GLOBAL CONTENT IN

CANADIAN SOCIAL STUDIES

CURRICULUM GUIDES

by

ROGER ANDREW HASKETT

B.A., The University of British Columbia, 1985
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Department of _EDUCATION / CURRICULUM + INSTRUCTION_

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ABSTRACT

The purpose of this study was to determine how Canadian social studies curriculum guides portray global education, broadly defined as the study of foreign countries, cultures and landscapes; universal or international issues; and connections or comparisons of Canada/Canadians with other countries/citizens. Forty-seven provincial and territorial documents, current in 1988 for grades one through 12, were analyzed around the following questions:

1. What rationales and goals are used to justify and guide the pursuit of global education?

2. What is the recommended content (concepts, topics, geographic coverage, global problems, extent of global/local connections, disciplinary orientations, and overall amount) of global education?

3. What characteristics of a global perspective are advanced?

To pursue these questions, a 16 page analysis instrument was developed in light of the varying definitions, rationales, and concepts evident in the global education literature, and to allow for a wide-ranging analysis of the nature and extent of global education recommended in the curricula.

According to the analysis there is considerable space for

the pursuit of global education within classrooms across Canada. There is little indication of a lack of overall support for such endeavours. If a teacher has the knowledge and inclination, a significant amount of global studies could be pursued in the classroom, as there are few constraints imposed by most curricula. Overwhelmingly, positive rather than negative characteristics of a global perspective are evident. However, the rationales and goals used to justify and guide the pursuit of global education, as well as the range of recommended concepts, topics and geographic regions, differ considerably across curricula. Current controversial topics are ignored in general, and value reasoning, while identified as a goal by many provinces, is not adequately supported with instructions or examples.

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CHAPTER 1

INTRODUCTION

Global education is of growing interest to educators across Canada. Provincial teacher associations are currently funded by the Canadian International Development Agency to develop appropriate student materials and teacher training. Despite this activity, however, there is little information regarding the status of global education in Canadian public school curricula. No comprehensive data are available on the extent or quality of the officially prescribed global studies in any of the provinces or territories. An analysis of curriculum guides across Canada would provide a view of what is expected to be taught in classrooms. A relevant place to start such an analysis is with the social studies because this subject deals so explicitly with the world's peoples, places and issues.

RESEARCH FOCUS

The major question addressed by this study is as follows: During 1988, how did Canadian provincial and territorial social studies curriculum guides, both elementary and secondary,

collectively portray global education? This question includes a number of sub-questions:

1. What rationales and goals are used to justify and guide the pursuit of global education?

2. What content is related to global education?

    a. What concepts are identified and how are they discussed?

    b. What topics are identified and how are they discussed?

    c. What geographic regions and countries are identified and how are they discussed?

    d. What global problems are identified and how are they depicted?

    e. What linkages between global and local issues and problems are identified?

    f. What percentage of the content is related to global studies?

    g. What disciplinary perspectives (single, multi-, or interdisciplinary) are recommended?

3. What characteristics of a global perspective are advanced?

Questions one and two, by focusing on purposes and content, allow for a descriptive analysis of the nature and extent of global education recommended within curriculum guides. Question three is more interpretive, and focuses on how global studies is

presented; ten criteria for the development of a global perspective are used to evaluate the purposes and content of curriculum guides.

Although definitions of global education are open to debate (Chapter 2 examines two leading definitions), it is defined broadly here as the study of one or more of the following topics:

1) foreign countries, cultures and landscapes;

2) universal or international issues related to human rights, the United Nations, nuclear war, international law, etc.;

3) connections or comparisons of Canada/Canadians with other countries/citizens.

This general definition is adopted because it allows for a broad examination of curricular content, the goals and rationales that justify it, and the perspectives that permeate it. Throughout the study, the terms "global education" and "global studies" are used interchangeably.

The focus is on curricular policy documents because they provide a relatively concise means of examining what is prescribed and recommended for study in each province. However, although they provide the "official" position in a subject area and outline parameters for guiding classroom activities, there is no guarantee that the contents of the curriculum are being taught in each classroom.

METHODOLOGY

Research design decisions were related to the selection of
curricular documents, the development of an instrument for
analyzing those documents, and the best way to report the data.

Selection of Curricular Documents

In the summer of 1987, a letter was sent to the 12
provincial and territorial ministries of education asking for
their current social studies curriculum guides (Appendix A). Not
all of the jurisdictions responded to this first request. A
follow-up phone call was made early in 1988 to secure those
guides that were still missing, and another call was made a
couple of months later for the same purpose. Although all of the
provinces and territories responded, complete sets of guides
were not made available by Saskatchewan and Nova Scotia because
some documents were under revision. These initial omissions did
not prove to be serious because these gaps were filled by
analyzing microfiche copies of current curriculum guides kept by
the library at the University of British Columbia. A total of 47
curriculum guides current during 1988 were analyzed from the ten
provinces and the Northwest Territories (the Yukon Territory
used British Columbia's curriculum). Appendix B lists the
documents analyzed. All of the documents relate to social

studies, elementary (grades one through seven) and secondary (eight through 12); at the secondary level, the social studies in some provinces are referred to as history and geography.

Although some provinces also offer a diversity of elective courses such as political science, economics, or law at the secondary level under the heading of social studies, these were not analyzed in favour of core, non-elective courses. In the interest of consistency across the provinces, optional courses, most often offered in the higher grades (eleven and twelve), were avoided. To further keep the object of analysis consistent and standardized across provinces, whenever a province offered different levels within a course (e.g., basic, average, and advanced) the middle or "average" course for a grade level was analyzed (e.g., Ontario's History and Contemporary Studies outlines three levels for each grade and course; the middle level was the only one analyzed). Thus, this analysis only examines the treatment of global studies within the non-elective, core courses of social studies.

Development and Use of Instrument

An analysis instrument of 16 pages (Appendix C) was adapted from an earlier instrument developed by Case, Werner and Daniels (1988) for evaluating curricular units and materials concerned with global studies. Their published instrument, entitled Development Education Materials Analysis Scheme, was the only

one available that focused specifically on global education, having been originally used to analyze curriculum materials related to development education. Modifications were made utilizing feedback from the original authors; the new instrument expanded on the previous one by including areas of concern relevant to the research questions of the present study. Although there was some concern over the length of the instrument, the desire to adopt a broad definition of global education in order to be responsive to the literature and to achieve a wide-ranging analysis of curriculum guides, was deemed more important than a more narrow focus on limited information. Consequently, the instrument explores global education in terms of a wide range of interrelated factors such as rationales, goals, nature and extent of geographical coverage, key concepts and topics/issues, major disciplinary perspectives, and characteristics of a global perspective. The instrument itself is divided into three sections: rationale and goals, content, and perspectives. These sections reflect areas of concern within the broader literature (as will be discussed in Chapter 2).

The modified instrument was piloted on two provincial curricula, using two surveyors: the researcher and one of the authors of the original instrument (Case, Werner and Daniels, 1988). Data compiled by the two surveyors were compared, differences discussed, and revisions of the instrument made in order to enhance its clarity and validity. A second pilot was

conducted, similar to the first, which resulted in the final revisions to the instrument.

Enhancing the reliability of the researcher's analysis was also the focus of the pilot tests. The two surveyors analyzed the same curricula independently and then compared data in order to discuss reasons for any differences of interpretation, and to search for ways to increase inter-rater reliability. Further, after half of the provinces were examined, a third inter-rater reliability check was conducted on the curriculum analysis for one province. It was found that the curriculum guides were being interpreted in a similar and consistent manner.

After the documents were analyzed and the data reported in a first draft of Chapter 3, the researcher read through the curricula again in order to clarify points of concern and further check on reliability. The same process occurred after the second draft of Chapter 3 as well. It was found, in both instances, that the curricula had been interpreted consistently across the provinces and through time.

In summary, the unit of analysis was a province or territory. The instrument was used to collect data across the documents for each jurisdiction. There were 11 analyses (ten provincial and one territory) at the completion of this data gathering phase of the study.

Reporting of Data

Provincial comparisons were difficult to make because all documents did not provide the same level of detail and depth of discussion. Consequently, the validity and fairness of detailed comparisons would have been suspect. It was prudent, therefore, to provide a more general national picture together with examples selected from provincial documents. Consequently, general comparisons are drawn between provinces only where appropriate.

There are three important limitations to this portrayal of the data, and these account for why it is only an approximation of the current state of officially sanctioned global education across Canada in 1988. First, comparing documents across different provinces was difficult at times because different formats for curriculum guides hindered an equitable comparison. There was disparity in the amount of detail provided across the guides; variations in the amount of description and elaboration made precise comparisons impossible. While one province outlined its complete curriculum in 100 pages contained within one guide, another provided 500 pages in ten guides. (For example, Newfoundland's guide was not as detailed as were the other provinces.) Also, provinces allowed for greater and lesser amounts of locally developed curricula. For these reasons, any national picture and provincial comparisons must be treated cautiously as "approximate."

A second limitation arises because provinces have different policies regarding required and optional courses, and the number of courses a student may select for credit requirements. Some provinces offer students little or no choice in their social studies courses; for example, students must take the subject up to grade 11, and then in grade 12 choose between geography or history. Other provinces allow choice as early as grade nine and may provide five or six options in the higher grades.

Third, no claims are made about the nature and extent of global education occurring in classrooms. The content of curriculum guides cannot be equated with implementation. Authorized curricula do not depict how teachers interpret policy or what they actually do in their classrooms. Curriculum guides only provide a general prescription of what should be covered in a course; the extent to which a teacher chooses to follow the guide is another question. Moreover, even when following a guide, a teacher's access to resources, preferred teaching methods and subject perspective will shape the content. However, curriculum guides do provide some indication of what may be studied in classrooms across a province. Teachers, administrators, local curriculum developers and teacher educators all look to curriculum guides for direction.

The organization of this study is as follows: Chapter 2 examines selected literature of global education, including its goals, rationales and content; components of a global

perspective; and the current status of global education. Chapter 3 presents the data from the curriculum guides, whereas Chapter 4 provides a summary and raises some implications.

CHAPTER 2

CURRICULAR ISSUES

Various questions arise when considering global education within curriculum policy documents: What is global education? Why should it be pursued? How does the scope and sequence of the curriculum affect the placement of global education? What are the challenges to global education in the curriculum? What research has been done on global education in the curriculum? This chapter briefly examines these questions from the broader literature of global education in order to provide a context for the analysis and discussion of curriculum documents in Chapters 3 and 4.

DESCRIPTIONS OF GLOBAL EDUCATION

"Global education is a bundle of ambiguities," says Werner, in part because "definitions of global education are various and lack coherence" (1990: 77). Conflicting goals, content

prescriptions and rationales are evident in the literature (Becker, 1982; Popkewitz, 1980; Tye, 1990[a]), and with an increase of literature over the past ten years, there sometimes is a corresponding lack of clarity (Werner, 1990: 78-79). Consequently, questions about what is meant by global education and why it should be promoted are important. This section of the chapter outlines a broad definition, some content emphases and those rationales that encompass most of the discussion of global education within the literature.

Broad Definition

Hanvey's (1976) prominent definition of global education is assumed in much of the literature. He considers the advancement of a "global perspective" to be the central goal of global education, and defines this perspective in terms of five dimensions or categories of "things we will need to know and understand if we are to cope with the challenges of an increasingly interdependent world" (1976: 1). Teaching that encourages student understanding along any of these five dimensions is considered to be global education.

Before we examine these five dimensions, though, it is important to recognize a key element of Hanvey's argument. He believes that a global perspective is a collective as opposed to an individual perspective. Every individual does not need to

attain all five dimensions to the same degree for a group to

have a global perspective:

> a global perspective may be a variable trait possessed
> in some form and degree by a population, with the
> precise character of that perspective determined by
> the specialized capabilities, predispositions, and
> attitudes of the group's members.... every individual
> does not have to be brought to the same level of
> intellectual and moral development in order for a
> population to be moving in the direction of a more
> global perspective (Hanvey, 1976: 2).

This is an important point for Hanvey because education for a

global perspective need not be standardized; rather, depending

upon the diversified talents and strengths of any student body,

suitable aspects of these five dimensions could be taught

(Hanvey, 1976: 2).

The first dimension is "perspective consciousness," which

involves a recognition that one's own perspective or worldview

is not universally shared, and that other people often have

different assumptions. He is not referring to differences of

opinion but to something much deeper and more stable: "opinion

is the surface layer, the conscious outcropping of perspective.

But there are deep and hidden layers of perspective that may be

more important in orienting behaviour" (1976: 4). These layers

contain unexamined assumptions, conceptions, and evaluations

that guide our actions. For example, the feminist movement

challenged taken-for-granted assumptions of our collective

perspective that allow sexism to flourish: "they labelled the

most commonplace behaviours and attitudes 'chauvinist,' and thus

revealed the deeper layers of perspective in action" (Hanvey, 1976: 5). Not only should education provoke a recognition of perspective, but it should also teach us how to probe its deep layers. As these unexamined aspects of a perspective are raised from the unconscious to the conscious level, an understanding and alteration of assumptions and attitudes may be possible.

The second dimension he refers to as "state of the planet awareness." This includes awareness of prevailing and emergent world conditions, developments and trends in such areas as population growth, migrations, economic conditions, resources and physical environments, science and technology, law, health, inter-nation and intra-nation conflicts. Although the media are most responsible for creating this awareness, the formal school system can provide a more balanced awareness amongst its students by helping them to deal with distortions caused by the media and political ideology. Collaboration between social studies and science departments within a school could help students reduce the limits to understanding significant planetary conditions imposed by the technical nature of world data.

The third dimension, "cross-cultural awareness," has two distinct goals: 1) awareness of a diversity of values and practices found in human societies around the world, and how these diverse ideas and practices compare; and 2) some limited recognition of how one's own society might be viewed from other

vantage points. Mere contact with other cultures does not necessarily enhance the development of this understanding unless there is also a respect for, and some participation within another culture over an extended period. More desirable than empathy ("the capacity to imagine oneself in another role within the context of one's own culture") is transspection ("the capacity to imagine oneself in a role within the context of a foreign culture"), in which "a person temporarily believes whatever the other person believes" (Hanvey, 1976: 12), although Hanvey is not optimistic about the school's capacity to encourage this disposition : "[it] is not likely to be produced by educational strategies" (1976: 12).

The fourth dimension is "knowledge of global dynamics," an understanding of the attributes and mechanisms of global systems (e.g., political, economic, ecological and social). Viewing the world in terms of interacting systems curtails the tendency to see events or issues in overly simple terms: "[students] replace simplistic explanations and expectations with more sophisticated explanations and expectations" (Hanvey, 1976: 13) as they understand that decisions in one system or region often affect other areas. The ramifications of innovation or political action in one system, for instance, can have surprising impacts on the nature and quality of events elsewhere.

The final dimension is "awareness of alternatives" and the importance of choice:

> I have talked of changes in awareness... of our own
> cultural perspective, awareness of how other peoples
> view the world, awareness of global dynamics and
> patterns of change. In this final section I wish to
> emphasize that such heightened awareness, desirable as
> it is, brings with it problems of choice (Hanvey,
> 1976: 22).

In our current understanding of alternative courses of action, Hanvey argues that we are increasingly moving from a pre-global to a global cognition, from a reliance upon tradition to that of reason. A pre-global cognition does not seek to understand choices in terms of long term consequences, nor question the adequacy of current social goals and values, nor the primacy of national interests (1976: 24). Conversely, a global cognition emphasizes a more critical evaluation, recognizing that most problems transcend national and regional boundaries. Surprisingly, although he argues for changes to student awareness, knowledge and attitudes, Hanvey does not "propose that students choose among alternatives - only that they know of them" (1976: 28). This is an ironic way of concluding an argument for perspective change.

When one or more of these dimensions of a global perspective are studied, Hanvey believes global education is being promoted. Although various institutions contribute to the development of this perspective (e.g., the media), schools are able to address all five dimensions and, thus, are a good location for global education.

Much of the literature assumes Hanvey's definition or

extends his arguments (note, for example, that the contributors to the ASCD 1991 Yearbook <u>Global Education: From Thought To Action</u> uncritically adopt his perspective). Authors accept the main thrust of his conception which highlights the need for greater awareness of issues and understanding of facts about the world (e.g., technological change, different cultures).

Few writers are critical of Hanvey's ideas. In "Towards a Defensible Conception of a Global Perspective," Coombs (1988) shows that Hanvey's account of a global perspective is inadequate for guiding global education. Although "an increase in awareness is a solid and necessary base from which to proceed" (Hanvey, 1976: 28), Coombs shows that Hanvey's account does not include any discussion of the need to evaluate value positions. His main criticism is that it should be more "strongly normative" by promoting:

> a moral point of view which sees all persons as having equal moral worth...[and incorporating] a theory of the good (development) that provides at least some basic criteria for identifying human problems and solutions to them; [and it does not provide] any reasoned view about why ...universal values are to be accepted (1988: 5-6).

Although he briefly outlines the requirements of a global perspective that emphasize a rational, deliberate consideration of value issues, Coombs does little more than offer a general and insightful critique of Hanvey's work.

On the other hand, Case (1991) critically extends the efforts of both Hanvey and Coombs to define a global

perspective. He does so by first clarifying Coombs' assertion that a perspective involves: "(1) a 'point of view' - a vantage point from which, or a lens through which, an observation occurs, and (2) some 'object' of attention - an event, thing, person, place or state of affairs that is the focus of the observation" (1988: 3). Based on this clarification, Case delineates two major dimensions of a global perspective. The substantive dimension corresponds to the "object" of a perspective, while the perceptual dimension relates to the "point of view - the matrix of concepts, orientations, values, sensibilities, and attitudes - through which we want students to perceive the world" (1991: 2). He then identifies five elements that are essential to the perceptual dimension of a global perspective.

The first, "open-mindedness," is a "willingness to form one's beliefs on the basis of impartial consideration of available evidence" and is "the crucial feature of the perceptual dimension" (1991: 10). Open-mindedness is, of course, a matter of degree. One person may be more open-minded than another, but also certain areas within a person's consciousness may be more or less open to impartial evaluation. For example, deeply held convictions or one's sense of personal identity are areas where a person may be less likely to be open-minded. While it may not be a simple process to change one's foundational beliefs, it is not impossible if a person is open-minded (Case,

1991: 11-12; Hare, 1983: 48-58). But if a person is not open-minded, there is little chance for any transformation in one's thinking or belief structure. Although Hanvey's "perspective consciousness" is similar to open-mindedness,

> the key difference between Hanvey's account of perspective consciousness and open-mindedness is that Hanvey is satisfied merely to make students more aware of the variability among perspectives, while open-mindedness implies a willingness to reassess even the most fundamental aspects of one's perspective (Case, 1991: 11).

The importance of open-mindedness to global education is clear. Student decisions may be flawed if there is an unwillingness to consider relevant evidence, whereas conclusions based on a full and impartial assessment are much more likely to be sound.

The second element, "anticipation of complexity," involves the avoidance of superficial or naive views; it is the "inclination to look beyond simplistic explanations of complex ethical and empirical issues, and to look for ramifications among events – to see global phenomena as part of a constellation of interrelated factors" (1991: 12). This is similar to Hanvey's (1976) discussion of "knowledge of global dynamics" which seeks to accommodate complexity and encourage less simplistic and more sophisticated analyses. However, Case gives this dimension less of a substantive focus, arguing that the inclination to anticipate complexity is an important disposition to be acquired rather than just a means of treating specific content.

The third element is "resistance to stereotyping", whether cultural stereotyping (where important features of a group or its heterogeneity are ignored) or the tendency to resort to "we-they" dualism (e.g., North-South, our nation vs. their nation). The preceding element, anticipation of complexity, "focuses on explaining events with appropriate complexity, [whereas] this element [resistance to stereotyping] deals with describing people and groups of people with sufficient diversity" (Case, 1991: 14). Stereotyping encourages us to see people or groups as less than human - less complicated than they are - and promotes their marginalization, rather than enhancing a greater appreciation of the extent of similarities and differences among people.

The fourth element is the "inclination to empathize" - "a willingness and a capacity to place oneself in the role or predicament of others or at least to imagine issues from other persons' or groups' perspectives" (1991: 15). Case takes issue with Hanvey's limiting of empathy to cross-cultural contexts, arguing rather that it is possible and often desirable to empathize with "anyone whose position is different from one's own" (1991: 16). He also disagrees with Hanvey's contention that we must move beyond empathy into transspection:

> contrary to Hanvey's suggestion that we should adopt temporarily the other's way of life, it is sufficient to empathize with another that I know enough about that person's situation to sensitively imagine an analogous set of circumstances within my own world.... unless an attempt to empathize has been made, one

cannot be confident that the views and practices of others have been fully and fairly considered (1991: 16).

The final element is "non-chauvinism" which "refers to the inclination neither to prejudice our judgments of others because we do not identify with them, nor to unfairly discount the interest of others even if, on occasions, it means a sacrifice of one's own interests" (1991: 17). As an example, Case cites a study that analyzed articles about the Gulf War in the Manchester Guardian, Britain's prestigious newspaper. This study illustrates how prejudice can colour one's perception:

> British forces were described as "cautious" and "loyal" while Iraqi troops were "cowardly" and "blindly obedient;" British missiles caused "collateral damage" while enemy missiles caused "civilian casualties;" and British sorties were "first strikes" and "pre-emptive" while Iraq's initiatives were "sneak missile attacks" and "without provocation" (Case, 1991: 17)

Two forms of chauvinism should be avoided: "ethnocentricism - the view that one's own cultural group is superior to all others," and national chauvinism - the lack of "willingness when appropriate to critically assess policies and positions adopted by one's country, and to recognize that on some occasions national best-interests should not be paramount over the interests of other countries or peoples" (1991: 17). This ability to maintain some critical distance from one's own interests (or that of one's country) is essential to Case's global perspective. He believes that there are moral obligations that people have to the global community that, at times,

outweigh self-interest: "attention to our own national interests must not obscure moral obligations to the global community. It would be morally wrong not to have some sensitivity to the rights of others in the global community" (1991: 17).

Hanvey (1976), Coombs (1988) and Case (1991) define global education in terms of the goal of enhancing a global perspective in students. For all three authors a global perspective includes certain dispositions and an understanding of content; these substantive and perceptual dimensions both contribute to the development of a global perspective. Much of the literature, though, defines global education primarily in terms of prescribed content.

Content Emphases

One of the best known descriptions of global education in terms of content is provided by Kniep. In "Defining a Global Education by its Content" (1986), he outlines four essential areas of content for social studies. The first is the study of both universal human values "that transcend group identity," and diverse human values "that define group membership and contribute to our unique perspectives and worldviews" (1986: 437). The second content area is the study of global systems: "because we live simultaneously in a number of interacting global systems, we experience a cumulative sense of global interdependence" (1986: 438). He identifies four global systems

worthy of study: 1) economic, 2) political, 3) ecological and 4) technological. The third content involves the study of global problems in the following areas: 1) peace and security, 2) development, 3) environment, and 4) human rights. His final element is global history. By this he means a study of the historical roots of the previous three elements, that is, the history of human values, global systems and interdependence, and global problems.

Other content emphases recommended in the literature include: 1) language studies, 2) multicultural education, 3) international studies and 4) global issues.

Foreign language study is recognized by some writers as an area of global education (e.g., Access, 1988, 1989; World Studies Journal, 1989). It appears that any approach to language studies is acceptable, including language taught as a separate course within the curriculum, immersion programs which use various courses for language learning, or cultural exchanges that tie language and cultural immersion more closely together. Whatever the approach, writers such as Byram (1989) argue for language study "as a means of communication - rather than as an object of study," thereby providing the student with "the insight that the foreign language is not simply a codification of [another's] language but rather the expression of a quite different way of life, the realisation of another culture" (1989: 4-5). Studying language in this manner encourages the

student to develop an "intercultural communicative competence: the ability to establish a community of meanings across cultural boundaries.... [where] she/he can perceive their own and the other culture from the perspective of the other speaker" (Byram, 1989:5).

Appeals to national economic competitiveness are often made to justify language studies (e.g., Access, 1988, 1989; Lonzetta, 1988; Met, 1989; President's Commission on Foreign Language and International Studies, 1979; Rosengren, 1983; Southern Governors' Association, 1986). These sources argue that to remain competitive in international markets, the private and public sectors need to upgrade foreign language skills. Other reasons less often offered for language study include: 1) the desire to live in a multiethnic/multilingual society which encourages acceptance of minority populations and their rich linguistic heritages, and 2) the intellectual and personal benefits that can accrue to students through the study of a foreign language (Met, 1989).

Although language has not been a traditional concern of the social studies, it cannot be dismissed as irrelevant. The study of heritage languages is sometimes combined with social studies, and it is usual in language immersion programs to study social studies in the immersion language.

Multicultural education is another content emphasis. There seem to be two views of the relationship between multicultural

and global education. The first is that multicultural and global education converge in many important respects. While their origins are distinct - "global education sprang from an overdue recognition of the growing interrelatedness of all peoples, whereas multiethnic [or multicultural] education developed from an overdue recognition of the expansion and significance of ethnic diversity within the U.S. [and Canada]" (Cortes, 1983: 568) - various writers have commented on aspects of overlap (e.g., Burtonwood, 1986; Cole, 1984; Cortes, 1980, 1983; Haipt, 1980; Lynch, 1986; Storm, 1981). For example, Bennett (1989) argues that multicultural education has traditionally emphasized "the study of the history and culture of various ethnic groups... particularly ethnic minorities," whereas more recently, it has been "freed... from its earlier focus on ethnic diversity within a single nation to include cultures and nations across the globe" (1989: 2). For Cortes (1983: 569), "both reform movements [global and multicultural education] seek to improve intergroup and global understanding and relations, to improve intercultural communication, to reduce stereotyping, and to help students comprehend human diversity without losing sight of the traits that all peoples share." Key concepts within both global education and multicultural education include empathy, tolerance, diversity, cross-cultural awareness, racism, rights, inequity, prejudice, stereotype, and ethnocentrism.

The other opinion concerning the relationship between the

two is that multicultural education is one component of global education. Tye (1990[a]: 165) quotes an unidentified teacher who sums up this perspective: "Until now I thought of it (global education) as multicultural studies. Now I'm beginning to see it as more holistic than that. It has to do with ecology and other issues too." Many writers assume that multicultural topics and issues are an integral part of global education. Hanvey (1976), for example, discusses "cross-cultural awareness" along with other objectives such as "state of the planet awareness" and "knowledge of global dynamics." (c.f., Anderson, 1982; Peterat, 1988; Selby, 1989.) Another major advocate of global education outlines "diverse human values" as a key component of global education; because of cultural differences in "tastes, preferences, attitudes, lifestyles and worldviews," global education is designed in part to have students see "themselves through the eyes of those with another worldview" (Kniep, 1986: 438).

International education, international studies, foreign affairs or world studies is the third content emphasis. Although there are a substantial number of writers within this area, some common characteristics of their writing can be identified in the work of Steve Lamy (1988, 1990). First, he assumes that such studies are disciplinary or multidisciplinary. On the same assumption, for example, Torney-Purta (1988) distinguishes between world studies courses that adhere to a disciplinary

orientation (e.g., world history, world geography, and international relations) and courses that use different disciplines successively (e.g., western civilization and comparative historical culture) (c.f., Anderson 1990: 14-16; Becker, 1990: 74-80).

Second, content in international education usually emphasizes area studies (e.g., the Pacific Rim) and formal international relations training (Lamy, 1983: 19), focusing on the actions of nation states and governments as opposed to the efforts of individuals, small local groups or non-governmental organizations (Algers and Harf, 1986: 2; Lamy, 1988: 6). According to Lamy, these "international education advocates are self-described as the 'academic heavyweights'" (1983: 19).

Third, international education tends to avoid or even reject the inclusion of values education, and there is little discussion of controversial topics (Lamy, 1988, 1990; Tye, 1990[a]). Proponents of this approach, according to Werner (1988[a]), "provide materials that try to be 'neutral' by presenting information only (e.g., extent of African famine) and shun any mention of controversial issues (e.g., causes of famine)". As Lamy (1990: 53) puts it, "global education that emphasizes substance over value-laden mush.... has proven effective in avoiding controversy." Although currently more interested in values education than previously, he is still opposed to approaching global education from a moral viewpoint,

characterizing it as "[t]he utopian left seek[ing] to create a more equitable international system through the creation of socialist systems in which power is decentralized and economic well being, social justice, and peace are dominant domestic and foreign policy goals" (1990: 57). However, where controversy is unavoidable and one cannot be "value-free in discussions of complex international issues" (1990: 62), he then argues that teachers must "encourage students of international affairs to see an issue from a variety of value positions" (1990: 74), and ought to describe rather than prescribe a spectrum of competing values in the face of controversy. In a critical vein, Coombs (1988: 4) refers to this lack of an explicit normative component as an:

> instrumental conception of a global perspective... it implies nothing about what attitude one should take toward human problems, that is to say, it incorporates no normative outlook--neither a theory of the good nor a moral theory.

In summary, international education can be defined by its content focusing on disciplinary area studies, and formal international affairs training which stresses the study of nation states and governments. It seeks to avoid values education and attempts to preserve neutrality by describing controversial issues or competing values without elucidating a means of adjudication in determining which side of an issue should be supported. Although Lamy's preference is for a disciplinary orientation (1988), he also adopts aspects of a

global issues stance, thereby illustrating how interwoven approaches to global education have become. His recent articles (1990[a], 1990[b]) seem to encourage a more interdisciplinary approach.

Global issues is the last content emphasis of global education. It is interdisciplinary, utilizes values education and endorses student action on issues. Werner concisely outlines three goals of this approach:

> The first purpose, then, of global education is to raise awareness of issues and problems from the perspective of global interdependencies/ interrelationships. A second purpose is to help students articulate and reason about moral questions... Students need to be taught how to make defensible judgements about what is fair and just (e.g. AVER, 1983). The third purpose is to encourage reflection and responsible action... Global education does not really leave one with the option of remaining neutral (1988[c]: 2).

According to Kniep (1986), four major issues should dominate the content of global education: peace (e.g., British Columbia Global Education Project, 1991; Greig, Pike, and Selby, 1987; Roche, 1987; Strada, 1985), development (e.g., Case, 1984, 1985, and 1987; Joy and Kniep 1987; Short, 1985; Werner, 1988[a]), environment (e.g., British Columbia Global Education Project, 1991; Broadhead, n.d.; Greig, Pike and Selby, 1987) and human rights (e.g., Amnesty International, 1983; Hearty, 1987; Sandahl, 1987; World Studies Teacher Training Centre, 1985). Since issues are by their nature interdisciplinary (Becker, 1990; Lamy, 1990; Tucker, 1990; Woyach and Remy, 1988),

geography, history, economics, political science and insights from other disciplines may be necessary when analyzing, for example, problems of world development.

The study of issues involves teachers and students in values education (including moral education). "I believe that most persons concerned with global education, myself included," says Coombs (1988: 6), "want to impart some version of what I am calling the universalist global perspective... [which] is strongly normative... [and] view[s] human affairs from a moral point of view which sees all persons as having equal moral worth." However, he further argues that it is imperative that such a perspective be educationally defensible, by which he means that it is "transmitted rationally": there must be "responsible value deliberation and justification" and "the intellectual resources for approaching value conflict in a responsible manner" (1988: 6). Without such deliberation, global issues may be taught through indoctrination. (Examples of deliberation are provided by AVER, 1983, 1991; Beck, 1982; Hare, 1982; Stenhouse, 1969; Werner and Nixon, 1990.)

Another characteristic of a global issues approach is its attention to student action: "the belief that understanding must translate into action, has guided the development of global education since the early eighties" (Darling, 1988). Approaching issues from a moral point of view denies teachers and students the comfort of neutrality, and thus responsible action may at

times become a part of global education's content (e.g., <u>British Columbia Global Education Project</u>, 1991; Hanvey, 1974; Lamy, 1990; Werner, 1988[c]).

In summary, while there are various and distinct content emphases, many share of the same concepts (e.g., global systems, interdependence and human values) central to the substantive dimension of a global perspective. The second part of the analysis instrument (Appendix C) is designed to be sensitive to these various content emphases that may be evident in curricular policy documents.

<u>Rationales</u>

Although there are diverse and often conflicting rationales used to justify the study of global education (Werner, 1990), they can be reduced to three. The first two justify global education in terms of nationalism or internationalism, whereas the third argues that global education is essential simply because the world is changing.

Rationales based on national self-interest most often use prudential, as opposed to moral, arguments to promote global education: "enhancing national or regional trade, our standard of living, spheres of influence in the world, or even national pride" (Werner, 1990: 79). For many writers in the United States, for example, enhancing national economic competitiveness

underlies their support of global education (e.g., Access, 1988;
Met, 1989; National Governors' Association, 1989; President's
Commission of Foreign Language and International Studies, 1979;
Rosengren, 1983; Southern Governors' Association, 1986). Global
education is promoted because it is deemed relevant to preparing
a nation's youth for competition in the global economy, and to
deal with new realities in the world. According to Becker,

> The United States cannot deal effectively with
> international economic, political, and environmental
> issues without developing greater international
> competence among our citizens. U.S. educational
> institutions and organizations must broaden citizens'
> training in communicating with other people;
> understanding other cultures; and recognizing
> relationships among population growth, rising
> standards of living, and environmental problems.
> Because of the increasing internationalization of
> society and interdependence among peoples and nations,
> citizenship education - a traditional and essential
> component of education in the United States - must
> have a global dimension (1990:68).

Just what this global dimension entails is a subject of debate.
Lamy (1990: 56) notes that there is controversy over the reasons
for and the content of global education "because individuals and
groups do not agree on an agenda for civic education." Some
groups believe that "global education should prepare U.S.
citizens for participation in an anarchic and competitive
international system.... our educational system should prepare
students to compete and to secure our national interests" (Lamy,
1990: 56). Others argue more specifically "that the purpose of
global education is to promote U.S. interest and to build
domestic and international support for American ideals and

traditions.... For [these] more conservative interest groups, teaching patriotism is the primary purpose of schooling" (Lamy, 1990: 57-59). Global education is rationalized on grounds that it will enable students to help secure national interests in the changing international marketplace.

In contrast to economic arguments that feature national self-interest are moral rationales that highlight internationalism. "The motivation here is not first our national or group interests, but concerns for social justice, notions of fairness and our common humanity" (Werner, 1990: 80). This kind of global education, Ramler (1991: 45) states, "requires loyalty that, while in the interest of one's particular nation, is not exclusive to that nation: a loyalty that is a commitment beyond national boundaries." The commitment is based on such ideals as the protection of international human rights, respect for the role of international law, and the promotion of economic and social justice. The concern is with moral questions:

> According to a story of uncertain origin and authenticity, a hungry person in a Third World nation is supposed to have told an affluent American: "We have a survival problem. You have a moral problem." Whether apocryphal or not, this anecdote implies that it is immoral for so many people to be hungry in a world of plenty. What ethical system would not agree? (Short, 1985: 38).

In commenting on the differences between these two rationales, Lamy notes that some groups use global education as a means of furthering a narrow notion of citizenship that explicitly promotes one nation's interests over other nations.

They "believe that students should be prepared to be American citizens and to represent American interests in a competitive international environment" (Lamy, 1990: 61). Conversely, those who argue from a broader internationalism believe that "the global system requires more emphasis on transnational values, critical thinking, and comparative analysis" (Lamy, 1990: 61) so that students can assess global issues and act according to the broader interests of the international community (Darling, 1991). However, at times these seemingly polarized rationales can be seen as complementary. For instance, an advocate of internationalism might also justify this perspective on the grounds of national self-interest; that is, we need to support the broader interests of the global community if we also are to satisfy some of our nation's interests. For example, when Canadian curricula promote action to combat the dangers of global environmental degradation, our long-term national interests are also served. However, although there is no exclusive linkage between moral rationales and internationalism or economic rationales and nationalism, there is a tendency for moral arguments to stress internationalism as well as for prudential arguments to emphasize self-interest.

A third rationale needs to be mentioned. Global education is here justified by appealing to the fact of a changing world. For example,

> [There is] a rationale for global education that consists of a three-fold argument: (1) that in the

past two decades... [many] changes in the social structure of the world have converged; (2) that because of this conjuncture of historical trends, American society became more globalized in the 1970s and 1980s and will likely become even more so in the 1990s and beyond; and (3) that education mirrors society in the sense that social change generates educational change (Anderson, 1990: 14).

There is little appeal to nationalism or internationalism, or to the use of prudential or moral arguments; for Anderson, it is a fact that American society has become more globalized, and since education "mirrors" society, global education is inevitable because society is now more globalized. In response to Anderson, however, it is possible to use these same "facts" to argue for or against global education. Simply because something is thought to be a "fact" does not legitimize it as a topic for study. Cities are becoming more violent, but this fact does not mean that we should include more study of violence in social studies courses. A rationale includes an explicit normative component that allows one to say that such and such <u>should</u> be taught for certain reasons. Anderson's implicit normative assumption is that global education has relevance because it reflects more accurately the changes occurring in our world.

Similarly, because global interdependence is changing the reality of our world, and because "the world is a system (1976: 13), Hanvey argues that systems analysis should be part of a global perspective. He states that there is a "clear trend... from tradition to reason, from the habitual to the questioned and calculated.... characterized by new knowledge and a more

deliberate use of it"; this trend "underlies the emergence of a global perspective" (1976: 24). In essence, he selects facts about the world and uses them to justify global education. This argument's weakness, of course, like Anderson's, is that "the facts" do not by themselves justify global education without being tied to a normative argument. For example, these same facts could also be used to argue for the rejection of global education. A person might argue that because the world is becoming more interdependent, the school's job is to strengthen a student's link to her immediate community and its traditions in the face of change. Therefore, while it is certainly true that the world is changing, such change does not by itself justify global education. Regardless, many authors choose, as do Anderson (1990) and Hanvey (1976), to justify the pursuit of global education on the grounds that the world is changing.

As might be expected, different rationales are sometimes linked to various contents. Language studies and international education are often associated with prudential arguments that stress national self-interest and, sometimes, factual rationales (e.g., Anderson, 1990; Hanvey, 1976; Lamy, 1990; Met, 1989; Rosengren, 1983; Southern Governors' Association, 1986), whereas the study of global issues usually rests on a moral rationale that emphasizes the international community and critical thinking (Carr, 1987; Coombs, 1988; Joy and Kniep, 1987; McGowan, 1987; Selby, 1989; Short, 1985; Werner, 1988[c]); a

multicultural emphasis may have either prudential (Cortes, 1983) or moral rationales (Lynch, 1986; Storm, 1981; Traitler, 1982). Whichever rationale is offered, though, the goal is the development of a global perspective. The first part of the analysis instrument in Appendix C was devised to collect information about the presence of any or all of these rationales within curricula.

SCOPE AND SEQUENCE

Another issue that concerns global educators is commonly referred to as the scope and sequence of the curriculum. Decisions about what should be learned and when it should be learned (i.e., grade level) underlie content placement in the curriculum. Since the 1930s, the leading theory used to organize the content in social studies has been known as "expanding horizons" or "expanding environments" (Ravitch, 1989: 90). In short, this theory holds that students learn best when they start with the familiar and work to the unfamiliar, from that which is spatially and temporally close at hand to the distant. In social studies, this scope and sequence begins with the child's family and community, before moving to his or her city, province, country, and finally to the larger world.

Expanding horizons is evident in curricula in both the United States (Ravitch, 1989) and Canada (Tomkins, 1986: 399). According to Becker (1990: 69), a dominant pattern for social studies in the United States includes (listed by grade level):

1. Families
2. Neighborhoods
3. Communities
4. State history/regions
5. U.S. history
6. World history/western hemisphere
7. World history/cultures/ geography
8. U.S. history
9. Civics/government or world culture/history
10. World cultures/history
11. U.S. history
12. American government and economics or sociology/psychology

Note that this arrangement may not include global content until grade six. Becker comments on the archaic nature of such an approach:

> Recent studies indicate that the dominant structure of secondary social studies today is remarkably similar to a pattern set in 1916.... The socials studies curriculum in most secondary schools is organized around topics (places, continents, and subjects) that were established 60 years ago.... Generally... the topics, courses, and textbooks are remarkably similar across the nation.
> The most notable changes since 1916 include the broadening of European history to world history, with more emphasis on Africa, Asia, and other non-western areas....
> A few social studies programs are being taught on the basis of other themes, such as skills, student development needs, or social issues.
> International studies receives scant attention, other than in world geography and world history courses, where the emphasis tends to be on geographic areas or regions or, as in the case of world history, a chronology of major events in the western world. (Becker, 1990: 69)

This expanding horizons approach to social studies, while having the weight of tradition, does little to provide all students with an understanding of the contemporary world and its problems and issues. The fact that many Canadian provinces adhere to this model does not encourage global education across all of the grades, although there are ways of introducing global content before grade six. Other models of determining scope and sequence may be more amenable to global content and contemporary issues (Apple, 1988; Degenhardt and McKay, 1988; Egan, 1979, 1986, 1988[a], 1988[b]; Hughes, 1988). For instance, Egan's model argues that children do not learn first the familiar and then the distant, but rather both the familiar and the distant. He contends that a child uses her imagination to move beyond the familiar:

> Instead of focusing on such content, we might examine those things that most engage children's interest (for example, fairy stories and games).... what children know best when they come to school are love, hate, joy, fear, good, and bad. That is, they know best the most profound human emotions and the bases of morality.... This simple observation undermines the foundation of the typical expanding horizons curriculum, allowing us to see that children's access to the world need not be, as it were, along lines of content associations moving gradually out from families, homes, communities, and daily experience, or from things judged relevant on grounds of some kind of physical proximity. Far from condemning ourselves to provincial concerns in the early grades, we may provide direct access to anything in the world that can be connected with basic emotions and morality (1979: 10-11).

With Egans' model it is possible to teach global studies early in elementary school as long as it is connected to basic

emotions or the child's sense of morality through imagination.

Degenhardt and McKay (1988: 237) also attack the expanding horizons principle because it:

> equates relevance with close proximity. Clearly this is false, and in a way that both insults the youthful intellect and licences a curriculum to restrict rather than extend mental horizons. Contrary to familiar facts, it asserts that children can be interested in understanding only things close to their existing experience. Acceptance of this view hinders the development of curricula that extend children's imaginations through studies of different and remote cultures.

Taking their cue from Egan, these authors argue that imagination and caring are essential to the development of empathy, and empathy is essential for intercultural understanding. The development of imagination and caring and, thus, empathy should be leading goals in children's education, and an educational model based on these goals would include global content at an earlier stage than would the expanding horizons model.

In summary, the traditional form of organization provides some obvious limitations for global education. Although certain concepts like interdependence may be introduced at early grades, global content would not be included until late in the elementary curriculum, and would increase as students moved to the secondary grades. Consequently, it was important to make the analysis instrument responsive to the issue of scope and sequence and its effect on the placement of global content in curricula. It is likely that those curricula that follow the traditional expanding horizons approach will not evidence much

global content until late in the elementary years. The analysis instrument seeks information about this organization.

CHALLENGES TO GLOBAL EDUCATION

Two political challenges have serious implications for the nature and amount of global education in the curriculum. The first began as a backlash in the United States against global education in the mid 1980s. Lamy (1990) argues that different groups - characterized at the extremities by ultraconservatives and utopian leftists - chose global education as a battleground over educational goals. The core assumption of the conservatives was that "[t]he American system is the best system and we have a mission to bring our ideals to the rest of the world"; any educational endeavour that does not seem to advance this assumption is viewed as biased against the United States and is accused of "indoctrinating students with 'the falsehood that other nations, governments, legal systems, cultures, and economic systems are essentially equivalent to us and entitled to equal respect'" (1990: 52). This nationalistic challenge to global education may have serious repercussions on its acceptability, for if conservatives have their way, global education would be barred from the curriculum or changed to promote patriotism. For example, Greg Cunningham's (1986)

"Blowing the Whistle on Global Education", with the support of the U.S. Office of Education, accused global education of promoting moral relativity, misrepresenting reality and condemning patriotism (Lamy, 1990: 51-52).

On the other hand, Lamy (1990) contends that the utopian leftists would use global education to promote socialist values critical of the current capitalist system in the United States. These "leftists" would seek to equate global education with anti-American sentiment and pro-socialist rhetoric. Such a perception, whether true or not, may encourage educators to shun any association with global education.

A second challenge comes from those who seek to enhance the dominance of a certain kind of history in the social studies curriculum. Diane Ravitch (1990, 1989, 1985, 1982) seems to have become the spokesperson for a movement concerned with "returning" history to its "rightful" (1985: 17) place as the backbone of the social studies, and to its proper format: "history taught honestly, as history" (1989: 89-91). She argues that "history will never be restored as a subject of value unless it is detached from the vulgar utilitarianism that originally swamped it"; history, she argues, if "properly taught" does not emphasize connections with contemporary events or issues (1985:17); this version of history might challenge the placement of global content within curricula.

Ravitch blames the decline of history on both the growth of

social studies, of which history is just one sub-category, and the emphasis on process over content. California recently revised its social studies curriculum, with Ravitch as one of the co-authors (referred to as the "California Framework for K-12 History-Social Studies"). History is here the core around which the social studies revolves.

Evans criticizes Ravitch's conception and argues that the California Framework:

> devotes little or no direct attention to competing ideologies, to the difficult question of social class in America, to the role of government in the economy and social welfare, to treatment of the culturally different and women, to the rights of labor, or to the role of America in the world (1989: 87).

Although Ravitch denies this allegation and claims that "the curriculum pays close attention to minorities, women and those who are 'culturally different'" (1989: 90), Evans (1989: 87) contends that teaching history for its own sake does "little to promote social criticism and instead serves to perpetuate our system and its flaws." He advocates an "issue- or problem-centered approach to the social studies and history, an approach in which historical content is organized around societal issues and problems" (1989:87). Such an approach is favoured by well-known global educators (e.g., Kniep, 1986; Selby, 1989).

Although Becker (1990:73) grants that "an awareness of the importance of global perspectives pervades" the California Framework, he notes that "few of [the changes recommended in state guidelines and mandates] deal with the concept of global

systems in a manner that might shed light on what a Japanese industrialist has called the `borderless world economy' or global environmental concerns, such as depletion of the ozone layer, acid rain, or pollution of the oceans" (1990: 73).

Ravitch's views seem to conflict with much of the literature in global education. The conflict, though, is not because she emphasizes history, but rather because she advocates a certain type of history that seems to leave little room for global content. For instance, history that concentrates on colourful stories of heros and villains, that seeks a return to the United States' glorious past as an undisputed world power, both moral and economic, deemphasizes topics and issues that many global educators seek to explore (e.g., Case, 1991; Hanvey, 1976; Kniep, 1988; Werner, 1988).

While both of these challenges to global education are centred in the United States and, especially the first, may have limited impact on curricula in Canada, they raise questions about the nature and content of global education that should not be ignored in analyzing Canadian curricular documents. The analysis instrument is sensitive to these issues.

EMPIRICAL RESEARCH

The literature of global education consists primarily of conceptualizations, rationales and curricular materials, but

little empirical research. What research exists has been conducted mostly in the United States. "It appears that research on global education in Canada is almost non-existent" says Dhand (1986), who cites two Canadian studies of the perceptions of students and teachers, neither of which is related back to the curriculum.

Studies of the global content within Canadian curriculum guides are sketchy. Tomkins (1986: 398), in commenting on a curricular survey conducted in 1979-1980 by the Council of Ministers in Canada, concluded that at the senior level "Canadian history still tended to be taught from a chronological centralist perspective. World history courses were still Europe-centered, although more attention was being given to non-western cultures by 1980; a course in modern world problems was offered in four provinces." This is in keeping with Becker's (1990: 69) observation that in the United States, world history courses offer "a chronology of major events in the western world" (1990: 69).

Few studies offer any detail about how global education is defined within established provincial curricula, aside from indicating that there is a tendency to emphasize the western world. For example, Peterat (1988) made an effort to determine briefly the form and content of global education in Canadian home economics curriculum guides. Using an instrument devised by Cissell (1987), she scanned 41 curriculum guides from the ten

provinces for nine "trigger terms" that may be indicators of global concepts: "world, international, other culture(s), other nation(s), other geographical area(s), earth, developing countries, global, and cultural interdependence" (Peterat, 1988: 1). She also established the grade levels at which global concepts were present, and where evident, some of the reasons given for including these concepts.

Not surprisingly, Peterat found that global concepts clustered in the higher grades. They tended "to be present as extras and add-ons (often in senior courses) or as optional units and topics. Thus, they have an 'extra' or 'additional' rather than core status in courses" (1988: 6). Furthermore, global concepts were not used primarily "for the purpose of understanding issues and questions in various cultural or national contexts", but rather "to arouse interest or prove importance of content"; "the treatment of all concepts, including global concepts, has been consistently non-problematic in presentation" (1988: 6). This use of global concepts, Peterat claims, may reinforce stereotypes and differences rather than increase understanding (1988: 6). She contends that teachers ought to view "their curricula in a problematizing and issue-oriented way" and then guide "students through such deliberative processes" (1988: 7) if global education is to become viable.

While Peterat makes some good observations, her analysis has limitations. Despite her argument that the "nine trigger

terms" are indicators of global concepts in curricula, other concepts - such as environment, diversity, stereotype, economic interdependence - are also potential indicators. Further, the nine concepts may be treated globally at some times and not at others. They do not necessarily indicate that global education will be pursued; Peterat recognizes the possibility that these concepts can be treated in such a way as to counter a global perspective. For example, if the only time "other cultures" are mentioned is through negative comparisons or to highlight their differences then global education may not be advanced.

There are other important questions about the nature of global education in curricula that this analysis does not illuminate. The methodology does not provide much information about which areas of the world are emphasized and which are ignored, or whether these curricula are oriented towards western civilization to the exclusion of other parts of the world. The extent to which the nine trigger terms may be used largely in relation to Europe could go unnoticed. For these reasons, this analysis scheme is unsatisfactory as a means of determining the extent and nature of global content in curricula.

In contrast, Beckett and Darling (1988) reviewed five Canadian social studies textbooks published between 1979 and 1985 in order to examine their "view of the world." Used in at least two provinces, each text intends "to present a global view of issues and concerns" (1988: 1). The presentation of this

global view was determined by the extent to which each text advanced the following positive dimensions of a global perspective:

> A rich and positive portrayal of the diversity of the world's peoples and cultures (i.e., one which <u>values</u> diversity);
>
> Evidence of the commonality that exists among all human beings, including examples of universal needs and interests and instances of global cooperation;
>
> A variety of perspectives employed to present and interpret histories and cultures from the standpoint of those <u>inside</u>, as well as outside of them (e.g., non-western perspectives);
>
> Issues, problems and events which are placed in their proper contexts, with emphasis on their interrelationships and their complexity.

Evidence of four negative dimensions was also sought:

> A presentation of other cultures and peoples as either exotic, bizarre or quaint;
>
> A lack of reference to those things all human beings have in common;
>
> A polarized view of the world which separates "us" from "them" (whether along national, regional or cultural lines);
>
> A portrayal of events and problems in isolation and/or out of context or a view which oversimplifies their nature (1988: 1-2).

The authors provide detailed examples of adherence to or divergence from these dimensions. Four of the textbooks had examples of both positive and negative dimensions of a global perspective. Conversely, <u>World Prospects</u> (1979) supported each positive dimension without promoting any of the negative dimensions.

The dimensions of a global perspective that Beckett and Darling outline are similar to the global perspectives defined in the analysis scheme used for this study (see Appendix C). For example, their negative dimension which deals with "polarity" parallels "global polarity" and "national polarity", and their "insider perspective" corresponds to "role exchange" on the analysis scheme.

There are no detailed analyses of global content in the social studies curriculum guides of Canada. Such an analysis is necessary to determine how, when and why global education is prescribed. This study examines the rationales, goals, pedagogic approaches, content (including scope and sequence), and global perspectives outlined in social studies curriculum guides. The following chapter presents the data from this analysis.

SUMMARY

The purpose of this chapter was to review selected literature of global education in order to provide a context for the development of the analysis instrument and for the discussion of curriculum documents. This review indicates that a broad definition of global education focuses on various goals deemed necessary for promoting a global perspective (Case, 1991; Coombs, 1989; Hanvey, 1976; Kniep, 1986), and allows for content

related to foreign language study, multicultural education, international education and global issues. Also, one of three rationales usually accompanies prescriptions for global education: 1) prudential, 2) moral, or 3) factual - "the world is changing" - arguments. Curricular issues related to global education include the role of traditional scope and sequence models that delay the introduction of global content until about grade six (e.g., Becker, 1990; Tomkins, 1985), although other models, less limiting, do exist (e.g., Degenhardt and McKay, 1988; Egan, 1988; Evans, 1988). Further challenges to the presence of global education in the curriculum include the accusation that it promotes moral relativism and rejects patriotism (The Ad Hoc Committee on Global Education, 1987; Caporosa and Mittelman, 1988), and that it does not give history the centre place in social studies. Unfortunately, little empirical research has been conducted on the global content of curriculum guides, and what has been done lacks both detail and depth (e.g., Peterat, 1988).

The analysis instrument created for this study has been designed to provide data about these issues. It allows for an analysis of various dimensions of a global perspective, as well as differing content emphases, rationales, scope and sequence formats, and disciplinary orientations. The analysis scheme also allows for the study to be empirically based, thereby addressing a lack of available research.

Chapter 3 presents the data collected through the instrument, and Chapter 4 summarizes the findings and discusses implications.

CHAPTER 3

ANALYSIS OF CURRICULUM DOCUMENTS

This chapter summarizes the data from each section of the analysis scheme (Appendix C) as it was applied to 47 provincial social studies curriculum guides. Presented here is a national picture with examples from individual provinces. Such a picture is general, and any comparison of provincial curriculum guides must be tentative and cautious because there is considerable variety to their structure and to the extent and depth of content provided within documents. Some outline the social studies from grades one to twelve in approximately 100 pages whereas others have ten separate guides with upwards of 500 pages. Some provide detailed instructions and suggestions for the teacher while others give little more than a general outline and leave the details for the teacher to establish. Disparate data across guides make any systematic attempt at a national or comparative picture of global education only approximate. (Comments regarding "the provinces" actually refer to "the provinces and the territories".)

Data presentation in this chapter is divided into four sections: 1) rationales and goals for global studies, 2) content

of global studies, 3) scope of global studies, and 4) global perspective. Numerous figures and tables are used to summarize the data concisely; only significant points are discussed in the text, and clarified through examples selected from the curricula. The chapter's summary draws together generalizations about the national nature of global education across the social studies curriculum documents current in 1988.

In many of the tables and figures in this chapter, the provinces are represented by alphabetical letters A through K:

```
Newfoundland (Nfld.) = A
Prince Edward Island (P.E.I.) = B
New Brunswick (N.B.) = C
Nova Scotia (N.S.) = D
Quebec (Que.) = E
Ontario (Ont.) = F
Manitoba (Man.) = G
Saskatchewan (Sask.) = H
Alberta (Alta.) = I
British Columbia (B.C.)(includes Yukon) = J
Northwest Territories (NWT.)= K
```

Newfoundland is sometimes excluded from the analysis because of the paucity of detail in its curriculum guide. Any exclusion is clearly indicated on the appropriate tables in this chapter.

Tables 2 through 14 tabulate the number of occurrences where particular content is "discussed" in any province's curriculum guides. For example, if the concept of "interdependence" is mentioned in the following manner: "study the interdependencies of all nations, emphasizing the interdependency of the global economy, and concentrating on the economic interdependencies between Canada and the United States", then it would be counted

as having been discussed once, even though the word itself is listed three times; these three listings occur in one place and in relation to one issue. On the other hand, if a guide discusses "international cooperation" in grade two and then twice in grade eight, once early on in terms of Canadian efforts in international cooperation and then later in terms of the success and failure of recent U.N. attempts at promoting international cooperation, then three distinct discussions are identified.

RATIONALES AND GOALS FOR GLOBAL STUDIES

Rationales and goal statements give direction for the teacher and explicitly indicate what is important. That is, they provide a framework for understanding the selection and organization of the contents of the curriculum. Usually goal statements indicate what is to be studied and rationales say why. This section first examines rationales offered by the curriculum guides and then proceeds to goal statements.

Rationales

Some curricula have no explicit section outlining why something is to be taught; in such cases, either there is no rationale offered, or reasons justifying global content are

embedded in general discussions elsewhere. Four provinces (Northwest Territories, British Columbia, Alberta and Manitoba) do not provide any explicit section devoted to discussing rationales, whereas the other provinces do have discrete sections labelled "rationale" in their guides. Often these rationales are very general in their claims concerning what should be taught and why. For example, in <u>Curriculum Guideline History and Contemporary Studies Part C: Senior Division Grades 11 and 12</u> (1987: 33), Ontario says that students should:

> understand the changes and upheavals that have characterized life in this century and to deal with issues of primary concern as we approach the twenty-first century. Our world is examined in terms of the concept of a "global village" characterized by interrelationships, interdependence, conflict, cooperation, and rapid change.... The program highlights the major defining features of our contemporary world, among them the rapidity of technological advance, the growth of demands for a more equitable sharing of world resources and for more equitable human relationships...

As discussed in Chapter 2, there are various rationales evident in the literature that provide justification for including particular content in global education. Table 1 summarizes the reasons explicitly referred to in curriculum guides in order to justify goal statements or the pursuit of global content in social studies. Although many of the reasons overlap, the focus of each is different enough to allow differentiation. Goal statements by themselves without any supporting justification (i.e., "by the end of the program, the following points should have been developed... the

interconnectedness and interdependence of the world" [Manitoba

Social Studies K-12 Overview, 1985: 3]) are not included here.

Table 1
Reasons for Global Studies

	Extensive Discussion*	Some Discussion	Merely Mentioned
Interdependent world**	2(C,H)		3(A,E,F)
Shared problems/needs	2(C,D)	2(A,B)	
Global extinction			2(A,F)
Solutions require cooperation	1(H)		1(C)
Changing world	1(E)	1(F)	1(A)
Justice/fairness			1(C)
Fundamental human rights/dignity			2(A,C)
Gross inequality	1(B)		
Shrinking world			1(B)
Responsibility			2(A,E)
Multiculturalism		1(H)	
Total	7	4	13

*"Extensive discussion" meant that there was a paragraph or more devoted to explaining a particular reason for global content. "Some discussion" referred to one or two sentences, whereas "merely mentioned" meant that a reason was stated without any supporting discussion.
**Interdependent world: reasons for global content emphasize the linkages (e.g., economic, political, social, technological, environmental) that tie the world more closely together.
Shared problems/needs: reasons emphasize problems, issues or needs that extend across national boundaries (e.g., acid rain, overpopulation, underdevelopment).
Global extinction: reasons emphasize issues that threaten life itself (e.g., nuclear holocaust, environmental degradation, depletion of the ozone layer).
Solutions require cooperation: reasons recognize that international cooperation is essential for the resolution of many global problems.
Changing world: reasons emphasize changes in the world that necessitate changes in perception and action (e.g., decline of Cold War, rise of new technologies).

<u>Justice/fairness</u>: reasons recognize that justice and fairness should be guiding principles in our interactions with the world's peoples, especially in the face of such issues as poverty, hunger, and development.
<u>Fundamental human rights/dignity</u>: reasons recognize that human rights and dignity should be guiding principles in our relations with the world's peoples, especially in the face of issues such as poverty and hunger that degrade human dignity.
<u>Gross inequality</u>: reasons recognize that inequality and disparity are rampant across the world and that we have a responsibility to attempt to diminish them.
<u>Shrinking world</u>: reasons recognize that some events (e.g., technological advances) are increasing international interaction and interdependence.
<u>Responsibility</u>: reasons recognize that we have a responsibility for our actions in the world and to other peoples.
<u>Effective citizenship</u>: reasons recognize that there are essential understandings and dispositions for living in a world less characterized by national boundaries.
<u>Multiculturalism</u>: reasons recognize that many nations are increasingly multicultural.

It is fair to say that curriculum guides do not provide much argument for any of their prescribed topics and specific goals. Where they do exist, rationales tend to be stated briefly and in general terms for entire social studies programs rather than for different kinds of content. It is not surprising, then, that particular discussions justifying global topics are not common or well developed. For example, Newfoundland "merely mentioned" some general reasons, such as global extinction ("the threat of nuclear holocaust"), interdependence and responsibility, for the pursuit of global content: "In the face of such perplexities [global extinction], the need for understanding and appreciation of our interdependence with and responsibilities toward all who share this earth, is realized" (<u>The Master Guide for Social</u>

Studies, K-XII in Newfoundland and Labrador, n.d.: ii). A step up from "merely mentioned" is "some discussion" which Ontario gives to the rationale of a changing world, as cited earlier:

> understand the changes and upheavals that have characterized life in this century.... Our world is examined in terms of the concept of a 'global village' characterized by interrelationships, interdependence, conflict, cooperation, and rapid change (Curriculum Guideline History and Contemporary Studies Part C: Senior Division Grades 11 and 12, 1987: 33).

As an example of "extensive discussion", Saskatchewan's Themes for Social Studies 1-12 briefly but consistently refers to "interdependence" and "solutions [that] require cooperation" as reasons for the content at each and every grade. For example, under the heading "rationale," content in year three is justified by "the need for co-operation and interdependency within a 'global village' context" (n.d.: 94), while in year 11 "students will study those world issues which have affected, are affecting and will continue to affect not only the spirit of interdependence and co-operation of humanity but also its very survival" (n.d.: 104). Prince Edward Island provides a rare illustration of "extensive discussion" around gross inequality:

> The 'Developing World' is the home of more than seventy five percent - some three billion - of the people living today. They are the poor, desperately poor who toil vigorously and receive little in return.
> It is not easy for a Canadian citizen to imagine, yes to understand, what life is like in the many poor countries. Even the poorest people in Prince Edward Island are rich in comparison to most of the people in Bangladesh, or northeast Brazil. For some three billion people, poverty means more than not having a car or a television set. It means being hungry for days at a time. It means suffering from all kinds of diseases with

little hope of receiving medical care. It means that the
most basic needs of human life are not satisfied.
There is overwhelming evidence that most of the poor
people in the world are not content to stay in poverty.
They want a better life. (<u>The Developing World:
Teacher's Guide</u>, 1979: 11.)

Ignoring the possible underlying paternalism, and sense of

we/they and rich/poor dichotomies, this rationale justifies the

study of particular geographic content on the grounds of

understanding economic inequality.

Information found in the curricula can be related to the

rationales offered in the global education literature. Three

rationales dominate the literature: 1) prudential rationales

stressing national self-interest, 2) moral rationales

emphasizing internationalism, and 3) factual claims highlighting

our changing world. Overwhelmingly within the curricula, factual

claims about our changing world dominate. For example,

references to an "interdependent world", "shared problems/needs"

and a "changing world" are the top three reasons given by the

curricula, making up half of all reasons given. Moreover, these

three reasons account for five of the seven times any reason is

given extensive discussion, and three of the four times any

reason is given some discussion (see Table 1). All three are

treated factually (e.g., <u>Curriculum Guideline History and

Contemporary Studies Part C: Senior Division Grades 11 and 12</u>,

1987: 33); the implication of this rationale is that because our

world is changing and is becoming more interdependent, or

because we have shared problems and needs, we should study

global content. An example of this very general argument is given by New Brunswick:

> Children must come to an understanding that people all over the world share basic human needs. Wherever they live, people need clean air and water, food, shelter, clothing, work, security, government, community services, recreation, and culture. Although methods of meeting these needs vary greatly in different parts of the world, recognizing that similar needs affect the lives of people everywhere can enable a child in New Brunswick to feel part of the world community (<u>Elementary Social Studies Curriculum Guide</u>, 1987: 3-4).

Moral rationales are also offered, although to a much lesser extent. Already quoted was Prince Edward Island's lengthy discussion about gross inequality (<u>The Developing World: Teacher's Guide</u>, 1979: 11), whereas Newfoundland very briefly mentions "respect for the dignity and rights of others" (<u>The Master Guide for Social Studies, K-XII in Newfoundland and Labrador</u>, n.d.: 6) Canadian guides do not provide any rationales that stress prudential, national self-interest arguments for the inclusion of global content. Surprisingly, concerns for understanding the multicultural nature of our society, and for enhancing positive attitudes to diversity, are rarely extended beyond our borders, even though multiculturalism is a central organizing concept for many Canadian curricula. Saskatchewan is the only province to justify some global content by briefly recognizing that other nations are increasingly multicultural.

Goals for Global Content

There are any number of goals a curriculum might endorse.

This section examines six goals that are prevalent across the provinces when global content is being discussed and then reviews the type and amount of support the curricula give to teachers. The goals are: 1) knowledge of facts, 2) understanding of concepts, and the ability to engage in 3) problem solving, 4) value reasoning, 5) empathy and 6) action. Many of these goals directly correlate with goals discussed in Chapter 2. For instance, value reasoning, empathy, problem solving and action are identified in the literature as important for the development of either a global perspective or specific content related to a global perspective. Knowledge of facts and understanding of concepts are fundamental to the development of any content.

Although many of the guides outline their goals in a discrete section, unless these explicit goals were also evident in the content and activities dealing with a global topic, they would be assigned "minor goal" status (Figure 1). For example, Manitoba discusses the development of both value reasoning and empathy in its section on goals (Social Studies K-12 Overview, 1985: 9-14), but as it does not provide evidence of these goals within the recommended global content, they remain minor goals for this province.

Figure 1 shows that knowledge of facts and understanding of concepts are goals stated or evident in all provincial guides. All ten provinces treat knowledge of facts and understanding of

Figure 1

Goals for Global Content
Provincial Support

of provinces*
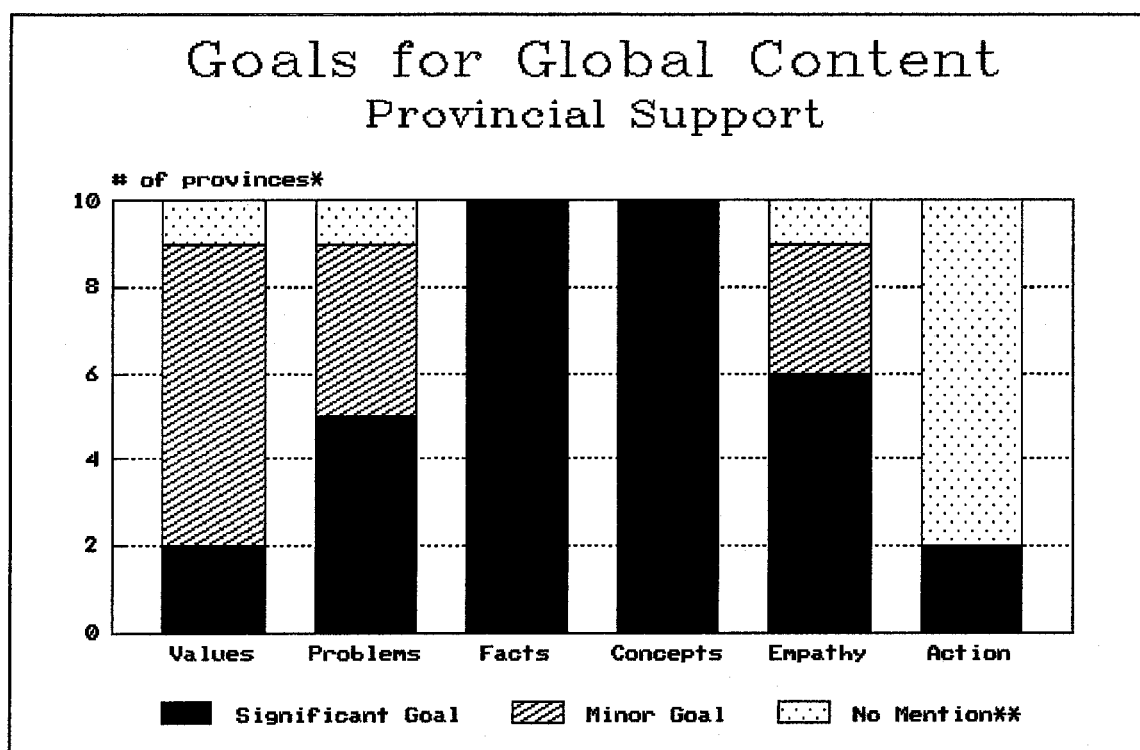
*NFLD is not included.
**A goal is classified as "significant" when it is found to be evident in three or more topics or activities related to global content. A minor goal is found in one or two topics or activities, or is not evident at all even though it is listed as a goal.

concepts as a significant goal in relation to global content.

Two examples follow. Manitoba succinctly states the importance

of facts: "facts serve as the raw material upon which

instruction and learning are grounded; they are the minute

building blocks of the social studies" (Social Studies K-12

Overview, 1985: 9). New Brunswick organizes each unit of its

grade nine curriculum around concepts. For instance, in its

unit on Africa, some of the concepts identified are: "cultural ecology, black nationalism, tribalism, apartheid and animism" (<u>Grade Nine Social Studies Syllabus</u>, 1987: 18).

Nine of the provinces identify empathy as a goal, and six treat it as significant. A goal of Saskatchewan's grade eight unit on "identity and roles" is for students to "begin to empathize with cultural and ethnic groups, past and present, in their efforts to preserve their identity" (<u>Social Studies Curriculum Guide: The Individual in Society</u>, 1985: 45). One-third of Alberta's grade seven is devoted to an exploration of potential conflicts between empathy and ethnocentrism, and students are expected to develop "empathy for people in non-industrial cultures, by viewing contact with Western technological society from their perspectives" (<u>Alberta Social Studies Curriculum</u>, 1981: 56-57).

As for problem solving, five provinces distinguish it as significant and four as a minor goal. British Columbia refers in general to problem solving as a "skill" that should be pursued in every grade (<u>Social Studies Curriculum Guide: grade one - grade seven</u>, 1983: 45), whereas New Brunswick provides more concrete direction in grade 12: "Have students examine the dilemmas faced by our leaders as they deal with alliance partners who come into disagreement on tactics and strategy. Have students assume a leader's role and devise their own strategies" (<u>World Issues 123</u>, 1986: 20).

Two of the provinces treat value reasoning as significant and seven as a minor goal. Alberta identifies "development of competencies in processes of value analysis, decision-making, and moral reasoning" as important in all grades, and is the most explicit about how teachers may be able to achieve such goals (Alberta Social Studies Curriculum, 1981: 5). Each unit throughout the curriculum isolates two competing values and suggests instructional activities for dealing with these values. For example, one unit in grade twelve is organized around nationalism and internationalism, and one unit in grade eleven focuses on relationships between global welfare and national prosperity (Alberta Social Studies Curriculum, 1981: 82, 86).

Student action is a significant goal for only two provinces, Alberta and Manitoba. However, Alberta cautions that social action must be treated carefully:

> While the concept of active involvement is encouraged as a significant aspect of education for active citizenship, the role of the teacher in helping students organize and implement social action projects is one requiring a strong sense of responsibility. It requires sensitivity to the maturity of students, to the expectations of parents, to institutional norms, and to democratic processes. Because of the need for sensitivity in carrying out this type of learning experience, **social action is not prescribed but is encouraged where possible, given the above cautions** (Alberta Social Studies Curriculum, 1981: 8).

Throughout the grades, Alberta suggests that students formulate plans of action. In grade ten, for example, the guide states: "apply the decision by creating a plan of action to implement the chosen solution" (p. 78), and "apply the decision by

creating a plan for handling a violation of individual or group rights" (p. 75).

Figure 2

Goals for Global Content
Instructions for Teachers
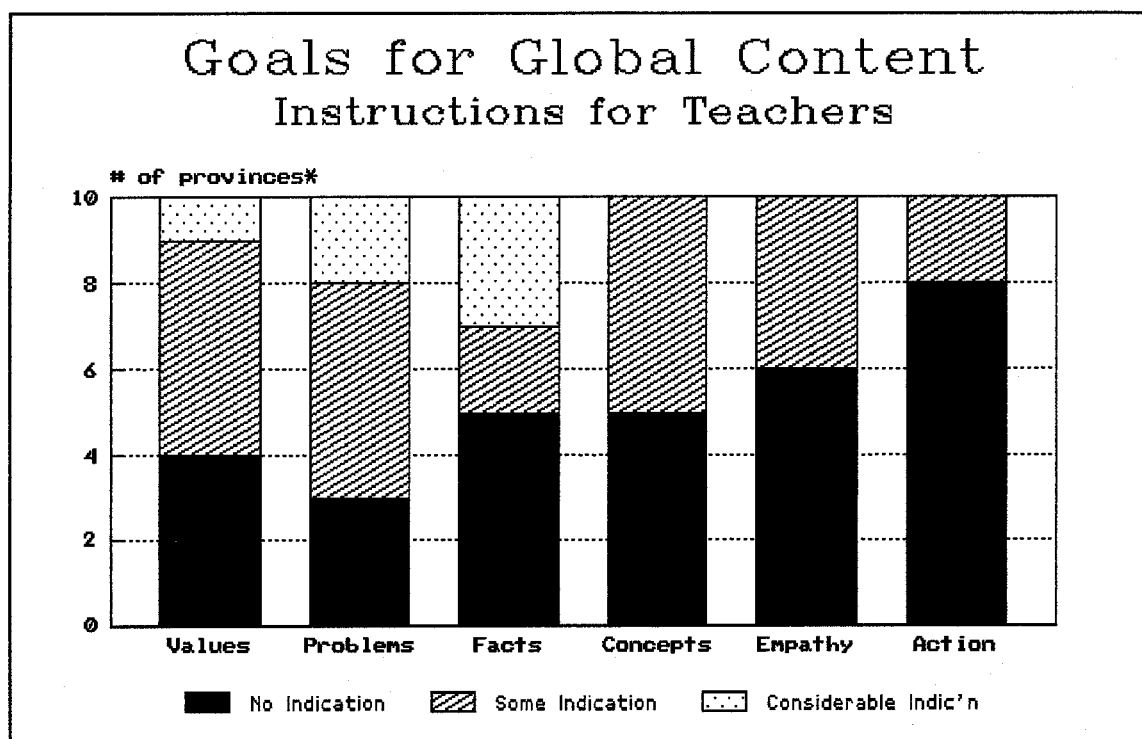
*NFLD is not included.

The data in Figure 1 are consistent with the global education literature discussed in Chapter 2. Most provinces support those goals that are generally considered to be non-controversial. For example, facts, concepts, problem solving and empathy have a higher degree of support across the provinces; within the literature, as well, there is little dissention over the importance of these goals. However, there is less support in

the literature and the curricula for the goals of value reasoning and action.

Figure 2 shows the extent to which instructions for the promotion of these goals are provided for teachers. The most striking feature is how few provinces supply any instructions, recommend materials, or suggest activities for promoting the identified goals. It is assumed that teachers already know how to promote these goals, or at least have access to other avenues of assistance.

"Considerable indication" means that a province provides some instructions on how to promote the goals, as well as suggests materials or activities, where appropriate, that could be used. Alberta explains how to promote "critical value reasoning" in its discussion of goals (<u>Alberta Social Studies Curriculum</u>, 1981: 4-5), indicating where and when it may be appropriate to do so, and describing some relevant activities. For instance, for grade seven the guide recommends that students develop competencies "in value analysis, by identifying the consequences of our ethnocentric (or empathetic) value perspectives on non-industrial cultures"; the guide then asks the student to formulate "recommendations about the best ways to manage cultural contact situations," and to "evaluate the decision by judging the worth of recommendations above, using the principles of the Role Exchange Test" (p. 57). Resource materials for teachers are also recommended.

"Some indication" means that either instructions or illustrative activities are provided (but not both and not consistently). The Northwest Territories, for example, discusses the importance of students understanding values and value analysis in its introductory sections; however, in the grade by grade breakdown there is little or no indication when, where or how to approach these goals.

It is obvious from comparing Figures 1 and 2 that even though provinces identify various types of goals related to global content, they are less concerned about providing instructions for the promotion of these goals. Four provinces give no indication of how to advance value reasoning, nor six of how to pursue empathy, even though nine of the provinces identify both types of goals. On the other hand, the two jurisdictions (i.e., Alberta and Manitoba) that identify action as significant also give some advice to the teacher on how to promote student action. In addition, three of the four provinces that suggest some direction of how to teach for empathy also identify it as a significant goal (New Brunswick, Saskatchewan and Alberta).

CONTENT OF GLOBAL STUDIES

The content of global studies is defined by the concepts,

topics, geographic coverage, global problems, and global/local connections that are prescribed or suggested at each grade level.

Concepts

Concepts are an integral part of the content of social studies education. They are considered within most curriculum guides to be the "organizers" around which countries, regions, issues and topics are selected for study.

Concepts from curriculum guides that are relevant to global studies are listed in Table 2. The number of times that each concept is mentioned (either stated, or stated and developed) by each province in the context of a global, national or local topic is indicated. (Tables 2, 3 and 4 refer to concepts used in both a global context as well as a non-global context. Table 5 lists concepts that are only used in a global context.)

Even though there is disparity in the amount of detail provided by the guides (as explained in Chapter 1), the extent of differences in the focus on concepts across the provinces is surprising (e.g., Newfoundland mentions the concepts in Table 2 17 times while Alberta lists them 68 times). However, the guides are more similar in the kinds of concepts they emphasize. Concepts in the top half of the table are mentioned more often by each province than those in the bottom half. Also note that the bottom two-thirds of the table contains explicitly moral

concepts (e.g., human rights, inequality/disparity, justice), while the top third could be taught without discussing any moral dimensions (e.g., conflict, change, interdependence, ideology).

Table 2
Concepts Relevant to Global Studies*

Concepts	# Mentioned By Each Province											Total
	A	B	C	D	E	F	G	H	I	J	K	
Conflict	2	2	12	6	3	6	9	12	11	4	3	70
Change	/	4	8	6	3	7	6	7	10	6	3	60
Interdependence	8	5	5	2	3	1	9	8	4	6	6	57
Multiculturalism	/	3	8	5	2	5	4	4	4	3	4	42
Diversity	1	4	4	3	4	2	6	3	4	4	2	37
Co-operation	1	/	6	2	1	4	6	4	6	3	3	36
Ideology	4	/	4	7	4	2	4	4	4	2	1	36
Human Rights	1	/	4	4	1	3	3	2	5	4	2	29
Inequality /Disparity	/	2	2	3	2	4	3	/	2**	3	4	25
Development	/	1	2	1	2	1	5	3	2	1	3	21
Ethnocentrism	/	1	2	3	/	3	/	2	3	/	3	17
Justice	/	1	3	1	1	/	1	1	2**	/	1	11
Global Perspective	/	/	/	1	/	1	1	3	2	1	/	9
Stewardship /Conservation	/	/	/	1	/	/	3	/	3	1	/	8
Scarcity	/	1	/	/	/	/	/	3	3	/	/	7
Group Self-determination	/	/	1	2	/	/	/	1	/	1	1	6
Personal Autonomy	/	/	/	/	/	/	/	1	3	/	/	4
Total	17	24	61	47	26	39	60	58	68	39	36	475

* Included are concepts also mentioned in rationales, goal statements, and general remarks outside of the year-by-year breakdown of topics; 32 of the total 475 are thus not mentioned in reference to a specific grade level.
** Because these two concepts are so central in the AVER (1981) materials referred to throughout the Alberta curriculum, they are promoted to a greater extent than indicated by these figures.

Three concepts are singled out for further discussion here: conflict, interdependence and human rights. Conflict is the concept mentioned most (see Table 2), whereas interdependence and human rights are central concepts within the broader global education literature.

Conflict: Types of conflict, reasons for conflict, and how specific cases of conflict were resolved historically comprise the central focus. For example, the Northwest Territories suggests that students in grade nine explore the conflict between the "East and West:" "the existence of two major contending groups of nations and the reason for their rivalries – the efforts of both East and West to influence Third World Countries" (Social Studies K-9, 1979: 197). New Brunswick recommends investigation of past independence movements, and hence conflict, in Africa: "What factors contributed to the drive among African people for independence from European rule? Students should understand the concept of black nationalism and its role in the independence movement" (Grade Nine Social Studies Syllabus, 1987: 17).

Few provinces focus on how conflict affects students personally, or encourage teachers to help students clarify and critique their own experiences of conflict or the conflicting values inherent in public issues. An exception is Alberta's curriculum that encourages students to analyze issues around competing values (e.g., self sufficiency vs. interdependence,

minority rights vs. majority welfare) and to decide on appropriate actions (<u>Alberta Social Studies Curriculum</u>, 1981: 38, 58); the conflicts are not just treated historically but are explored for their potential relevance to each student's life.

<u>Interdependence</u>: All curriculum guides recommend the study of economic interdependence. For example, Saskatchewan states that "interdependence requires that nations interact through trade. A shrinking globe implies increasing interaction. Canada trades with all countries being studied" (<u>Grade 6 Social Studies</u>, 1986: n.p.); British Columbia asks in grade 11 "in what ways are countries economically interdependent?" and "How have developments in transportation and communication helped to create the global village?" (<u>Social Studies Curriculum Guide</u>, 1988: 79).

Most provinces, like British Columbia, also discuss relationships between technology and interdependence (e.g., "People in diverse regions establish transportation and communication links in order to trade products and ideas for their mutual advantage.... What transportation and communication links are used to connect Alberta to the rest of Canada and the world? (Consider air, rail, media networks, telecommunications, etc.)" (<u>Alberta Social Studies Curriculum</u>, 1981: 38-39)). Saskatchewan, in grade seven, recommends classroom discussion of how advances in communication and transportation technology allow for greater interaction between countries, which in turn

create more interdependent relationships: "Appreciate how technology can encourage interdependence" (<u>Social Studies Curriculum Guide: Canada and the World Community</u>, 1986: 49).

Political and cultural/social interdependence through international organizations are only mentioned by a few of the guides. For example, when Alberta identifies "interdependence (economic, political, cultural)" as one of the concepts to be explored in grade ten, the guide goes on to say "A country's foreign policies are influenced and limited by its political, economic, social and cultural needs. These needs give rise to international agreements and participation in international organizations.... What cultural, military and economic agreements does Canada have with other governments?" (<u>Alberta Social Studies Curriculum</u>, 1981: 78).

All of these examples stress international interdependence and are taken from the intermediate and secondary grades; the primary grades, conversely, tend to emphasize personal or community interdependence. For example, the Northwest Territories outlines interdependence within the community in grade two: "the major concept underlying Topic A is that of interdependence: people need each other and help each other satisfy their needs" (<u>Social Studies K-9</u>, 1979: 83). New Brunswick, in grade three, suggests an "interdependent community study: groups of communities are often interdependent, sharing transportation, economic, historical, cultural and geographical

features" (<u>Elementary Social Studies Curriculum Guide</u>, 1987: 45).

   <u>Human Rights</u>:   Some guides mention the United Nations Declaration of Human Rights and relate it to Canada's Charter of Rights and Freedoms; they also discuss examples of human rights and infringements to these rights. Some examples are as follows.

   New Brunswick talks of civil disobedience and dissent; it raises the issue of whether there is justification for such actions and, if so, when (<u>Junior High Social Studies Years 7-8-9</u>, 1983: n.p.). Manitoba links human rights to quality of life: "compare and evaluate the concept of quality of life in various societies [in relation to].... freedoms and rights: To what degree are the rights of free speech, free press, religion, mobility and human rights enjoyed by members of society? (<u>Social Studies K-12 Overview</u>, 1985: 115). Alberta recommends the study of global examples of human rights' infringements, focuses students on the tension between individual freedom and social control, and highlights "Canadian participation in international human rights movements (Amnesty International), and the role of government at various levels in relation to human rights issues" (<u>Alberta Social Studies Curriculum</u>, 1981: 74). Ontario refers to the study of "basic human rights: guarantees, violations" (<u>Curriculum Guideline History and Contemporary Studies Part C: Senior Division Grades 11 and 12</u>, 1987: 45), and Saskatchewan lists some specific cases where one might wish to restrain

either individual or collective rights (<u>Social Studies</u>

<u>Curriculum Guide: Canada and the World Community</u>, 1986: 33).

Table 3
Concepts Across Elementary and Secondary*

Concepts	# Mentioned	
	Elementary	Secondary
Conflict	24	43
Change	28	30
Interdependence	37	15
Multiculturalism	18	21
Co-operation	18	17
Ideology	6	29
Diversity	22	11
Human Rights	8	19
Inequality/Disparity	6	16
Development	7	13
Ethnocentrism	9	6
Global Perspective	2	6
Justice	4	4
Stewardship/Conservation	4	4
Scarcity	3	4
Group Self-determination	1	4
Personal Autonomy	2	2
Total	199 (45%)	244 (55%)

*Elementary refers to grades one through seven, secondary to grades eight through 12.

Table 3 shows the relative conceptual emphasis between

elementary and secondary curricula. The latter mentions 55% of

the concepts. However, the concepts "interdependence" and

"diversity" (within families, communities, provinces and

countries) are mentioned significantly more in the elementary

grades. This tendency to stress personal/community as opposed to national/international interdependence and diversity in the elementary grades is an example of the principle of expanding horizons. Because many provinces use this philosophy to organize the scope and sequence of topics across the grades (e.g., New Brunswick Elementary Social Studies Curriculum Guide, 1987: 9; British Columbia Social Studies Curriculum Guide, 1983: 7,9; Northwest Territories Social Studies K-9, 1979: 14), the early elementary grades often deal primarily with families, communities and cities and save examination of other countries until later grades.

Table 4 shows how often (59%) these concepts refer to a global context. This figure is not surprising, given that social studies is largely concerned with people and places around the world and through time; even though these concepts are identified 41% of the time in a non-global context, the teacher could also easily relate them to foreign countries and issues.

The concept of interdependence is explored in the elementary grades in personal and community terms (non-global contexts), whereas the secondary grades focus on national and international contexts (Tables 3 and 4). British Columbia also follows this model with the concept of cooperation. In grade two, the guide states: "using their own school, neighbourhood and community students should examine... co-operation and conflict" (Social Studies Curriculum Guide: grade one - grade seven, 1983: 19). In

Table 4
Concepts and Their Context

Concepts	# Mentioned	
	*Global Context	Non-Global Context
Conflict	37	30
Change	27	31
Interdependence	30	22
Multiculturalism	14	25
Co-operation	16	19
Ideology	26	9
Diversity	24	9
Human Rights	16	11
Inequality/Disparity	16	6
Development	20	–
Ethnocentrism	11	4
Global Perspective	8	–
Justice	3	5
Stewardship/Conservation	3	5
Scarcity	6	1
Group Self-determination	3	2
Personal Autonomy	2	2
Total	262 (59%)	181 (41%)

*What constitutes a "global context" is outlined in the Analysis
Scheme (Appendix C). This context involves any of the following:
    a) foreign countries, cultures, or landscapes;
    b) universal or international issues (e.g., human
    rights, the United Nations, nuclear war, law of the
    sea); or
    c) connection or comparison of Canada/Canadians with other
    countries/citizens.

grade 11, cooperation is examined in a clearly defined global

context:

> recognize that today's world is one of cooperation, and
> that Canada is involved in many cooperative
> endeavours.... What examples of cooperation exist in the
> world today? To what cooperative organizations does
> Canada belong?.... How successful has the U.N. been at
> fostering cooperation and peace? (Social Studies

<u>Curriculum Guide</u>, 1988: 78).

Table 5 indicates that 69% of these concepts are not just stated, but "developed" within a global context; that is, explanations are provided or teaching activities suggested that

Table 5
Treatment of Concepts*

Concepts	Stated Only	Developed**
Conflict	8	29
Interdependence	14	16
Change	8	19
Ideology	4	22
Diversity	3	21
Development	6	14
Co-operation	5	11
Human Rights	8	8
Inequality/Disparity	5	11
Multiculturalism	4	10
Ethnocentrism	4	7
Global Perspective	1	7
Scarcity	4	2
Justice	3	–
Stewardship/Conservation	1	2
Group Self-determination	2	1
Personal Autonomy	–	2
Total	80 (31%)	182 (69%)

*This only represents concepts listed <u>within</u> a global context (i.e., the first column of Table 4).
**"Developed" means that explanations are provided or teaching activities suggested that highlight, exemplify or support these concepts.

highlight, exemplify or support these concepts in terms of one or more of the following: a) foreign countries, cultures, or landscapes; b) universal or international issues (e.g., human

rights, the United Nations, nuclear war, law of the sea); c) connections or comparisons of Canada/Canadians with other countries/citizens. Less than a third of these concepts are mentioned without definition/discussion or supporting activities.

The difference between a concept that is stated only and one that is also developed with discussion and activities can be illustrated by considering the curriculum guides produced by Alberta. This province mentions scarcity in its list of concepts for grade six but does not provide any description/discussion nor suggest any supporting materials or activities for its development (Alberta Social Studies Curriculum, 1981: 48). In contrast, in grade 11, disparity is not only mentioned in the list of concepts, but accompanied by both discussion and suggested activities:

> The world is characterized by problems of overpopulation and inadequate resource distribution. Although these disparities are a central issue in international politics, no simple generally applicable solutions are known at the present time.... What are disparities in the distribution and utilization of resources within and among countries?... What major efforts are currently underway to redress global disparities, and how effective are they?... What are the implications, for future world stability, of significant disparities in the wealth of nations?... Develop competencies in value analysis, by comparing alternative solutions to global disparities from the perspectives of groups who would be the most adversely affected by each alternative (p. 82-83).

The range of concepts found in the curricula corresponds to those discussed in the literature. However, there is a tendency

across the curricula to stress those concepts less that are explicitly moral. For example, conflict, change, interdependence and ideology appear more often than human rights, inequality/disparity, justice and scarcity. Furthermore, a glance at Table 5 shows that the latter concepts are "stated only" rather that "developed" much more often than the former group of concepts. As discussed in Chapter 2, not all global educators, although most of those who support a "global issues" approach, are comfortable with teaching about value reasoning and moral education. The same appears to be true for the developers of provincial curricula.

Global Topics

The content of global studies is determined to a large extent by the broad topics chosen for study. The following Tables (6 through 9) refer to the number of times a general topic is at least mentioned within a global context that includes any of the following: a) foreign countries, cultures, or landscapes; b) universal or international issues (e.g., human rights, the United Nations, nuclear war, law of the sea); c) connection or comparison of Canada/Canadians with other countries/citizens. Table 6 displays the topics relevant to global education across the provincial curriculum guides.

Table 6
Topics Relevant to Global Education

TOPIC	# Mentioned by each Province											Total
	A	B	C	D	E	F	G	H	I	J	K	
Physical Geography	1	8	6	11	5	4	6	6	4	7	3	61
Culture/Traditions	3	5	9	9	4	3	3	6	11	4	2	59
Economic Development and Planning	1	4	4	3	3	5	4	7	7	4	8	50
Migrancy/Immigration	3	3	6	6	6	6	7	3	5	3	1	49
Government	3	2	9	9	1	2	6	4	5	5	/	46
Science/Technology	2	1	6	5	4	4	6	4	6	4	3	45
Trade, International	2	2	6	7	4	1	2	4	2	4	3	37
Environment/Ecology	2	2	2	/	2	5	8	2	3	3	2	31
Religion	/	1	6	6	4	/	4	3	4	3	/	31
Lifestyle	2	3	5	5	4	3	3	2	2	/	2	31
Industry/ Manufacturing	4	4	1	3	2	2	2	5	3	3	1	30
Population	1	3	3	1	4	3	4	2	2	2	3	28
International Org'ns	/	1	4	4	3	1	4	5	3	1	1	27
War	2	/	8	5	2	5	/	1	/	2	/	25
Resource Distribution	2	3	1	1	/	3	4	2	3	3	3	25
Resource Management	2	2	/	2	/	2	3	2	3	4	3	23
Transportation	/	3	4	4	1	/	3	2	1	3	1	22
Multiculturalism	/	/	4	2	1	3	/	2	/	2	5	19
Food	/	2	5	1	1	/	4	2	1	2	1	19
Democracy	2	2	/	6	3	1	1	2	/	2	/	19
Education/Literacy	/	1	2	3	2	/	2	2	2	2	2	18
Agriculture/ Animal Husbandry	/	3	2	4	/	1	1	2	1	/	4	18
Employment	/	3	1	1	1	1	2	1	2	2	3	17
Communication	/	/	3	2	3	/	2	2	1	3	1	17
Urbanization	/	2	/	3	2	2	3	1	/	2	/	15
Women	/	/	2	5	1	3	/	2	/	1	1	15
Development, Social	/	/	2	2	1	1	2	2	2	2	1	15
Arts	/	1	3	3	2	/	1	/	1	2	/	13
Energy	1	2	1	/	4	/	2	/	2	/	1	13
Human Rights	1	/	2	4	/	/	1	2	2	/	1	13
Housing	/	2	2	2	3	/	1	/	/	1	/	11
Language	/	2	1	1	2	1	1	1	1	1	/	11
Minorities	/	/	2	4	1	1	/	/	1	/	2	11
Trade, Domestic	/	1	3	3	1	1	/	/	1	1	/	11
Climate/Climatic Conditions	/	1	2	1	1	1	3	1	/	/	/	10
International Aid	/	/	1	1	1	1	1	1	2	/	1	9
Health/Medicine	/	1	3	/	1	/	2	/	/	/	2	9

Poverty	/	1	3	3	1	/	/	/	/	/	/	8
Fishing	/	2	/	1	1	/	2	/	/	/	1	7
Disarmament/ Nuclear War	/	/	/	3	1	/	1	/	1	/	1	7
Peace	/	/	/	2	/	1	2	1	1	/	/	7
Aboriginal Claims	/	/	/	2	1	/	1	1	/	/	2	7
Agrarian Reform/ Land Use	/	1	1	2	1	/	1	/	/	/	/	6
Water and Sanitation	/	1	/	1	1	/	3	/	/	/	/	6
Mining	/	2	/	/	1	/	2	1	/	/	/	6
Civil War	/	/	2	/	/	1	/	2	/	/	1	6
Forestry	/	2	/	/	1	/	1	1	/	/	/	5
Youth/Adolescents	/	/	1	3	1	/	/	/	/	/	/	5
Transnational Corporations	/	/	1	1	/	/	1	/	1	/	1	5
Hunger	1	/	2	1	/	/	/	/	/	1	/	5
Children	/	/	/	1	1	1	/	/	/	1	1	5
Diet/Nutrition	/	1	/	/	/	/	1	/	/	/	2	4
International Debt	/	/	/	/	/	/	/	/	/	/	/	0
Total	35	80	131	149	90	69	113	88	87	80	70	992

There is considerable disparity among provinces in the number of topics recommended. For example, Newfoundland mentions 35 topics as compared to 149 for New Brunswick. Newfoundland's guide, though, is general, cursory, and lacking in detail; local development and "subsequent course outlines and teacher guides" are to fill in the gaps (The Master Guide for Social Studies, K-XII in Newfoundland and Labrador, n.d.: vi). New Brunswick, conversely, has eight guides, all of which provide detailed, specific discussion.

The topics in Table 6 are ordered from top to bottom according to decreasing emphasis. Dominant topics across all provinces include: physical geography (61), culture/traditions (59), economic development (50), migrancy/immigration (49),

government (46), science/technology (45), and international trade (37), whereas negligible topics include: international debt (no mention), diet/nutrition (4), hunger (5), youth/adolescents (5), forestry (5), clean water (6), aboriginal claims (7) and poverty (8).

Table 7
Topics Across Elementary and Secondary*

	# Mentioned		
TOPIC	ELEMENTARY	SECONDARY	TOTAL
Physical Geography	33	28	61
Culture/Traditions	29	30	59
Economic Development and Planning	14	36	50
Migrancy/Immigration	25	24	49
Government	15	31	46
Science/Technology	16	29	45
Trade, International	12	25	37
Environment/Ecology	13	18	31
Religion	10	21	31
Lifestyle	17	14	31
Industry/Manufacturing	8	22	30
Population	10	18	28
International Organizations	4	23	27
War	3	22	25
Resource Distribution	12	13	25
Resource Management	10	13	23
Transportation	13	9	22
Multiculturalism	11	8	19
Food	12	7	19
Democracy	4	15	19
Education/Literacy	6	12	18
Agriculture/Animal Husbandry	6	12	18
Employment	6	11	17
Communication	10	7	17
Urbanization	1	14	15
Women	1	14	15
Development, Social	2	13	15
Arts	4	9	13

Energy	2	11	13
Human Rights	3	10	13
Housing	9	2	11
Language	4	7	11
Minorities	2	9	11
Trade, Domestic	3	8	11
Climate/Climatic Conditions	7	3	10
International Aid	1	8	9
Health/Medicine	4	5	9
Poverty	2	6	8
Fishing	3	4	7
Disarmament/Nuclear War	1	6	7
Peace	0	7	7
Aboriginal Claims	3	4	7
Agrarian Reform/Land Use	1	5	6
Water and Sanitation	3	3	6
Mining	3	3	6
Civil War	4	2	6
Forestry	2	3	5
Youth/Adolescents	2	3	5
Transnational Corporations	0	5	5
Hunger	1	4	5
Children	2	3	5
Diet/Nutrition	1	3	4
International Debt	0	0	0
Total	370 (37%)	622 (63%)	992

* Grades one through seven are elementary, and grades eight through 12 are secondary.

There is more mention of global topics in the secondary (63%) than the elementary (37%) guides (Table 7). "Housing" is the only example of a topic listed disproportionately more (4.5 times more) for the elementary grades; most topics are listed more times within the secondary guides, as for example, international organizations, international aid, war, women, peace, and urbanization. Almost all references to both war and international organizations at the elementary grades come in the

final two or three years - that is, in grades five, six and seven; this again reflects the expanding horizons approach for selecting topics. Quebec, for example, in the second to last unit in its elementary curriculum seeks to have the students "identify several bodies which can defend democratic rights and freedoms at the international level.... the United Nations, Amnesty International, UNESCO, etc." (Elementary School Curriculum Social Studies, 1983: 45); international organizations are revisited in grade nine through a study of Canadian "participation in International Bodies: United Nations, NATO, Commonwealth, etc." (Secondary School Curriculum. Geography of Quebec and Canada, 1983: 60). Saskatchewan does not study international organizations until grades six and seven; the grade seven unit on power refers to

> the Authority of International Groups: the United Nations, the World Court, the World Council of Indigenous Peoples, the Assembly of First Nations, Prairie Treaty Nations Alliance, the Commonwealth of Nations.... Summarize the purpose of the United Nations. Describe the strengths and weaknesses of international organizations as authoritative bodies. Identify common goals shared by various international bodies (Social Studies Curriculum Guide: Canada and the World Community, 1986: 40-41).

By grade 12, the focus is on military and economic organizations: "in what organizations do we have military obligations? e.g. NATO, NORAD, U.N. Why?... [Canadians] work toward freer world trade, through such agencies as GATT (General Agreement on Tariff and Trade) and through bilateral trade agreements" (Social Studies 30: Canadian Studies, 1978: 27).

In table 8, "Developed" means that the topic is discussed and that activities are suggested so that the teacher has some indication of how to proceed. "Mentioned only" means that somewhere within a unit of study the topic was mentioned or suggested, but without supporting activities; ideas for such activities have to be generated by the teacher. Two-thirds (66%) of these topics are developed, whereas one-third (34%) are not.

Table 8
Topics and Their Treatment

TOPIC	Developed	Mentioned Only	Total
Physical Geography	56	5	61
Culture/Traditions	53	6	59
Economic Development and Planning	45	5	50
Migrancy/Immigration	34	15	49
Government	35	11	46
Science/Technology	32	13	45
Trade, International	21	16	37
Environment/Ecology	24	7	31
Religion	21	10	31
Lifestyle	28	3	31
Industry/Manufacturing	21	9	30
Population	20	8	28
International Organizations	23	4	27
War	22	3	25
Resource Distribution	18	7	25
Resource Management	17	6	23
Transportation	10	12	22
Multiculturalism	15	4	19
Food	9	10	19
Democracy	11	8	19
Education/Literacy	6	12	18
Agriculture/Animal Husbandry	10	8	18
Employment	7	10	17
Communication	8	9	17
Urbanization	10	5	15
Women	7	8	15
Development, Social	14	1	15

Arts	7	6	13
Energy	9	4	13
Human Rights	7	6	13
Housing	4	7	11
Language	5	6	11
Minorities	7	4	11
Trade, Domestic	6	5	11
Climate/Climatic Conditions	6	4	10
International Aid	4	5	9
Health/Medicine	1	8	9
Poverty	2	6	8
Fishing	2	5	7
Disarmament/Nuclear War	4	3	7
Peace	2	5	7
Aboriginal Claims	1	6	7
Agrarian Reform/Land Use	3	3	6
Water and Sanitation	2	4	6
Mining	2	4	6
Civil War	1	5	6
Forestry	2	3	5
Youth/Adolescents	0	5	5
Transnational Corporations	2	3	5
Hunger	1	4	5
Children	1	4	5
Diet/Nutrition	0	4	4
International Debt	0	0	0
Total	658 (66%)	334 (34%)	992

As an example, New Brunswick both "develops" and "mentions only" the topic of minorities. In the grade 12 unit "Living in a Communist Society", minority rights are identified as a key topic, but without any supporting discussion or activities (World Issues 123, 1986: 15). In another unit, "The People of the United States", the guide identifies minorities as one of the key topics as well as briefly stating: "Compare with related situations in the United States Canadian minority rights and conditions (refer to the Canadian Indians, the Blacks of Nova Scotia and the French)" (p. 11). More extensive discussion

is given to the topic of poverty:

> Students should be very interested in the section on 'War Against Poverty'. An excellent array of films and resource persons are available from the Unicef New Brunswick Office, Prince William Street, Saint John (P.O. Box 6773, Station A, E2L 4S2, Tel. 652-4747). Check their catalogue (which is available in each school). Students will relate to much of the material presented here as they have been prepared by both their human nature and television appeals to show interest in and feeling for the need to fight famine, disease, child exploitation, et cetera. This section of the curriculum provides opportunities for many individualized assignments (World Issues 123, 1986: 24).

Table 9
Topics and Their Context

TOPIC	# MENTIONED IN:		
	MULTIPLE COUNTRY CONTEXT	SINGLE COUNTRY CONTEXT	TOTAL
Physical Geography	57	4	61
Culture/Traditions	53	6	59
Economic Development and Planning	45	5	50
Migrancy/Immigration	43	6	49
Government	39	7	46
Science/Technology	39	6	45
Trade, International	33	4	37
Environment/Ecology	29	2	31
Religion	26	5	31
Lifestyle	29	2	31
Industry/Manufacturing	25	5	30
Population	27	1	28
International Organizations	27	0	27
War	22	3	25
Resource Distribution	24	1	25
Resource Management	22	1	23
Transportation	20	2	22
Multiculturalism	13	6	19
Food	18	1	19
Democracy	16	3	19
Education/Literacy	15	3	18
Agriculture/Animal Husbandry	12	6	18
Employment	16	1	17
Communication	15	2	17
Urbanization	15	0	15

Women	11	4	15
Development, Social	13	2	15
Arts	10	3	13
Energy	12	1	13
Human Rights	11	2	13
Housing	9	2	11
Language	10	1	11
Minorities	7	4	11
Trade, Domestic	7	4	11
Climate/Climatic Conditions	10	0	10
International Aid	9	0	9
Health/Medicine	8	1	9
Poverty	7	1	8
Fishing	5	2	7
Disarmament/Nuclear War	4	3	7
Peace	7	0	7
Aboriginal Claims	3	4	7
Agrarian Reform/Land Use	5	1	6
Water and Sanitation	6	0	6
Mining	6	0	6
Civil War	4	2	6
Forestry	5	0	5
Youth/Adolescents	4	1	5
Transnational Corporations	5	0	5
Hunger	5	0	5
Children	5	0	5
Diet/Nutrition	4	0	4
International Debt	0	0	0
Total	872 (88%)	120 (12%)	992

Most (88%) of the topics listed in the guides are done so in relation to various countries rather than one in isolation. These topics are seen as global and, consequently, examples are obtained from across a spectrum of countries/regions. For instance, in contrast to the study at grades 11 and 12 of "the basic structure of the American government as established by the Constitution of 1789" (Curriculum Guideline History and Contemporary Studies Part C: Grades 11 and 12, 1987: 60), Ontario's "Twentieth-Century World History" course examines the

nature of government within a multiple country context: "the meaning of the concepts of nationalism, feminism, socialism, fascism, communism, and totalitarianism; the applicability of the above concepts to selected parts of Europe and Asia between 1919 and 1939" (p. 49). In grade eight, Quebec studies democracy in relation to one historical period: "Athenian Democracy: Original Characteristics, Limitations" (<u>Secondary School Curriculum. General History</u>, 1983: 30), whereas in the elementary curriculum, aspects of democracy are understood in terms of more than one country: "To identify, based on world news, some situations, in which the exercise of democratic rights and freedoms is curtailed or denied. To identify several bodies which can defend democratic rights and freedoms at the international level.... the United Nations, Amnesty International, UNESCO" (<u>Elementary School Curriculum Social Studies</u>, 1983: 45).

In summary, topics are treated within the curricula in roughly the same manner as concepts. Physical geography, culture/traditions, economic development and planning, and government are all examined more often that human rights, poverty and hunger. As well, the former topics are usually supported with discussion and activities while the latter topics are more often "mentioned only." As discussed in the previous section, this tendency within the curricula to avoid discussions of more controversial topics reflects the same treatment within

the literature.

Geographic Coverage

An important consideration in global education is the image of the world that is presented in curricular content. Three

Table 10
Range in the Coverage of World Regions

Regions**	% Each Province Devotes to Each Region*										Average	
	A	B	C	D	E	F	G	H	I	J	K	
Africa	/	13	10	8	12	10	10	14	10	3	10	9
Asia	18	19	22	19	12	17	13	18	21	9	26	18
Australia/ New Zealand	/	6	2	2	/	2	6	/	5	/	6	3
Europe	41	44	27	34	33	22	27	16	21	37	20	29
North America***	12	6	16	19	17	13	16	11	16	24	13	15
Middle East	12	/	8	8	2	7	6	2	10	6	6	6
South/Central America	12	/	10	8	7	7	13	14	10	3	16	9
Developing Countries	/	/	2	/	7	5	3	7	/	3	3	3
Developed Countries	/	6	1	/	5	2	/	5	/	3	/	2
Unspecified****	5	6	2	2	5	15	6	13	7	12	/	7
Total	100	100	100	100	100	100	100	100	100	100	100	101

* % = number of times a region was mentioned over the total times all regions were mentioned per province.
**Includes any mention of a region or the countries within that region.
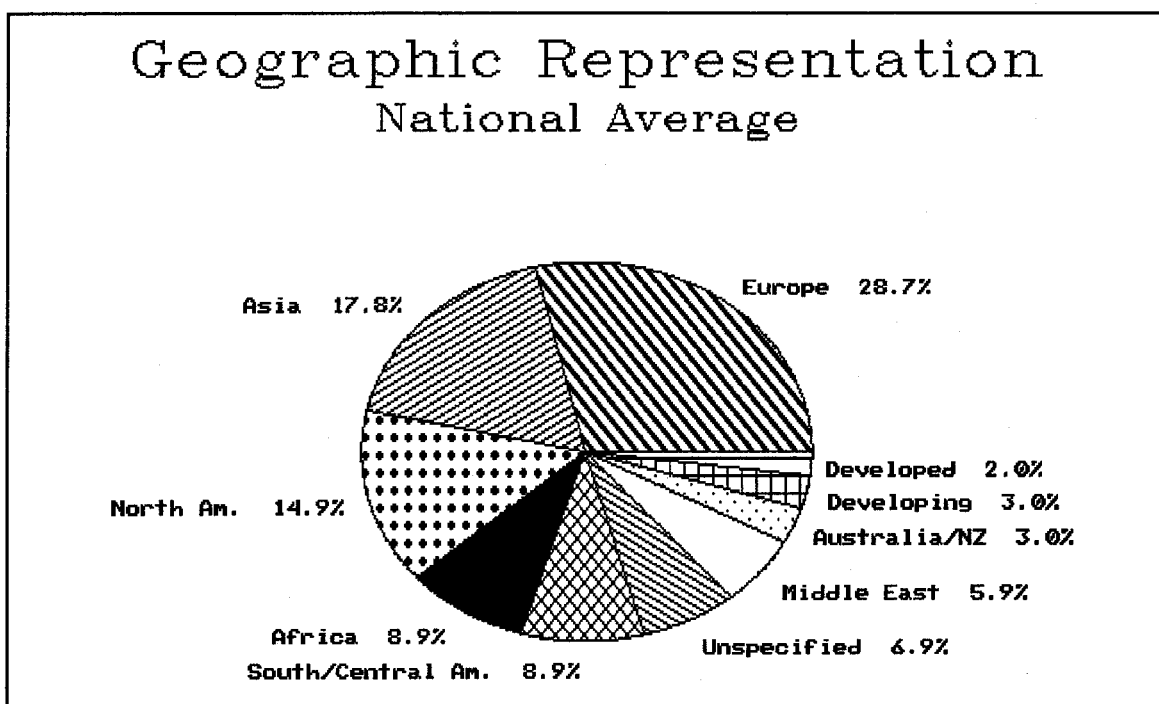*** Excluding Canada.
**** Unspecified refers to times when the guide does not indicate any specific region to be studied, but leaves the choice to the teacher. (E.g., British Columbia states for grade six: "Students should compare and contrast the features of four peoples drawn from four continents with each other and with Canadians" (Social Studies Curriculum Guide, 1983: 35).)

aspects of this image are discussed here: 1) which world regionsare and are not mentioned; 2) which countries within these regions are identified and which are not; and 3) the topics and issues linked to these regions and countries. Table 10 identifies, by province, the percentage of consideration that selected regions receive.

According to Table 10 only three regions are mentioned by all of the provinces: Asia, Europe, and North America. This attention implies a possible hierarchy of importance. While it may be legitimate to study some areas more than others due to, for example, historical or economic connections, problems of balance may arise when such connections are emphasized to the exclusion of other areas. British Columbia (J) and Prince Edward Island (B) are prime examples of this tendency to over-emphasize some regions (i.e., Europe) and exclude others (i.e., the Middle East). There is relative consistency across the provinces in the areas they emphasize (Europe, Asia and North America) and in the areas they downplay (Australia, Middle East).

Figure 3 pictorially represents the national average of regional representation across the provinces: 29% of geographic coverage is given to Europe, placing it well ahead of all other regions; Asia follows with 18% and North America (excluding Canada) is third with 15%; Africa and South/Central America each receive 9%; unspecified (7%); the Middle East (6%); Australia/New Zealand (3%); developing countries (3%) and

Figure 3

Geographic Representation
National Average

Asia 17.8%
Europe 28.7%
North Am. 14.9%
Developed 2.0%
Developing 3.0%
Australia/NZ 3.0%
Middle East 5.9%
Unspecified 6.9%
Africa 8.9%
South/Central Am. 8.9%

developed countries (2%) bring up the rear.

According to Table 11, some regions tend to be treated as monolithic entities, as if their parts are uniform and possess the same characteristics. South/Central America and the Middle East, and to a lesser extent Africa, tend to be portrayed this way. When the Middle East is identified, the guides do not refer to individual countries more than twice; although the intention often is to allow the teacher a choice of which country to study within a region, an implicit message may be that this region is homogeneous. South America also is treated monolithically; it is identified 29 times, whereas Central America is specified four times, and Cuba and Haiti only three times. Africa is shown much

the same, except that Egypt is specified nine times, while South

Africa, Nigeria and the Sahara are identified three times each.

For example, the Northwest Territories refers to "the movement

toward economic and political independence by former colonies in

Africa, South America, the Caribbean, India, China, Southeast

Asia, Indonesia" (Social Studies K-9, 1979: 192). In its mention

Table 11
Regions and Their Prominent Countries*

Africa	19**	Europe	34
Egypt	9	Britain	39
Nigeria	3	France	28
Sahara	3	Italy	10
South Africa	3	Western Europe	10
		Germany	7
Asia	11	Greece	7
USSR	30	Ireland	6
China	28	Spain	5
India	23	Eastern Europe	4
Japan	19	Cyprus	3
Korea	4	Portugal	3
Pacific Rim	4		
Vietnam	4	North America	12
		United States	57
Australia	11	Mexico	3
		Middle East	24
		South America	29
		Central America	4
		Cuba	3
		Haiti	3

* Those countries identified two times or less by all the guides together are not included.
** Number of times a region/country is listed across all the curricula.

of authority and oligarchy in grade seven, Saskatchewan encourages a "case study of a country in South America which is/has been under military rule" (<u>Social Studies Curriculum Guide: Canada and the World Community</u>, 1986: 40). New Brunswick states as rather general objectives: "to identify the presence of superpowers in the Middle East. To understand the rise of Black Nationalism in Africa" (<u>World Issues 123</u>, 1986: 19). Such lack of specificity in the questions/topics may encourage teachers to treat these regions as homogeneous. In contrast, Saskatchewan identifies specific countries for grade six: "the distribution of similar resources in each of USA, Britain, France, Mexico, Jamaica, Cuba, Haiti" (<u>Grade 6 Social Studies: Canada's Global Neighbours</u>, 1986: n.p.)

Homogeneity is further highlighted when compared to the specificity that other regions receive. For example, British Columbia specifies "the contributions of the English, French, and American revolutions to the development of democratic concepts" (<u>Social Studies Curriculum Guide</u>, 1988: 44). Nova Scotia identifies "hot spots" as: "(a) Cyprus (b) Middle East (c) Korea" (<u>Modern World Problems</u>, 1976: 7). Saskatchewan advocates comparisons of "roles in various societies and how they change.... in an African village, Indian village, Japan" (<u>Social Studies Curriculum Guide: The Individual in Society</u>, 1985: 44). (In the last two examples, Cyprus, Korea, India and Japan are specifically identified while the Middle East, and

Africa are treated monolithically - that is, any country within the Middle East or any African village could be studied; the implication being that all countries or villages are roughly the same in these regions.) Some of the suggested tasks require students to recognize distinctions <u>within</u> a region: Europe is not just a common geographic area, it is also comprised of unique and individual countries. On the other hand, the guides seem to imply that Africa, the Middle East, and South/Central America do not have the same degree of distinctiveness within their regions.

Asia and North America are treated much more often through specific countries rather than through the whole region. For example, Asia is mentioned 11 times while the USSR, China, India and Japan are identified, respectively, 30, 28, 23 and 19 times. Asia is not often spoken of as a monolithic region, but composed of countries sufficiently varied to necessitate singular identification; given the number of times specific countries are mentioned in relation to the times the region is mentioned, it would seem that Asia is defined more by its individual countries than by regional characteristics. North America is mentioned 12 times while the USA is identified 57 times and Mexico three times (Canada is not included in the statistics). Europe, as a region, is mentioned 34 times, whereas Britain is identified 39 times, France (28), Western Europe (10), Italy (10), Germany (7), Greece (7), and five other countries or semi-regions. This

specificity is in marked contrast to the treatment accorded to Africa, South/Central America and the Middle East.

Also evident in Table 11 is the representation of a region by a few countries within it. These prominent countries are mentioned so extensively that they overshadow other countries in the region and almost replace the region itself. Of the two countries in North America (excluding Canada), the USA is mentioned 57 and Mexico three times. With such lopsided treatment, it would be easy to equate the USA with North America. Similarly, Asia is largely composed of the USSR, China, India, and Japan to the exclusion of other countries. These guides show Europe to be overwhelmingly dominated by Britain, followed closely by France. Moreover, Europe is often identified as Western Europe, with Eastern Europe given minimal mention. Africa is dominated by Egypt and to a lesser degree the Sahara desert, South Africa, and Nigeria.

Table 12
Historical Emphasis of Selected Regions

Region	Topic	% of all topics*
Africa	Ancient Civilizations	22
Middle East	Ancient Civilizations	20
South/Central America	Ancient Civilizations	16

* % = number of times "Ancient Civilizations" are mentioned over all topics mentioned for the region.

Most provinces study ancient civilizations at some point in their curriculum. For instance, British Columbia devotes most of grade seven to the study of "Early and Classical Civilizations: A study of the peoples of the: Tigris-Euphrates, Nile, Indus and/or Mediterranean" (Social Studies Curriculum Guide: grade one - grade seven, 1983: 39), whereas Alberta does so at grade six: "Content is to be selected from ancient Mediterranean civilizations (e.g., Greek, Roman, Egyptian) or pre-Columbian America (e.g., Mayan, Inca, Aztec)" (Alberta Social Studies Curriculum, 1981: 46). Approximately one-fifth of the times that Africa, the Middle East and South/Central America are mentioned is in respect to ancient civilizations (Table 12), whereas other regions do not show a pattern of such magnitude. Although Europe (i.e., Greece and Rome) is studied in connection with ancient civilizations, many more contemporary and various topics are also listed. Where ancient civilizations are emphasized, there is a possibility that students may develop rather limited images of those regions (c.f., Case, 1991: 5).

In summary, various emphases within the curricula combine to make it unlikely that an accurate image of the world will be presented. Africa, South America and the Middle East are treated superficially and distinctions within these regions largely ignored. Europe, Asia and North America are examined with more specificity but certain countries are emphasized to the exclusion of others. For example, North America is

overwhelmingly shown to include the United States (and Canada); Mexico is overlooked by most curricula. Europe is primarily composed of western European countries and Asia is dominated almost exclusively by Japan, India, China and (the now defunct) USSR. If global education seeks to encourage accurate images of the world, then some questions may need to be raised about the appropriateness of geographic coverage in these curricula.

Global Problems

Global problems or issues transcend national boundaries and affect whole regions or even the globe. Global warming, pollution, poverty and population are examples of such problems. Although all provinces refer to global problems, the relative emphasis given to causes, manifestations and ramifications, and remedies does differ (Table 13).

While causes and manifestations of global problems are "extensively" treated within most of the guides, only one-third treat remedies "extensively." Recommended ways to think about solutions vary across provinces. For example, New Brunswick suggests role playing as a way to help students generate and consider solutions to a variety of problems (Grade Nine Social Studies Syllabus, 1987), whereas Manitoba didactically presents some means of enhancing the quality of life in developing countries (Social Studies K-12 Overview, 1985: 117). Alberta defines all issues/problems as a conflict between at least

Table 13
Global Problems

	# of Provinces*		
	Extensive** Treatment	Some Treatment	Merely Mentioned
Causes/origins	9	1(G)	----
Manifestations/ ramifications	10	----	----
Remedies/programs	3(D,G,I)	6	1(J)

* Newfoundland is not included.
** "Extensive treatment" means that aspects of global problems are discussed three times or more; suggestions for instruction or support activities are also provided. "Some treatment" indicates that these aspects are discussed and supported one or two times. "Merely mentioned" does not include supporting discussion or activities.

two values, and then encourages students to consider remedial courses of action (Alberta Social Studies Curriculum, 1981).

Discussions of the causes and origins of global problems are usually approached from a historical perspective. Understanding the development of Middle East conflicts, the origin of the United Nations, the role of changing technology in making interdependence an increasing fact of life, or increases in human populations all rely on historical study, although insights from sociology, geography, anthropology, and economics may also be recommended. (Interdisciplinary perspectives are discussed within the "Scope of Global Studies" section.)

One of the approaches is to link global problems directly to

the student and show how she can have an impact on them locally. Many curricula recommend this, as discussed in the next section.

Global/Local Connections

How much encouragement is given to link global issues to local, regional or national concerns? A very general answer is given in Table 14.

All curricula make some attempt to link global and local issues. Over one-third consistently have students consider how global issues impact on themselves, their friends,

Table 14
Provinces Making Global/Local Connections

__4_Consistent global/local linkage* (C,G,I,K)

__7_Some attempt made to connect issues
__0_No attempt made

---

*"Consistent" linkage means that all of the global issues discussed by a province are linked back to Canada. "Some attempt" means that there is inconsistency in linking issues to Canada.

---

neighbourhood, city, or region, or how local issues relate to global issues. For example, Alberta in grade six compares basic human needs in eastern cultures to those of Canadians (Alberta Social Studies Curriculum, 1981: 48-49), and in grade 11, explores "relationships between one's own behaviour and the global distribution of wealth" (p. 83). Saskatchewan relates the concept of global interdependence to Canada and, more

specifically, to Saskatchewan (<u>Social Studies Curriculum Guide:</u> <u>Canada and the World Community</u>, 1986: 46-51). Ontario talks of "the characteristics of the global village that affect students personally" (<u>Curriculum Guideline History and Contemporary</u> <u>Studies Part C; Grades 11 and 12</u>, 1987: 43). The Northwest Territories argues that a teacher should always bring issues back to local concerns: "Social Studies learning in every year and in every Topic will either start with or lead back to the known and familiar world of the student" (<u>Social Studies K-9</u>, 1979: 26). Nova Scotia discusses methods of relating all the topics in a grade 12 course to Canadian examples (<u>Modern World</u> <u>Problems</u>, 1976: 4-5).

This global/local linkage is intended to have students consider how global problems have local impact; they are not to be seen as located only in other countries and therefore not of concern to Canadians. Understanding global/local connections is part of gaining a global perspective.

Within curriculum guides there are assumptions concerning teachers' background knowledge of global topics and issues, and of relevant pedagogy. For example, teachers may be expected to understand something of the history and geography of various world regions, have a knowledge of global dynamics, economic development, political systems or the concept of "interdependence" (i.e., the teacher has to provide examples of global and local "interdependence"). The global studies courses

offered for grades 11 and 12 by Nova Scotia and New Brunswick also demand a considerable knowledge of specific global issues related to terrorism, revolutions, environment, and population. The need for specialized knowledge of value reasoning is explicitly recognized only by Alberta in its advocacy of global issues (Alberta Social Studies Curriculum, 1981: 5). This province recommends the pedagogy developed by AVER (1981) for value reasoning, and focuses units around conflicting value positions (e.g., global concern vs. national self-interest).

The Scope of Global Studies

This section presents a general picture of the percentage of content that is related to global studies across the provinces. Further, it examines the sources of global content - that is, do the curricula encourage a single, multi- or interdisciplinary approach to global content.

Global Presence in the Curriculum

The discussion so far in this chapter focused on those parts of curricula devoted to global content (the exception is the discussion of concepts used in both global and non-global contexts). This section outlines how much of the curricula are focused on global content. Figures 4 and 5 provide the percentage of topics devoted to global studies (given the

definition provided in Appendix C).

Figures 4 indicates increasing attention to global studies as one moves up the elementary grades. Younger children (grades one through three) receive little exposure in global topics: from two to 15 percent. As one advances through the elementary grades, the percentage of content devoted to global studies increases (64% for grade seven). All the secondary grades

Figure 4

Global Presence
National Average Across Grades*

Grade level

—•— Global Prescence
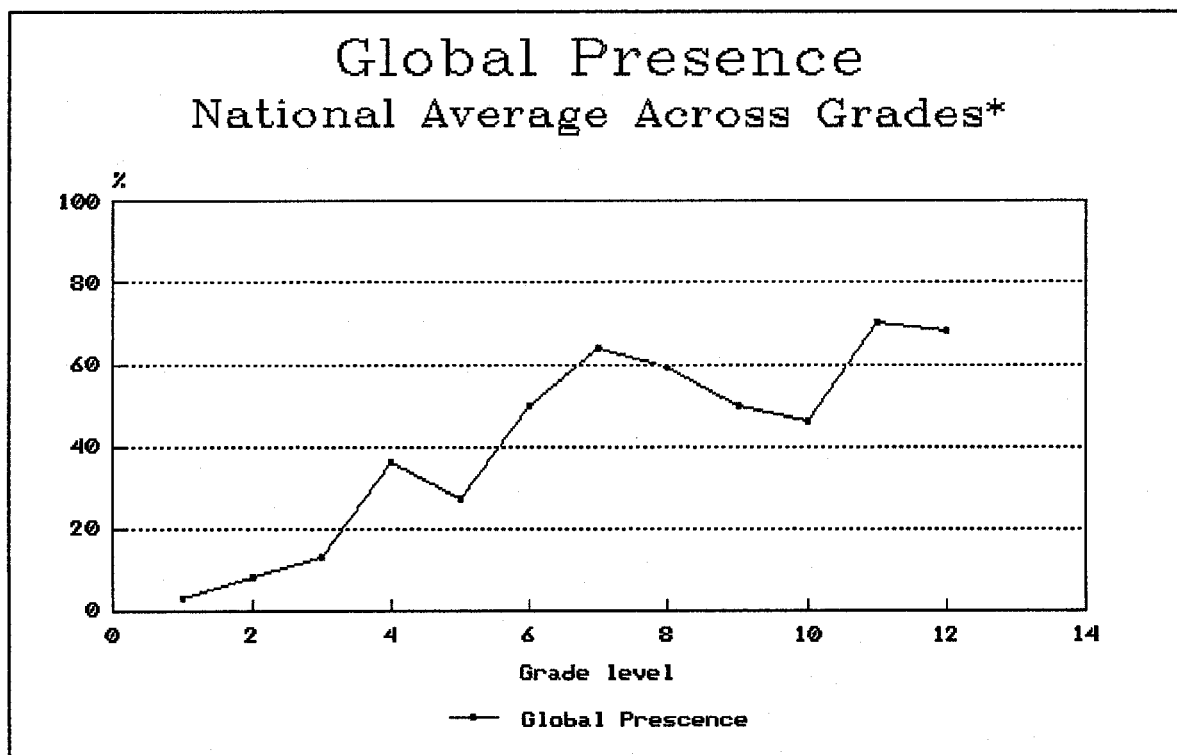
*The percentage was determined by comparing the amount of global content to total content that are stated for each grade in each province, and then finding the average across provinces. This is a very general calculation and does not indicate what occurs in classrooms because each province allows between 15 and 40% of each grade for "extension" activities defined by the teacher.

dedicate considerable attention to global studies (from a low of 47% for grade 10, to a high of 71% for grade 11). Figure 5 illustrates the gross difference in attention to global studies between the elementary (29%) and secondary (59%) grades. Global content occupies twice the amount of the curriculum in the secondary as opposed to the elementary grades.

This pattern of increasing global content as one moves through the elementary and into the secondary grades has its roots in the widespread use of the expanding horizons philosophy that guides much of the scope and sequence of the social studies. As discussed in Chapter 2, this philosophy structures

Figure 5

Global Presence
### National Average
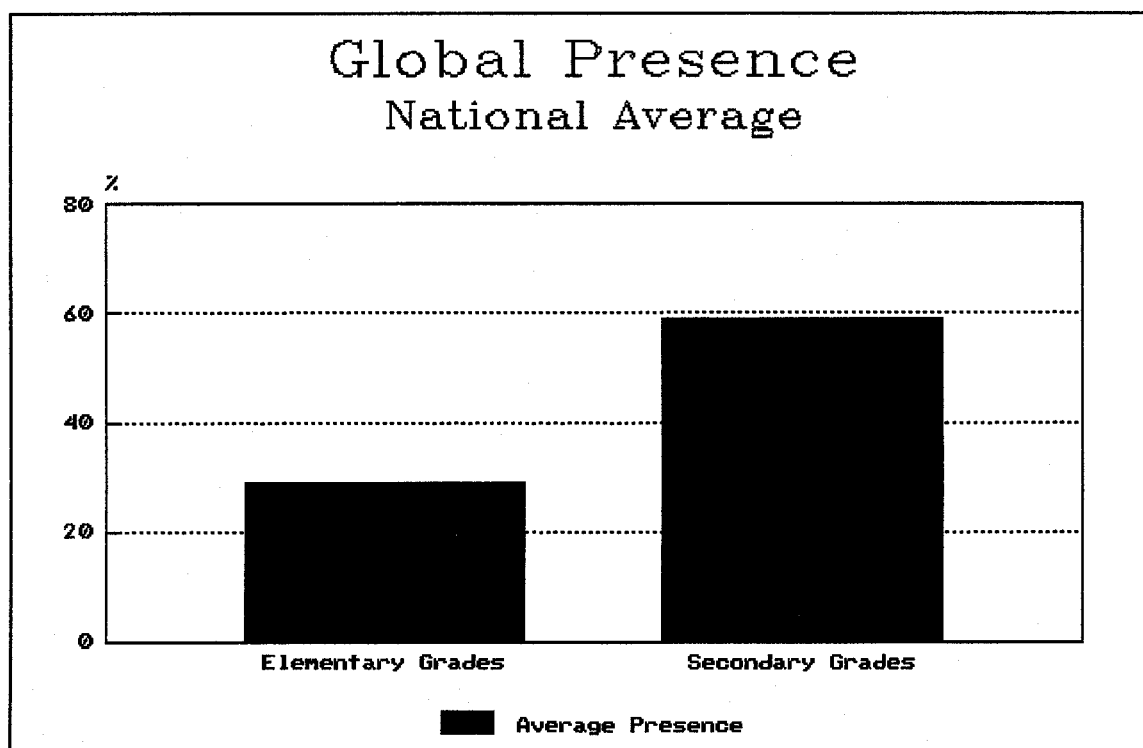
the scope and sequence of the curriculum so that the primary
grades are devoted to exploring the child's world in an
expanding pattern from the self to the family and community. Not
surprisingly, then, in the primary grades global content is less
evident but becomes increasingly more so as a student moves into
the later grades of elementary school. In most cases, it is not
until grades four, five and six that a student will be
introduced to considerable global content.

Source of Global Content

Three sources of global content are encouraged by the
curriculum guides: single discipline, multidisciplinary and
interdisciplinary (definitions are found in Figure 6). Two
notable features are evident in Figure 6. First, the proportion
of emphasis given to these three sources is similar. Single
discipline and interdisciplinary inquiry are each evident in 35
to 40% of the global content while multidisciplinary inquiry is
utilized in approximately 25 to 35%. Second, there is little
difference between elementary and secondary; both are similar in
their proportional emphasis on these three sources.

However, this national picture of relatively equal emphasis
on sources across the grades is misleading. This equality does
not hold true for individual provinces, as the following
examples show: Quebec indicates an interdisciplinary approach in

Figure 6

Sources*
of Global Content

% of global content
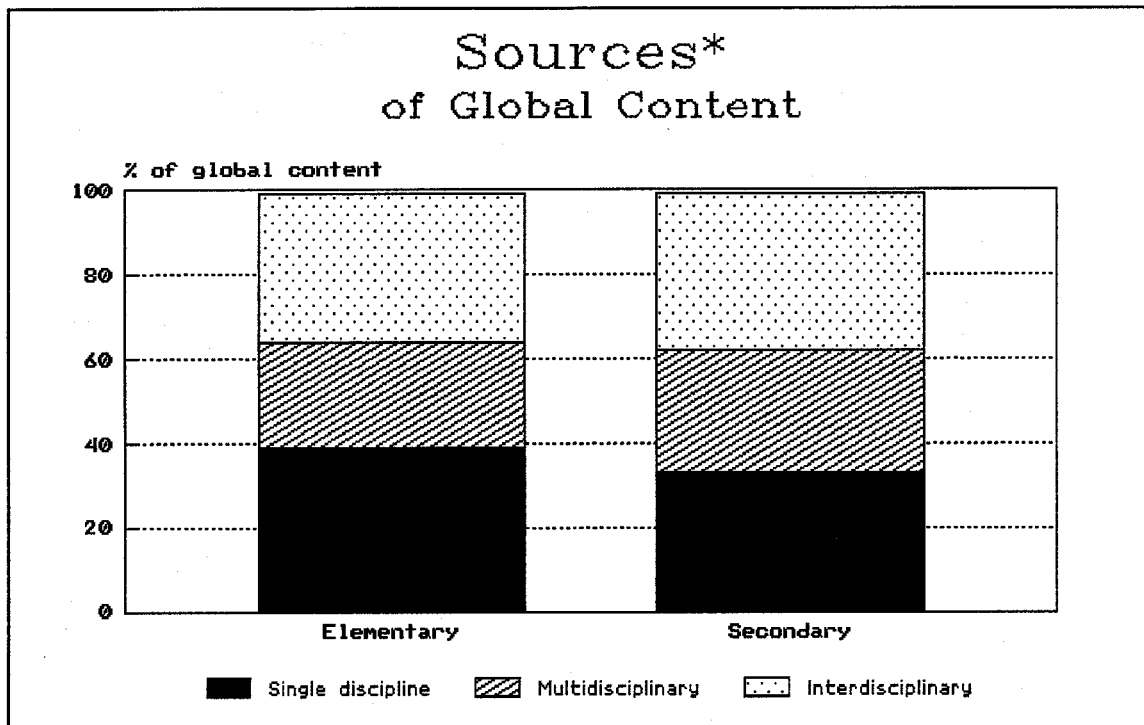
*Single discipline inquiry:
    global topics are viewed exclusively through one discipline
    or intellectual perspective (e.g., geography, sociology,
    economics).
Multidisciplinary inquiry:
    global topics are viewed through several disciplines or
    intellectual perspectives consecutively (e.g., a discrete
    section deals with geography, a second section deals with
    history, and so on).
Interdisciplinary inquiry:
    global topics are viewed concurrently through several
    disciplines or intellectual perspectives (e.g., the
    political, economic and ethical significance of a topic is
    examined).

less than 20% of its curriculum; Saskatchewan's curriculum is

80% interdisciplinary and gives no preference to a single

discipline; Ontario utilizes a multidisciplinary approach in

more than 90% of its curriculum; Prince Edward Island's

secondary curriculum consists of courses in geography and courses in history.

As discussed in Chapter 2, many global educators argue that an interdisciplinary, issues-based approach to global education is desirable because it breaks down artificial or narrow boundaries when studying topics, and allows for an analysis that more closely respects the reality of issues. Proponents of international education, on the other hand, more commonly espouse single or multidisciplinary inquiry for global content. These two outlooks are also evident in provincial curricula. For example, Saskatchewan generally assumes a global issue - interdisciplinary approach to its global content, while Quebec predominately emphasizes a single discipline approach. Across Canada, though, less than 40% of global content is approached from a single discipline orientation.

GLOBAL PERSPECTIVE

The literature on global education indicates that one of its central purposes is to have students develop a global perspective for understanding issues (see Chapter 2). Characteristics of a defensible global perspective can be talked about in negative terms (Case, 1989). While a list (Table 15) of such characteristics may not be exhaustive or shared by all

global educators, it represents some features that undermine what would be considered a defensible global perspective (Case, 1991; Hanvey, 1976). Much of the following discussion relies heavily on Case's (1989) Global Perspective or Tunnel Vision?

In Table 15, the first category of "evidently present" signifies that there are explicit and consistent indications of the presence of the negative characteristic in the curriculum. "Evidently not present" signifies that there are explicit and consistent indications of the absence of the characteristic.

Table 15
Defeasance Characteristics of a Global Perspective

	# of Provinces*			
	Evidently Present	No Indication	Evidently Not Present	Mixed Indication
Oversimplification			6	4(B,E,J,K)
Compartmented			9	1(J)
Stereotyped			10	
Sectoral Polarity	2(B,K)	1(J)	2(D,I)	5
National Polarity			7	3(E,G,K)
Objectified	1(E)		8	1(J)
Relativistic		9	1(I)	
Non Empathic		2(B,G)	7	1(E)
Uni-lateral Action	1(C)	4(E,F,B,K)	4	1(D)
National Egoism		3(B,C,E)	6	1(D)

*Numbers refer to provinces. Newfoundland is not included because its guide was too general to give adequate information.

"No indication" means that there is no clear evidence for or against the presence of the characteristic. The final category,

"mixed indication", refers to conflicting evidence. If a goal of educators is to promote a defensible global perspective, then that goal would be best advanced in those situations where any defeasance characteristic was "evidently not present".

Oversimplification: Complex ethical and empirical issues seem to be treated as straightforward or unproblematic. While it is inevitable that issues have to be simplified somewhat, it is important that this not distort a topic or encourage naive views. Six provinces avoid oversimplification; but four have mixed results, avoiding oversimplification at certain times but not at others. Examples of how some guides try to avoid this problem follow. Manitoba warns about the "complexity of evaluating development", and to illustrate this complexity, compares a rural Canadian and third world community, raising the question of which is "more developed" and cautioning that "these issues do not lend themselves to simple or final answers" (Social Studies K-12 Overview, 1985: 49). Saskatchewan stresses that technological changes have positive and negative effects on different people: "Understand that changes in society affect people in different ways. Appreciate that industrialization may benefit some groups or nations but not others" (Grade 6 Social Studies: Canada's Global Neighbours, 1986: n.p.).

There are various means of oversimplifying issues. One method is to avoid recognizing or discussing the diversity of views within an issue; Prince Edward Island investigates "world"

communities, but on examination, all the "world" communities identified come from Northern Europe (Social Studies Year 5: Eastern Hemisphere Communities, 1977), and only the positive attributes of industry are mentioned in grade eight (British Isles and Germany: Teacher's Guide, 1981: n.p.). Another method is to allow for limited time in the treatment of complex and complicated issues; for example, the Northwest Territories in grade five promotes environmental responsibility, but then explicitly recommends that it be treated quickly. Superficial coverage may well lead to student misunderstanding rather than clarity:

> 5. Responsibilities We Have Toward The Environment: local, national and international issues
> 5.1 personal, local responsibilities (to control waste, fire, abuse)
> 5.2 resource management and conservation of non-renewable and renewable resources, including game management
> 5.3 planning and controlling the use of technology
> Unit 5 should not be studied in depth (Social Studies K-9, 1979: 133; emphasis added).

Compartmented: Topics are treated in isolation from each other and are not seen to be part of a constellation of interrelated factors. Nine of the provinces clearly do not compartmentalize global issues, whereas one province (British Columbia) is less clear. This province discusses the impact resource management has on pollution and waste, which clearly is not compartmented; on the other hand it treats other global issues in isolation from each other and, consequently, may not encourage the examination of linkages among them (Social Studies

Curricula Guide, 1988).

Many guides discuss the interrelationships between geography, history, and culture as they relate to specific events, such as the exploration of the "new world." Many also analyze regions of the world utilizing a variety of disciplines and then go on to compare and contrast these regions. When examining quality of life issues in grade four, Manitoba warns that they are more complex and interrelated than is accounted for by evaluation based on G.N.P. (Social Studies K-12 Overview, 1985: 49). Time is spent discussing the impacts that one event or factor has on others; for example, how technological change influences people, their perceptions, habits and lifestyle choices (Saskatchewan, Social Studies Curriculum Guide: Canada and the World Community, 1986: 45-51).

Even those provinces that rely on a single discipline approach overcome compartmentalization by discussing, for example, how various factors interrelate or how different regions compare. For example, Prince Edward Island in grade five compares other world communities to Canada (Social Studies Year 5: Eastern Hemisphere Communities, 1977).

Stereotyping: Portrayals of people or cultures are limited to superficial generalizations, and individual differences are not represented. All of the provinces make some effort to combat stereotyping, and many explicitly state their intention to increase tolerance and respect for differences; for example,

Prince Edward Island seeks to "foster tolerance and reduce prejudice" (Social Studies Year 4: Selected Canadian and World Communities, n.d.: n.p.) and declares that students should "recognize that cultural and physical diversity aids development" (The Developed World North America: Teacher's Guide, 1982: 13). Alberta, in grade seven, argues for developing "sensitivity to the limitations of any one cultural perspective" (Alberta Social Studies Curriculum, 1981: 56), and New Brunswick seeks to "challenge stereotypes" of Latin America (Grade Nine Social Studies Syllabus, 1987: 37). In a stronger vein, Manitoba offers explicit instructions on how to minimize the chances of stereotyping: select contrasting communities within each region to offset the tendency to blur distinctions and see regions, cultures, populations, and countries as monolithic entities (Social Studies K-12 Overview, 1985: 48).

Although some of the provinces state succinctly their intention to reduce stereotyping, it is sometimes difficult to find evidence in suggested activities. For example, both British Columbia and Prince Edward Island mention stereotyping but suggest no activities to combat it. Geographic representation of the world in their curricula tends to treat Africa, the Middle East, and South America as monolithic entities (Table 10 and 11). Such treatment may promote ignorance of the diversity within these regions, and thereby encourage stereotyping. Therefore, while provincial curricula state their opposition to

stereotyping, not all of them seem to support this statement with appropriate content and activities.

Sectoral Polarity: Canadian or foreign interests are aligned in "blocks", e.g., North-South, East-West, developed-developing countries. The study of historical and contemporary alliances is desirable if the interests of countries in a block are not reduced to the interests of the block as a whole or necessarily set in opposition to the interests of countries in other blocks.

Prince Edward Island and the Northwest Territories portray sectoral polarity by consistently dividing the world into "blocks" such as East-West, North-South or First-Third World. There is little attempt here to emphasize individuals or individual countries. Countries within blocks are characterized as being, in the main, similar, and differences between blocks are magnified.

Nova Scotia and Alberta oppose this polarity by doing the opposite of the above. Either they break down the blocks (e.g., identifying similarities and differences between countries) or they compare and connect Canada to the countries within the blocks. In grade six, for example, Alberta argues that "attention should be called to the similarity, as well as differences, in problems that people in our society and Eastern societies must resolve in meeting their emerging needs" (Alberta Social Studies Curriculum, 1981: 48).

The five provinces that have a mixed response demonstrate a

combination of these tendencies. A case in point is Manitoba's curricula which break down polarity by stressing the "political and economic interactions and interdependencies among various regions" (Social Studies K-12 Overview, 1985: 72), and yet compare general North American aboriginal populations to Third World populations (p. 80), discuss First and Second World societies in grade eight (p. 80) and East-West and North-South organizations in grade 12, without stressing that the variations within these groupings are to be studied (p. 118).

National Polarity: Canadian interests are consistently cast in opposition to other countries' interests in a "we - they" dualism. Seven provinces do not support national polarity while three (Quebec, Manitoba, the Northwest Territories) are mixed. This polarity is broken down when world issues or issues of concern to specific countries are also related to Canada; illustrative is Nova Scotia's provision of Canadian examples of modern world problems "for teachers who wish to place extra emphasis on the Canadian scene" (Modern World Problems, 1976: 4-5). One example of this linkage is a comparison of economic disparity in India and Canada (p. 4, 13-15).

The three mixed responses at times identify global problems and what Canadians can do to help solve these problems; however, poverty, disparity and pollution, for instance, are largely seen to be other peoples' problems: we can help others but do not share their problems. For example, the Northwest Territories

asks in grade nine: "What are our responsibilities toward emerging nations?... What can we do to reduce the disparity among standards of living in the world today?" (Social Studies K-9, 1979: 194).

Objectified: Cultures or countries are at times viewed as static, quaint, eccentric or as curiosities. One province (Quebec) examines non-Western countries almost exclusively as ancient cultures, whereas eight provinces portray cultures and peoples from a variety of perspectives (e.g., economic, historical, sociological, cultural, quality of life, human rights, conflicts, problems). British Columbia does both by viewing foreign cultures as past entities that led ultimately to the establishment of modern civilization; a skewed perception of these cultures may emerge for students if, for example, Egypt is objectified and reduced to "the land of pyramids." In contrast, Ontario explores various world regions from a variety of perspectives, such as lifestyles and cultural change, human rights and values, the global economy, roles of male and female leaders and citizens, peace, war, and conflict (Curriculum Guideline History and Contemporary Studies Part C: Grades 11 and 12, 1987: 35).

Relativistic: Questions of moral right and wrong are portrayed as entirely relative to the beliefs of each culture. While most judgements do depend on prevailing conditions and societal standards, it is undesirable to encourage the view that

cross-cultural judgement is not permissable. Instances of human rights abuse, genocide, and even destruction of natural resources warrant ethical censure. There are two undesirable implications of a relativistic view. First, students may be discouraged from accepting responsibility to act on global problems if they believe it improper to make ethical judgements about the practices of other cultures. Second, since relativism suggests that moral right is determined entirely by one's society, students may be discouraged from reassessing their own beliefs when these conflict with those of other cultural groups. In cases of cross-cultural dispute, ethical relativists tend to regard their society's position as "right for them."

Nine provinces give no indication of how to deal with relativism, whereas one argues against this position. Alberta utilizes tools for value reasoning, including four tests that can be used to judge positions in value conflicts (Alberta Social Studies Curriculum, 1981: 5).

Non-Empathic: Students are not encouraged to place themselves in the role or predicament of others nor to imagine issues from another person's or group's perspective. Naturally, this does not require that students agree with the positions taken by others, but merely that they acquire some sensitivity and understanding for that position or predicament. Seven provinces discourage non-empathic attitudes; Prince Edward Island and Manitoba give no indication; and Quebec promotes a

mixed response.

Those provinces that discourage this perspective most often recommend role playing to increase empathy and decrease ethnocentrism, although British Columbia only mentions role playing once. Role playing involves taking on another's perspective; through this identification, empathy with others may increase and, concurrently, ethnocentrism (seeing only from your own group's perspective) may decrease. New Brunswick stresses critical analysis of one's culture from the perspective of the outsider:

> An exercise which might prove useful in giving students a better perspective on their culture and at the same time teach them about their own ethnocentricity is to have them imagine themselves as an extraterrestrial viewing some cultural rite such as Halloween (Grade Nine Social Studies Syllabus, 1987: 13).

Similarly, Saskatchewan urges the student to ask the question "how would I be different if I was in another culture?" (Social Studies Curriculum Guide: The Individual in Society, 1985: 24).

Prince Edward Island and Manitoba do not provide any activities for combatting a non-empathetic view of the world nor for encouraging empathy. Without exposure to situations that invite consideration of the experience or predicament of persons in other countries, students may not come to see the value of empathetic considerations in social studies. Quebec utilizes role playing in one of its curriculum guides but does not mention this activity in any other guide.

Uni-lateral Action: Solutions to global problems are not

seen as requiring multi-lateral or cooperative action from all parties; rather, problem solving is in the hands of powerful countries and organizations. Ontario, Quebec, Prince Edward Island, and the Northwest Territories give no indication of this perspective, while Nova Scotia sends mixed signals.

Examples of the four that support multi-lateral action are as follows: Saskatchewan discusses the necessity of international cooperation for a healthy, non-polluted world (Social Studies 30: Canadian Studies, 1978: 28). British Columbia prompts students to "recognize that today's world is one of cooperation, and that Canada is involved in many cooperative endeavours" (Social Studies Curriculum Guide, 1988: 78); Manitoba argues that "humans can no longer live in isolation but must view the world as an interdependent totality in which everyone shares the responsibility for improvement and stewardship" (Social Studies K-12 Overview, 1985: 68). Alberta discusses the importance of international organizations and international cooperation in grade 10 and 12, respectively (Alberta Social Studies Curriculum, 1981: 78, 86).

New Brunswick does seem to promote uni-lateral action; it mentions international organizations like NATO and the Warsaw Pact but without discussing cooperation among or even within these organizations (World Issues 123, 1986: 17-18).

National Egoism: Canadian interests are emphasized to the exclusion of other countries' interests, and our

responsibilities to other countries or peoples are not stressed. While discussion of Canadian interests is important, it must be tempered with some sensitivity to the responsibilities that Canada has towards others in the global community. Six provinces avoid national egoism by recognizing Canada's responsibility to other countries; Quebec, New Brunswick, and Prince Edward Island give no indication, whereas Nova Scotia gives mixed signals.

Of those provinces that discourage national egoism, for example, British Columbia asks "how can Canada create a more equitable, humane, and peaceful world?" (Social Studies Curriculum Guide, 1988: 78) and states that "we are the caretakers of the world's resources and are responsible for their management" (p. 79). Alberta asks students to balance the competing values of national self-interest and global concern, and global welfare and national prosperity (Alberta Social Studies Curriculum, 1981: 78, 82). Saskatchewan discusses Canadian contributions to world improvement and the promotion "of social justice through aid to developing nations" (Social Studies 30: Canadian Studies, 1978: 28).

On the other hand, Nova Scotia does mention international responsibility in grade 12, but only briefly and without elaboration or support; the guide seems to avoid making a judgement about the advisability or inadvisability of international responsibility and, thus, gives a mixed signal in this perspective (Modern World Problems, 1976).
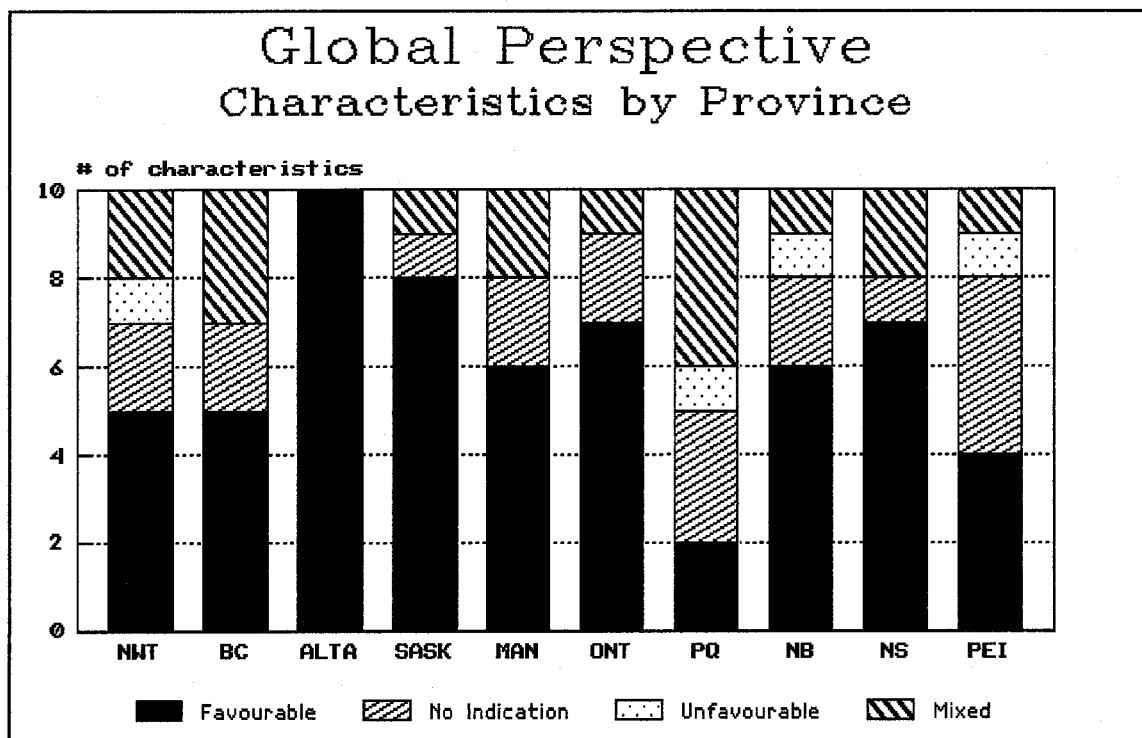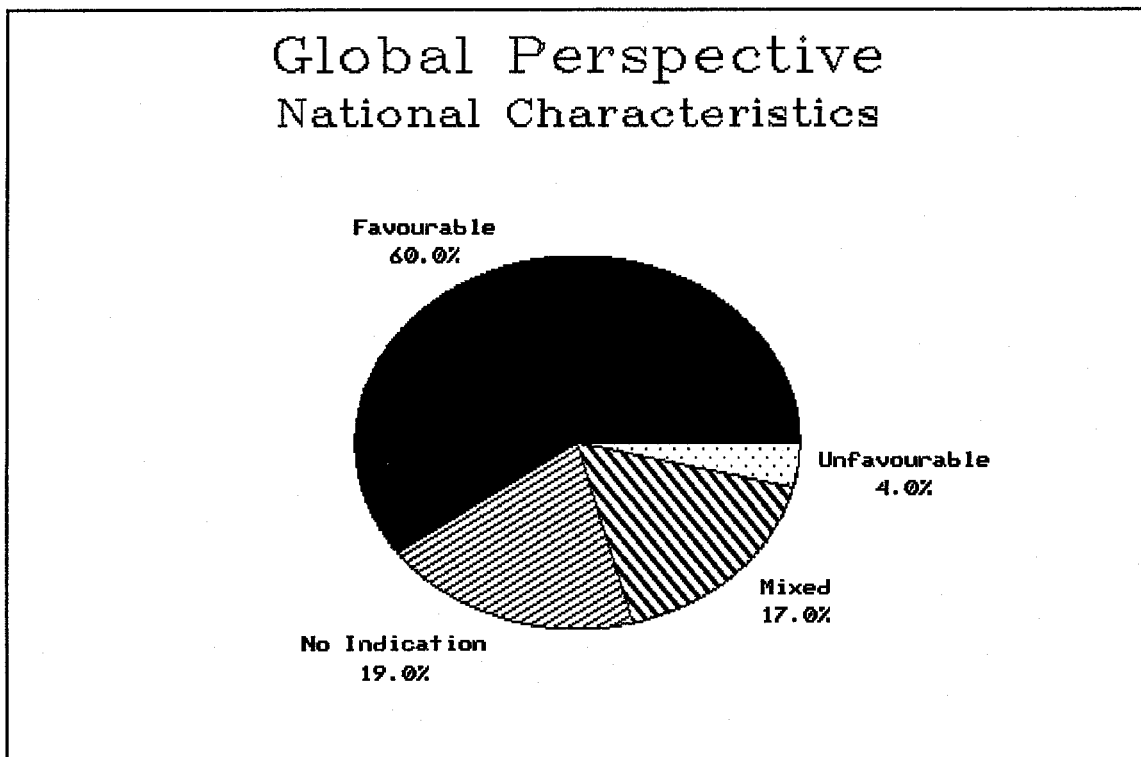
Figure 7

Figure 7 includes the ten characteristics identified in Table 15, and provides a very general impression of the extent of global perspective within provincial guides. The "favourable" category indicates that the characteristics adhere consistently to a global perspective, while the "unfavourable" category indicates some inconsistency. In certain cases no discussion of a perspective may be equivalent to treating it unfavourably; however, an "unfavourable" rating results only when a province explicitly supports the defeasance characteristic. "No indication" means that the perspective is not explicit enough to make a judgement one way or another; the curriculum guide does

not say enough to allow a reasonable decision. The "mixed"
category refers to those provinces that provide an unclear
message concerning specific characteristics.

Figure 8

Global Perspective
National Characteristics

Favourable
60.0%

Unfavourable
4.0%

Mixed
17.0%

No Indication
19.0%

* % = number of "favourable", "unfavourable", "mixed", or "no
indication" characteristics over the total number of
characteristics (100) across all the provinces (i.e., 10
characteristics times 10 provinces = 100).

Whereas Figure 7 displays a provincial breakdown of a global
perspective, showing that certain provinces are more explicit
about the characteristics of a global perspective, Figure 8
indicates very generally the extent to which a global
perspective is evident in curricular documents across Canada. An

unfavourable perspective is explicitly evident in only four percent of the characteristics (i.e., four provinces each treat one characteristic in a negative fashion) as compared to 60% for favourable characteristics.

SUMMARY

Some general observations can be made about similarities and differences amongst provinces in terms of their support for global education. Three comparative groupings of provinces become apparent.

The first group, consisting of Alberta, Saskatchewan and Manitoba, for the most part, displays a global issues approach, as discussed in Chapter 2. These provinces focus their curricula around issues, exploring not just one, but various sides of an issue. Consequently, these provinces also assume an interdisciplinary approach to global content, drawing upon diverse sources to aid the investigation of an issue. Value reasoning is encouraged, some moral questions are considered, and a role for student action is recognized. Alberta is the most consistent and extensive exemplar of this approach to global content.

The second grouping contains New Brunswick, Nova Scotia,

Ontario, British Columbia, the Northwest Territories, Newfoundland and Prince Edward Island. In very general terms, this grouping relies on regional studies, and multidisciplinary or single discipline inquiries. Value reasoning and moral questions tend not to be promoted, and neither is student action. However, these provinces do occupy a spectrum where one end (New Brunswick and Nova Scotia) comes closer to the attributes discussed in the first grouping (interdisciplinary, issue-based, student action and value reasoning) while the middle of the spectrum (Ontario, British Columbia and the Northwest Territories) more closely resembles those characteristics of "international education" (Chapter 2) and, finally, the far end of the spectrum (Prince Edward Island) takes a single discipline approach. British Columbia's curriculum is a good exemplar of a multidisciplinary "international education" approach.

The final group contains Quebec. What global content it does have more closely resembles a single discipline international education approach. This more inward looking curriculum tends to focus on provincial history and European connections, and in some respects is less supportive of global education than other provinces. For example, Quebec's curriculum is the least supportive of characteristics of a global perspective, only treating two out of ten characteristics in a clearly positive manner.

How do we account for these differences? Obviously, because curriculum development is a provincial matter, it will exhibit different educational needs, interests and traditions. There is no one conception of the purposes and content of social studies across the country. Historical, economic and cultural realities vary significantly, and are reflected in the way social studies has been shaped over time, resulting in some dramatic differences from province to province (Tomkins, 1986; Werner et al, 1980). Furthermore, differences in opinion within the global education community result in a diverse and sometimes contradictory literature, which may also account for some of the differences across the provinces (Popkewitz, 1980; Werner, 1990).

This national picture has to be treated cautiously, though, because a particular aspect of the content, goals or perspectives of any provincial curriculum may not always fit with this general grouping. These three clusters illustrate a range of approaches to global education within Canadian curricula.

Chapter 4 summarizes the study and discusses implications for both curriculum design and further research.

CHAPTER 4

SUMMARY AND IMPLICATIONS

This chapter summarizes the findings around the study's research questions, discusses some implications for curriculum design for the enhancement of global education, and suggests some further research.

SUMMARY

The purpose of this study was to determine how Canadian social studies curriculum guides portray global education, broadly defined as the study of foreign countries, cultures and landscapes; universal or international issues; and connections or comparisons of Canada/Canadians with other countries/citizens. Forty-seven provincial and territorial documents, current in 1988 for grades one through 12, were analyzed around the following questions:

1. What rationales and goals are used to justify and guide the pursuit of global education?

2. What is the recommended content (concepts, topics, geographic coverage, global problems, extent of global/local connections, disciplinary orientations, and

overall amount) of global education?

3. What characteristics of a global perspective are advanced?

To pursue these questions, a 16 page analysis instrument was developed in light of the varying definitions, rationales, and concepts evident in the global education literature, and to allow for a wide-ranging analysis of the nature and extent of global education recommended in the curricula.

A national picture of global education as well as comparisons across provinces, are difficult to present because of variations among provincial guides in their formats, levels of detail, optional courses, and the amount of allowable locally developed curricula. The major generalizations of the study must, therefore, be interpreted cautiously. The following three generalizations summarize the findings related to the research questions.

1. The rationales and goals used to justify and guide the pursuit of global education are limited and varied.

Curriculum guides provide little explicit justification for the study of global content. In fact, it is fair to say that they do not provide much argument for any of their prescribed topics and specific goals. Teachers are given little explanation for the contents of curricula, or for determining what content is of higher priority. Where rationales do exist, they tend to be stated briefly and in general terms for entire social studies

programs rather than for different kinds of content. It is not surprising, then, that particular discussions justifying global topics are uncommon; four provinces provide no rationale for the study of any global content within their curricula, whereas five provinces supply a paragraph or more discussing a reason for global content.

Reasons found in the curricula can be related to the rationales offered in the global education literature. Three rationales dominate this literature: 1) prudential rationales stressing national self-interest, 2) moral rationales emphasizing human rights and economic justice, and 3) factual claims highlighting our changing world. Overwhelmingly within the curricula, factual claims about our changing world dominate. For example, references to an "interdependent world", "shared problems/needs" and a "changing world" are the top three reasons given by the curricula, making up half of all reasons given for the selection of global content. Moreover, these three reasons account for five of the seven times any reason is given a paragraph or more of discussion, and three of the four times any reason is given less discussion (see Table 1). The implication of such claims is that because our world is changing, and is becoming more interdependent, or because we have shared problems and needs, we should study global content. Moral rationales are rarely offered, and there are no prudential, national self-interest arguments for the inclusion of global content.

Knowledge of facts, understanding of concepts, and the inclination to empathize and to engage in problem solving are goals in almost all curricula. However, half of the provinces do not provide any suggestions on how to teach these goals; in particular, complex goals are rarely supported with examples or activities to indicate how they can be pursued.

Only two provinces (Alberta and Manitoba) identify value reasoning and student action as goals (these goals are explicit within most global education literature) and then give some indication for the teacher about how to promote them.

This range of goals mirrors the global education literature discussed in Chapter 2. Not surprisingly, all provinces support those goals that are generally considered to be non-controversial. For example, the development of facts, concepts, problem solving and empathy are supported within the literature; at least half of the provinces also treat them as significant in terms of global studies. However, support is less evident in both the literature and the curricula for the teaching of value reasoning and student action.

2. The range of recommended concepts, topics and geographic regions differ across curricula, although some general patterns are evident.

Concepts most often listed - such as change, conflict, interdependence, or ideology - are those that can be developed

without necessarily raising moral issues, whereas concepts such as justice, disparity, or human rights are recommended less frequently. The same pattern holds true for global topics; the facts of cultures/traditions, physical geography, economic development and planning, government, and science/technology are recommended more frequently than problems related to the treatment of minorities, or reasons for poverty and hunger. This hesitancy to deal with controversial or moral content is also apparent within the literature, as discussed in Chapter 2. Only some global educators, most of whom support a "global issues" approach, advocate the teaching of value reasoning or moral judgement-making (e.g., Coombs, 1988).

There is a tendency to portray countries homogeneously within Africa, South/Central America and the Middle East, as if their parts are uniform and share the same characteristics. These regions are referred to more as unitary wholes than as individual countries. For example, although the Middle East is referred to 24 times, no individual country is ever mentioned more than twice. South/Central America is mentioned 29 times, but only three countries are identified. This lack of specificity may encourage teachers to treat some regions as monolithic and homogeneous and to ignore important distinctions within them.

On the other hand, important distinctions amongst countries are highlighted for Europe, and to some extent Asia and North

America. These regions are treated with much more specificity. For example, Europe is mentioned 34 times while 11 countries within Europe are identified a total of 123 times. Asia is listed 11 times while seven countries are referred to 112 times. The specificity afforded to these regions is in direct contrast to the treatment of Africa, the Middle East and South/Central America. Students may conclude that some regions have rich similarities and differences within them, whereas others lack variety.

Within some regions, certain countries are emphasized to such an extent that they overshadow the whole region. For example, although North America contains two countries (aside from Canada) the United States is mentioned 57 times and Mexico only three. Similarly, such disproportionate treatment is also evident for Asia which as a region is referred to 11 times, whereas the USSR, China, India and Japan are mentioned a total of 100 times, and other Asian countries only 12 times. These four countries may come to represent Asia, to the exclusion of others, since they dominate discussions of it so extensively.

All provinces make some effort to link local and global issues, and four consistently attempt this linkage. Also, all provinces discuss causes, manifestations and ramifications of global problems and three recommend the study of possible remedies. However, curricula concentrate more on the factual aspects of problems rather than on their moral implications and

controversial aspects.

Considerable emphasis is devoted to global concepts and topics across the curricula. The national average of 29% at the elementary grades, and 59% at the secondary, is not surprising because social studies is the study of people and places around the world and through time. The extent to which global concepts and topics are evident across the curricula means that there is freedom to pursue global education, if a teacher so chooses.

The prevalent "expanding horizons" principle of content organization does limit to some extent the amount and type of global content in the elementary grades. As a consequence, many provinces do not begin to examine global content until grade four or later, and almost twice as much global content is evident at the secondary as opposed to the elementary grades. Exceptions arise for the concepts "interdependence" and "diversity" which are emphasized more at the elementary level; however, these concepts are examined within the context of the expanding horizons of the child's family and community.

The disciplinary sources of global content vary (single, multi- and interdisciplinary), sometimes radically, from province to province. Nationally, however, these sources are balanced, as well across the elementary and secondary grades. Less than 40% of global content is approached from a single disciplinary orientation. As discussed in Chapter 2, many global educators argue that an interdisciplinary, issues-based approach

to global education is desirable because it breaks down narrow boundaries when studying topics, and allows for an analysis that more closely respects the reality of issues.

3. Overwhelmingly, positive rather than negative characteristics of a global perspective are evident.

Favourable characteristics of a global perspective predominate across the provinces. Only four provinces actually promote one unfavourable characteristic in their curricula, although nine provinces provide ambivalent examples, in terms of the following:

> Oversimplification: Complex ethical and empirical issues seem to be treated as straightforward or unproblematic.
> Compartmented: Topics are treated in isolation from each other and are not seen to be part of a constellation of interrelated factors.
> Stereotyping: Portrayals of people or cultures are limited to superficial generalizations, and individual differences are not represented.
> Sectoral Polarity: Canadian or foreign interests are aligned in "blocks", e.g., North-South, East-West, developed-developing countries.
> National Polarity: Canadian interests are consistently cast in opposition to other countries' interests in a "we - they" dualism.
> Objectified: Cultures or countries are at times viewed as quaint, eccentric or as curiosities.
> Relativistic: Questions of moral right and wrong are portrayed as entirely relative to the beliefs of each culture.
> Non-Empathic: Students are not encouraged to place themselves in the role or predicament of others nor to imagine issues from another person's or group's perspective.
> Uni-lateral Action: Solutions to global problems are not seen as requiring multi-lateral or cooperative action from all parties; rather, problem solving is in the hands of powerful countries and organizations.
> National Egoism: Canadian interests are emphasized to the exclusion of other countries' interests, nor are our

responsibilities to other countries or peoples stressed.

If present, these defeasance characteristics of a global perspective could hamper the development of global studies. Alberta is the only province to avoid all negative and ambivalent examples and to favourably support all ten of these characteristics.

In summary, according to the curricula there is considerable space for the pursuit of global education within classrooms across Canada. There is little indication of a lack of overall support for such endeavours. If a teacher has the knowledge and inclination, a significant amount of global studies could be pursued in the classroom, as there are few constraints imposed by most curricula. (Quebec has the strongest focus on provincial history and European connections.) Somewhat disappointing, though, current controversial topics are ignored in general, and value reasoning, while identified as a goal by many provinces, is not adequately supported with instructions or examples.

IMPLICATIONS FOR CURRICULUM DESIGN

Research on curriculum guides is at best moderately worthwhile if one is seeking a means of assessing what is taught and how. Many teachers only have a passing acquaintance with curricula because they provide such general guidance for organizing the daily activities of the classroom; far more

important to teachers are the textbooks and other teaching materials that are readily available. However, even though curriculum guides do not represent classroom life, they do provide the general content parameters and broad perspectives under which teachers operate. Analysis of curricula allows us to understand some features of the classroom's policy context.

While the diverse nature of the provincial guides makes both provincial comparisons and a national picture tentative, there are some issues raised by this analysis that have implications for a variety of groups that may have an interest in promoting global education. However, the group most affected by the following implications are those people who write curriculum documents for teachers. For those curriculum designers who seek to enhance global studies, some consideration of the following implications may prove useful.

The first issue concerns the widespread adoption of the expanding horizons pattern for organizing curricular content, and its repercussions for the scope and sequence of global education concepts and topics. This pattern of moving the child from the known to the unknown is taken for granted within most guides without any attempt to justify it. However, global educators have good reason to question the expanding horizons principle since it limits most global content to grade four and beyond. What does going from the familiar to the unfamiliar mean to a child in the 1990s? He or she has a different "known"

world than a child in 1922 or even 1962. By grade one, the media have shaped much of the child's understanding of the broader world. In many cases the "known" world contains places that are not geographically close (e.g., Iraq after the Gulf War) and concepts that may not be a part of the child's immediate reality (e.g., hunger, poverty, war). Many children today do not live insular lives, and the advisability of a curricular philosophy that assumes relative isolation can be questioned. It is possible, as Alberta has done, to include the study of significant global issues as early as grade one.

Egan (1986, 1988) argues for an alternative more amenable to global education. He challenges the basis of expanding horizons, arguing that the known world of the child is not limited to, nor only organized around, their family or community; rather, "what children know best when they come to school are love, hate, joy, fear, good, and bad. That is, they know best the most profound human emotions and the bases of morality" (Egan, 1979: 10). Consequently, a curriculum can also be organized around questions of morality and topics related to human emotions. Degenhardt and McKay (1988) also argue that children's mental horizons are restricted by a pedagogical focus on topics of close spatial proximity rather than extending "children's imaginations through studies of different and remote cultures" (1988: 237). If curriculum designers wish to enhance global studies, a reconsideration of the role of expanding horizons in

the curriculum may be valuable.

A second issue concerns the selection and portrayal of geographic content. As was described earlier, certain regions of the world were accorded a high degree of specificity by most curricula while others were talked about with generality. Parts of Europe, Asia, and North America were treated with specificity - that is, many of the individual countries within these regions were examined and differences between countries were not ignored. On the other hand, a region may be unduly defined by specific countries due to the amount of time devoted to their study. In these cases, an over-emphasis on some countries and an underemphasis of others does not provide a balanced, or even honest, portrayal of the region as a whole. In contrast, Africa, South America and the Middle East were treated generally and almost exclusively as unitary wholes. What do such portrayals tell students, and is the message justified? Case warns that:

> the study of other cultures [that] is limited to relatively superficial features of their lifestyles.... is unlikely to promote an enlightened perspective on the lives and concerns of people in these 'foreign' cultures... and may actually reinforce stereotypical perceptions about other people (1991: 4).

The solution, he cautions, is not "primarily a matter of teaching students more about the world - merely having more information may not advance students' understanding of the world" (1991: 5). In order to enhance a defensible global view, curriculum designers need to consider the amount and nature of attention that regions of the world should receive.

A third issues arises out of two approaches to dealing with diversity and, most notably, making cross-cultural judgements. The first, employed by most of the provinces, emphasizes a multicultural approach where the goal is to appreciate diversity and avoid judgements, possibly on the assumption that any judgements made are largely ethnocentric; therefore, the most that should be done is to make students aware and appreciative of similarities and differences across cultures. The second argues that at times there may be a need to make some cross-cultural moral judgements, and that there are rational and explicit grounds for doing so; only Alberta consistently supports this approach. The global education literature (see Chapter 2) also recognizes this tension between diverse and universal human values (Kniep, 1985). The arguments of the multiculturalist hold true for the study of diverse human values: we may have little reason or right to disparage most culturally determined values. However, where universal values (e.g., freedom from the fear of torture, respect for the rule of international law) come into play, then judgements need to be made. International law and treaties, as well as the recognition of human rights, rest on a broadly based consensus about the desirability of a global morality (e.g., the United Nations Declaration of Human Rights). Both a multicultural and a moral approach are necessary for an educationally sound curriculum. If designers wish to enhance global studies, then a consideration

of the benefits of these two approaches and their applicability to the curricula might prove useful.

A fourth issue concerns what type of global education is in the curriculum. Within the literature there is still a lack of clarity about its goals, content and rationale (see Chapter 2); in many ways it remains a "slogan system" that embraces diverse and even contradictory beliefs (Popkewitz, 1980). Not surprisingly, this diversity is evident among the curricula, although diversity within the curricula might be more a product of the unique educational needs, interests and traditions of individual provinces. Alberta, for example, adopts an issues approach which encourages interdisciplinary analysis and includes a strong moral reasoning component. British Columbia evidences something closer to an international studies approach which relies more on a single or multidisciplinary descriptive analysis, whereas other curricula, such as those of the Northwest Territories, stress the multicultural aspects of global education.

Within provincial curricula, moreover, there is ambiguity about the nature and type of global education. Many provinces are inconsistent in their support for important global perspective characteristics. For example, 36% of these characteristics are treated unclearly by provinces. For instance, oversimplification of issues may be both discouraged and evident within one province's curricula (e.g., Prince Edward

Island). Curriculum designers seeking to strengthen global studies may wish to consider the implications of conceptual vagueness within their curricula.

A fifth issue concerns the scope and direction for global education within Canadian curricula. There is much scope within most curricula but very little direction. Units of study are commonly focused around lists of concepts, topics or issues, many of which are globally relevant. However, information on how to make the most instructional use out of these global components is often lacking. Without explicit guidelines, global education may be hampered more than helped (Case, 1991). Lists of goals that are accompanied by activities, examples or instructions for the teacher may have a better chance of being translated into classroom practice than those that have no supporting documentation. For example, Alberta suggests a framework whereby each instructional unit explores a tension between two polarities such as "global welfare vs. national self-interest" or "individual freedom vs. social control"; the content can then be focused by teachers to explore these relationships. However, if a curriculum does encourage a particular framework for content, then it should also explain the workings of that framework (if necessary, through supporting documents). Alberta does not give enough explanation for some of the complexities of moral reasoning; anyone unfamiliar with the suggested strategies would not able to teach them on the

basis of a brief summary, although the curriculum does refer the teacher to a source that discusses value reasoning (Alberta Social Studies Curriculum, 1981: 5). Adequate explanation, supporting documentation and focused instructions could be part and parcel of curriculum documents. They could be vehicles for supporting instructional change by introducing teachers to new ideas, methods, materials and literature. The use of footnotes and current bibliographies could identify important trends in the literature. In this manner, most curricula would become less academically and professionally sterile.

A sixth implication arises from the variety of formats amongst curriculum guides. Curricula vary from province to province, from very detailed and structured to general and unstructured. Each type of organization makes assumptions about teacher knowledge, experience, preferences and motivation, among other things. A general and unstructured curriculum, one that provides little direction, assumes that teachers will draw upon their own experiences and knowledge to devise lessons, that they would rather plan their own structure than have it provided for them. Conversely, a structured, detailed curriculum, one that provides direction, content and activities in abundance, assumes that all teachers may not have the same interest, experience and background knowledge relevant to global studies. Curriculum designers concerned with advancing global studies need to consider which curriculum format is suited to this task. If

teachers have to be introduced to global education, then a more detailed and structured curriculum that provides adequate explanation for its rationale, goals and content, and some instructional support may be desirable.

While these implications are related to curriculum documents, they may also have relevance for the design of teacher inservice and curriculum support materials.

FURTHER RESEARCH

Since it is difficult to provide a national picture of global studies because of the diversity of curricular formats and elective courses across provinces, further research could examine, with greater specificity, each individual province. The validity of comparisons across provinces would be enhanced as the idiosyncrasies of each province are explored.   Research could also focus on the committees that make curricula. How familiar are they with recent literature? To what extent, and how, do they access expertise in global education? To what extent are they influenced by special interest groups? What perspectives on "citizenship" do they assume and exclude? Where do they stand on current global issues? An analysis of the nature and sources of their ideas might account for some of the presentations of the world that are evident across curriculum guides.

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THE UNIVERSITY OF BRITISH COLUMBIA
2125 MAIN MALL
VANCOUVER, B. C., CANADA
V6T 1Z5

Faculty of Education
Centre for the Study of Curriculum & Instruction

                                    July 24, 1987.

Social Studies Coordinator
Department of Education
Box 2000
Charlottetown, PEI
C1A 7N8

Dear Social Studies Coordinator,

    A team of curriculum researchers and developers at the
University of British Columbia are currently beginning a two
year project on global education. As part of the project, we
will be producing curriculum materials suitable for use at
various grade levels. However, we first need to know what are
the issues, concepts, and topics relevant to global education
that are prescribed within provincial curriculum guidelines.

    May we order a copy of your prescribed guidelines for
social studies (elementary and secondary)? If you have
curriculum guidelines for courses in world history or world
studies, economics, political science, geography, and
anthropology, then we would like to order these as well.

    I appreciate your consideration of my request.

                        Cordially,

                        W. Werner
                        Associate Professor

APPENDIX B

CURRICULUM GUIDES ANALYZED

NEWFOUNDLAND
Master Guide for Social Studies K-XII, 1978.

PRINCE EDWARD ISLAND
Social Studies Year 4: Selected Canadian and World
Communities, n.d.
Social Studies, Year 5: Eastern Hemisphere
Communities, 1977.
Social Studies Year 6: Atlantic Canada, 1980.
British Isles and Germany, Grade 8, 1981.
The Developed World: North America (Teacher's
Guide), Grade 9, 1982.
The Developed World, Grade 10, 1979.
Canadian Geography 431 (Guidebook), Grade 10, 1985.
Our Changing Earth 521 (Notebook), Grade 11, 1980.

NOVA SCOTIA
Social Studies for Elementary Grade Levels, Grades
1-6, 1981.
Teaching Guidelines (History), Grades 7-12, 1976.
Social Studies Curriculum, Grade 7, 1987.
Social Studies Curriculum, Grade 8, 1987.
Geography Grades 10-12 Revised Guidelines, 1979.
Modern World Problems, Grade 12, 1979.

NEW BRUNSWICK
Elementary Social Studies Curriculum Guide, Grades
1-6, 1987.
Junior High Social Studies Years 7-8-9, 1983.
Grade 9 Social Studies Syllabus, 1987.
History 102: Ancient and Medieval Civilizations,
Grade 10, 1979.
History 112, Grade 11, 1979.
Physical Geography 110, Grade 11, 1985.
Canadian Geography 120, Grade 12, 1985.
History 122: Canadian History, Grade 12, 1973.
World Issues 123 (Fieldtest Copy of Draft Curriculum
Guidelines), Grade 12, 1986.

QUEBEC
Elementary School Curriculum, Social Studies, Grades
1-6, 1983.
General Geography: Secondary I, 1985.
General History Secondary II, 1983.
Geography of Quebec and Canada: Secondary III, 1983.

History of Quebec and Canada: Secondary IV, 1986.

ONTARIO
History and Contemporary Studies (Part A), 1986.
History and Contemporary Studies (Part B), 1986.
History and Contemporary Studies (Part C), 1986.
Geography Program Summary, 1987.

MANITOBA
Social Studies K-12 Overview, 1985.

SASKATCHEWAN
Themes for Social Studies 1-12, n.d.
Social Studies: A Curriculum Guide for Division II, 1973.
Grade 6 Social Studies: Canada's Global Neighbours, 1986.
Social Studies Curriculum Guide: Canada and the World
    Community, 1986.
Social Studies Curriculum Guide: The Individual in
    Society, 1985.
Social Studies Curriculum Guide: Roots of Society, 1986.
Social Studies 10, Man: A Study of the Individual, A
    Curriculum Guide for Division IV, 1977.
Social Studies 20, Cross Cultural Comparision, A
    Curriculum Guide for Division IV, 1976.
Social Studies 30, Canadian Studies, A Curriculum Guide
    for Division V, 1978.

ALBERTA
Alberta Social Studies Curriculum, Grades 1-12, 1981.

BRITISH COLUMBIA
Social Studies Curriculum Guide, Grades 1-7, 1983.
Social Studies Curriculum Guide, Grades 8-11, 1985.

THE NORTHWEST TERRITORIES
Social Studies K-9, 1979.

APPENDIX C
Global Studies Curriculum Analysis:
Provincial Curriculum Guides

Province: _____

Bibliographic Information: _____

Document Title	Elementary	Secondary ___		
	Grade(s)	Date	Comments	

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

For the purposes of this analysis, "Global Studies" (and by extension "global-related topics" and "global context") are defined broadly as the study of any of the following:

   a) foreign countries, cultures, or landscapes;
   b) universal or international issues (e.g., human rights, the United Nations, nuclear war, law of the sea);
   c) connection or comparison of Canada/Canadians with other countries/citizens.

Rationale: Which, if any, of the following reasons for undertaking Global Studies are explicitly referred to in the rationale?

	Extensive Discussion	Some Discussion	Merely Mentioned
a) Interdependent world	‖‖	‖‖	‖‖
b) Shared problems	‖‖	‖‖	‖‖
c) Global extinction	‖‖	‖‖	‖‖
d) National self-interest	‖‖	‖‖	‖‖
e) Solutions require co-operation	‖‖	‖‖	‖‖
f) Changing world	‖‖	‖‖	‖‖
g) Justice/fairness	‖‖	‖‖	‖‖
h) Fundamental human rights/dignity	‖‖	‖‖	‖‖
i) Less ego/ethnocentric world view	‖‖	‖‖	‖‖
j) More enlightened/future looking decisions	‖‖	‖‖	‖‖
k) Gross inequality	‖‖	‖‖	‖‖
l) Shrinking world	‖‖	‖‖	‖‖
m) Other _____	‖‖	‖‖	‖‖

Perspectives: In the treatment of global-related topics is there evidence of the following features:

	Evidently present	No indication either way	Evidently not present
a) oversimplification (i.e., treating complex ethical or empirical issues as unproblematic/straightforward)	_____ Examples:	_____	_____
b) compartmented (i.e., persistently treating problems in isolation without recognition of the constellation of other factors that bear on the issue)	_____ Examples:	_____	_____
c) stereotyping (i.e., viewing people/cultures in light of pre-formed generalizations/characteristics, ignoring other characteristics or individual differences)	_____ Examples:	_____	_____
d) global polarity (i.e., persistently viewing the interests of blocks of countries in a "we-they" dualism - North-South, East-West, developed-underdeveloped)	_____ Examples:	_____	_____
e) national polarity (i.e., persistently viewing Canadian-foreign interests in a "we-they" dualism)	_____ Examples:	_____	_____

	Evidently present	No indication either way	Evidently not present
f) objectified (i.e., treating people/countries as quaint, eccentric, curiosity objects)	____ Examples:	____	____
g) relativistic (i.e., questions of moral right and wrong are not decided on universal principles but entirely relative to the beliefs of each culture)	____ Examples:	____	____
h) non empathic (i.e., students are not encouraged to place themselves in the role or predicament of others nor to imagine issues from other persons' or groups' perspectives	____ Examples:	____	____
i) uni-lateral action (i.e., solutions to problems are not seen as requiring input and co-operative action from all parties involved)	____ Examples:	____	____
j) national egoism (i.e., Canadian interests are emphasized to the exclusion of other countries' interests	____ Examples:		____

Global Problems: What aspects of global problems are stressed?

	Extensive Treatment	Some Treatment	Merely Mentioned
Causes/origins	____	____	____
Manifestations /ramifications	____	____	____
Remedies/programs	____	____	____
Other _____	____	____	____

Exemplars:

Local Connections: What effort is made to connect global topics/issues with those of national/regional relevance to Canadian students? (Check one)

Exemplars:

____ Considerable linkage
____ Some attempt made to connect issues
____ No obvious attempt made
____ Other _____

Teacher Knowledge: What are the expectations regarding teachers' knowledge? (Check one)

Exemplars:

____ General knowledge only
____ Some background in Global Studies
____ Specialized knowledge of Global Studies
____ Other _____

General Comments:

Geographical Coverage: Aside from Canada, what geographical areas are covered? Indicate specific countries if mentioned and whether or not the country is studied in connection with other countries.

	Grades	Topic	Studied in comparative context	Studied in isolation
Africa				
Antarctic				
Asia				
Australia				
Europe				
North America				

South America	Grades	Topic	Studied in comparative context	Studied in isolation
	___	___	___	___
	___	___	___	___
	___	___	___	___
	___	___	___	___

Thematic Coverage: Identify any globally-related themes. If the guide specifies a variety of countries, but only relegates enough time to deal with a few of them, indicate those countries and whether or not the theme is studied in connection with several countries.

Grade	Theme	Countries studied in multiple country context	Studied in connection with one country only
___	___	___	___
___	___	___	___
___	___	___	___
___	___	___	___
___		___	___

Key Concepts: Identify at what grade level(s), how extensively, and in what context the following concepts are treated.

	Clearly Within A Global Context		Not Clearly Within A Global Context	
	Stated Only	Stated & Developed	Stated Only	Stated & Developed
a) Change	____	____	____	____
b) Conflict	____	____	____	____
c) Co-operation	____	____	____	____
d) Development	____	____	____	____
e) Diversity	____	____	____	____
f) Ideology	____	____	____	____
g) Interdependence	____	____	____	____
h) Other _____	____	____	____	____
i) Ethnocentrism	____	____	____	____
j) Global perspective	____	____	____	____
k) Group self-determination	____	____	____	____
l) Personal autonomy	____	____	____	____
m) Other _____	____	____	____	____
n) Human rights	____	____	____	____
o) Inequality	____	____	____	____
p) Justice	____	____	____	____
q) Other _____	____	____	____	____
r) Other _____	____	____	____	____

Examples of treatment -

Conflict:

Interdependence:

Human Rights:

Global Goals: Identify at what grade level(s) and to what extent are the following goals implicit in the content and activities dealing with Global topics.

To what extent do the guides indicate how teacher can promote/develop these goals?

N = No Indication
S = Some Indication
C = Considerable Indication

Exemplars of types of treatment:

	Significant Goal	Minor Goal	
Critical value reasoning			
Technical/practical problem solving			
Knowledge of physical/cultural facts			
Understanding of key concepts			
Empathy/concern			
Commitment/action			
Other _____			

Exemplars of extent of significance:

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Key Topics: Identify at what grade level(s), how extensively, and in what context the following are treated as global-related topics. (Check by indicating grade level, only if applicable). "*" means the topic is a major component of the year's study.

	Studied in multiple country context ___		Studied in connection with one country only	
	Focus of Sub-unit	Mentioned	Focus of Sub-unit	Mentioned
1) Aboriginal claims				
2) Agrarian reform/land use	___	___	___	___
3) Agriculture/animal husbandry	___	___	___	___
4) Arts	___	___	___	___
5) Children/infants	___	___	___	___
6) Civil war	___	___	___	___
7) Climate/Climatic conditions (ie. drought)	___	___	___	___
8) Communications	___	___	___	___
9) Culture/traditions	___	___	___	___
10) Democracy/political disenfranchisement	___	___	___	___
11) Development, economic	___	___	___	___
12) Development, social	___	___	___	___
13) Diet/nutrition	___	___	___	___
14) Disarmament and nuclear war	___	___	___	___
15) Environment (ecology)	___	___	___	___
16) Economic planning/development	___	___	___	___
17) Education/literacy	___	___	___	___
18) Employment	___	___	___	___
19) Energy	___	___	___	___
20) Fishing	___	___	___	___
21) Food	___	___	___	___
22) Forestry	___	___	___	___
23) Government	___	___	___	___
24) Health/medicine	___	___	___	___
25) Housing	___	___	___	___
26) Human rights	___	___	___	___
27) Hunger	___	___	___	___

	Studied in multiple country context		Studied in connection with one country only	
	Focus of Sub-unit	Mentioned	Focus of Sub-unit	Mentioned
28) Industry/manufacturing	_____	_____	_____	_____
29) International aid	_____	_____	_____	_____
30) International debt	_____	_____	_____	_____
31) Language	_____	_____	_____	_____
32) Lifestyle	_____	_____	_____	_____
33) Migrancy	_____	_____	_____	_____
34) Mining	_____	_____	_____	_____
35) Minorities	_____	_____	_____	_____
36) Multiculturalism	_____	_____	_____	_____
37) Peace	_____	_____	_____	_____
38) Physical Geography	_____	_____	_____	_____
39) Population	_____	_____	_____	_____
40) Poverty	_____	_____	_____	_____
41) Religion	_____	_____	_____	_____
42) Resource distribution	_____	_____	_____	_____
43) Resource management	_____	_____	_____	_____
44) Science/technology	_____	_____	_____	_____
45) Trade, domestic	_____	_____	_____	_____
46) Trade, international	_____	_____	_____	_____
47) Transnational corporations	_____	_____	_____	_____
48) Transportation	_____	_____	_____	_____
49) Urbanization	_____	_____	_____	_____
50) Water and sanitation	_____	_____	_____	_____
51) Women	_____	_____	_____	_____
52) Youth/adolescents	_____	_____	_____	_____
53) Other _____	_____	_____	_____	_____
54) Other _____	_____	_____	_____	_____

Global Component: What percentage of the prescribed curriculum for each course is identifiable as Global Studies and which of the following disciplinary perspectives are recommended for these sections:

S̲ (single discipline): Global Studies is viewed almost exclusively through one perspective/discipline (eg., geography, economic history, sociology);

M̲ (multi-disciplines): Global studies is viewed through several perspectives but not concurrently (eg., one discrete section deals with geography, a second discrete sections deals with history, and so on);

I̲ (inter-disciplinary): Global Studies is viewed simultaneously through several perspectives/disciplines (eg., in dealing with a single topic, its history, economic and ethical significance are all examined).

Elementary Social Studies:

Grade	Percentage	Dominant Perspective		
1	____ %	____ S	____ M	____ I
2	____ %	____ S	____ M	____ I
3	____ %	____ S	____ M	____ I
4	____ %	____ S	____ M	____ I
5	____ %	____ S	____ M	____ I
6	____ %	____ S	____ M	____ I
7	____ %	____ S	____ M	____ I
	____ % (Average)	____ S	____ M (Total)	____ I

Secondary Required Courses: (Courses all students must take)

Grade	Title	Percentage	Dominant Perspective
7	_____	____ %	S ____ M ____ I
	_____	____ %	S ____ M ____ I
8	_____	____ %	S ____ M ____ I
	_____	____ %	S ____ M ____ I
9	_____	____ %	S ____ M ____ I
	_____	____ %	S ____ M ____ I
10	_____	____ %	S ____ M ____ I
	_____	____ %	S ____ M ____ I
11	_____	____ %	S ____ M ____ I
	_____	____ %	S ____ M ____ I
12	_____	____ %	S ____ M ____ I
	_____	____ %	S ____ M ____ I
		____ % (Average)	S ____ M ____ I (Total)

Secondary Required Cluster Courses: (Clusters of courses from which students must select)

Grade	Title	Percentage Global Studies	Dominant Perspective		
			S	M	I
___	___	___ %	___	___	___
	___	___ %	___	___	___
	___	___ %	___	___	___
	___	___ %	___	___	___
		___ % (Average)	___ S	___ M (Total)	___ I
___	___	___ %	___	___	___
	___	___ %	___	___	___
	___	___ %	___	___	___
	___	___ %	___	___	___
		___ % (Average)	___ S	___ M (Total)	___ I
___	___	___ %	___	___	___
	___	___ %	___	___	___
	___	___ %	___	___	___
	___	___ %	___	___	___
		___ % (Average)	___ S	___ M (Total)	___ I

Secondary Optional Courses: (Electives)

Title	Grade	Percentage of Global Studies	Dominant Perspective

Economics
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I

Geography
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I

History
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I

Law
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I

Political Science
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I

Western Civilization
- ____ ____ ____% S __ M __ I
- ____ ____ ____% S __ M __ I

World Courses

Other

	S	M	I
	S	M	I
	S	M	I
	S	M	I

% % %

% % % %