education should be guided by the philosophy of enhancing individual awareness of global issues and cultures but allegiance is first to your local community.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Agree
- ☐ Strongly Agree

1.3 – Global citizenship education should be guided by the philosophy that equal consideration is given to both global and local allegiances.

- ☐ Strongly Disagree
- ☐ Disagree
- ☐ Agree
- ☐ Strongly Agree

1.4 – Of the three philosophies presented, which most closely aligns with your own teaching practice in relation to global citizenship education? Explain.

**Section 2: Purpose of Global Citizenship Education**

Question 2 – The purpose of global citizenship education has a spectrum of responses with no one definitive answer. Score the following potential curricular components of global citizenship education from your own understanding and interpretation of the concept.

4.0 – Human rights, multiculturalism and other themes of social justice

- Very Important
- Important
- Marginally Important
- Unimportant

4.1 – Nation building and understanding foreign affairs

- Very Important
- Important
- Marginally Important
- Unimportant

4.2 – Globalization and its economic, political and cultural impacts

- Very Important
- Important
- Marginally Important
- Unimportant

4.3 – Interdependence of nation-states

- Very Important
- Important
- Marginally Important
- Unimportant

4.4 – Skill development for employment in the global marketplace

- Very Important
- Important
- Marginally Important
- Unimportant

4.5 – Global competition for human, economic, resource and political capital

- Very Important
- Important
- Marginally Important
- Unimportant

4.6 – Are there any concepts/issues you would add to the above that should be included in a global citizenship education curriculum? Please list and include a brief rationale for each.

## Section 3– Teacher Orientation in the Classroom

Question 3 – Teacher orientation refers to a set of ideas and values about the goals of teaching and how these are reflected in the classroom. An orientation consists of educational perspectives that influence a teacher's emphasis on the learner, the context and the body of knowledge.

Please read the following teacher orientations and consider your own individual orientation. After reading all 5 **assign each a ranking of 1-5** with 1 being the orientation you most agree with and 5 being the orientation you least agree with. Use each number only once. Provide ranking in the box next to the description. Include an explanation for choices 1 and 5 in the comment box provided, including specific examples when possible.

**Rank**

| | | |
|---|---|---|
| 3.1 | Teaching is primarily concerned with the transmission of knowledge and development of understanding. The teacher's role is that of intellectual leader and subject-matter specialist. | |
| Comment: | | |

| | | |
|---|---|---|
| 3.2 | Teaching is a learned craft that is best described as ambiguous and uncertain due to the spectrum of needs of their students. The teacher's role as a thoughtful practitioner consists of regular reflection and experimentation in the classroom. | |
| Comment: | | |

| | | |
|---|---|---|
| 3.3 | Teaching follows a systematic and structured template that ensures that students will learn what is being taught. The teacher is a technician that uses procedural knowledge to achieve goals in the classroom. | |
| Comment: | | |

| | | |
|---|---|---|
| 3.4 | Teaching encourages students to pursue personal interests through self-directed exploration. The teacher is a facilitator who encourages student risk-taking in a cultivated atmosphere conducive to learning. | |
| Comment: | | |

| | | |
|---|---|---|
| 3.5 | Teaching revolves around the building of a learning community that promotes democratic values and concepts through group problem solving. The teacher's role is a combination of educator and activist. | |
| Comment: | | |

4.7 – Provide a detailed definition of the concept ***global education***. Please include examples from your teaching and coursework to support your answer.

| |
|---|
| |

**Thank you for participating and completing the survey!**

Appendix B

Interview Protocol

**Interview Guide**

6.10.16

Thanks for taking the time to meet and participate in the study. WE have completed 2 round of iterative surveys that examined a range of topics exploring global citizenship education and teacher orientations to the subject matter. This interview will last approximately 45 minutes.

1. If I were to throw out the term ***globally competent teacher***, what does that mean to you?
   - You mentioned in the surveys the potential use of the UNDHR. Tell me more about how these fit into your teaching?

   - How does your cultural, political, and social being manifest in your teaching? Discuss a few examples of content or issues that you teach that are directly connected to your cultural, political or social self.

2. Let's talk about the citizenship component in global citizenship education. How does the **global** change your perspective, if at all, when considering the goal of social studies is to build students into contributing citizens?
   - Think about content in your global education curriculum. Does it tend to lean towards the historical vision of a citizen that promotes patriotism, loyalty to the nation-state, and embracing a specific set of values or is it something else?

   - You ranked Human rights, multiculturalism, and other themes of social justice as your #1 curriculum choice in global citizenship education. Tell me more about how UNDHR connects here.

   - Consider this quote – "reflective openness to the new with a reflective loyalty to the known" – Thoughts?

3. Is there a role for personal values in teaching?
   - How are you values revealed in your teaching? Can you provide specific examples?
   - Do values influence content choice or methods utilized?
   - Definition of orientation >>>>>> What is one word that would describe your orientation to global citizenship education?

- One orientation describes teachers as activists in the democratic classroom. You wrote this "This is effective because of the social aspect of learning". Tell me more.

4. **Read successful citizenship definition**. You agreed with this traditional definition of citizenship. Can you explain more? You described this as **"the standard narrative that we are force fed all of our lives." Does this influence your SS practice?**
   - Is the work of SS not to create these kinds of citizens loyal to state and internalizing values and symbols?
   - What caused concern for you with this definition? Does it reflect any of your practice in your classroom? Describe.
   - Any descriptors or verbs come to mind about teaching from this perspective of citizenship?

5. **Read definition of transformative citizenship. This one you also agreed with and you connected to as a series of events have unfolded like Ferguson. What did you mean by that?**
   - How does your practice reflect this version of citizenship? Can you identify specific examples of your teaching and planning that reflect the ideas in this definition?
   - Why did you not strongly agree with this definition?
   - Any descriptors or verbs come to mind about teaching from this perspective of citizenship?
   - Would you consider this to be congruent and applicable as a definition for global citizenship? What would you change, delete or add?
   - **"I struggle with the dilemma of my students needing to know the standard narrative, so that we can deconstruct it" – tell me more.**

   - **Let's talk about the issue of time in the classroom. How does this influence your work, practice and ability to think globally with your students? You also mentioned curriculum expectations and testing. Does this take away opportunities for GE?**

6. Anything else you would like to share about global citizenship education and your orientation in the classroom?

Thanks for your participation!