

**GLOBAL & MULTICULTURAL INFLUENCES  
ON SOCIAL STUDIES CURRICULUM**

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By

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## ABSTRACT

We live in a world marked by constant change. We are linked in time, place and space to individuals around the globe. In a country as culturally diverse as Canada it is inevitable that issues of globalization and multiculturalism surface in educational realms. As educators it is imperative that we provide our students with opportunities to explore global and multicultural concepts as they impact them on local and international levels. The study of these concepts lends itself more easily to social studies curricula. Thus, an examination of Saskatchewan social studies curricula at the middle level over a period of time (1978- 1999) served as a tool to determine the impact globalization and multiculturalism have had on the curriculum. The review of the literature revealed the following issues: both global and multicultural education are difficult to define, resulting in difficulty implementing both these concepts in the classroom. Both concepts became more prominent in Canada during the 1970s and 1980s. While globalization and multiculturalism are different concepts, they do contain commonalities. These commonalities were used to determine the impact globalization and multiculturalism have had on the curriculum. Four main stages were found to exist that describe the common elements of the two concepts: equality, awareness, critical response and empowerment. Content analysis methodology was used to accurately interpret the curriculum documents that were analyzed, while grounded theory served as a framework for conducting the research. Key word counts were performed, followed by an examination of the word in the context it was placed in. Once examinations of all the curricula were conducted for each grade and year separately they were analyzed individually and then together. The findings revealed the following themes: the 1978 curriculum was not influenced by globalization and multiculturalism, and while the 1987/88 and 1999 curricula do embrace elements of globalization and multiculturalism they only do so in certain stages of the model- mainly awareness and equality. In the conclusion, implications on education and suggestions for future research are discussed.

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## CHAPTER 1

### GLOBALIZATION & MULTICULTURALISM

#### *Introduction*

In many places on earth individuals no longer have the chance to live in communities untouched by the outside world. Influences from around the globe have seeped their way into our daily lives, regardless of whether we have invited them to do so or not. "...the effects of global interdependence have become inescapable for all citizens" (Remy, 1980, p. 66). The products that we consume come from around the globe. Cars from Japan; fruit from New Zealand, South Africa, and California; clothes from China; the list of possibilities is endless. The effects of globalization are not only economic, but also political, social and cultural. "A key outcome of globalization is connectedness: through the rapid movement of goods and information, countless opportunities are created for the sharing of ideas and experiences among communities worldwide. Distinctions between "local" and "global" have become increasingly blurred" (Pike, 2000a, p. 218).

Globalization has made us more connected, but it has also brought with it many issues to contemplate. Free trade between countries raises concerns during times of economic trouble. The effects of September 11 have changed air travel worldwide, with airport security becoming more rigorous and the issuance of visas becoming more problematic for passport holders of some countries. Events, such as World AIDS Day, the Kyoto Protocol on greenhouse gas emissions, etc., have drawn nations from around the world together in an attempt to solve issues that affect us all. "We are beginning to realize that solutions to world-wide problems require world-wide responses" (Evans & Hundey, 2000, p. 125).

Our distinct connections and ties to the rest of the world have become increasingly hazy. No longer do we only leave our country of origin to seek adventure on a vacation, or for short-term business. "Fewer jobs are strictly local now, as larger sectors of the economy outsource work to other regions of the world" (Friedman, 2005 as cited in Suarez-Orozco & Sattin, 2007, p. 60). Individuals from different countries across the globe immigrate to a variety of nations, for numerous reasons. These new immigrants are now posed with the challenge of positioning themselves in a new culture; either choosing to maintain or reject the cultural beliefs and practices of their homelands. The citizens of the country are also left with a choice. Firstly, they

may choose to accept the new immigrant culture and position it along side their own in an attempt to create a cultural mosaic. Secondly, they could assimilate all immigrants into the dominant culture, creating a melting pot effect. Regardless of the choice, questions of identity are bound to arise for both the immigrants and the citizens of the particular country. Both parties seek to understand who they are in relation to each other.

I view culture as being an integral part of our identity. If we define identity “from constructivist and postmodernist perspectives, identity is framed as a more free-standing entity that establishes patterns of expectations, orders social processes, and drives social organization” (Hebert & Wilkinson, 2001, p. 13). It is evident that culture composes a large part of who we are and how we see ourselves. Theorists, such as Erik Erikson and Sigmund Freud believed that our personality developed in stages. The stage at which individuals experience conflict in attempting to define their identity occurs during adolescence. It is at this time that most students start to define who they are. However, it is apparent that our families and communities play a huge part in helping us discover who we are. When we are young, we grow up experiencing an abundance of events, holidays and traditions that we believe are representative of the world around us. We experience the environment that we are exposed to. At adolescence, we attempt to make sense of the web that has been spun for us. For example, I grew up in a Catholic family with certain traditions and certain “patterns of expectations”. These elements, whether or not I choose to acknowledge them, have influenced my character formation. The culture that I was exposed to has shaped who I am today. When I was young I recall spending a lot of time playing outdoors in the summer, with friends and family. Grocery shopping was a once a week affair on a Saturday that involved a trip for ice-cream. All of these things that I have experienced are part of culture. It is the culture that I associate with my childhood and my family. Therefore, when reference is made to culture, I see it as being part of our identity.

If the world is viewed as a web, we are all linked in time, place and space. “As the mixing of peoples intensifies in our society and around the entire planet, by virtue of global migration, economics, and accelerating communication, complex interactions across time and space become a daily necessity” (Hebert & Wilkinson, 2002, p. 20). Students in schools are experiencing change on local and global levels, while trying to define who they are. Thus, questions of national identity, cultural heritage, etc., become of paramount importance for many politicians and governments, when dealing with the new realities of immigration and the

movement of people. Consequently, it is evident that many questions of national identity can be addressed in elementary and high schools, as it is these institutions that can reach and inform a wide variety of individuals. It is vital that we remember that at some point during the Kindergarten to Grade 12 journey, students will form their identities, based on the experiences they are exposed to. Ghosh (2004) states:

The combined onslaught of technological change, globalization of the economy, instant communication and information transfer, and mobility of people poses unprecedented challenges.... Educational institutions have a tremendous responsibility in this regard, as there is a need to assert cultural and national identities in a borderless world (Nelles, 1995) in order to avoid the homogenization of ideologies and cultures. (p. 89).

For many students who attend urban schools in Canada, the possibility of encountering students from different cultures is almost undeniable. For those students who attend rural schools the chances may be slimmer, but nonetheless a possibility. Globalization has brought us closer to the rest of the world allowing us to access music, movies and an abundance of other products from across the globe. Once homogenous communities are now becoming multicultural areas. How do schools, the institutions in which both Canadian and immigrant students spend an enormous amount of time, deal with issues of national identity and multiculturalism and the effects of globalization? “When the social and economic environment changes very rapidly, the mission of education becomes [one of] helping individuals to find themselves and adapt to an increasingly complex world, and making sense of conflicting and contradictory messages. But who will define quality?” (Ghosh, 2004, p.97).

Ten years ago I attended a fairly homogenous high school in an urban city in Canada. I recall being bombarded with questions about what it was like to live in Africa from my fellow students, as well as the occasional teacher. I found myself astounded with the misconceptions that many students had about the place where I grew up. I wondered how with cable television and the Internet they could not know anything about Africa? How could we live in a world with such enormous advances in technology, yet some of my classmates asked me if I kayaked to Canada? Six years later I found myself no longer as a student in a Canadian classroom, but rather as a teacher in a rural school. My students asked me the occasional question about Africa, but did not seem too concerned with the whole idea. In my social studies class I taught my students about mapping and different weather phenomena and the capitals of the different provinces of

Canada. However, at the end of the year there were several of them that could not identify which province they lived in on a map. As an educator, I now wonder what information should be taught in classrooms. Surely students need to learn about where they are from, be it British Columbia or Newfoundland, but what happens to students from different countries?

What do young people need to learn in order to make sense of their place in time- in this place, in these times- and what can we do to help them? Perhaps in the past, it was enough to hand down an engaging story of origins and heroes. Though the transmission of this kind of narrative may serve some purpose at some stage of history education, it is not enough for a multinational, multicultural, and globalizing society. There are too many origins, too many heroes, too many stories. We cannot escape the knowledge that there are different, but legitimate ways to put them together, that convey very different messages about who we are, where we have been, and where we might be headed. Choosing only one to believe and convey would be a deliberate blinding. (Sandwell, 2006, p.20)

We all have stories to tell, traditions to continue and beliefs to uphold, but where do we find balance between our way of life and the 'other' way of life? How do we maintain our identities when we are bombarded by so many different forces that at times seem to tell us many different things? I would like to think that perhaps this dilemma is mine alone, perhaps I am having trouble placing myself in a culture that is different from my own and yet similar on many levels.

The aim of every Canadian and of all levels of government should be to welcome immigrants and to turn them into Canadian citizens as quickly as possible by giving them the cultural knowledge they need to understand and to thrive in our society....The state should spend its limited funds on helping newcomers to adapt to Canadian society by teaching them the basic knowledge, the symbols, and the ideas that literate, culturally aware Canadians understand and use to communicate with each other. (Granatstein, 1998, p. 85).

Granatstein offers a view of Canadian multiculturalism that appears to adopt more of an assimilationist standpoint than that of a Canadian cultural mosaic. Granted all newcomers need to gain an understanding of their new home, but this understanding should not infringe on their cultural beliefs and identity. It is one thing to acknowledge and abide with the laws of a country

and another entirely different matter to be forced to reject one's own culture in order to thrive in a new home.

When I reflect back on my own experience as a newcomer to Canada, I cannot recall at any time anyone explicitly saying this is what you need to do to become "Canadian", but what things have I changed in my life to become a part of society? The way I communicate has changed. No longer do I refer to a barbeque as a braai or the trunk of a car as a boot, for I know that the people around me will not understand what I am talking about. I celebrate holidays that I had never before pondered. For example, Thanksgiving Dinner has now become a part of my life. Initially this holiday played no part in my new life, but it slowly seeped its way in and now appears to be normal to me- almost a tradition. I recently returned to Africa on vacation and felt a connection to the place where I was born, but whenever I referred to "home", at times I was unsure what home I was referring to. My vocabulary changed and I reverted to words that once used to flow easily off my tongue without any deliberation. Perhaps this is the dilemma faced by many when they immigrate to a new country and return to their place of origin or perhaps it is only a dilemma for those that immigrate at a young age as they try to form their identities in a new country. Is it possible to place one's own culture alongside another and not have to make any compromises? Or ultimately does one have to make a choice? I do not recall making any choices; perhaps my youth obstructed my way of thinking. I did not actively decide that from now on I am going to adopt certain customs that are not my own. This may reveal aspects of my character, or it may reveal the problem posed to immigrant students in schools. "We have become so accustomed to the presence of change that we rarely stop to think what change really means as we are experiencing it at the personal level" (Fullan, 2007, p. 20). Fullan is referring to education reforms, but the same analogy can be used for students in schools. I moved to a new school, in a new city, in a new neighbourhood, in a new country, where I made new friends. My life had changed rapidly, my world as I knew it had changed. I did not ponder how had it changed, but rather jumped aboard the train trying not to be left behind, trying not to be different. Scott (2001) asserts that

Schools, for example, have traditionally been used as agents of assimilation. Because of this, they have missed, consciously or unconsciously, the real meaning of multicultural education and opportunities to leave Euro-centric presuppositions behind.... Teaching under these circumstances assumes that minority students are culturally deprived. We

know, however, that minority groups have functional culture that they absorb in their youth. The problem is that the beliefs, norms, values, traditions and customs of minorities might be in conflict with those of the dominant group in the society. (p. 71).

I am not implying that there is anything wrong with adapting to and becoming part of the new society, as it was my choice to move to Canada and my desire to make this country my permanent home. However, my concern lies in where the lines start to blur and where we start to adopt the cultures of others thinking they are our own, or simply, because it is what we are taught in schools and we do not want to feel left out. How do schools help immigrant students maintain their identity and culture, while participating in a new society? Is it their job to do this? Whose culture, beliefs and history becomes more important? “As the teachers at one high school said, the pressure is on to teach everyone’s history but our own” (Granatstein, 1998, p. 93).

This leads one to question how much, if any, of the curriculum reflects issues of globalization and multicultural education. In a country as culturally diverse as Canada, how is Canadian identity defined? What knowledge, skills and values are deemed as important for Canadian students to know? What means are used to ensure that all students in the classroom understand their existence in relation to their peers and to the changing world? Are teachers armed with the knowledge to help their students through this territory? “Where we are located in society affects how we understand the world. The politics of location confines people because they are located in terms of geography, culture and ethnicity, among other variables” (Rich, 1986, as cited in Ghosh, 2004, 97).

### ***The Curriculum***

In teacher training programs, future teachers learn about curriculum. Curriculum guides are the documents in which the provincial governments set out the expected learning outcomes and goals for teachers. Until I attended graduate school I did not ponder or question what was in a curriculum guide. Over several months I have come to the conclusion that there are different definitions of curriculum, and the definition one chooses to use affects both teaching and learning. Ornstein and Hunkins (2004) provide a definition of curriculum that I find appealing: “Curriculum as an open system is a journey for all involved, a journey to be experienced with zest, not a destination to be arrived at and then stored and hoarded” (p. 18). If we, as educators, view curriculum as a journey then we should focus on three fundamental questions: 1) what are we teaching? 2) why should we teach it? 3) how should we teach it? Whenever we examine a

curriculum we should always ask these questions. Teaching is far more complex than simply going into the classroom and delivering a lesson that meets the objectives that are present in the curriculum guide. There are many factors that influence curriculum creation and implementation. During my second year of teaching at a rural school in Quebec, I was introduced to a new curriculum. This curriculum caused me a large amount of frustration. One of my major annoyances was that I did not receive adequate training or resources to implement a new program. This revelation along with several others forced me to ask the following questions: Who decides it's time to change the curriculum? Who decides what to include in the curriculum? Are these the right people to bring about a transformation? Are they doing this for the right reasons or is it part of their own agenda? If we design education reform efforts around societal pressures and economic demands, then are we addressing the needs of our students or those of political entities who hold power?

New Brunswick and Ontario are far from alone in their tendency to introduce poorly conceived educational reforms based on a sense of current or impending crisis.... The discourse of crisis is often employed by ideologues to justify major educational reform in Canada. (Sears & Hyslop-Margison, 2007, p. 44).

Political forces in education have enormous influence on the issues that are seen as important on the agenda, on the content that is presented in schools, etc. (Ginsberg & Lyche, 2008; von Heyking, 2006). Lam (2001) suggests that education reform efforts are influenced by the economy.

The changes reflect the increased globalization of economic activities, growing competition among nations for markets and the widespread impact of the information and communications revolution.... All economies have to adjust to new structural realities, and the education sector, being critical to the application of knowledge and information to production, is a focus of great attention in most societies. (p.350).

By implementing new curriculum in schools are we adequately implementing the new material or is it simply added into existing programs? Have we invested adequate supplies, funding and energy into creating a new curriculum or is it a short-term project that does not require extra resources? "The pressure for reform has increased, but not yet the reality" (Fullan, 2007, p.6). Some educational reforms may not be the answer that we are looking for, but we implement new programs anyway, because it is economically viable and can be done

immediately. When we implement classes or course content concerned with globalization and multiculturalism, do these classes address the needs of our students or some other agenda? “Even well-intentioned efforts to include certain groups can lead to symbolic ghettoization.... ‘multiculturalizing; an otherwise unicultural curriculum to include the contributions of various cultural groups’” (Sandwell, 2006, p. 40).

Issues affecting Canadian provincial curricula do not appear to have changed significantly since the 1700s. In the late 1700s English and French Canadian “schools would serve as a major instrument of cultural survival” (Tomkins, 1986, p.10). This same theme of cultural survival and identity was also present in the mid 1800s. Curriculum documents and content may have changed, but the nature of curriculum has not. Curriculum concerns appear to be static. For example: student attendance, enrolment and identity; the management of schools; asserting provincial identity; all of these topics that Tomkins discusses in his work are the same concerns that we are faced with today. “Securing the regular and punctual attendance of all children at school has been called the central education problem of the nineteenth century. Gradually the definition of “neglected” and “vagrant” children came to be equated with “not being in school” (Tomkins, p.49). My teaching experience in Quebec helps to reaffirm my view that many of the issues that impact education are continuous. But, in a world seemingly marked by constant change, how is it that we are still dealing with the same educational issues that were present in the 1800s or 1900s? Why are they still the same? Does their continuation reveal their importance or value in education? Or does it reveal a lack of preparedness when dealing with curriculum change? If my view of educational issues is accurate, then it is evident that today’s curriculum does not adequately address issues that are presently of concern. If we are still worried about issues that have been affecting education for hundreds of years, then how do we move on to address new problems?

It is evident that there are many interesting areas to explore when examining curriculum reform and change, or lack thereof. However, to address all of my questions, a lengthy and meticulous investigation would have to be conducted into this area. Thus, I have chosen to narrow my focus and concentrate on some important issues that I believe affect curriculum. As stated in the *Introduction*, globalization and multiculturalism are significant matters that most individuals face in today’s world. Globalization and multiculturalism are important and relevant issues that we cannot escape and that educators and curricularists cannot ignore. Thus, it is

imperative that we examine how issues of globalization and multiculturalism have been addressed in Canadian classrooms.

In order to determine how these issues have been tackled, it is necessary to examine provincial curriculum documents, as they represent the official knowledge, skills and attitudes deemed as important by Canadian curricularists. It is evident that some subjects lend themselves more easily to issues associated with globalization and multiculturalism, and in particular social studies curriculum which is the subject area where students explore citizenship education. Over time provincial curricula undergo reform and attempt to address educational issues that are considered important at the time, thus, it is imperative to examine social studies curricula over a period of time, to determine the scope and depth of reform issues associated with globalization and multiculturalism. My research will address the following questions: How have social studies curricula been able to deal with issues of cultural survival and national identity? In particular, how has the social studies curriculum in Saskatchewan been influenced by globalization and multiculturalism in the last thirty years? “Education is not the sole medium for transmitting cultural wealth, yet it is so central to the preservation and transmission of cultural assets...” (Martin, 2003, p.50).

## CHAPTER 2

### LITERATURE REVIEW

#### *Introduction*

Globalization and multiculturalism have impacted Canadian provincial curricula in a variety of ways. A review of the literature revealed several issues. The first issue revealed the difficulty in defining both terms. The second issue dealt with the challenges of implementing global and multicultural education in the classroom.

#### **Globalization**

##### *Definition*

There are many definitions of globalization. “While it generally implies the maximization of efficiency through free trade, its meaning has broadened to encompass the social, political and cultural aspects of life” (Ghosh, 2004, p. 87). According to Basiga (2004), there are three fundamental definitions of globalization. These definitions encompass the competition of companies, the creation of universal knowledge and products and lastly the “westernization and modernization, where existing local social structures and cultures are destroyed and replaced by the social structures of capitalism, rationalism, industrialism, and the imperialism of such social institutions as McDonald’s, Hollywood, CNN and the like” (p. 2). Regardless of the definition one chooses to employ, the reality of the situation remains the same. A web has been spun that connects us in many ways to people and events around the world. We, as educators, need to realize that “education is not spared by the overreaching grasp of globalization. Since “education” mirrors society in the sense that social change generates educational change”... educational policies bend to accommodate the impact and objectives of globalization” (Basiga, p. 6).

It is evident that globalization impacts education in many ways. “Since globalization also affects employment, it touches upon the primary, traditional goals of education, which include preparation of learners for work” (Moloi, et al., 2009, p. 278). Thus, it is vital that our students understand the impact of globalization, not only as it affects them in the present on a local and personal level, but also at an international level. Our present actions have consequences for the future. It is imperative that students have access to appropriate material so they can make

informed decisions about their lives in the present and for the future, which can be provided through global education.

Global education is a tapestry in the making: it weaves together the separate threads, such as economy, environment, society and technology, by which we currently make sense of the world. It is needed to help us fully realize our interdependence with all life forms, to understand that, ultimately, survival in isolation is neither desirable nor possible. (Pike, 2000a, p. 218)

The term global education is most frequently used in North America. It should be noted that terms such as development education, global citizenship and peace education also deal with issues associated with globalization, thus, resulting in one of the problems with implementing global education in schools. Given the complexity of defining globalization, it is evident that defining and understanding the intricacies of global education creates problems for teachers. “For many teachers, however, just defining global education or explaining what it encompasses constitutes a major conceptual challenge” (Pike, as cited in Pike, 2000b, p. 64). In the section above on *Curriculum*, I discussed the frustration I experienced when implementing a new curriculum in my classroom due to lack of training. I did not understand the intricacies of the program and thus, instead of completely implementing the new program, I modified it to suit my needs and to match my understanding. Educators are the means of carrying out change. If educators are not capable of implementing reform, then how can the government (society) expect a change? Lemisko and Clausen (2006) crystallize the problem. In order for reform to occur “it is essential to have appropriate teacher education, appropriate funding and appropriate supporting material” (p. 1120). Therefore, it is important that teachers understand the nature of global education in order to implement it appropriately in the classroom.

#### *Characteristics of global education*

The work of John Dewey has had tremendous impact on the field of education and in particular humanistic approaches to curriculum. Experiential learning theory can trace its roots to Dewey’s view of “education as a dynamic process that can help the student participate in the democratic process” (Miller & Seller, 1985, p. 63). Experiential learning surfaced in schools in the 1970s around the same time global education was born. Canadian curricula, traditionally, have been influenced by American and British trends in education. In the United States, in the 1970s, Richard Hanvey outlined five dimensions of global education:

1. *perspective consciousness* in which individuals hold views, often unconsciously, according to our own cultural framework;
2. *knowledge of world conditions* including economic patterns, population growth and movement, natural resources and use, science and technology, political movements, law, health and security and peace;
3. *cross-cultural awareness* of the world's diverse value systems and societal frameworks;
4. *global systems dynamics* including economic, political, ecological and social systems; and
5. *knowledge of choices* or alternatives to current management patterns, including foreign aid, consumption patterns and security systems. (Cook, 2008, p. 894).

The World Studies Project, in Britain during the 1970s and 1980s, under the leadership of Robin Richardson, resulted in the creation of a framework for examining issues associated with globalization. The framework, developed by Richardson in 1976, shows the interconnected links between values, action, background and problems (Figure 1). The Canadian version of global education was shaped by both the American and British paradigms. "Canadian global education has developed as something of an amalgam of these national models, with strong links to the British" (Cook, p. 902).

Graham Pike & David Selby have had an enormous impact on the field of global education in Canada. In 1988 they expanded on the ideas of Hanvey and Richardson to provide educators with four dimensions of globality: the spatial, temporal, issues and inner dimensions (Figure 2). Their model "attempts to weave the multifaceted and interlocking threads of global education theory and practice into a rich and seamless tapestry" (Pike & Selby, 2000, p. 12). The following characteristics describe each dimension:

*Spatial dimension-* This emphasizes exploration of the *local-global connections* that exist in relation to these issues, including the nature of both interdependency and dependency.

*Temporal dimension-* This emphasizes exploration of the interconnections that exist between *past, present and future* in relation to such issues and in particular scenarios of preferred futures.

*Issues dimension-* This embraces five major *problem areas* (and *solutions* to them); inequality/equality; injustice/justice; conflict/peace; environmental damage/care; alienation/participation.

*Process (Inner) dimension-* This emphasizes a participatory and experiential pedagogy which explores differing *value perspectives* and leads to politically aware local-global *citizenship*. (Hicks, 2003, p. 271).

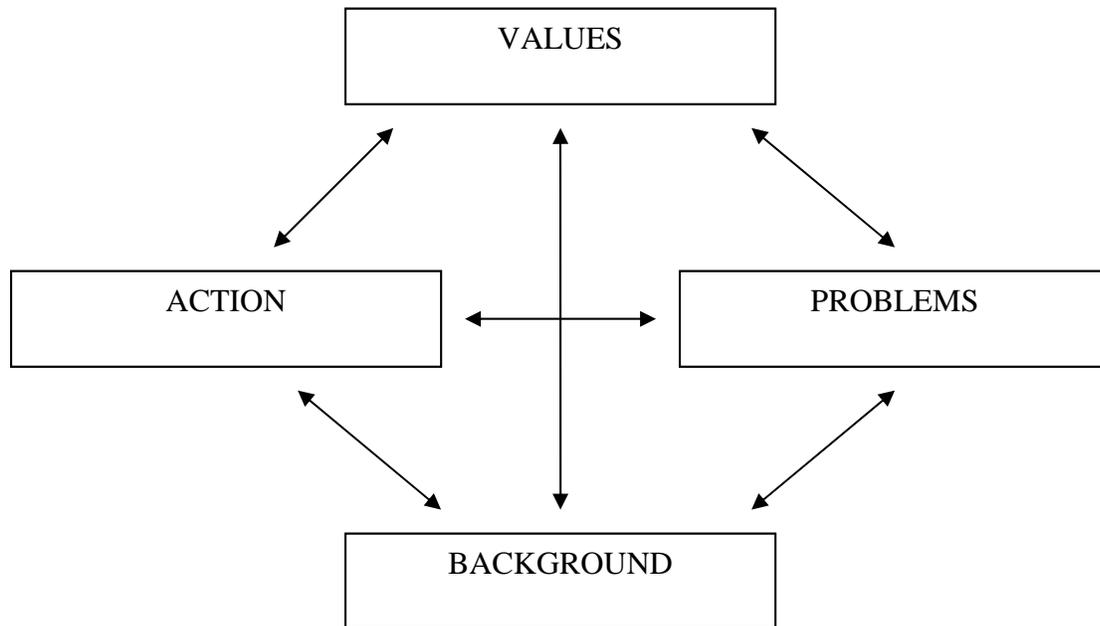


Figure 1. Richardson's Framework for examining global issues (Hicks, 2003, p. 266).

Concepts that are considered central to global education include: interdependence, connectedness and perspective. Pike & Selby (2000) believe that:

Global education is as much an exploration of the global self as of the global village. If both journeys are to be successfully undertaken by all students, the process of teaching and learning has to be considered as carefully as the content of the curriculum. (p. 14).

If the goal of educators is to create globally aware students, then it is vital that we remember that in order to achieve this, teachers not only need to understand the dimensions of global education, but also have the skills necessary to implement it. According to Kirkwood (2001) globally educated people need to “possess high-tech skills, broad interdisciplinary knowledge about the contemporary world, and adaptability, flexibility, and world mindedness to participate effectively in the globalized world” (As cited in Burnouf, 2004, p. 2). If educators do not possess these skills, how can global education concepts be appropriately implemented in the classroom? “Leaders in a globalized world need skills that allow them to collaborate, communicate, negotiate, think critically, and gain multiple perspectives through dialogic co-construction of meaning with individuals from different cultures” (Gibson, et al., 2008, p. 12). It

is imperative that teachers are able to model in the classroom the skills that leaders in a globalized world require.

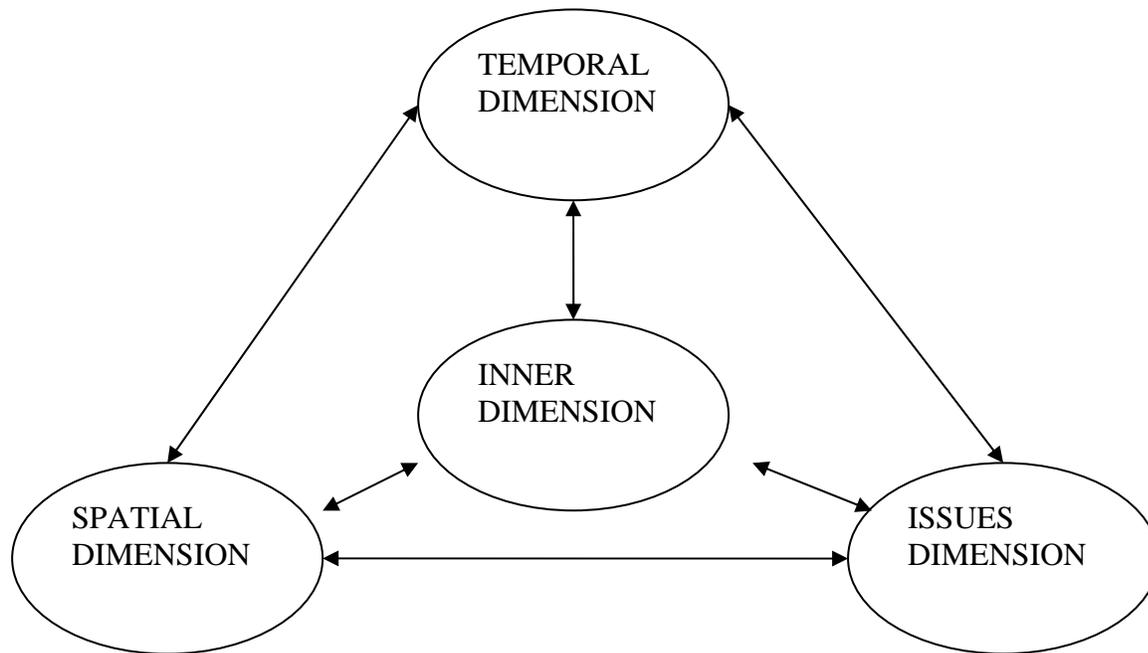


Figure 2. Four dimensions of globality. (Pike & Selby, 2000, p. 12).

### *Challenges*

It is apparent that global education concepts can be infused into all classes or integrated into social studies or history courses. Global education topics are relevant and practical issues that need to be undertaken in many classes today, if they are not already being tackled. In a study examining global citizenship education in Ontario, Schweisfurth (2006), reveals that Ontario curriculum has allowed teachers to implement global education issues into their classrooms. However, most of the teachers who participated in the study did not receive support from their colleagues and principals, instead other organizations, networks or like-minded teachers shared resources and ideas. “The complexity of teachers’ work means that they constantly need to make judgments about where to spend their own energies, and the learning time of their students....for them, global citizenship education was the prime imperative” (Schweisfurth, p. 49). If the curriculum leaves opportunities available to teachers to pursue global education issues, then lack of teacher support is not the only problem that needs to be addressed. It is evident that teacher judgment plays a big role in deciding what global issues if any need to be covered. Thus, one of

the other issues that needs to be addressed is realizing the importance of implementing global education in the curriculum.

In Basiga's work (2004) examining globalization in the Philippines, she reveals that "for a country that is highly globalized such as the Philippines and whose social and economic problems stem mostly from globalization it is inexcusable not to include the topic [global education]" (p.14). In an article examining globalization in North America it is stated that:

Canada and the United States are close to each other in per capita income, general development, and scientific and technological advances....The differences between Mexico compared to the United States and Canada are "almost mind-boggling," (Uriquidi, 1996) with perhaps the greatest disparity being in the area of education. The educational systems in the United States and Canada have higher rates of participation, especially at the tertiary level, compared to Mexico. (Ghosh, 2004, p. 90)

The implications of this finding are profound for Mexicans, given that all three countries form part of the North America Free Trade Agreement (NAFTA). It is imperative that students around the globe begin to understand the role that they play in their own country and in the world. However, in order for this process to occur effectively teachers need to first make sense of global education and their role as educators in this process. "Whatever the political and economic realities of the global system, it is particular nations and cultures that continue to provide people with their primary sense of belonging and, by extension, continue to exert a powerful influence on education systems" (Pike, 2000b, p. 71). We, as educators, need to remember that we all play a part in the educational system. How we choose to teach, what information we choose to cover, whether we actively advocate for global education or not, we take a stand. The challenge remains in deciding what we stand for, what voices we choose to hear and what paths we decide to follow with our students. This being stated, it is crucial that the curriculum actively promotes the implementation of global education concepts into its requirements or learning objectives for students. If curricula are the cornerstones of learning in Canadian schools, then the concepts that need to be covered need to be deemed important not only by teachers, but also by curricularists. Including elements of global education into the curriculum, gives teachers the freedom to choose ways in which to incorporate this into their classrooms, but also ensures that all students have equal access to information concerned with globalization. By making global education a part of the curriculum, teachers can be provided

with the resources and support to make informed educational decisions that are in the best interests of their students. Global education would no longer be seen as something extra that one can add to the curriculum, but rather an integral part of it. “We need to open global gateways and inspire students to explore beyond their national borders” (Stewart, 2006, p. 10).

## **Multiculturalism**

### *Definition*

In attempting to define multiculturalism, we are once again faced with a challenge. Multiculturalism, just like globalization, means different things in different environments. According to Gunew (n.d.) “multiculturalism has been developed as a concept by nations and other aspirants to geo-political cohesiveness who are trying to represent themselves as homogenous in spite of their heterogeneity.... Multi-culturalism is often perceived as a covert means of indicating racialized differences” (p. 1). The Government of Canada’s website on multiculturalism defines the term as ensuring “that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging. Acceptance gives Canadians a feeling of security and self-confidence, making them more open to, and accepting of, diverse cultures” (Multiculturalism, 2004). It is evident that Canada’s long history of immigration has shaped government policies and indeed the country as a whole. In 1971, the Government of Canada adopted a multiculturalism policy that “acknowledged cultural pluralism as fundamental to Canadian identity, indeed, as the very essence of Canadian identity” (Mazurek & Kach, as cited in Harper, 1997, p. 192). Thus, it is apparent that in a country that has been and will continue to receive immigrants from around the world multiculturalism is not an issue that escapes the realm of Canadian education. Immigration, as a result of globalization, has resulted in classrooms with students from a variety of backgrounds, each with their own needs and perceptions.

The children of immigrants are a fast-growing sector of child and youth populations in such countries as Australia, Canada, the United States, Sweden, Germany, the Netherlands, and France (Sussmuth, 2007). These new demographic realities have immense implications for education and schooling within the sending, transit, and receiving countries. (Suarez-Orozco & Sattin, 2007, p. 59).

Multicultural scholars such as Sonia Nieto, Augie Fleras, and Jean Leonard Elliott provide educators with certain components by which to define multicultural education.

According to Fleras and Elliott (1992) multicultural education is “an organized effort to accommodate and manage racial and ethnic diversity as an integral component of the school system” (As cited in Scott, 2001, p. 69). On the other hand, Nieto (2000) defines multicultural education as “a process of comprehensive school reform and basic education for all”, consisting of the following elements: “anti-racist education; basic education; important for all students; pervasive; education for social justice; a process; a critical pedagogy” (Scott, p. 71). According to Slabbert (2003) “multicultural education, ideologically, is supposed to determine how individuals learn about differences in others as a way of living with one another and coordinating social activity within a compact of mutual tolerance and respect” (Moloi, et al., 2009, p. 283). Definitions of multicultural education vary from place to place and from person to person. The definition that one adopts affects the interpretation and implementation of multicultural education. Our goal as educators is to make informed decisions that are in the best interests of our individual students, realizing that our own perceptions and beliefs shape our actions and behaviors in the classroom. “The curriculum by itself does not guarantee change. The ways teachers use the curriculum- what they emphasize and how they do it- is also very important” (Cook & Westheimer, 2006, p. 351).

#### *Characteristics & challenges of multicultural education*

Multicultural education has taken on a variety of shapes and forms depending on region. In 1975 the first province to implement multiculturalism was Saskatchewan. “Basically, linguistic choices regarding the medium of instruction were offered to Ukrainian, Russian, German, Jewish, and native Cree populations.” (Ghosh & Abdi, 2004, p. 114). Over time schools have reacted differently to multiculturalism. Five historical responses that characterize multicultural education in Canada include the following: suppressing difference; insisting on difference; denying difference; inviting difference and critiquing difference (Gerin-Lajoie, 2008; Harper, 1997).

The inviting difference response was adopted in the 1970s and 1980s and is present in many educational settings today. This response has been fairly shallow in nature, consisting of celebrations of food, festivals and traditions. This problem is also present in other countries: “Teaching about the rest of the world in U.S. schools has often focused on the superficial: food, fun, and festivals” (Stewart, 2007, p. 10). These celebrations do little to address issues of multiculturalism, as students learn about different objects that represent certain cultures, but

never grasp what it means to be from a different culture (Ghosh & Abdi, 2004; Harper, 1997; McMahan, 2003; Salili & Hoosain, 2003). “Student diversity continues to be interpreted as an individual experience, disconnected from the larger social context. Multicultural education is still about celebrating differences (Harper, 1997). Even among teacher candidates, the understanding of multicultural education remains mostly linked to the “celebration of difference” paradigm” (Gerin-Lajoie, 2008, p. 10). Thus, it is evident that one of the challenges of implementing multicultural education in the curriculum is to change it from being an outward interpretation of someone else’s culture to a critique of difference; to an understanding of the way in which society is structured and the role we and others play in this structure.

In a study examining educational change over three decades at high schools in Canada and the United States, Hargreaves & Goodson (2006), reveal that “many teachers do not normally address students’ diversity by having conversations about and responding to their learning” (p. 23). Skerrett & Hargreaves (2008), using the same educational context, examine in detail how schools have responded to student diversity. The five historical responses that characterize multicultural education in Canada, as defined by Gerin-Lajoie (2008) and Harper (1997) reveal an interesting trend when placed alongside the three historical periods of educational policy change suggested by Skerrett & Hargreaves. The first period from the 1960s to the mid 1970s is characterized as “an age of optimism and innovation.... [with] increasing attention to diversity in education and social reform more generally” (p. 915). The second and third periods have “seen an increasing commitment to standardization and marketization alongside, but not in exact parallel with, a movement of strategies for responding to diversity from monocultural through multicultural and/or antiracist approaches and then into monocultural restoration” (p. 915). Educational reforms represent select voices in the issues that they choose to address and this could explain why many schools are still stuck in the inviting difference response of the 1970s and 1980s.

As worldwide immigration increases diversity on every continent and as global terrorism intensifies negative attitudes toward Muslims, schools in nation-states around the world are finding it difficult to implement policies and practices that respond to the diversity of students and also foster national cohesion. (Banks, as cited in Banks, 2008, p. 133).

Problems in education vary and sometimes remain constant, depending on social, political and economic factors. In the early 2000s the effects of September 11, impacted

individuals around the world, causing many to question their safety and seek out those responsible for attempting to destroy their way of life. Acts of terrorism can serve as a means to either unify or break apart a country, a community, a classroom. Research by Sears & Hyslop-Margison (2007) examining citizenship education and its role in educational reform reveals that fears of national collapse are associated with efforts to include multicultural education in the curriculum:

Some educators (Famularo, 2001) see recent efforts at inclusion, such as initiatives to introduce multicultural curricula, as undermining civic harmony. The same fear is reflected in Canadian educational debates and government policy decisions.... The desire to promote social cohesion implies an underlying fear that industrialized societies confront serious fragmentation in the face of economic globalization and growing cultural diversity” (p. 52).

It is evident that how we interpret multicultural policy influences its implementation. Nonetheless, multicultural classrooms are a reality for many educators and simply sticking our heads in the sand and ignoring the problem will not prove fruitful for either the educator or students. “We must find ways to respect multicultural students and help create a collective ethic for which all children feel welcomed and appreciated” (Volante, 2008, p. 20). Multicultural education can provide students with a means to understand the events of the world with a new lens, an informed lens. Students need to make their own decisions and form their own conclusions, without being influenced by political or economic agendas. Nieto and Banks’ statements about multicultural education being a process do not simply imply studying the present and moving on, instead students need to examine the past and present to form their own conclusions, to understand who they are.

History is important, I believe, because it is the way a nation, a people, and an individual learn who they are, where they came from, and how and why their world has turned out as it has. We simply do not exist in a contemporary world. We have a past, if only we could try to grapple with it. (Granatstein, 1998, p. xviii).

It is apparent that one of the issues associated with implementing multicultural education in the classroom lies with the teacher. It is the teacher that decides which definition to adopt, how to teach multicultural education, and how to help students with whatever problems or fears they are facing with regards to topics being discussed (Ghosh & Abdi, 2004; Scott 1995). This

power that the teacher possesses comes with enormous responsibility and challenge. “Teachers have the privilege and responsibility of ensuring that these discourses [of deficit and of potential] occur by creating new conversations in our classrooms, which go beyond a description of risk and capacity, to actually demonstrate and develop them” (Powell, as cited in McMahon, 2008, p. 269). As educators, we need to decide what, how and why we are going to address certain issues in our classrooms. It is our job to create opportunities for our students to understand and learn about themselves and the world around us, just as it is the duty of curricularists to recognize and identify the need to address multicultural issues in the curriculum. “When people participate in curriculum creation, they engage each other in understanding the realms of knowledge and the lived experiences regarding what it means to exist as an individual alone and with others within the world” (Ornstein & Hunkins, 2004, p. 18). As Canadian provincial populations become increasingly diverse, it is apparent that those individuals creating curriculum will undoubtedly ponder their existence in a multicultural setting. This will allow them to acknowledge the importance of integrating multiculturalism into learning objectives. It is not solely the responsibility of the teacher to realize the importance of incorporating both global and multicultural education into the curriculum, but rather the duty of society as a whole to realize that as we become more interconnected and more multifaceted, we need to become better informed about ourselves and others. One of the first steps is to recognize the important role schools can play in this process and thus, the necessity for curriculum to contain elements of global and multicultural education is vital. Therefore, it is evident that an examination of the Saskatchewan social studies curriculum from the late 1970s to the 1990s can reveal how curricularists chose to address multiculturalism and globalization, as it was during the 1970s that these two issues came to be seen as relevant and important topics in society.

## CHAPTER 3

### METHODS & THEORY

#### *Theory*

Paulo Freire has had enormous impact on the field of critical theory in education. “Freire created a theory of education that is closely linked to issues of oppression and struggle, particularly within social relations that center around both ideological and material domination” (Jackson, 2007, p. 199). During the 1980s and 1990s there was “increasing influence of critical theory in academia and the growing mandate for multicultural education” (Evans, 2008, p. 17). The views of Giroux, Freire and other critical theorists are presented in many articles concerning global and multicultural education. According to Giroux (2004):

If educators are to revitalize the language of civic education as part of a broader discourse of political agency and critical citizenship in a global world, they will have to consider grounding such a pedagogy in a defense of militant utopian thinking in which any viable notion of the political takes up the primacy of pedagogy as part of a broader attempt to revitalize the conditions for individual and social agency while simultaneously addressing the most basic problems facing the prospects for social justice and global democracy. (p. 36).

Thus, it is evident that both global and multicultural education appear to be influenced by critical theory. Critical theory in a time of global change requires the educator to play a vital role in helping students understand both sides of globalization. Therefore, the curriculum plays a significant role in this process; as it serves as a guide to the educator. “Apple [1979] noted that not only the schools as institutions, but the curriculum itself served as a means of reproducing the social, cultural, and economic patterns of society” (Evans, p. 18).

Historical document analysis was used as an approach to gather information in the many articles and books that relate to these topics. One study that adopted a case study approach, used document analysis, observation and interviews as means to obtain data. Globalization and multicultural education raise many issues about knowledge, values, and beliefs. How we interpret these issues may conflict with the dominant or mainstream way of thinking or it might maintain the status quo. When examining curriculum using document analysis, it is evident that critical theory can provide the researcher with a valuable lens with which to interpret the

information. Critical research reveals "...the assumptions underlying the text, assumptions about the world and the way things are, such that certain interests are reinforced" (Merriam, 2002, p. 328). The language employed in curriculum guides and documents reveals certain elements about society, politics, and culture. It is how we interpret this information that is important.

It seems appropriate that those who select curriculum for uses in schools, as well as those who embark on the creation of curriculum, be aware not only of the orientation that they are accepting but also of those they are neglecting. (Eisner, 1974, p. 199).

### ***Research Approach***

For the purposes of my research, I used content analysis and grounded theory to examine the social studies curriculum in Saskatchewan. I explored the social studies curriculum at the middle level (grades seven and eight) over a period of twenty years (1978-1999). During this time frame, the curriculum for the middle level underwent change several times (1978, 1987/88, and 1999). It was imperative to analyze the curriculum starting from the 1970s as it was during this time that the Government of Canada adopted a multiculturalism policy and a framework for examining global education was also established. By delving into the curriculum from the 1970s until the late 1990s I was able to establish how the curriculum explored concepts pertaining to global and multicultural education. The examination over time was intended to demonstrate how the curriculum had changed (or not changed) to adequately address concepts of globalization and multiculturalism. I chose to examine curricula at the middle level for two reasons. The aim of the social studies curriculum, from grades one to 12, entails an examination of issues from local to global levels. Concepts covered in each grade build upon each other. In particular, issues relating to citizenship, culture, identity, location and change are explored at the middle level. In grade 6 students explore Canada and its Atlantic neighbors. While this examination allows students to explore beyond their country's boundaries, it does so in a somewhat limited manner. However, in grade 7 students examine Canada and the world community, which allows for a more broad examination of the world and is not limited to several countries. In grade 8 students explore the role of the individual in society. It became apparent that at these two levels students would have the opportunity to be exposed to many issues relating to globalization and multiculturalism. My second reason for choosing these grade levels involves my experience teaching students at the middle level. I preferred to examine curriculum documents for an age group I was familiar with teaching. In addition, I was curious to see if the Saskatchewan social studies curriculum at the

middle level (in particular at the grade 7 level) was comparable to the Quebec grade 7 geography curriculum at exploring and addressing issues of globalization. Before commencing the analysis, it was essential to establish what content analysis and grounded theory were, and secondly to determine how they would work together to achieve my goal.

### **Content analysis**

#### *Definition*

Content analysis means different things for different people. However, the underlying essence of this methodology appears to remain constant. Holsti (1969) defines content analysis as “any technique for making inferences by objectively and systematically identifying specified characteristics of messages” (As cited in Stemler, 2001, p. 1). Neumann (1997) provides a more detailed definition:

Content analysis is a technique for examining information, or content, in written or symbolic material... In content analysis, a researcher first identifies a body of material to analyze... and then creates a system for recording specific aspects of it. The system might include how often certain words or themes occur” (As cited in Leavy, 2000, p. 3).

It became evident that content analysis could serve as a valuable tool for examining curriculum documents, for finding out what information was present in social studies curricula.

#### *Challenges & Utility*

Content analysis methodology implies a certain level of validity, as the researcher has not taken part in creating the materials being examined. As well, the information that is contained in the documents represents the ideas of the people who created them as opposed to the views of the researcher. However, some might still argue that this method is not reliable.

Accordingly, qualitative content analysis relies heavily on researcher ‘readings’ and interpretation of media texts... Qualitative content analysis is difficult and maybe impossible to do with scientific reliability. But qualitative content analysis of texts is necessary to understand their deeper meanings and likely interpretations by audiences. (Macnamara, 2006, p. 6).

Thus, it is clear that in examining social studies curricula for the presence of elements associated with globalization and multiculturalism, it was necessary to employ content analysis to understand the “deeper meanings” and “interpretations” of the documents. Content analysis

implies more than just counting words. “It exposes the ideological, latent meaning behind the surface of texts, allowing us to grasp the power relations within them” (Newbold, et al., 2002, as cited in Macnamara, p. 16). Stemler’s (2001) thoughts echo those of Newbold et al.

“Additionally, content analysis provides an empirical basis for monitoring shifts in public opinion” (p. 2). This statement was relevant and appealing for my particular research context. The review of the literature revealed the growth of both globalization and multiculturalism in educational milieus in Canada. Therefore, content analysis provided a valuable basis for exploring the opinions of curricularists and all parties involved in shaping the social studies curriculum from the 1970s to late 1990s, and in revealing what information was deemed as important for students in Saskatchewan to know.

Content analysis can be used in many fields for investigating numerous ‘texts’. It can be used to explore curriculum documents to reveal various elements that influence or impact education. In an article exploring provincial identity in Alberta during the 1930s and 1980s, von Heyking (2006) uses content analysis to examine curriculum documents and teaching resources to determine the nature and scope of elements related to identity.

Using content analysis, I considered the amount of coverage afforded a particular topic within a textbook, keeping in mind Coman’s (1996) caution: “counting words says nothing about those words, within a crafted text, might mean to a reader”. Ultimately only my close reading and analysis of the language of the documents and textbooks provided suitable and sufficient information from which to draw conclusions. (p. 1129). Therefore, it became evident that content analysis was a suitable and reliable methodology for my particular research context.

### **Grounded theory**

While global and multicultural education are influenced by critical theory, the curriculum documents themselves may not be influenced by the same theory. Thus, grounded theory provides the researcher with an opportunity to examine the curriculum first, before searching for a theory to match the findings. Grounded theory originated in 1967 from the works of Barney Glaser and Anselm Strauss. According to Strauss and Corbin (1994), “grounded theory is a *general methodology* for developing theory that is grounded in data systematically gathered and analyzed. Theory evolves during actual research, and it does this through continuous interplay between analysis and data collection” (p. 273). Mansourian (2006) raises a

pertinent point regarding the use of grounded theory. “Although GT [grounded theory] is a well-established methodology, it is an approach to research rather than a detailed research method. The general goal is to construct theories in order to understand the phenomenon/phenomena under study” (p. 387).

Grounded theory involves the collection and analysis of data; the generation of categories; the sorting of categories and the writing of the theory. “As Martin (1978) noted in advocating for grounded theory in educational research, if research is to explain real world complexities and be valuable to educators, the investigation must be rooted in real world situations” (Olson & Raffanti, 2004, p. 33). Therefore, the use of grounded theory and content analysis to examine curriculum documents over a period of time for the presence of elements of global and multicultural education appeared very appropriate.

### ***Research Framework***

The main goal of the social studies curriculum at the middle level in Saskatchewan in 1999 is to make students aware of the links between events of the past, present and the future. “The ultimate aim is to graduate students who have a sense of themselves as active participants in and citizens of an independent world” (Saskatchewan Education, 1988, p. 3). If the goal of the social studies curriculum is to create individuals that are critically aware of their position in the world, then the curriculum should embrace elements of global and multicultural education, since both global and multicultural education deal with the individual and one’s perception of self and others. Using content analysis I examined the influence globalization and multiculturalism have had on the curriculum. There are certain elements that global and multicultural education have in common. I identified these elements and then examined the curriculum guides for the presence or lack of these elements through word counts which revealed certain patterns or themes.

Perhaps the most common notion in qualitative research is that a content analysis simply means doing a word-frequency count. The assumption made is that the words that are mentioned most often are the words that reflect the greatest concerns.... One thing to consider is that synonyms may be used for stylistic reasons throughout a document and thus may lead the researchers to underestimate the importance of a concept (Weber, 1990). (As cited in Stemler, 2001, p. 2).

Given this limitation, my word count included several synonyms, as well as an analysis of the word in the context it was in. This is explained in further detail later on in this chapter.

**MODEL A – Global Education  
(Pike & Selby, 2000, p. 16).**

	<b>Key ideas</b>	<b>Knowledge</b>	<b>Skills</b>	<b>Attitudes</b>
<b>Spatial Dimension</b>	<ul style="list-style-type: none"> <li>- interdependence</li> <li>- local and global systems</li> </ul>	<ul style="list-style-type: none"> <li>- of local and global connections and dependencies</li> <li>- of global systems</li> <li>- of the natures and function of a system</li> <li>- of connections among areas of knowledge</li> <li>- of the common needs of all humans and other species</li> <li>- of oneself as a whole person</li> </ul>	<ul style="list-style-type: none"> <li>- relational thinking (seeing patterns and connections)</li> <li>- systems thinking (understanding the impact of change in a system)</li> <li>- interpersonal relationships</li> <li>- cooperation</li> </ul>	<ul style="list-style-type: none"> <li>- flexibility in adaptation to change</li> <li>- willingness to work as a team member</li> <li>- consideration of the common good</li> <li>- sense of solidarity with other people and their problems</li> </ul>
<b>Issues Dimension</b>	<ul style="list-style-type: none"> <li>- local and global issues</li> <li>- interconnections among issues</li> <li>- perspectives</li> </ul>	<ul style="list-style-type: none"> <li>- of critical issues, at interpersonal through global levels</li> <li>- of interconnections among issues, events and trends</li> <li>- of a range of perspectives on issues</li> <li>- of how perspectives are shaped</li> </ul>	<ul style="list-style-type: none"> <li>- research and inquiry</li> <li>- evaluating, organizing, and presenting information</li> <li>- analyzing trends</li> <li>- personal judgment and decision making</li> </ul>	<ul style="list-style-type: none"> <li>- curiosity about issues, trends, and the global condition</li> <li>- receptivity to, and critical examination of, other perspectives and points of view</li> <li>- empathy with a respect for other people and cultures</li> </ul>
<b>Temporal Dimension</b>	<ul style="list-style-type: none"> <li>- phases of time as interactive</li> <li>- alternative futures</li> <li>- action</li> </ul>	<ul style="list-style-type: none"> <li>- of the relationship between past, present, and future</li> <li>- of a range of futures, including possible, probable and preferred</li> <li>- of sustainable development</li> <li>- of potential for action, at personal to global levels</li> </ul>	<ul style="list-style-type: none"> <li>- coping with change and uncertainty</li> <li>- extrapolation and prediction</li> <li>- creative and lateral thinking</li> <li>- problem solving</li> <li>- taking personal action</li> </ul>	<ul style="list-style-type: none"> <li>- tolerance of ambiguity and uncertainty</li> <li>- preparedness to consider long-term consequences</li> <li>- preparedness to utilize imagination and intuition</li> <li>- commitment to personal and social action</li> </ul>
<b>Inner Dimension</b>	<ul style="list-style-type: none"> <li>- journey inward</li> <li>- teaching and learning processes</li> <li>- medium and message</li> </ul>	<ul style="list-style-type: none"> <li>- of oneself -- identity, strengths, weaknesses, and potential</li> <li>- of one's perspectives, values and worldview</li> <li>- of incongruities among professed beliefs and personal actions</li> </ul>	<ul style="list-style-type: none"> <li>- personal reflection and analysis</li> <li>- personal growth – emotional, intellectual, physical, spiritual</li> <li>- learning flexibility (learning within a variety of contexts and in a variety of ways)</li> </ul>	<ul style="list-style-type: none"> <li>- belief in own abilities and potential</li> <li>- recognizing learning as a life-long process</li> <li>- genuineness-presenting the real person</li> <li>- preparedness to take risks</li> <li>- trust</li> </ul>

In the section on examining the *Characteristics of Global Education* I discussed Pike and Selby's (2000) model of global education. The table above (Model A) reveals the four dimensions of global education and their major components. Model A served as a guide to identify the elements of the social studies curriculum that revealed characteristics of global education.

**MODEL B - Multicultural education.  
(Fleras and Elliott's (1992), as illustrated in Scott, 2001, p. 127).**

	<b>Objectives</b>	<b>Assumptions</b>	<b>Target group</b>	<b>Content</b>	<b>Style</b>	<b>Outcome</b>
<b>Compensatory</b>	Formal equality through special programs	Verbal and cultural deficit model	Minority students	Remedial/ accelerated "English as a second language"	Special curriculum	Assimilation
<b>Enrichment</b>	Cultural awareness and appreciation	Positive, open and tolerant attitudes	All students	Cultural diversity and ethnic customs	Multicultural units + museum	Celebrating diversity
<b>Enhancement</b>	Critical awareness	Understanding	Administrators, teachers, students	History of majority-minority relations, anti-racist education	Problem-solving	Group dynamics
<b>Empowerment</b>	Empowering minorities through positive identity + parallel resources	Special status	Minority students	Community-based and culturally sensitive curriculum	Restructured and separatist	Justice and equality

The Government of Canada's development of multicultural policy in the 1970s influenced different provinces to change their curriculum to reflect the new document. In the inviting difference stage during the 1970s and 1980s multiculturalism is presented in the curriculum through the celebration of diversity. This celebration also involved educators becoming aware of textbook bias, developing multicultural materials, and issues of race (Harper, 1997). Students were to become aware of their own culture while also developing an appreciation of other cultures. The curriculum in many provinces has supposedly moved beyond this stage to a time of critiquing difference. The critique of difference is based on understanding power and identity. "How and when difference is produced becomes the main focus of inquiry. Anti-racist education is the best known example of this type of critical inquiry" (Gerin-Lajoie, 2008, p. 15). Thus, multicultural education in the age of critiquing difference promotes understanding of different races, ethnicities and cultures while at the same time realizing that we are all unique and there

are differences between and among groups. Fleras and Elliott (1992) (as cited in Scott, 2001) describe multicultural education as multidimensional and changing. They provide four different models of multicultural education: compensatory, enrichment, enhancement, and empowerment (see Model B).

**MODEL C - A combination of global and multicultural key ideas.**

	<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
<b>Equality</b>	<ul style="list-style-type: none"> <li>- of connections between local and global</li> <li>- of common needs of all humans and other species</li> <li>- of oneself as a whole person in relation to the dominant culture</li> </ul>	<ul style="list-style-type: none"> <li>- making links</li> <li>- cooperation</li> </ul>	<ul style="list-style-type: none"> <li>- adaptation</li> <li>- collaboration</li> <li>- concern for the common good</li> <li>- sense of solidarity</li> </ul>
<b>Awareness</b>	<ul style="list-style-type: none"> <li>- of critical issues</li> <li>- of interconnections among issues, events and trends</li> <li>- of a range of perspectives on issues</li> </ul>	<ul style="list-style-type: none"> <li>- research and inquiry</li> <li>- evaluating, organizing, and presenting information</li> <li>- analyzing trends</li> <li>- personal judgment and decision making</li> </ul>	<ul style="list-style-type: none"> <li>- curiosity about issues, trends, and the global and cultural condition</li> <li>- receptivity to, and critical examination of both cultural and global viewpoints</li> <li>- empathy with a respect for other people and cultures</li> </ul>
<b>Critical response</b>	<ul style="list-style-type: none"> <li>- of the relationship between past, present, and future</li> <li>- of potential for action, at personal to global levels</li> </ul>	<ul style="list-style-type: none"> <li>- coping with change and uncertainty</li> <li>- creative and lateral thinking</li> <li>- problem solving</li> <li>- taking personal action</li> </ul>	<ul style="list-style-type: none"> <li>- understanding and appreciation</li> <li>- preparedness to consider long-term consequences</li> <li>- preparedness to utilize imagination and intuition</li> </ul>
<b>Empowerment</b>	<ul style="list-style-type: none"> <li>- of oneself -- identity, strengths, weaknesses, and potential</li> <li>- of one's perspectives, values and worldview</li> <li>- of incongruities among professed beliefs and personal actions</li> </ul>	<ul style="list-style-type: none"> <li>- personal reflection and analysis</li> <li>- personal growth – emotional, intellectual, physical, spiritual</li> <li>- learning flexibility (learning within a variety of contexts and in a variety of ways)</li> </ul>	<ul style="list-style-type: none"> <li>- belief in own abilities and potential</li> <li>- recognizing learning as a life-long process</li> <li>- genuineness- presenting the real person</li> <li>- preparedness to take risks</li> <li>- trust</li> </ul>

By incorporating components of Pike and Selby's model of global education with elements from Fleras and Elliott's notion of multicultural education it became evident that commonalities could be found and a new system was created with which to perform content analysis (see Model C).

An examination of the models of global and multicultural education revealed the following similarities: both models contain four stages or dimensions, and as a result my model is composed of four stages: equality, awareness, critical response and empowerment. In addition another parallel was found in the objectives and assumptions of the multicultural model which appeared to relate to the key ideas, knowledge, skills and attitudes of the global education model. While the global education model examines the dimensions under the main headings of

knowledge, skills and values, the multicultural model does not go into significant detail about the various stages and categorizes each stage according to objectives, assumptions, target group, content and style. Therefore, I chose to use the headings from the global education model, which included knowledge, skills and values, and I added elements from the multicultural model: content, and assumptions. Thus, the knowledge category in my model consists of knowledge/content. While, the multicultural model does not specifically address skill development, I believed this was an important part of the process and as such created a skills/processes category. Lastly, the values category transitioned into values/attitudes, in order to acknowledge the assumptions category offered by the multicultural model. Once the headings were established, it was essential to decide which elements to include in the various stages being examined; therefore, each stage of the model is discussed separately to make apparent the links between the two models.

1. The word equality surfaces in the objectives of the multicultural model, and after an inspection of the global education model it is evident that the discussion of links, connections, cooperation, etc., can be equated to issues associated with equality. Therefore the first category of my model is entitled equality. An examination of the elements in the spatial dimension of the global education model revealed many similarities when considering equality from a multicultural perspective and these findings are revealed in my model (see Figure 5).
2. One of the objectives in the second stage of the multicultural model is that of awareness. The global education model in the issues dimension explores issues, interconnections, curiosity, personal judgment, etc., which can be linked to a state of awareness, thus creating the title of the second stage of my model: awareness. The assumptions of the enrichment stage of the multicultural model include having positive, open and tolerant attitudes and this is apparent in the issues dimension of the global education model. One cannot explore critical issues or a range of perspectives without having a positive, open and tolerant attitude.
3. In the temporal dimension stage of Pike and Selby's model (2000), relationships between the past, present and future; problem solving skills; and the potential for action are all mentioned; while in the multicultural model, critical awareness is the objective of the enhancement stage. It is clear that in order for students to become critically aware, they

need to be given opportunities to take action, explore relationships between the past, present, and future, etc. Hence the third category of my model is entitled critical response.

4. The last category of my model is empowerment, which appears as the last stage in the multicultural model and also surfaces in the inner dimension of the global education model, with the opportunity to journey inward, to become a life-long learner.

Thus, an inspection of Model C reveals that my model embraces elements of both the global education model and the multicultural education model to create a holistic model of global and multicultural education. The new model that I developed could now be used to code information to determine what patterns and themes were present.

Coding procedures- including the important procedures of constant comparison, theoretical questioning, theoretical sampling, concept development, and their relationships- help to protect the researcher from accepting any of those voices on their own terms, and to some extent forces the researcher's own voice to be questioning, questioned, and provisional. (Strauss & Corbin, 1994, p. 280).

I examined the curriculum guides for the middle level using the new model I created and determined the presence and frequency of key words associated with global and multicultural concepts. Once I tallied my key words in a chart, I examined each word in its context to determine whether the key word related to issues associated with the categories of equality, awareness, critical response and empowerment. I recorded these findings in a chart, to ensure accurate recording and to enable ease of interpretation of data. The use of key word searches in the curricula for each category of my model made it easier to penetrate the document and to ensure accuracy during the analysis. This approach allowed me to perform grounded theory to the best of my abilities.

The grounded theorist includes all kinds of data: quantitative, qualitative, interviews, studies, and literature without preconception or manipulation. With great care and constant comparison, the research uses the data to generate concepts, categories, and their variations. The data's usefulness earns its way into the emergent theory because of its relevance. (Olson & Raffanti, 2004, p. 2).

Strauss and Corbin (1994) use the word systematic to describe the process of grounded theory. Thus, the following steps served as a guide to ensure the systematic and careful gathering and analysis of data to create theory.

Step 1: Counts for the following key words and their synonyms were performed first.

<p><b>Equality</b> – <i>parity, fairness, opportunity, likeness, similarity</i> <b>Awareness-</b> <i>conscious, alert, wakeful, responsive, attentive, recognize, realize, deduce, decision-making,</i> <b>Critical Response-</b> <i>analytical, investigative, rational, reasoned, perspectives, perception</i> <b>Empowerment-</b> <i>consideration, contemplation, deliberation</i></p>
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Step 2: Using Model C, I analyzed the key word in its context and determined if it appeared in a category on the framework.

Step 3: I determined the frequency (or lack thereof) of certain categories in the chart and examined themes/patterns that emerged.

Step 4: All steps for different years/grades were repeated and the themes/patterns that emerged were analyzed before creating an overall theory.

Thus, by using the steps detailed above, I believed that a thorough and accurate analysis of the Saskatchewan social studies curricula at the middle level, from 1978- 1999, would reveal whether elements of globalization and multiculturalism had been included into curricular learning objectives. The analysis would also provide insight into whether the curriculum of a specific time period represented a particular stage on my model of global and multicultural education - equality, awareness, critical response or empowerment.

## CHAPTER 4

### RESULTS

#### *Introduction*

Content analysis using key word counts for the grades 7 and 8 Saskatchewan social studies curriculum revealed various trends over the time periods examined (1978-1999). The findings are discussed in detail for each time period and I examined each category of the model on global and multicultural education individually, starting with equality, followed by awareness, critical response and lastly empowerment. Charts of key word counts and themes that emerged from each category of the model are provided as visual representations of the findings and to facilitate discussion of the data.

#### *A Brief Description of Saskatchewan Social Studies Curricula – 1978-1999*

The 1978 social studies curriculum, which was examined at both the grade 7 and 8 levels, was a mini-curriculum designed to enhance concepts covered in the core curriculum. The focus of the document was “to ensure that all students develop greater understanding and appreciation of their country, and a wholesome pride in being Canadian citizens” (Saskatoon Board of Education, 1978, p. 1). I chose to analyze this curriculum, as the examination of this document would possibly reveal elements of both global and multicultural education and would reflect the thoughts and views of curricularists in a time when multicultural policy was born.

While the 1978 curriculum was concerned with the understanding and appreciation of Canada, the 1987/88 curriculum concentrated on helping students explore topics at both local and global levels. This curriculum reads, for example: “The themes present a content sequence designed to guide students from the familiar to the unfamiliar and from a local to a global view of the world” (Saskatchewan Education, 1988, p. 2).

The 1999 social studies curriculum appears to follow some of the same principles that were established in 1987/88, as well as build on them. This curriculum aims to “help students know and appreciate the past, understand the present, influence the future and make connections between events and issues of the past, the present and the future” (Saskatchewan Education, 1999, p. 3). The 1999 social studies curriculum provides teachers with much detailed information laid out in an introductory section, which is common to all of the middle years grade levels (7 to 9), and the units and outcomes sections, particular to each grade level. As a result, my analysis

encompassed two sections. The first section examined the introduction of the curriculum for the middle years grade levels, and explored specific curriculum principles, goals, components, and so on. The second section examined learning objectives specific to the grade 7 level, followed by an examination of the learning outcomes for the grade 8 level.

### **Equality**

The equality stage of the model of global and multicultural education is one in which students begin to become cognisant of global and cultural forces that exist and influence their lives. This stage does not require students to take action or advocate for change, instead it provides students with the opportunity to make connections or links between cultural and global forces. For example, students may begin to see similarities between their own culture and other world cultures or they may explore different ways in which we are connected around the globe. In the category of equality, key word searches occurred for the word equality, as well as, the following synonyms: parity, fairness, opportunity, likeness and similarity.

Table 1.

*The 'equality' stage of the global and multicultural model of education.*

	<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
<b>Equality</b>	-of connections between local and global -of common needs of all humans and other species -of oneself as a whole person in relation to the dominant culture	-making links -cooperation	-adaptation -collaboration -concern for the -common good -sense of solidarity

Under the category of equality, the key words were then examined to determine whether they related to the realms of knowledge/content, skills/processes or values/attitudes. The knowledge/content section of the category examined the following elements: knowledge of connections between local and global; knowledge of common needs of all humans and other species; and knowledge of oneself as a whole person in relation to the dominant culture. The skills/processes section was categorized by making links and cooperation, while the

values/attitudes section was defined by: adaptation; collaboration; concern for the common good; and solidarity (see Table 1).

*Equality in the 1978 Social Studies Curriculum*

Table 2.

*Key Word Count for 'equality' in the 1978 Social Studies Curriculum.*

Key Word	Grade 7	Grade 8
<b>Equality</b>	0	0
Parity	0	0
Fairness	0	0
Opportunity	0	1
Likeness	0	0
Similarity	0	1
Total	0	2

Analysis of the 1978 curriculum for both grades 7 & 8 commenced with a search for the key word equality and its synonyms. This search was performed three times, to ensure that the document had been thoroughly examined. Table 2 reveals the findings of this search. The examination of the 1978 curriculum at the grade 7 level, revealed zero key word counts in the category of equality. The absence of any key words related to this category seems revealing and I also discovered that this grade 7 curriculum placed much emphasis on emigration from Eastern Hemisphere countries. I found this of particular interest, because as a country renowned for its cultural diversity, Canadian immigration has consisted of a wide variety of nationals from all over the world and not solely the Eastern Hemisphere. Thus, I counted the words that referred to the Eastern Hemisphere, which revealed approximately 14 references. One mention was made of Canada being a cultural mosaic, but it should be noted that this statement was linked to countries located in the Eastern Hemisphere: “Know the mosaic aspect of Canadian cultures and compare this with the cultures of countries in the Eastern Hemisphere” (Saskatoon Board of Education, 1978, p. 9).

References to countries located in the Eastern Hemisphere reflected Canada’s immigration policies, which up until 1956 were based on immigrant ethnicity, resulting in “thousands of Europeans [who] came to Canada as immigrants and refugees and helped build Canada's post-war economy” (History of Canada website, 2008). In the 1970s Canadian immigration included individuals from a variety of areas, such as, Asia, and the Caribbean.

“Asian-born newcomers accounted for 12.1 percent of all immigrants admitted to Canada and Europeans for 61.6 percent” (Canadian Chamber of Commerce, 2009). It is evident that at the time the 1978 curriculum was created, Canadian immigration consisted primarily of individuals of European descent, and the curriculum mirrors this trend.

With regards to the category of equality it appears that the curriculum, makes an attempt to establish links and connections between local (Canada) and global (Eastern Hemisphere), but it fails to explore issues on a broader global and cultural level, choosing to solely acknowledge European immigration. The focus on Eastern European immigration, combined with the total absence of key words in this model of global and multicultural education, makes it clear that, the 1978 grade 7 social studies curriculum does not address issues of equality.

Compared to the grade 7 learning objectives, those in the 1978 grade 8 document showed a tally of two key words which represented the equality category - the synonyms ‘similarity’ and ‘opportunity’ (see Table 2). However, analysis of the text revealed only one key word which directly related to the model of global and multicultural education. The key word, ‘opportunity’, related to knowledge of oneself as a whole person in relation to the dominant culture. The text reads: “This is an excellent *opportunity* [italics added] for each child to learn He is a Canadian and that our cultural mosaic is welded together to create a unique Canadian culture” (Saskatoon Board of Education, 1978, p. 148).

However, the fact that the pronoun ‘he’ is used is troublesome in that it does not account for both genders and creates uneven ground between the two, with males appearing as more important or dominant. An in-depth exploration into issues associated with gender equity and the curriculum is complex, lengthy and not the focus of this study, so I have chosen to move past this issue to examine the underlying problem that exists with the finding – that is, that while the primary objective of the curriculum is for children to learn about what it means to be Canadian, it does not require deeper investigation of this issue.

In the entire 1978 grade 7 & 8 social studies mini-curriculum only one reference is made in the category of equality in the knowledge/content area. If one examines the realm of global education during this time frame, Richardson’s framework for global education (1976) was still relatively new and Pike and Selby only expanded on the ideas of Richardson and Hanvey in 1988 (Hicks, 2003), which might explain the absence of global education concepts in the 1978 curriculum. However, on a cultural front, the failure of the curriculum to address multicultural

issues is unjustifiable. First of all, the Government of Canada adopted a multiculturalism policy in 1971 (Harper 1997). Secondly, Saskatchewan was the first province in Canada to implement multiculturalism in 1975, by offering students different languages of instruction (Ghosh & Abdi, 2004). Thirdly, it was during the 1970s that one of the educational responses to multiculturalism involved ‘inviting difference’ (Gerin-Lajoie, 2008; Harper, 1997), which it is evident the 1978 curriculum fails to embrace. One must now ponder why, in a time when multicultural policy came to be born and in a time when Saskatchewan offered students different linguistic choices, the social studies curriculum did not bother to adequately address cultural issues?

*Equality in the 1987/88 Social Studies Curriculum*

Table 3.

*Key Word Count for ‘equality’ in the 1987/88 Social Studies Curriculum.*

	Grade 7 1988	Grade 8 1987
<b>Equality</b>	4	0
Parity	0	0
Fairness	0	0
Opportunity	2	1
Likeness	0	0
Similarity	0	4
Total	6	5

The analysis of the 1987/88 social studies curriculum followed the same steps as in 1978. Table 3 reveals the key word findings in 1987/88 for both grades in the equality category. An examination of the 1988 curriculum at the grade 7 level, uncovered six key words in the equality stage of the model, specifically the words ‘equality’ and ‘opportunity’. The key words are found in unit two of the curriculum which deals with resources in Canada and the world community. For example, the following sentence appears twice, as both a required learning and a specific learning objective in the unit: “Appreciate that *equality* [italics added] of *opportunity* [italics added] depends upon an *equitable* [italics added] distribution of resources” (Saskatchewan Education, 1988, p. 21). It is evident that this particular sentence touches on many areas under equality. For students to realize how resources are distributed in Canada and the world community students will have to have knowledge of connections between local and global resources, which would fall under the knowledge/content section of the model (see Table 1). Students will also need to learn skills of cooperation in order to understand how to equitably

distribute resources, so everyone can have equal opportunities. In order to achieve a state where individuals have similar opportunities and are able to share resources, students will need to learn values/attitudes associated with collaboration, concern for the common good and a sense of solidarity. It is apparent that while this sentence touches on many aspects of equality, it is a solitary attempt to address issues of equality in the 1988 grade 7 curriculum.

At the grade 8 level, of the five key words which were found, an analysis of the text revealed only four words which registered on the model of global and multicultural education relating to equality. Equality in the 1987 curriculum presents itself in the knowledge/content and skills/processes sections and is mainly concerned with ‘making links’ (See Table 1). As part of the curriculum rationale students are expected to use prior knowledge of the links between how society is structured and how this forms Canada’s identity and ‘make links’ to examine their own identity. Culture is one of the required learnings of the curriculum, and students are expected to work on skills that involve “identifying *similarities* [italics added] and differences” (Saskatchewan Education, 1987, p. 7). Much emphasis in the learning objectives is placed on students being required to identify differences and *similarities* [italics added] between cultures – for example, the document reads: “Use these sources to identify *similarities* [italics added] and differences among cultural groups” (Saskatchewan Education, p. 11). Another objective involves students “[becoming] aware of similarities among cultures” (Ibid). It seems the expectation is that while students examine and determine the similarities and differences among groups, they will identify the commonalities they possess with others. Therefore, it is apparent that the 1987 grade 8 curriculum acknowledges and presents students with an opportunity to learn about multiculturalism, and thus represents the equality stage of the model of global and multicultural education.

The 1987/88 Saskatchewan social studies curriculum demonstrates much more emphasis on global and multicultural issues in the equality category, as compared to its predecessor in 1978. However, it also seems clear that extra effort could have been placed on addressing issues related to multiculturalism at both grade levels, as the curriculum was developed over a decade after Canada implemented policies associated with multiculturalism. With regards to incorporating elements of global education into the curriculum, one could argue that since this field has been dominated in Canada by the works of Pike and Selby who began publishing their

work in 1988, it would have been a difficult endeavour to include elements of global education in the curriculum.

*Equality in the 1999 Social Studies Curriculum*

As with the previous curricula examined, word searches were performed three times in the 1999 curriculum. The findings as they relate to equality will be revealed in the following order: first, the introduction to the middle level; secondly, the grade 7 learning objectives; and lastly grade 8 learning objectives. Table 4 reveals the key word counts for the 1999 curriculum. Table 4.

*Key Word Count for ‘equality’ in the 1999 Social Studies Curriculum.*

	Introduction to the Middle Years Level	Grade 7 1999	Grade 8 1999
<b>Equality</b>	3	5	2
Parity	0	0	0
Fairness	1	1	0
Opportunity	27	0	2
Likeness	0	0	0
Similarity	0	2	4
<b>Total</b>	<b>31</b>	<b>8</b>	<b>8</b>

In the introduction of the middle years level curriculum in 1999, word counts revealed 31 key words relating to the equality stage of the model. The majority of these words occurred when searching for the word ‘opportunity’, which registered 27 counts, with ‘equality’ tallying three counts and ‘fairness’ one count. Once all the key words were recorded, they were analyzed in the text to determine whether they possessed elements of equality as determined by the model of global and multicultural education. The findings that were revealed were surprising: of all 31 key words examined, only eight themes emerged that were concerned with ‘equality’. The following excerpt is an example of one of the findings: “At the Middle Level, the Social Studies program provides *opportunity* [italics added] for students to develop a sense of themselves as active participants in their world (personal, local, national and global” (Saskatchewan Education, 1999, p. 3). This statement reveals the aim of the curriculum to do several things. First of all, the program is interested in aiding students in developing knowledge of themselves in relation not only to the dominant culture, but also to other issues that may affect them on a variety of levels. In Table 1 this would fall under knowledge/content of oneself as a whole person in relation to the

dominant culture. As students begin to examine who they are as active participants in their world, it is hoped that they will identify the common needs they have with others, which is evidence of knowledge/content of common needs of all humans and other species. As part of the curriculum principles, teachers are expected to provide students with opportunities to interact and collaborate. The document reads: “The teacher should: provide frequent *opportunities* [italics added] for students to work collaboratively and cooperatively in a variety of group structures (e.g., interest groups, friendship groups, homogenous groups, ability groups and gender mixed groups)” (Saskatchewan Education, p. 10). According to Table 1 this demonstrates concern for the common good and collaboration, in the values/attitudes category, as well as cooperation in the skills/processes category. Teachers are also required to offer students opportunities to explore citizenship skills that require students to be considerate. “Instruction should provide *opportunities* [italics added] to develop, value and practise citizenship skills as students explore, reflect on and assess issues, construct thoughtful points of view, and recommend and engage in appropriate actions based upon adequate knowledge and consideration” (Saskatchewan Education, p. 4). This provides evidence of knowledge/content of the common needs of all humans and other species, as well as demonstrating a concern for the common good under the values/skills category.

The introduction to the middle years level includes sections outlining initiatives that Saskatchewan Education decided to implement in the curriculum. One of the initiatives deals with multicultural content, perspectives and resources. As part of this initiative teachers are expected to encourage student potential regardless of the student’s culture, which appears to demonstrate a concern for the common good, which falls in the values/attitudes section: “To demonstrate and promote cultural respect and understanding, teachers can: view students of all cultures as having *equal* [italics added] potential” (Saskatchewan Education, 1999, p. 13). It is evident that there is a spread of themes across the three sections of knowledge/content, skills/processes and values/attitudes. It is apparent that the skills/processes section lacks the counts the other categories possess. However, even though the other sections contain more counts, it is evident that the overall number of themes is minimal in comparison to what initially looked like a very promising key word count in the category of equality.

## *Equality in the 1999 Grade 7 Learning Objectives*

The learning objectives of the 1999 grade 7 social studies curriculum demonstrate some correlations and inconsistencies in relation to the introduction section of the middle level. The key word counts for the grade 7 learning objectives are in stark contrast to that of the middle level introduction, with a count of eight key words as compared to 31 (see Table 4). Therefore, only 26% of the words in the category of equality that surface in the introduction appear in the learning objectives. However, when the eight words were analyzed in the text, nine themes emerged related to the equality section of the model of global and multicultural education, which is demonstrated in the following section:

Of intrigue is the fact that the evidence of equality that appeared in the 1988 curriculum, emerges once again in the 1999 curriculum, with the statement: “Appreciate that *equality* [italics added] of opportunity depends upon an *equitable* [italics added] distribution of and/or access to resources” (Saskatchewan Education, 1988, p. 74). The wording has changed slightly with the addition of “or” and “access”, implying that unlike the previous learning objective, the 1999 curriculum takes into consideration the fact that not only is possessing a resource vital, but having access to it is of paramount importance, as well. It also highlights the reality that it is not simply having a resource, but having access to acquire it, which creates *equal opportunities*. It is evident that once again students will have to possess knowledge of connections between local and global, learn skills of cooperation, as well as, develop values concerned with collaboration, concern for the common good and a sense of solidarity.

In an examination of the Pacific Rim grade 7 students are expected to learn skills associated with making links as well as having knowledge of connections between local and global as they identify commonalities and disparities between Canada and another country. “Identify *similarities* [italics added] and differences between Canada and another country” (Saskatchewan Education, 1999, p. 37). Students also develop knowledge of self in relation to the dominant culture as well as make links when they examine the consequences of individual equality and freedom on others. “Appreciate that, while individuals have the right to *equality* [italics added] and freedom, they also have the responsibility to consider the consequences of their own freedoms on others” (Saskatchewan Education, p. 173). Lastly, students are expected to make connections when they “identify the *similarities* [italics added] and differences between

the government systems of a democracy, an oligarchy and an autocracy” (Saskatchewan Education, p. 175).

The themes that emerged in the knowledge/content section of the grade 7 learning objectives closely matched the ones offered in the introduction to the middle level. However, the skills/processes and values/attitudes section showed some inconsistencies. In the introduction, the skills/processes section was concerned with fostering cooperation, which does present itself in the learning objectives. However, there is no mention of making links, which surfaces in the learning objectives. The same similarities appear in the values/attitudes section. Mention is made of collaboration and concern for the common good, however, sense of solidarity does not appear in the introduction.

#### *Equality in the 1999 Grade 8 Learning Objectives*

The learning objectives of the grade 8 social studies curriculum in 1999 revealed the same number of key words as in grade 7, with a total of 8 words. In unit one of the curriculum students are given the opportunity to learn about religions from various cultures and as such can examine and develop knowledge/content of connections between local and global. The document reads “Appreciate the *opportunities* [italics added] to learn from the religious patterns of diverse cultures” (Saskatchewan Education Grade 8, 1999, p. 46). In the same unit students can make links between skills learned in school and their application in other areas of life: “Value the *opportunities* [italics added] to learn skills in school that can be transferred and applied in other areas throughout life” (Saskatchewan Education Grade 8, p. 48). Students also learn to appreciate the differences and similarities between cultures, which appears three times as a learning objective. An example of one of the learning objectives is as follows: “Accept that all cultures have *similarities* [italics added] and differences, and that one culture is not superior to others” (Saskatchewan Education Grade 8, p. 35). As part of an overview of unit one, it is anticipated that students will develop an appreciation of cultural differences and similarities in our world and it is evident that an understanding and appreciation of others can lead to a sense of solidarity, which falls under the values/attitudes category of equality (see Table 1).

There is only one consistency with regards to the introduction section of the curriculum and the learning objectives at the grade 8 level. In unit four of the curriculum students explore the interdependence between individuals, groups and institutions and examine human rights, which relates to the knowledge/content section under equality, with regards to the common needs

of all humans and other species. The learning objective states: “Know that the Declaration of Human Rights is designed to protect the freedom, *equality* [italics added] and rights of all people” (Saskatchewan Education Grade 8, p. 180).

In conclusion, while there are similarities and disparities between the introductory section of the middle level curriculum and the learning objectives sections for both grades, the 1999 curriculum includes requirements to explore issues relating to both global and multicultural education in the equality category. However, while it is evident that there are far more themes presented in the equality category in 1999 than in 1978 or 1987/88, one must question whether issues associated with globalization and multiculturalism are adequately addressed. Equality presents itself in the curriculum as key words in specific learning objectives which are part of specific units, required learnings, or particular initiatives. It is not interspersed or woven into the curriculum as Pike (2000a) suggests should be the case in global education nor has multicultural education moved beyond the celebration of differences (Harper, 1997). However, it is apparent that over time equality, as represented on the model of global and multicultural education, has become a more important idea that Saskatchewan teachers and students are asked to explore in middle years social studies courses.

### Awareness

Table 5.

*The ‘awareness’ stage of the global and multicultural model of education.*

	<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
<b>Awareness</b>	<ul style="list-style-type: none"> <li>- of critical issues</li> <li>- of interconnection s among issues, events and trends</li> <li>- of a range of perspectives on issues</li> </ul>	<ul style="list-style-type: none"> <li>- research and inquiry</li> <li>- evaluating, organizing, and presenting information</li> <li>- analyzing trends</li> <li>- personal judgment and decision making</li> </ul>	<ul style="list-style-type: none"> <li>- curiosity about issues, trends, and the global and cultural condition</li> <li>- receptivity to, and critical examination of both cultural and global viewpoints</li> <li>- empathy with a respect for other people and cultures</li> </ul>

The awareness stage of the model of global and multicultural education is one in which students become aware of issues that affect them. This stage moves a step further than equality, by exploring and analyzing issues in depth. Students are no longer simply expected to just notice what is similar or different, but actually start to determine and/or examine why things are this way.

In the category of awareness, key word searches occurred for the word ‘aware’, as well as for the following synonyms: conscious, alert, wakeful, responsive, attentive, recognize, realize, deduce, and decision-making. The knowledge/content section of the category examined the following elements: knowledge of critical issues; of interconnections among issues; events and trends; and of a range of perspectives on issues. The skills/processes section emphasized research and inquiry; evaluating, organizing and presenting information; analyzing trends; and personal judgment and decision making. Lastly, the values/attitudes section explored curiosity about issues, trends, and the global and cultural condition; receptivity to and critical examination of both cultural and global viewpoints; and empathy with a respect for other people and cultures (see Table 5).

*Awareness in the 1978 Social Studies Curriculum*

Table 6.

*Key Word Count for ‘awareness’ in the 1978 Social Studies Curriculum.*

	Grade 7 1978	Grade 8 1978
<b>Aware</b>	2	0
Conscious	0	0
Alert	0	0
Wakeful	0	0
Responsive	0	0
Attentive	0	0
Recognize	0	4
Realize	0	0
Deduce	0	0
Decision-making	1	0
<b>Total</b>	<b>3</b>	<b>4</b>

Key word counts for the 1978 curriculum at the grade 7 level for the category of awareness revealed a total of three counts (see Table 6). Of the three counts, zero registered on the model of global and multicultural education in the category of awareness. One of the examples deals with ceremonies performed at parliament and reads as follows: “Examine and

discuss the ceremonies connected with the opening of parliament. Be *aware* [italics added] of the historical background and significance of the pageantry involved” (Saskatoon Board of Education, 1978, p. 92). Thus, it is evident that while the example includes the word ‘aware’ it does not do so in a manner that entails elements of globalization or multiculturalism in the awareness category of the model.

The 1978 social studies mini-curriculum that was examined at the grade 8 level mirrored very similar trends to the grade 7 level. In the category of awareness, the grade 7 curriculum contained only three key word counts, as compared to four in grade 8 (see Table 6). All four grade 8 word counts occurred in a section examining the conflict of cultures and, in particular, the struggle of a variety of cultures to maintain their identity (Saskatoon Board of Education, 1978, p. 146). The historical and constitutional differences and the rights of other cultures, such as French Canadian and Indian cultures, are to be explored (Ibid). As the four counts were interrelated, only one theme appears on the model of global and multicultural education in the values/processes section under empathy with a respect for other people and cultures. The document reads: “*Recognize* [italics added] that the majority have rights to their culture too, and cannot legally nor morally be denied these rights” (Ibid). It is evident that while the grade 8 curriculum does include one more ‘awareness’ key word counts on the model of global and multicultural education, both grade levels fail to address issues of globalization and multiculturalism. As evidence revealed in the equality category earlier in this chapter, immigration to Canada during the time the 1978 curriculum was created consisted of a variety of nationalities. However, the curriculum fails to address the needs of the children of these immigrants, suggesting student composition consists primarily of Indians, French Canadians and English Canadians. The curriculum supports this standing with learning objectives that include the following: “Examine Emigration of Eastern Hemisphere People to Canada” (p. 40), or “Examine the Economic Interdependence of Canada and Eastern Hemisphere Countries” (p. 105) (Saskatoon Board of Education). With regards to global education it is safe to say that Hanvey’s work in the United Kingdom and Richardson’s work in Britain, did not permeate into the mini-curriculum during the 1970s.

#### *Awareness in 1987/88 Social Studies Curriculum*

As with the previous curricula examined in the various categories, key word searches were performed three times to ensure accuracy and then analyzed in their context. It is apparent

from the findings in the equality category that simply counting key words does not indicate whether or not they fit on the model of global and multicultural education and it is necessary to examine the surrounding text before making any assumptions. The analysis of the grade 7 curriculum in the category of awareness in 1988 revealed an astounding 35 key word counts, which is a significant increase compared to the three key words found in the 1978 curriculum at the same level (see Table 7). It is evident that the majority of these words are concerned with ‘decision-making’, followed by ‘awareness’, ‘realization’, ‘recognition’ and lastly, ‘deduction’. Once the key words were analyzed in context, 32 themes appeared on the model of global and multicultural education (see Table 8). This reveals that 91% of the words that were found related to issues in the awareness category of the model.

Table 7.

*Key Word Count for ‘awareness’ in the 1987/88 Social Studies Curriculum.*

	Grade 7 1988	Grade 8 1987
<b>Aware</b>	5	15
Conscious	0	0
Alert	0	0
Wakeful	0	0
Responsive	0	0
Attentive	0	0
Recognize	3	13
Realize	3	2
Deduce	2	0
Decision-making	22	10
<b>Total</b>	<b>35</b>	<b>40</b>

In the knowledge/content section of the category, interconnections among issues, events and trends appeared six times in the learning objectives and as part of the goals of the course in the following contexts:

1. recognizing how a country’s location affects decisions that are made (p.5);
2. in a unit exploring Canada and the world community enabling students to become aware that some networks, which move people, goods, and information from one place to another (linkages), may be appropriate in some cases, but not in others (p.57);
3. examining the impact of new linkage technology on people’s lives (p.59) ;
4. understanding that decisions that are made can have consequences at both local and global levels (p.49);

5. becoming aware that decisions made by individuals in power impact others (p.31);
6. recognizing that decisions made by one country affect another country (p.47).

Knowledge of a range of perspectives involved developing “an *awareness* [italics added] of the impact of population on the environment” (p. 25); “[recognizing] the need of society to restrain state and individual rights in some situations” (p. 47); and “[*realizing*] and [accepting] that people do not always want the same things” (p. 63). Knowledge of critical issues involves being aware of the different ways in which social structures can impact individuals (p.33), as well as becoming aware of the effects population has on the environment (p.25). (Saskatchewan Education, 1988).

Table 8.

*Findings in the ‘awareness’ category for the Grade 7 curriculum in 1988.*

<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
- of critical issues (x2)	- research and inquiry (x3)	- curiosity about issues, trends, and the global and cultural condition (x3)
- of interconnections among issues, events and trends (x6)	- evaluating, organizing, and presenting information (x6)	- receptivity to, and critical examination both cultural and global viewpoints (x3)
- of a range of perspectives on issues (x3)	- analyzing trends (x3)	- empathy with a respect for other people and cultures
	- personal judgment and decision making (x2)	

In the skills/processes section students analyze trends by examining the change process (p. 43), population effects on the environment (p. 25) and using data to form logical conclusions (p. 6). Students are required to use research and inquiry skills when performing investigations in order to identify supporting ideas (p. 53); when using data to form logical conclusions (p. 6); and when analyzing society’s need to withhold rights (p. 47). Personal judgment and decision making skills are worked on when students learn that in order to evaluate the impact of a decision it is necessary to use standards of behaviour (p. 41); and when realizing that everyone makes different decisions and some situations are out of our control (p. 63). Students also have

the opportunity to evaluate, organize and present information (p. 57). (Saskatchewan Education, 1988).

In the values/attitudes section receptivity to, and critical examination of both cultural and global viewpoints, as well as curiosity about issues, trends and the global and cultural condition were common themes in the values/attitudes category, each appearing three times. Examples include: having free and open debate (p.21); using standards of behaviour to evaluate decisions (p. 45); and realizing that everyone is entitled to wanting different things (p. 63). Empathy with a respect for other people and cultures appeared only once when examining the impact of social class on ability to choose courses of action (p. 43). (Saskatchewan Education, 1988). It is evident that the 1988 grade 7 curriculum readily embraces issues of awareness. Both globalization and multiculturalism are addressed in the curriculum, with themes appearing in all three categories of knowledge/content, skills/processes and values/attitudes.

The analysis of the 1987 grade 8 curriculum in the category of awareness revealed 40 key words, of which 25 themes registered on the model of global and multicultural education. Though these numbers differ slightly from the grade 7 curriculum in 1988, some similarities remain in that themes are present in all three categories of knowledge/content; skills/processes; and values/attitudes (see Table 9)

Table 9.

*Findings in the 'awareness' category for the Grade 8 curriculum in 1987.*

<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
- of critical issues	- research and	- receptivity to, and
- of interconnections among issues, events and trends (x7)	inquiry (x4)	critical examination
	- analyzing trends	both cultural and
	- personal judgment and decision making (x5)	global viewpoints
		- empathy with a respect for other people and cultures (x6)

An examination of Table 9 reveals that the skills/processes category contains the most themes, followed by knowledge/content and values/attitudes. In the knowledge/content section critical issues surfaces only once when examining bias and propaganda. Knowledge of interconnections among issues, events and trends emerges seven times in the following areas:

1. as a goal of the program to “*recognize* [italics added] and understand conflicts or communication problems complicating choices” (p.4);
2. students become aware of how decision-making systems can solve conflict (p.45);
3. in the required learnings when students develop an “*awareness* [italics added] that changes in society and in values interact and may cause further changes” (p. 7);
4. “*realize* [italics added] the societal functions served by roles and the norms held for those roles” (p. 23);
5. students become cognizant of how participation in a group can affect individual behaviour (p.25) ;
6. students have the opportunity to explore the role of the family in society (p.25);
7. “*realize* [italics added] that interdependent relationships exist within all groups and among all individuals” (p. 31) (Saskatchewan Education, 1987).

An inspection of the skills/processes section reveals that research and inquiry skills are used when students explore: the reasons different publications exist (p.3); stereotypes (p. 29); personal economic situations (p. 33); and the structure of Canadian governments (p. 45). Students have the opportunity to develop personal judgment and decision-making skills when they: examine cultural patterns of behaviour (p. 9); determine courses of action (p.41) become aware of the role they play in decision-making (x2) (p. 45, 47); and explore issues related to self (p. 19). Students analyze trends when they explore the role of popular television programs on influencing attitudes and values (p. 23). In the values/attitudes section students develop receptivity to and critical examination of both cultural and global viewpoints when they “appreciate that positive change in an interdependent economy requires *decision making* [italics added] that considers the impact on the well-being of all members of society” (Saskatchewan Education, 1987, p. 30). Students develop empathy with a respect for other people and cultures, in the required learnings, when they learn to appreciate different cultural groups (p.9). The theme of empathy surfaces in unit one on culture when students explore the values of various ethnicities (p.9); the differences among cultures (p.9); and the contributions of various cultural groups (p.9) (Saskatchewan Education, 1987). In the same unit students also examine cultural similarities and become aware that cultural differences do not entail being right or wrong. Thus, it is apparent that the curriculum incorporates elements of globalization and multiculturalism in the awareness stage of the model.

One can conclude that the 1987/88 curriculum at both levels integrates elements of global and multicultural education in the awareness stage of the model. According to Gerin-Lajoie (2008) and Harper (1997), multiculturalism is characterized by several kinds of responses, including: suppressing difference; insisting on difference; denying difference; inviting difference; and critiquing difference. When examining equality, it appeared that the social studies curriculum attempted to embrace the ‘inviting difference’ response to multiculturalism, while virtually ignoring any aspects of global education. However, it can now be stated the ‘inviting difference’ response in the analysis of equality only surfaced as part of a bigger picture. It is now clear that the 1988 curriculum moved beyond the ‘inviting difference’ phase into the ‘critiquing difference’ phase of multiculturalism. It is apparent that in the awareness stage of the model students explore the dimensions of global education described by Hanvey (1978) when they examine: perspective consciousness, knowledge of world conditions, cross-cultural awareness, global systems dynamics and knowledge of choices (Cook, 2008). Therefore, the lack of themes present in the equality phase can be attributed to the fact that the 1987/88 curriculum moved beyond equality into the awareness stage.

*Awareness in the 1999 Social Studies Curriculum*

Table 10.

*Key Word Count for ‘awareness’ in the 1999 Social Studies Curriculum.*

	Introduction to the middle years level	Grade 7 1999	Grade 8 1999
<b>Aware</b>	6	7	10
Conscious	0	1	0
Alert	0	0	0
Wakeful	0	0	0
Responsive	0	0	0
Attentive	0	0	0
Recognize	2	5	16
Realize	0	0	0
Deduce	0	0	0
Decision-making	6	19	10
<b>Total</b>	<b>14</b>	<b>32</b>	<b>36</b>

Analysis of the 1999 introduction to the middle level revealed only 14 key word counts in the awareness stage of the model, as opposed to the 31 key words that were present in the equality category. Table 10 illustrates the disproportionate number of key words found in the

introduction in comparison to the learning objectives for both grades 7 and 8. Of the 14 key word counts for the introduction to the middle level only six registered on the model of global and multicultural education in the awareness stage (see Table 11).

Table 11.

*Findings in the 'awareness' category for the middle level in 1999.*

<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
- of critical issues	- personal	- empathy with a respect
- of interconnections among issues, events and trends	judgment and decision making	for other people and cultures (x2)

In the category of knowledge/content students explore critical issues under the initiative of Aboriginal content, perspectives and resources when they examine bias (p. 13). Students also have the opportunity to examine interconnections among issues, events and trends when they explore the past and their ability to shape the future (p.3). Students develop skills involving decision making by exploring concepts covered in the curriculum. In the values/attitudes section empathy with a respect for other people and cultures surfaces as part of the common essential learnings when one examines personal and social values and skills and in particular cultural, racial and gender bias (p.10). It also surfaces in the Aboriginal content, perspectives and resources when students develop an “*awareness* [italics added] of one’s own culture and the cultures of other develops self-esteem and promotes appreciation of Canada’s cultural diversity” (Saskatchewan Education, 1999, p. 12). It is evident that the introduction to the middle years level barely engages in issues of globalization and multiculturalism in the awareness stage of the model.

*Awareness in the 1999 Grade 7 Learning Objectives*

Table 12.

*Findings in the 'awareness' category for the Grade 7 curriculum in 1999.*

<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
- of critical issues (x5)	- research and inquiry (x2)	- receptivity to, and critical
- of interconnections among issues, events and trends (x3)	- personal judgment and decision making	examination both cultural and global viewpoints
- of a range of perspectives on issues (x2)		

Out of 32 key word counts, only 14 themes materialized in the category of awareness (see Table 12). In the category of knowledge/content examination of critical issues involved an awareness of human dependency on the environment (p. 46) and the consequences of decision-making by individuals in power, a statement repeated in four different locations (p.156, 161, 163, 165). The knowledge of interconnections among issues, events, and trends surfaced when examining: the movement of people and communications and its impact on idea formation (p. 48); the role of technology on humans and the environment (p. 217); and how the decisions made in one country affect another (p. 224) (Saskatchewan Education, 1999). Knowledge of a range of perspectives on issues emerged when examining technology and its effects as well as when recognizing “implicit conflict between the values of an industrial society and the values of those who wish to maintain a traditional society” (Saskatchewan Education, 1999, p. 220). In the skills/processes section research and inquiry is used when making decisions; and when analyzing text for information to form conclusions. Personal judgment and decision making becomes apparent when examining the impact of decisions on others. Values associated with the receptivity to and critical examination of both cultural and global viewpoints are present when developing an appreciation for environmental and cultural disparities. Therefore, it is evident that the grade 7 learning objectives dabble in issues associated with global and multicultural education in the category of awareness.

*Awareness in the 1999 Grade 8 Learning Objectives*

Table 13.

*Findings in the ‘awareness’ category for the Grade 8 curriculum in 1999.*

<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
- of critical issues (x4)	- personal judgment	- empathy with a
- of interconnections	and decision making	respect for other
among issues, events	(x3)	people and cultures
and trends (x7)		(x7)
- of a range of		
perspectives on		
issues (x2)		

The analysis of the grade 8 learning objectives revealed 36 key words of which 23 registered on the model of global and multicultural education in the stage of awareness (see Table 13). The knowledge/content section which contained the most themes, explored

interconnections of issues, events, and trends when investigating: education patterns based on cultural values and resources (p.48); the effects of industrialization on non-industrial cultures (p. 37); an individual's need for interdependent relationships (p.167); economic interdependence on personal situations (p.169); economic interdependence on businesses (p. 170); reasons for community location (p.176); and the effects of automation on production and in turn individual jobs and lifestyles (p.178). Knowledge of critical issues explored: the role of technology in determining recreational activities (p.50); the importance of analytical thinking when examining popular cultures in the media (p.133); the dependence on technology in work and play (p. 174); and the effects of automation on production and in turn individual jobs and lifestyles (p.178). Knowledge of a range of perspectives on issues involved: how different cultures value the arts (p.44); as well as, *recognizing* [italics added] and accepting that "others may see us differently from how we see ourselves" (Saskatchewan Education Grade 8, 1999, p. 128).

In the skills/processes section personal judgment and decision making come into play when developing "an *awareness* [italics added] of personal identity- their own "self"" (Saskatchewan Education Grade 8, 1999, p. 128). It also surfaces when students become aware of the influence of popular culture and mass media in their lives (p.133); as well as, an individual's need for interdependent relationships (p.167). Students develop values associated with empathy with a respect for other people and cultures when they explore: the decision making, conflict resolution and governance of different cultures (p. 40); cultural values that are not superior or inferior to one another (mentioned three times): cultural similarities (mentioned twice); and cultural differences (p. 42). (Saskatchewan Education Grade 8). Once again it is apparent that the learning objectives in 1999 at the grade 8 level encompass elements of global and multicultural education.

After examining the 1999 curriculum it is evident that the findings from 1987/88 apply to this curriculum as well, with regards to awareness. Issues of globalization and multiculturalism are present in the category of awareness, indicating that multiculturalism in the curriculum was entering the phase of critiquing difference. With regards to globalization it is apparent that aspects of Pike and Selby's model of globalization (2000) appear in the curriculum in the spatial, temporal, issues, and process dimensions. Thus, it is evident that both the 1987/88 and 1999 curricula embrace elements of globalization and multiculturalism in the awareness category of the model.

## Critical Response

Each stage of the global and multiculturalism model of education builds upon the other. In the critical response stage knowledge is more than just exploring the reason why things are, but an actual consideration of long-term consequences, as well as, an opportunity to take action. For example, students can explore issues relating to the environment by examining global warming and then deciding to take action through projects that encourage sustainability.

The critical response category key word search included the following words: critical response, critical, analytical, investigative, rational, reasoned, perspectives, and perception. The knowledge/content section explored the following facets: knowledge of the relationship between past, present, and future; and knowledge of the potential for action, at personal to global levels. The skills/processes phase examined coping with change and uncertainty; creative and lateral thinking; problem solving; and taking personal action. The last category of values/attitudes explored understanding and appreciation; preparedness to consider long-term consequences; and preparedness to utilize imagination and intuition (see Table 14).

Table 14.

*The 'critical response' stage of the global and multicultural model of education .*

	<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
<b>Critical response</b>	<ul style="list-style-type: none"> <li>- of the relationship between past, present, and future</li> <li>- of potential for action, at personal to global levels</li> </ul>	<ul style="list-style-type: none"> <li>- coping with change and uncertainty</li> <li>- creative and lateral thinking</li> <li>- problem solving</li> <li>- taking personal action</li> </ul>	<ul style="list-style-type: none"> <li>- understanding and appreciation</li> <li>- preparedness to consider long-term consequences</li> <li>- preparedness to utilize imagination and intuition</li> </ul>

### *Critical Response in the 1978 Social Studies Curriculum*

An examination of Table 15 reveals zero key word counts for both grade levels, revealing that the 1978 curriculum did not contain any elements of critical response as characterized by the model of global and multicultural education.

Table 15.

*Key Word Count for ‘critical response’ in the 1978 Social Studies Curriculum.*

	Grade 7 1978	Grade 8 1978
<b>Critical Response</b>	0	0
Analytical	0	0
Investigative	0	0
Rational	0	0
Reasoned	0	0
Perception/ Perspective	0	0
<b>Total</b>	0	0

*Critical Response in the 1987/88 Social Studies Curriculum*

The 1987/88 curriculum revealed major differences from that of 1978, in that it contained key word counts for both grades (see Table 16) in the category of critical response.

Table 16.

*Key Word Count for ‘critical response’ in the 1987/8 Social Studies Curriculum.*

	Grade 7 1988	Grade 8 1987
<b>Critical Response</b>	3	3
Analytical	0	5
Investigative	0	0
Rational	0	0
Reasoned	0	0
Perception/ Perspective	2	6
<b>Total</b>	5	14

The grade 7 curriculum contained five key words of which five themes emerged on the model of global and multicultural education. Students are required to “*perceive [italics added]* the cause and effect relationships between linkages” (Saskatchewan Education, 1988, p. 59), which falls under the knowledge/content category of critical response and entails making connections between the past, present and the future. It also requires students to develop an understanding and appreciation of how and why linkages occur, which develops values/attitudes in the critical response category as well. Students also develop an understanding and appreciation when they critically think about and value the opinions of others (p. 33). Students develop skills/processes that explore change and uncertainty and values/attitudes that explore the preparedness to consider long-term consequences when they analyze the impact of linkage systems on human potential (p. 59). It is clear, that while the grade 7 curriculum does include

elements of global and multicultural education in the critical response stage, it does so at a very surface level.

Key word counts for the grade 8 curriculum in the critical response stage revealed 14 counts on the model with only three themes emerging from those counts. One theme appeared in the values/attitudes segment and two themes surfaced in the skills/processes category. As part of the goals of the grade 8 curriculum students will “identify and *analyze* [italics added] problems and issues by which they are affected as members of a changing and complex society” (Saskatchewan Education, 1987, p. 4). This goal enables students to develop skills/processes in the area of coping with change and uncertainty. Students work on creative and lateral thinking skills, which fall in the skills/processes category by developing their critical thinking skills. Students develop attitudes of understanding and appreciation when they “*appreciate* [italics added] that conflict that may arise from different perceptions of responsibilities and rights at any level” (Saskatchewan Education, p. 43). It is apparent that once again the curriculum barely skims the surface of global and multicultural education in the critical response category.

*Critical Response in the 1999 Social Studies Curriculum*

Key word counts for the Middle Level to the introduction revealed 27 key words, the majority of which were found when searching for the words ‘perception’ and ‘perspective’ (see Table 17).

Table 17.

*Key Word Count for ‘critical response’ in the 1999 Social Studies Curriculum.*

	Introduction to the middle years level	Grade 7 1999	Grade 8 1999
<b>Critical Response</b>	9	4	4
Analytical	3	1	1
Investigative	2	0	0
Rational	1	1	0
Reasoned	0	0	0
Perception/ Perspective	12	1	0
<b>Total</b>	<b>27</b>	<b>7</b>	<b>5</b>

Table 18 reveals that of the 27 key words found in the introduction, 11 themes emerged on the model of global and multicultural education. In the knowledge/content and skills/processes sections the relationship between the past, present, and future and skills aimed at

taking personal action are examined in the goals of the program as students develop “*critical* [italics added] understanding of events of the past and present as they affect the future, and to help them recognize that they have the opportunity to shape their future” (Saskatchewan Education, 1999, p. 3). As a part of personal and social values and skills teachers will provide students with opportunities to “connect their understanding and life experiences with historical and contemporary events and issues, so that they begin to acquire rational processes for examining value claims and moral dilemmas” (Saskatchewan Education, p. 10). In the skills/processes section creative and lateral thinking is investigated: in the curriculum principles which foster critical and creative thinking (p. 4); as part of the instructional implications which encourage critical thinking (p 5); as one of the common essential learnings based on creative and critical thinking (p.10); and as part of the initiative exploring Aboriginal content, perspectives and resources, which aids students to develop language and critical thinking skills (p. 13). In the values/attitudes section understanding and appreciation surfaces when examining: Aboriginal content, perspectives and resources (x2) (p. 12); in the curriculum principles to foster multicultural and global perspectives that enable understanding of other cultures and points of view (p. 4); and as part of the common essential learning personal and social values and skills which attempts to include multicultural content and perspectives in topics studied (p. 10). (Saskatchewan Education, 1999).

Table 18.

*Findings in the ‘critical response’ category for the middle level in 1999.*

<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
- of the relationship between past, present, and future (x2)	- creative and lateral thinking (x4) - taking personal action	- understanding and appreciation (x4)

*Critical Response in the 1999 Grade 7 Learning Objectives*

The key word count for the grade 7 learning objectives tallied seven words relating to critical response. Once the words were examined in their context, it was determined that six themes corresponded to elements of global and multicultural education on the model. There were no themes present in the knowledge/content category. In the skills/processes section much emphasis was placed on creative and lateral thinking when exploring the following topics: the

power of individuals (p. 165); the power of international organizations (p. 176); personal change (p. 207); and change and land use (p. 211). Problem solving skills were used to analyze current events issues involving economic and social change (p. 215). In the values/attitudes section students explored the impact of culture and experience on influencing perception (p. 46).

#### *Critical Response in the 1999 Grade 8 Learning Objectives*

Key word counts for the grade 8 learning objectives in 1999, revealed a mere five counts in the category of critical response, of which only two themes came to light on the model of global and multicultural education. The findings closely mirrored those found in grade 7, with no themes occurring in the knowledge/content section. A sole theme appeared in both the values/attitudes segment and in the skills/processes sector. In a unit exploring what's in a name students were required to be active listeners and critical thinkers, which would fall into the skills/processes category under creative and lateral thinking (p. 130). As part of an examination of production and interdependence students recorded reflective and critical thoughts about a simulation experience, demonstrating values/attitudes of preparedness to utilize imagination and intuition (p. 178). It is apparent that the 1999 curriculum and the 1987/88 curriculum are very similar in the manner in which they represent critical response. Neither curricula is particularly concerned with exploring issues of globalization and multiculturalism in depth, and requiring students to take personal action and consider long-term consequences, appears not to be a priority for curricularists. In fact, one could state that in the 1999 curriculum, the middle level introduction that deals with various initiatives and common essential learnings, etc., has done so simply to placate individuals in power and the introduction and program aims do not match the learning objectives. It is clear that all curricula over time fail to/ or do not adequately address issues of critical response. In Chapter 2, Gibson, et al., (2008) claimed that leaders in a globalized world would need certain skills to succeed. These skills included cooperation, communication, critical thinking, and the ability to appreciate multiple perspectives. However, it is evident that in order to be leaders, students would need to learn how to/ or develop an inclination to seek action and change. Mahatma Gandhi said "we must be the change we wish to see in the world". Thus, it would appear that schools would be perfect settings to teach students the skills they need to change the world. Nonetheless, it is apparent that teaching students to be globalized leaders is not a priority of the curriculum.

## Empowerment

The Cambridge Online Dictionary defines the verb empower as “to give someone official authority or the freedom to do something” (Cambridge, 2009). Thus, it is apparent that in the category of empowerment, the aim is for students to not only take action, but to develop a holistic view of the role one plays in the world. This can only be achieved by having a strong and sure sense of self; by being prepared and open to experiences that challenge us; and by becoming a lifelong learner.

Key word searches for this category included the following: empowerment, consideration, contemplation, and deliberation. In the knowledge/content category students developed knowledge of oneself- identity, strengths, weaknesses, and potential; of one’s perspectives, values and worldview; and of incongruities among professed beliefs and personal actions. The values/skills segment consisted of various elements: personal reflection and analysis; personal growth- emotional, intellectual, physical, spiritual; and learning flexibility (learning within a variety of contexts and in a variety of ways). The values/attitudes section was concerned with belief in own abilities and potential; recognizing learning as a life-long process; genuineness- presenting the real person; preparedness to take risks; and trust (see Table 19).

Table 19.

*The ‘empowerment’ stage of the global and multicultural model of education.*

<b>Empowerment</b>	<b>Knowledge/ Content</b>	<b>Skills/ Processes</b>	<b>Values/ Attitudes</b>
	<ul style="list-style-type: none"> <li>- of oneself -- identity, strengths, weaknesses, and potential</li> <li>- of one’s perspectives, values and worldview</li> <li>- of incongruities among professed beliefs and personal actions</li> </ul>	<ul style="list-style-type: none"> <li>- personal reflection and analysis</li> <li>- personal growth – emotional, intellectual, physical, spiritual</li> <li>- learning flexibility (learning within a variety of contexts and in a variety of ways)</li> </ul>	<ul style="list-style-type: none"> <li>- belief in own abilities and potential</li> <li>- recognizing learning as a life-long process</li> <li>- genuineness- presenting the real person</li> <li>- preparedness to take risks</li> <li>- trust</li> </ul>

*Empowerment in the 1978 Social Studies Curriculum*

Zero key words were found in the category of empowerment, indicating that the 1978 mini-curriculum does not embrace any aspects of empowerment (see Table 20).

Table 20.

*Key Word Count for 'empowerment' in the 1978 Social Studies Curriculum.*

	Grade 7 1978	Grade 8 1978
<b>Empowerment</b>	0	0
Consideration	0	0
Contemplation	0	0
Deliberation	0	0
Total	0	0

*Empowerment in the 1987/88 Social Studies Curriculum*

The findings in 1987/88 in the category of empowerment are identical to the 1978 curriculum. In other words issues related to empowerment fail to be incorporated into the curricula (see Table 21, below).

Table 21.

*Key Word Count for 'empowerment' in the 1987/88 Social Studies Curriculum.*

	Grade 7 1988	Grade 8 1987
<b>Empowerment</b>	0	0
Consideration	0	0
Contemplation	0	0
Deliberation	0	0
Total	0	0

*Empowerment in the 1999 Social Studies Curriculum*

The introduction to the middle level in the 1999 curriculum registered two key word counts when searching for the word 'consideration' (see Table 22). Of these two counts only one related to the model. Knowledge of one's perspectives, values and worldview surfaced in the curriculum principles, requiring teachers to "*consider* [italics added] and discuss several perspectives regarding a variety of concepts, issues and topics" (Saskatchewan Education, 1999, p. 4).

Table 22.

*Key Word Count for ‘empowerment’ in the 1999 Social Studies Curriculum.*

	Introduction to the middle years level	Grade 7 1999	Grade 8 1999
<b>Empowerment</b>	0	0	0
Consideration	2	2	0
Contemplation	0	0	0
Deliberation	0	0	0
Total	2	2	0

*Empowerment in the 1999 Grade 7 Learning Objectives*

As Table 22 demonstrates only two key words occurred in the category of empowerment and they surfaced when searching for the key word ‘consideration’. However, only one word corresponded to the model of global and multicultural education. Personal reflection and analysis skills were used when students examined the consequences of their freedom on others (p. 173).

*Empowerment in the 1999 Grade 8 Learning Objectives 1999*

The grade 8 learning objectives did not contain any key words relating to the category of empowerment (see Table 22).

It is apparent that all curricula over time fail to address issues of empowerment. Assisting students to become independent thinkers, who are confident in their abilities, can admit when they are wrong, and are prepared to take risks, has not been a priority of curricularists over the three decades of documents analyzed. One could argue that it is not the place of the curriculum to help students develop a sense of self; an identity. Thus, this could explain the lack of empowerment issues in the curriculum. However, in a world characterized by constant change, by rapid movement of people and instantaneous exchange of information, helping students develop a sense of self should be a priority, not just for schools, but for all of society. Providing students with access to information so they can make informed decisions regarding self and others on local and global levels may seem like a lot to ask, but ultimately at the end of the day, should the goal of schooling not be to provide students with tools and opportunities to shape the world.

*“The only thing that stands between a man and what he wants from life is often merely the will to try it and the faith to believe that it is possible.”*

Richard M. Devos

## Summary

An overall summary of the findings reveals several trends. The curricula in both grades in all years, have very few or almost non-existent themes in the critical response and empowerment categories. Most of the counts can be found in the equality and awareness categories, with awareness clearly leading the way. It should also be noted that while themes do emerge in the values/attitudes section in the various categories, they are not as bountiful as the knowledge/content and skills/processes sections. It is clear that key word counts do not simply indicate that elements of globalization and multiculturalism are present in the curriculum, instead an in-depth analysis of the context in which the word is found is essential in order to determine whether or not themes from the model of global and multicultural education are present. This finding supports the literature in Chapter 3 examining the importance of doing more than key word counts (von Heyking, 2006; Macnamara, 2006).

An overall summary of the findings reveals several trends. The curricula in both grades in all years, have very few or almost non-existent themes in the critical response and empowerment categories. Most of the counts can be found in the equality and awareness categories, with awareness clearly leading the way. It should also be noted that while themes do emerge in the values/attitudes section in the various categories, they are not as bountiful as the knowledge/content and skills/processes sections. It is clear that key word counts do not simply indicate that elements of globalization and multiculturalism are present in the curriculum, instead an in-depth analysis of the context in which the word is found is essential in order to determine whether or not themes from the model of global and multicultural education are present. This finding supports the literature in Chapter 3 examining the importance of doing more than key word counts (von Heyking, 2006; Macnamara, 2006).

## CHAPTER 5

### DISCUSSION

Before discussing the findings and analyzing the themes that have presented themselves in the research, it is essential to revisit the advice offered by Mansourian (2006) in Chapter 3. It is stated that grounded theory “is an approach to research rather than a detailed research method” (p. 387). That being said, it is essential to establish that any approach, brings with it the interpretation of the researcher. In other words, the way the data is analyzed and explained (no matter how methodical and reliable the system), the information that is offered to the reader is presented through the lens of another.

I embarked on a journey into the intricate world of social studies curricula, based upon my experiences as a student and a teacher. Before I started to analyze the documents I already had preconceived notions of what I would find in the curricula. However, as I began to perform content analysis, I soon realized that by imposing my views on the documents that I was analyzing, I would not be able to accurately determine whether the curriculum was reflecting elements that could correspond to the model, or whether I was determined to prove that the documents did not uphold concepts related to globalization and multiculturalism. Bearing this in mind, the following quote served as a reminder when I analyzed the data:

First you must bring your eyes together in front of you so you can see each droplet of rain on the grass, so you can see the smoke rising from an anthill in the sunshine. Nothing should escape your notice. But you must learn to look again, with your eyes at the very edge of what is visible....You must learn to look at the world twice if you wish to see all that there is to see. (Highwater, as cited in Peshkin, 2001, p. 238).

By examining the data more than once, it is evident that elements of global and multicultural education that may have escaped my view the first time later became visible. This is the approach I used when examining the curriculum documents and performing not only the initial key word counts, but also the document analysis to determine whether the word related to one of the categories on the model of global and multicultural education. I commence my discussion based on the findings from 1978 for both grades.

### *Findings from the 1978 curriculum*

The data that was presented in Chapter 4 revealed that the 1978 curriculum for both grades barely embraced elements of global and multicultural education. Mention of countries in the Eastern Hemisphere and the importance of children learning what it means to be Canadian, appear to be the only issues students were exposed to on a global and cultural front. Immigration statistics in Chapter 4 offered by the Canadian Chamber of Commerce (2009) differ ever so slightly with those offered from the Migration Policy Institute (2002), which state that “between 1956 and 1976, 63.6 percent of immigrants came from the UK and Europe and only 11.9 percent from Asia” (Migration Policy Institute Website). Granted that immigration from European countries was much higher than it was from any another region around the world during this time, but this does not offer an adequate explanation as to why the curriculum failed to allude to any other cultures. One could argue that perhaps immigrants of Asian or other descent did not move to Saskatchewan, and instead chose to live in other provinces, such as, Ontario, British Columbia and Quebec. However, evidence from the Saskatchewan Encyclopedia website reveals that over 40% of immigrants to the province, originated from an area outside of North America or the Eastern Hemisphere during the 1970s. For the time period 1971-1980, immigration to Saskatchewan consisted of the following ethnicities: +35% European, 28% Asian, 18% America, 8% South American, 5% African, 4% Caribbean, 1% Central American (Canadian Plains Research Center, 2006). Thus, it is clear that immigrants from around the world did indeed choose to settle in Saskatchewan, With this in mind, it is clear that the curriculum failed not only to meet the needs of immigrant students, but it also offered only very limited opportunities to all students to explore elements of global and multicultural education.

The enhanced 1978 mini-curriculum that was examined “seeks to ensure that all students develop greater understanding and appreciation of their country, and a wholesome pride in being Canadian citizens” (Saskatchewan Education, 1978, p. 1). This statement automatically assumes that all students are born in Canada and/or are citizens of the country, which evidence reveals is not the case. The other problem is that in order to “ensure that all students develop a wholesome pride in being Canadian citizens” it is essential to establish what this means. What does it mean to be a Canadian citizen? As indicated in my analysis in Chapter 4, one of the learning objectives in grade 8 made reference to learning about what it means to be a Canadian. However, the grade 8 curriculum does not actually discuss what it means to be Canadian. How does one define

Canadian identity? The learning objective requires that students examine other historical and cultural influences, but ultimately there is no clear description explaining what being a Canadian entails. In an article exploring Canadian identity and curriculum theory, Sumara et al., (2001) discuss the challenges posed by attempting to define Canadian identity.

While Canadians can't seem to agree on what they are, they have no trouble at all agreeing on what they're not.... discussions around Canadian identity tend to cluster around claims that Canadians are not overbearing, not totalizing, not monolithic, not unified, not static: or put more bluntly, Canadians are not Americans. (Sumara, et al., p. 149).

It is evident that defining Canadian identity is a complex undertaking and one that cannot be taken lightly. Clearly when the learning objectives of the curriculum deal with such a topic, it is essential that the objective needs to be expanded upon and more details provided.

It is necessary for curricularists to provide teachers with more tangible mechanisms for exploring Canadian identity in order to ensure that students are provided with a big picture of Canadian multiculturalism. When considering the historical responses to multiculturalism in Canada, including suppressing difference, insisting on difference, denying difference, inviting difference, and critiquing difference (Gerin-Lajoie, 2008; Harper, 1997), it is evident that the 1978 curriculum is in the initial phase of suppressing difference. While it is apparent that Eastern Hemisphere countries composed a large majority of Canada's immigration at the time, evidence reveals that immigration consisted of a wide variety of individuals, who fail to be mentioned in the curriculum. By only providing students with one picture, which in 1978 did not accurately represent the entire Canadian population, students are not able to understand and appreciate the cultural diversity and richness they live with in Canada. The curriculum does not appear to lend itself at all to concepts associated with globalization and as a result, it can be stated that the 1978 curriculum is not representative of any of the stages on my model of global and multicultural education.

### ***Findings from the 1987/88 curriculum***

It is evident from the content analysis of the 1987/88 curricula, that much stress was placed on the awareness category, with some emphasis placed on the equality and empowerment stages of the model of global and multicultural education. This implies that these curricula embraced to some degree the concepts of globalization and multiculturalism and might be seen

as moving into the critical response stage of the model. These findings indicate that in 1987/88 curricularists seemed concerned with ensuring that students understood the reason behind certain concepts and started to think about ways in which they could take action. One may ask why curricularists appeared to have moved out of the ‘inviting difference’ phase of the historical responses of multiculturalism in Canada (Gerin-Lajoie, 2008; Harper, 1997), to the ‘critiquing difference’ phase of multiculturalism, as well as encouraging the exploration of global issues. The answer to this may lie in the recommendations that were suggested by the Social Studies Task Force that was established in 1981. At this time the Minister of Education was concerned with preparing “our young people to be flexible, lifelong learners” (Report of the Social Studies Task Force, 1982, foreword). The Task Force decided that the content of social studies curricula be relevant, accurate, appropriate and have impact on Saskatchewan people. It was also decided that a multi-disciplinary and inter-disciplinary approach be adopted when teaching social studies, including modules, and controversial issues. Of the many recommendations made by the Task Force the following shed some light on this historical time period:

- The Task Force recommends that social studies has as one of its purposes the development of a global perspective and a recognition of worldwide interdependency in order to foster peace, understanding and international, cooperative problem solving;
- The Task Force recommends that the interrelationships among local, national and international situations be emphasized;
- The Task Force recommends that there be increased emphasis on studies of the present and the future so that in order of emphasis, studies would be of the present-past-future over the K-12 period;
- The Task Force recommends that the serious problem of under-representation of both native people and ethnic minorities, in social studies content, be addressed immediately and that material be developed which reflect more accurately the significant role played by these groups in the building of our society. (Report of the Social Studies Task Force, 1982, p. 15).

It seems that in creating the 1988 social studies curriculum at the grade 7 level the recommendations of the Task Force were incorporated into the program. However, there appears to be some disparities when one examines the findings from the grade 8 curriculum in 1987.

The grade 8 curriculum in 1987 reveals some similarities to the grade 7 curriculum. As with the grade 7 curriculum, importance is placed on the awareness stage of the model of global and multicultural education, with little emphasis placed on the equality category, limited references in the critical response stage and absolutely no mention of any issues related to empowerment. In grade 7, there are 32 themes related to awareness in the curriculum compared to 24 themes in grade 8. While there is only an eight theme difference between the two in the awareness category, the other categories also show differences. In grade 7 the equality stage registers eight themes, as opposed to five in grade 8. As well, in the critical response stage the grade 7 curriculum reveals five themes, as compared to the three that appear in grade 8. Only the empowerment category demonstrates the same trend in both grades with both revealing no themes. Thus, it is clear that the 1987 curriculum tackles issues associated with global and multicultural education in a more limited capacity than in 1988. This difference can be explained by stating that perhaps curricularists decided to incorporate fewer suggestions from the Task Force in the 1987 curriculum, in order to test the success of the new additions to learning objectives. In other words, it was decided that the 1987 curriculum would serve as a trial run before incorporating more elements of global and multicultural education in the 1988 curriculum.

Regardless of the reasons why the 1987 curriculum possesses fewer themes concerned with global and multicultural education compared to the 1988 curriculum, it is imperative to consider that the presence of elements of global and multicultural education reflects societal issues. In an examination of reform efforts in Canada, the USA, England and Australia (1980s-present), Lam (2001) suggests that:

In accepting that the school reforms are not random but deliberate, not accidental but planned, not piecemeal but holistic, not region- or country- specific but universal, we must, by logic, recognize that reforms are grounded in some common economic framework. Central to this framework is the concept of “economic rationalism”... (p. 350-351).

It is imperative to acknowledge the impact of political and economic agendas on educational reform and in this particular context on emphasizing the importance of globalization and multiculturalism in curriculum learning objectives. “Education debates in the 1980s and 1990s focused on issues of standards in a context of global competitiveness” (Schweisfurth, 2006,

p. 43). In a world marked by increasing interdependence it is inevitable that economic and political stances weave themselves into curricula learning objectives. “During the 1980s, human rights commissions, school boards, universities and municipal, provincial, and federal governments sponsored numerous investigations into conditions faced by racial and ethnocultural minorities in Canada” (Harper, 1997, p. 201). Thus, it can be stated that the presence of global and multicultural education in both the awareness and critical response categories in the 1987/88 curricula can be attributed to economic and political standpoints at the time. It is essential that we bear in mind that “education is created and maintained by human beings for human beings. It is “socially produced, deeply imbued by human interests, and deeply implicated in unequal social relations” (McCarthy, 1995)” (McMahon, 2003, p. 262).

### ***Findings from the 1999 curriculum***

As was revealed in 1987/88, it is apparent that the 1999 findings follow similar trends in terms of awareness containing the most themes, followed by equality, critical response and lastly empowerment. While at times the grades’ 7 and 8 curricula touch on the same ideas of knowledge/content, skills/processes and values/attitudes, this is not the case all the time, which reveals the building of ideas onto each grade level. It should be noted that the 1999 curriculum at the grade 7 level is the only document that contains a theme related to empowerment. While the middle level introduction contains a single theme as well, it is important to note that this occurs in the knowledge/content area and does not relate to skills/processes that appear in grade 7. Therefore, the 1999 curriculum incorporates issues of global and multicultural education in the awareness stage of the model. It is evident that the 1999 curriculum which is currently being used in schools in Saskatchewan has not changed significantly from the 1987/8 curricula in terms of how it addresses issues of global and multicultural education. This finding supports the claims made in Chapter 2 regarding educational policies remaining in the ‘inviting difference’ phase of the historical responses to multicultural education (Ghosh & Abdi, 2004; Harper, 1997; McMahon, 2003; Salili & Hoosain, 2003). In fact, the findings support the notion of economic agendas determining what educational issues are deemed important, focusing on “marketization and standardization” as described by Skerrett & Hargreaves (2008) in Chapter 2 and by Lam (2001) and Schweisfurth (2006) in this chapter. Ghosh (2004) provides a succinct summary: “In education, it is the market, and not the state, that is the instrument for shaping educational values...” (p. 23).

### *Implications of the Findings*

It is essential to revisit the initial research question: How has the social studies curriculum in Saskatchewan been influenced by globalization and multiculturalism in the last thirty years? After analyzing the findings it is evident that the 1978 curriculum was not influenced by globalization and multiculturalism, and while the 1987/88 and 1999 curricula do embrace elements of globalization and multiculturalism they only do so in certain stages of the model: mainly awareness and equality. In an analysis over time it is imperative to recognize the impact of time on the curricula. It is apparent that educational reforms, theories and practices are influenced by many factors. When analyzing curricula for elements of global and multicultural education it became apparent that with time, as the two concepts became prominent and gained more momentum in society, they became more visible in curricula learning objectives. However, it should be noted that the lack of change that is apparent between the 1987/88 and 1999 curricula can be attributed to economic and political agendas. As economies become increasingly interdependent and we become more interconnected with others around the world, it is apparent that our boundaries and identities become less clear and more obscure. This concept is no clearer than at present as the world sits in an economic recession and H1N1 influenza virus grips individuals in nations around the world. The economic ties that globalization has presented us causes a dilemma for those concerned with creating curricula: they must decide the degree to which they should provide students with opportunities to become empowered individuals or provide them with knowledge to function as productive members of society. I believe that the 1987/88 and 1999 curricularists have chosen the second option: they require students to learn skills that will enable them to function in a globalized world and a multicultural country, not as empowered individuals, but as resources in a global market.

In an article exploring school improvement initiatives in Ontario, Majhanovich (2002) states that “many fear that the real agenda of this government, backed by big business and transnational corporations, is to destroy public education, in order to make way for privatized technological schools to serve the global economy” (p.164). It is essential that we realize the vital role economic and political priorities play in the field of education. Initiatives that are implemented with the purpose of promoting educational excellence and improving the quality of learning may at times be misleading. These initiatives serve as a means of measuring productivity and increasing accountability.

The loss of relationships and the manipulation of public life by media sound bytes has replaced community responsibility with contract driven standards of public accountability and substituted personal relationships with market-based and performance-driven interactions (Hargreaves, 2003). In education, this has led to new global orthodoxies of educational change (Hargreaves, et al., 2001), promoted by international financial organizations, where markets and standardization, accountability and performance targets, high-stakes testing and intrusive intervention are at the heart of almost all reform efforts. (Hargreaves & Goodson, 2006, p. 30).

Political and economic agendas do not focus on the needs of students in terms of promoting personal development and emancipation, but rather aim at developing productive members of society. By creating curricula and systems of schooling that are governed by economic principles, it is difficult to appropriately implement concepts of globalization and multiculturalism into the curriculum.

The economics of education point to the dialectical view that while education of the public on the one hand has costs, on the other it has benefits for the society at large (Burbules and Torres, 2006:46). Educational institutions have a crucial role to play in developing the skills base of the nation and thus contributing to economic growth (van Schalkwyk, 2005). Second, educational institutions are viewed as vital components of government policy because they serve as important repositories of accumulated intellectual capacity and knowledge within society. But globalization creates tension within any government's educational policy. (Moloi, et al., 2009, p. 278).

### ***Implications in Education***

What are the implications for Saskatchewan students if their social studies curriculum does not wholly embrace elements of multiculturalism and global education? In order to thrive and succeed in a globalized world, it is essential to gain knowledge of the skills one needs in such a world. If we as educators are to ensure that our students are given the opportunity to achieve their individual potential, then we need to provide our students with time, place and space where they learn about the world on local and global levels and the peoples that occupy it. That being said, it is not simply enough for our students to remain in the awareness stage of the model, to understand why something is as it is, but to determine ways in which they can bring about change and ways in which they can continue to grow. In Chapter 2, Kirkwood (2001)

stated that some of the skills globally educated people would need involved being adaptable, flexible, possessing highly technical skills, and having a world view in order to participate in a globalized world. Some of these skills appear in the curriculum learning objectives from time to time, but why are they not integrated and seamless? What I am implying is that it is not simply enough to mention these skills occasionally throughout the curriculum, they need to be incorporated in such a way that they fuse and build upon each in different grades, so that our students are given the opportunity to be all that they can be.

Some might say that students need to learn their own history and many issues of multiculturalism are so concerned with the “other” that we fail to recognize or address the history of the dominant culture. My question is: Why can we not address both? Why does it have to be one or the other? In a recent news story, the federal immigration minister, Jason Kenney, announced that: “We want to make sure that when people become Canadians they totally understand that Canadian history becomes their history, Canadian values become their values” (Montgomery, 2009, electronic version). However, in a Government of Canada website entitled Living in a Multicultural Society it states that all immigrants need to “obey Canadian laws and respect Canadian values and public behaviour” (Going to Canada website, 2008). The message that is portrayed by the minister differs from the government website. It is one thing to respect another’s values and another one entirely to adopt them as one’s own. Apart from the Aboriginal people of Canada, all other Canadians at one time or another were immigrants, thus, does this mean that mainstream “Canadian” values, will now change to adopt Aboriginal values! I understand that it is impossible to please all people, and it is difficult to educate about everybody’s culture and way of life. However, where do we draw the line and decide what cultural and global issues we will (or will not) explore in our classrooms? Most definitely in Canadian classrooms, issues surrounding Canada’s history, culture, values, etc., need to be explored, but we as educators need to figure out ways in which we can do this so we can provide all our students (Canadian and immigrant) with the tools to survive in a multicultural and globalized world.

If citizens of the wealthiest nations learn that their role as global citizens is to compete in the global marketplace, then the structures of inequality that keep members of less wealthy countries marginalized will be perpetuated, if not strengthened. New ways of structuring relations between nations and within nations need to be learned into existence

through building spaces of understanding and engagement that extend beyond traditional boundaries and create new ways of negotiating global relations. This must be the role of the global citizen. (Schultz, 2007, p. 257)

It is up to us as educators to create environments where our students become global citizens.

### ***Future research***

A direct extension to my research includes examining the most current version of the social studies curriculum for elements of global and multicultural education, and determining whether there is any change between the 1999 curriculum and the newer version. It should be noted that when I commenced my research the 1999 curriculum was the document in place in schools, thus I did not have the opportunity to examine the new curriculum. The literature review in Chapter 2 revealed multiple definitions of globalization and multiculturalism, thus future research possibilities include exploring these definitions and how they are interpreted and implemented by governments and other institutions that affect educational reform and policies. The way these issues are defined can contribute to the way they are presented in curriculum learning objectives. Another possible research context involves examining social studies curricula in other provinces during the same time periods examined in Saskatchewan to determine, whether the Saskatchewan social studies curricula were more or less progressive than other provinces in representing elements of global and multicultural education.

### ***Conclusion***

It is my belief that the aim of the education should be to create lifelong learners. I believe that global and multicultural education, when appropriately planned, implemented and fused into the curriculum can achieve this goal. My examination of the Saskatchewan social studies curriculum from the 1970s to the late 1990s reveals that while elements of global and multicultural education were present in the various curricula, it was in limited capacity that did not empower students and provide them with opportunities to pursue their own learning and be agents of change. Regardless of our view of the purpose of education, it is imperative that we remember that as educators we have a responsibility to our students.

The global village is deteriorating at a rapid pace, and in the children of the world the result is rage.... in the developed world we act in a way that suggests we believe that our lives are worth more than the lives of other citizens of the planet.... we have lived through centuries of enlightenment, reason, revolution, industrialization, and globalization.... this

new century must become the Century of Humanity, when we as human beings rise above race, creed, color, religion and national self-interest and put the good of humanity above the good of our own tribe. For the sake of the children and of our future. (Dallaire, 2003, p.521-22).

It is vital that we acknowledge the consequences of our actions and inactions not only as they impact us on a local level, but also the possible implications they have on others at a global level. We can no longer look the other way and ignore the many problems that plague millions of people around the world, such as hunger, poverty and disease. Neither should we seek to impose our way of life, beliefs and values on others. Whether curriculum learning objectives allow us to explore issues of globalization and multiculturalism we have a responsibility to humanity. It is up to us to determine which path we will follow in our classrooms and where we will lead our students. Ultimately it is our choice which voices we choose to listen to.

In our busy world of education, we are surrounded by layers of voices, some loud, some shrill, that claim to know what teaching is. Awed, perhaps, by the cacophony of voices, certain voices become silent and, hesitating to reveal themselves, conceal themselves. Let us beckon these voices to speak to us, particularly the silent ones, so that we may awaken to the truer sense of teaching that likely stirs within each of us. (Aoki, 1992, p. 17).

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